

# 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 10.

OAKLAND, CALIFORNIA, FIFTH-DAY, AUGUST 7, 1884.

NUMBER 30.

## 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.

### A CHRISTIAN'S PRAYER.

My God, in me thy mighty power exert;  
Enlighten, comfort, sanctify my heart;  
Sweeten my temper and subdue my will;  
Make me like Jesus; with thy Spirit fill.

I want to live on earth a life of faith;  
I want to credit all the Bible saith;  
I want to imitate my Saviour's life—  
Avoiding lightness, gloom, and sinful strife.

I want to bring poor sinners to thy throne;  
I want to love and honor Christ alone;  
I want to feel the Spirit's inward power,  
And stand prepared for each important hour.

I want a meek, a gentle, quiet frame,  
A heart that glows with love to Jesus' name;  
I want a living sacrifice to be,  
To Him who died a sacrifice for me.

I want to do whatever God requires;  
I want my heart to burn with pure desires;  
I want to be what Christ my Lord commands,  
And leave myself, my all, in his dear hands.

O Lord, pour out thy Spirit on my soul;  
My will, my temper, and my tongue control;  
Lead me, through life, to glorify thy grace,  
That I at length may see thee face to face.

## General Articles.

### Family Prayer.

BY MRS. E. G. WHITE.

If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism are prevailing. Iniquity abounds, and in consequence, the love of many waxes cold. Corruption flows in the vital currents of the soul, and rebellion against our heavenly Father breaks out in the life. Depravity spreads its loathsome canker over the entire heart. The moral powers, enslaved by sin, are under the tyranny of unholy appetites and passions. The soul is made the sport of Satan's temptations; and unless some mighty arm is stretched out to rescue him, man goes where the arch-rebel leads the way.

It is Satan's regular employment to work for the destruction of the race. Says the apostle Peter, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Here Satan is represented as prowling about, hoping to find some poor soul off his guard, separated from God, that he may make his prey. And man in his pride is utterly helpless. He may well tremble at the awful power, cunning, and deception exercised by Satan over all who are not by faith holding fast the hand of Christ.

And yet in this time of fearful peril some who profess to be Christians have no family altar. They do not honor God in the home, nor teach their children to love and fear him. There are persons who attempt to teach the

Bible who open their meetings without prayer; and there are not wanting some who profess to be followers of Jesus, and yet argue that there is nothing in the word of God that teaches the duty of vocal prayer. These things grieve me; for I know that continual watchfulness and unceasing prayer are necessary for every soul that would successfully resist the wiles of the great deceiver. Those who maintain such positions are not sincere Christians. There are many, who, like unruly children, have separated themselves so far from God that they feel under condemnation in approaching him. They cannot "come boldly unto the throne of grace," "lifting up holy hands, without wrath and doubting." They have not clean hands; they have not pure hearts; they have no living connection with God. Theirs is a form of godliness without the power.

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is addressing the mind to God, the Fountain of wisdom, the Source of strength and peace and happiness. Prayer includes acknowledgment of the divine perfections, gratitude for mercies received, penitential confession of sins, and earnest entreaty for the blessing of God, both for ourselves and for others. Jesus prayed to the Father with strong crying and tears. Paul exhorts believers to "pray without ceasing." "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Pray one for another," says James. "The effectual fervent prayer of a righteous man availeth much." God has a right to command our devotions; his authority is sacred and unquestionable. We are under obligation to pray because he requires it; and in obeying his requirements we shall receive a gracious and precious reward.

I know of nothing that causes me so great sadness as a prayerless home. I do not feel safe in such a house for a single night; and were it not for the hope of helping the parents to realize their necessity and their sad neglect, I would not remain. The children show the result of this neglect; for the fear of God is not before them. Parents should make a hedge about their children by prayer; they should pray with full faith that God will abide with them, and that holy angels will guard themselves and their children from Satan's cruel power.

In every family there should be order, and regular habits. There should be a fixed time to rise in the morning, a time for breakfast, and a time for prayer, either directly before or directly after the morning meal. How appropriate it is for parents to gather their children about them before their fast is broken, and direct their young minds to our heavenly Father, who bestows upon us the bounties of his providence. Let them thank God for protecting them during the night, and ask for help and grace and the watchcare of angels through the day. Man should not be as unmindful of God as the beasts of the field, that eat and drink, but render no tribute of prayer or grateful praise to their Maker. Beasts have no reason; but men should understand the great condescension of God to finite, sinful mortals.

Fathers and mothers, at least morning and evening lift up your hearts to God in humble supplication for yourselves and your children. Your dear ones are exposed to temptations and

trials. There are frets and irritations that daily beset the path of old and young; and those who would live patient, loving, cheerful lives amid daily annoyances, must pray. This victory can be gained only by a resolute and unwavering purpose, constant watchfulness, and continual help from God.

The father, who is the priest of his household, should conduct the morning and evening worship. There is no reason why this should not be the most interesting and enjoyable exercise of the home-life, and God is dishonored when it is made dry and irksome. Let the seasons of family worship be short and spirited. Do not let your children or any member of your family dread them because of their tediousness or lack of interest. When a long chapter is read and explained and a long prayer offered, this precious service becomes wearisome, and it is a relief when it is over.

It should be the special object of the heads of the family to make the hour of worship intensely interesting. By a little thought, and careful preparation for this season, when we come into the presence of God, family worship can be made pleasant, and will be fraught with results that eternity alone will reveal. Let the father select a portion of Scripture that is interesting and easily understood; a few verses will be sufficient to furnish a lesson which may be studied and practiced through the day. Questions may be asked, a few earnest, interesting remarks made, or incident, short and to the point, may be brought in by way of illustration. At least a few verses of spirited song may be sung, and the prayer offered should be short and pointed. The one who leads in prayer should not pray about everything, but should express his needs in simple words, and praise God with thanksgiving.

Abraham, the friend of God, set us a worthy example. His was a life of prayer and humble obedience, and he was as a light in the world. Wherever he pitched his tent, close beside it was set up his altar, calling for the morning and evening sacrifice of each member of his family. When his tent was removed, the altar remained. The roving Canaanite, as he came across that altar, knew who had been there before him; and when he had pitched his tent, he repaired the altar, and worshiped the living God.

From Christian homes a similar light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where these principles are carried out,—homes where God is worshiped and truest love reigns. From these homes morning and evening prayer comes up before God as sweet incense, and his mercies and blessings descend upon the suppliants like the morning dew.

We must have more religion. We need the strength and grace that are born of earnest prayer. This means of grace should be diligently used in order to gain spiritual muscle. Prayer does not bring God down to us, but brings us up to him. It makes us realize more and more our great needs, and hence our obligation to God and our dependence upon him. It leads us to feel our own nothingness and the weakness of our judgment.

God has made earnest prayer the condition of the bestowal of his richest blessings. Prayer

brings us nearer and nearer to Jesus. However fully we may have given ourselves to God at conversion, it is of no avail unless we renew our consecration in each separate duty as it presents itself. Dear reader, consecrate yourself to God in the morning; make this your very first business, even if you have to rise half an hour earlier in order to find time. Let your prayer be, "Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Whatever errand I may do, send me. Whatever I may say to honor thee, or lead souls to Christ, help me to say it."

This is a daily matter. Each morning consecrate yourself and your family to God for that day. Make no calculation for months or years; for they are not yours. One brief day is given you, and that one day work for yourself and your family as though it were your last. Surrender all your plans to God, to be carried out or given up, as his providence shall indicate. In this manner you may, day by day, be giving your life with its plans and purposes into the hands of God, accepting his plans instead of your own, no matter how much they may interfere with your arrangements nor how many pleasant projects may have to be abandoned. Thus the life will be moulded more and more after the divine Model; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

#### Worldly Disciples.

A WORLDLY Christian! How glaring the incongruity! How incompatible the elements which mingle in such a character! It is like a sick-well man, or a dead-live one, and is a real struggle between life and death. Is not the love of the world as clearly forbidden as lying? Does it not involve as real opposition to Christ as to steal or murder? "He that is a friend of the world is an enemy of God." Hence the frequent admonitions and cautions of the inspired writers concerning it. "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 eye, and the pride of life, is not of the Father, but of the world."

The term world, as used in its relation to the Christian life, comprehends those maxims and fashions, objects and pleasures, which are inconsistent with the teachings and example of Christ. The spirit of the world, like the air we breathe, is everywhere around us. It is infected; it is miasmatic. All are born into it; all live in it, and are moulded by it. Worldly considerations so often and so easily prevail, that many professing Christians do not perceive the injury. A general debility is the consequence. No great sins mark their decline, but they have relaxed the strictness of their discipline, and the firmness and fervor of their adherence to the Christian cause. The motives to the higher Christian life are too feeble for the opposing power. The more elevated examples and the standard of this life have come to be so at variance with their ideas, that they are dismissed as impracticable, if not as offensive singularities. How often does the justification of this enfeebling conformity come from the lips of those whose Master says, "Ye are not of the world, even as I am not of the world."

Mr. Worldly-mind thinks "it does no good to be singular." "Conformity to the world," he says, "is a matter of construction, in which it is difficult to know where the right ends, and the wrong begins. It is a matter of degrees, too, in which something should be conceded by the few to the opinions of the many." It is by such sophisms that the adversary gains upon these worldly disciples, and Christ loses.

They seek for the latest fashions, and follow them at an expenditure of time and money

which would be thought excessive were it an appropriation to the cause of benevolence. They indulge in festivities which are an open disparagement of the "joy unspeakable and full of glory" to which they professedly aspire. They resort to amusement from which the groveling derive their sensual enjoyment. Can the Christian character be unharmed by so much yielding to the world? Will the love of Christ long glow in a heart which gives such friendly entertainment to his greatest foe? "A Christian in the world," says John Newton, "is like a man who has had a long intimacy with one whom at length he finds out to have been the murderer of a kind father; the intimacy after this will surely be broken."

"The door at which those influences enter which countervail parental instruction and example, I am persuaded," writes Dr. Alexander, "is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, boasting the waves, like the Eddy-stone light-house. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the *par* of the religious world around us."

But what are the prevalent maxims and fashions of a community where the majority live unto themselves, that these should be the Christian's common law? The world has always outnumbered the church. But is that any reason for conforming to it? Is the evil of loving the world any less because so many love it? Is there any more safety in a wrong road because multitudes travel it? Custom may take away the singularity of worldliness, but can it remove its sinfulness? Refinement may make folly agreeable and fashionable, but can it refine away its intrinsic foolishness and incongruity with the Christian character?

Mrs. Pliable concludes that "it does no good to be singular. Besides, these peculiar people are often very repulsive to persons of taste. By such over-strictness many of the rich and cultivated are kept out of the church." But let me remind her that eminent piety has always been singular. The greatest benefactors of the race are those whom Christ has "redeemed from all iniquity, and purified unto himself as a *peculiar* people." He made the boldest encroachments on the venerated maxims and customs of the world, and was most thoroughly out of its fashions, reprobating them with unsparing rebuke. And this man, Mrs. Pliable, is your Master and Model, and mine. True, the world sought a cruel revenge for his boldness. But he conquered it by maintaining, not by surrendering, his singularity. And he has called you, Mr. Worldly-mind, out of the world, that you may overcome, not by conforming to, but by confronting it; not by compromises with its customs and indulgence in its amusements, but by unflinching resistance and denial, by prayer and unceasing labor, to win it back to Christ, its rightful Lord.

A Christian's power of good over the world is greatest when his spirit is in most pure and Christ-like antagonism to its spirit. Your faith and love and religious influence, worldly disciples, are inversely as you are ruled by its maxims and pleased with its applause. Your alliance owns it as a friend. But it is neither your friend nor Christ's. It deceives and defiles you. It defrauds and would destroy you, and yet you love it. You yield to its fascinations, in part because they are common, and in part because they delight you. Alas! this should have been your warning, for nothing is so common as sin. When you consider that the fashionable and the customary ways of the world are only the changeful hues of its self-same Christ-denying spirit; when you remember that conformity to them draws you into unholy alliance with that spirit against the

kingdom and work of the Redeemer; that the Christian character can be formed, and the objects of the Christian life secured, only so far as the Christian doctrine is exemplified and worldly influences are resisted; and yet observe to what extent many in the church go in their conformity to the world, you will perceive how powerfully this cause operates to hinder the advancement of Christ's kingdom, through the defects in Christian character which it occasions by a worldly mind and too much pliability.

Glance at the circles of fashionable life, and see how many worldly disciples are eddying on its smooth or ruffled surface. How many are made giddy in its round of gayeties, or jealous by its competitions for the favor of the fashionable and the frivolous! Yet Mrs. Fashionable Christian studies to shine as a star in these circles, and gives much more of her time and thoughts to these than to Christ and his poor.

A glimpse of the business world discloses not a few of Christ's professed followers suffering from the same worldliness. Mr. Make-haste-to-be-rich affirms it as a Christian duty "not to be slothful in business;" that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." He thinks "a great deal of good can be done with money when one has earned it." So he takes the world's common law of trade as his rule,—to make the greatest profits and the fewest losses, to gain all one can, honestly if he can, but, any way, to gain, and keep what he gains.

"I cannot be strictly honest and make money," said a young man as he was commencing business. He made money, how honestly I cannot say. Many youthful disciples feel, with him, that they must yield to this commercial spirit, or fail of success. They begin by attenuating the law of Christ, which makes it as obligatory to do as well in a bargain for their neighbor as for themselves, and end by setting it wholly aside. The error lies in assuming that they must succeed. They ought to obey the law of Christ,—be diligent in business, and leave the measure of their prosperity to his providence. This would preserve their consistency as Christians, give full development to their character, and make them the light of the world.

Many a Christian in business seems as worldly as those who are not Christians. He is as eager after gain as they, and almost as unscrupulous in his means of securing it. The cause of Christ is apparently no dearer to him, and he does scarcely more for its advancement. The meetings for prayer on a week day draw him from business no more than them, and the Sabbath bears scarcely more testimony that he is interested in the welfare of sinners than are they.

Oh, it is sad to see the work of the divine Spirit thus marred, and his consecrated temple thus deserted and in ruins! And the great evil is, not that worldliness induces a neglect of the outward means of grace, and therefore diminishes the supply; not that sacrifices of time and substance in the Redeemer's cause are more sparingly and more reluctantly made; but it is that it banishes the Spirit of God from the hearts of his people. It blots out the sunlight of Heaven, and leaves them to walk in darkness. It hangs a weight upon the wings of prayer, clogs the wheels of the gospel chariot, and retards an advancing Messiah.

This love of the world,—beware of it! In any of its forms it is the bane of the church, the perversion of the best things into the worst. It extinguishes the flames of love on the altar of the heart. It strips off the breastplate of righteousness, lets fall the shield of faith, and leaves the sword of the Spirit to rust in its scabbard. O world! world! in the heart of the Christian thou art his curse, his ruin; but, as his field of labor, thou art the arena of his spiritual struggles, the strengthener of his arm, and the monument of his final victory!—Rev. E. A. Lawrence, D. D.

**Many Called, Few Chosen.**

God has taken special care to make himself known to mankind in different ages of the world; but our fallen race have not desired "to retain God in their knowledge," and therefore the mass have been given over to a reprobate mind. The antediluvians might have had the knowledge of God, but they chose the way of corruption, violence, and sin, and therefore God gave them, and all future generations, the proof of his existence, his power and justice, and of the hatefulness of sin and certainty of retribution.

Again we find the world given to idolatry, and Abraham and his posterity were singled out, not because of God's partiality to them as a whole (for most of them proved unbelieving and rebellious), but to keep alive the knowledge of God in the earth; so that all, Jews or Gentiles, might choose the service of God and eternal life, if they would.

And when for their sins Jerusalem was destroyed and the people carried captive into Babylon, the Lord made it a special occasion to make himself known in all the earth. By being brought in contact with Daniel and his companions, Nebuchadnezzar, the king, was humbled, so that he proclaimed the name and wonders of the Most High, the "King of Heaven," to "all people, nations, and languages, that dwell in all the earth" (Dan. 3 and 4); and after this Darius the Median made a decree that in "every dominion" men should "tremble and fear before the God of Daniel," declaring to all nations that "he is the living God," who "worketh signs and wonders in heaven and in earth." Dan. 6.

It is reasonable to suppose that some were benefited and prepared for salvation by these means; but still the mass of men were willing to ignore God and cleave to their sins and follies, and go on in the broad road to perdition. Many were called, but few chosen.

At length the promised Messiah came, of whom the devout among mankind were in expectation, Gentiles as well as Jews; for the Scriptures containing the promises and appointing the time, had, by God's providence, been translated into the Greek; and by this means the "wise men from the East" were on the lookout, "being in expectation," as well as devout Jews, "waiting for the consolation of Israel." And then the mighty miracles of Christ and his tragic death, in which Roman governors as well as Jews took a part, were soon made known in all the earth. Thus the proclamation went to the multitudes far and near, calling them to repent and believe the glad tidings. Many were called, and, thank God, a few of them were chosen. But soon those nations which had enjoyed the light of the gospel relapsed into darkness and idolatry, while others more remote were illuminated with its rising rays. The whole world might now have been in the light, if the light had been cherished; but the carnal mind is enmity against God, and is not willing to retain the knowledge of his ways and requirements.

And now in the closing of the gospel age the light of God, through his word and providence, is illuminating the world as never before. Prophecies fulfilled and fulfilling clearly point to the present time as the day of God's preparation. Messages from Heaven, clearly foretold eighteen hundred years ago, are now being proclaimed to "many peoples, and nations, and tongues, and kings." Many are being called; but, as it has been before, many will reject the glad tidings, while the few faithful and obedient, will receive, hold fast, and endure, and thus be saved.

And not all who professedly accept the last message of the gospel will be saved. Hundreds, if not thousands, of these will fail to walk in the light; and for this reason will not endure the fiery trials that lie before us. Even

now they shrink from bearing the cross before an evil and rebellious generation, yielding to fashionable folly, rather than to stand boldly for the truth and the right. Many who have for years been connected with the people of God under this message will only be like the chaff—a needful support to the grain while it is ripening, and of no further use. Can it be so? O my soul! Yes, dreadful as the thought may be! But you and I, my brother, my sister, *may* be saved, if we will. We may be reckoned with the chosen few. God only asks for entire consecration of all that we have and are to serve the interests of his cause. This we can give. We can now give a whole sacrifice of ourselves and all we possess, live out the faith that we profess, and lay hold on eternal life. Will we do it? While in the providence of God the world is being aroused by the last call of mercy, will we sacrifice all to have a part in the work? Remember that to the saved it will be said, "Well done!" not well said, well believed, nor even well prayed; for "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." See Matt. 7:21-23. Many, the Lord Jesus assures us, will hear the word, Depart! But still it is our privilege so to believe and do that we may hear instead, Come, ye blessed of my Father. May God bless these thoughts to the salvation of some!

R. F. COTTRELL.

**A Mark of the New Birth.**

A SCRIPTURAL mark of those who are born of God, and the greatest of all, is love, even the love of God shed abroad in their hearts, by the Holy Ghost which is given unto them. Rom. 5:5. Because they are sons, God hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father! Gal. 4:6. By this Spirit, continually looking up to God as their reconciled and loving Father, they cry to him for their daily bread, for all things needful, whether for their souls or bodies. They continually pour out their hearts before him, knowing they have the petitions which they ask of him. 1 John 5:15. Their delight is in him. He is the joy of their heart; their "shield," and their "exceeding great reward." The desire of their soul is towards him; it is their "meat and drink to do his will;" and they are satisfied as with marrow and fatness, while their mouth praiseth him with joyful lips. Ps. 63:5.

And, in this sense also, "Every one that loveth him that begat loveth him also that is begotten of him." 1 John 5:1. His spirit rejoiceth in God his Saviour. He "loveth the Lord Jesus Christ in sincerity." He is so "joined unto the Lord," as to be one spirit. His soul hangeth upon him, and chooseth him as altogether lovely, "the chiefest among ten thousand." He knoweth, he feeleth what that means, "My Beloved is mine, and I am his." "Thou art fairer than the children of men; full of grace are thy lips, because God hath anointed thee forever!" Ps. 45:2.

The necessary fruit of this love of God, is the love of our neighbor; of every soul which God hath made, not excepting our enemies, not excepting those who are now despitefully using and persecuting us—a love whereby we love every man as ourselves, as we love our own souls. Nay, our Lord has expressed it still more strongly, teaching us to "love one another, even as he hath loved us." Accordingly, the commandment written in the hearts of all those that love God, is no other than this, "As I have loved you, so love ye one another." Now, "herein perceive we the love of God, in that he laid down his life for us." 1 John 3:16. "We ought," then, as the apostle justly infers, "to lay down our lives for the brethren." If we feel ourselves ready to do this, then do we

truly love our neighbor. Then "we know that we have passed from death unto life, because we love the brethren." Verse 14. "Hereby know we" that we are born of God, that we "dwell in him, and he in us, because he hath given us of his [loving] Spirit." Chap. 4:13. For "love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7.

But some may possibly ask, Does not the apostle say, "This is the love of God, that we keep his commandments?" 1 John 5:3. Yea, and this is the love of our neighbor also, in the same sense as it is the love of God. But what would you infer from hence? That the keeping the outward commandments is all that is implied in loving God with all your heart, with all your mind, and soul, and strength, and in loving your neighbor as yourself? That the love of God is not an affection of the soul, but merely an *outward service*? And that the love of our neighbor is not a disposition of heart, but barely a course of *outward works*? To mention so wild an interpretation of the apostle's words, is sufficiently to confute it. The plain, indisputable meaning of that text is, this is the sign or proof of the love of God, of our keeping the first and great commandment, to keep all the rest of his commandments. For true love, if it be once shed abroad in our heart, will constrain us so to do; since whosoever loves God with all his heart, cannot but serve him with all his strength.

A second fruit then of the love of God (so far as it can be distinguished from it), is universal obedience to him we love, and conformity to his will; obedience to all the commands of God, internal and external; obedience of the heart and of the life; in every temper, and in all manner of conversation. And one of the tempers most obviously implied herein is, the being "zealous of good works;" the hungering and thirsting to do good, in every possible kind, unto all men; the rejoicing to "spend and be spent for them," for every child of man; not looking for any recompense in this world, but only in the resurrection of the just.—*Wesley.*

**Teaching Transgressors.**

THERE is no one who cannot read with profit the following paragraph from some comments by H. Clay Trumbull on the fifty-first psalm:

"Then will I teach transgressors thy ways" (verse 13). No man can teach what he doesn't know. No man can lead where he doesn't go. No man really understands the value of that which he never had. It is he who knows the joy of forgiveness, who can teach its blessedness to the lost. It is he who walks in God's way, who can lead another there. It is he who has salvation, who appreciates its preciousness. If you want to teach, you must first be taught. If you want to lead in the way of life, you must walk therein yourself. If you would have others know how good it is to trust the Lord, you must know it yourself, to begin with. This putting of those who are not Christians to be teachers of those who are just like themselves, is at the best but setting the blind to lead the blind. Both parties are more likely to land in the ditch, than to find their way out of a wrong road into a right one. This trying to get transgressors to forsake their ways for God's way, while you are walking on before them to destruction, is as hopeless as it is foolish. Your example in a course which you do understand is a great deal more powerful than your words about a subject of which you are ignorant. Put your own trust in Jesus as a Saviour; rest on him for salvation; find joy in his service; then you may teach transgressors his ways, and be the means of converting sinners unto him.

LET your light so shine before men that they may glorify God on account of it.

**Salvation Conditional.**

(Concluded.)

THE Scriptures clearly teach these things, namely: free grace, justification by faith, and the necessity of good works to salvation; and these are all in harmony.

It is not our purpose to examine at length the various texts quoted on this subject; but rather to notice the principles on which the true doctrine rests, and introduce texts sufficient to corroborate the principles.

The great question to be decided is this: In what respect is the gospel plan unconditional, and in what respect is it conditional? If there is anywhere such a distinction, and if we can clearly trace the line, the subject must thereby be relieved of much difficulty. Examining this, we find that,

1. The introduction of the gospel, or setting forth of Christ as the way of salvation, was unconditional. But,

2. The application of the gospel to individual salvation, is conditional.

We do not see how any, who believe the Bible, can dissent from either of these declarations. It is not said to the world, nor to any class in the world, that if they would do some certain thing Christ should die for them. But it is said that if they will believe and do certain things, they shall be saved by his blood so freely shed for the sins of the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Freely and unconditionally he gave his Son to be a propitiation for the sins of the whole world, to die for all; but not so that they will be saved from perishing if they refuse to repent and believe. Salvation was freely purchased by the death of Christ, but will never be given to those who neglect it. Heb. 2:3. Eternal life through Christ was freely and unconditionally brought to man; Rom. 6:23; yet, if they would not perish, they must "lay hold on eternal life;" 1 Tim. 6:19; which they can only secure "by patient continuance in well-doing;" Rom. 2:7; and so "work out their own salvation with fear and trembling." Phil. 2:12. But in uniting works to faith we detract nothing from the grace and glory of Christ, for we can do nothing in our own unassisted strength. John 15:5. With this distinction in view we find no difficulty in harmonizing all the Scriptures. But we will notice a few texts to further show the conditional nature of God's promises to man.

When the Lord sent Moses to the children of Israel, it was with this message: "Say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which was done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey." Ex. 3:16, 17. Again he said to them: "And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burden of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage; I am the Lord." Ex. 6:7, 8. Yet, direct and positive as this promise was, the Lord did not bring them into that land, but destroyed them for their disobedience.

Again, it was said to Pharaoh: "Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." Ex. 4:22, 23. The first-born was the highly-prized and beloved. Yet on the institution of

the Passover, they would have been destroyed with the first-born of Egypt, if they had not remained in their houses and sprinkled the blood on their door-posts; and were afterwards destroyed as noticed above. This teaches us that God's chosen—his first-born, will continue to enjoy his favor *only on condition of continued obedience*. The conditional nature of his gracious promises is shown by his word through Jeremiah, wherein he commanded Israel to obey him, saying: "*That I may perform the oath which I have sworn unto your fathers.*" Jer. 11:3-5. And again, where he has shown the fixed principle upon which he fulfills his promises and threatenings. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. 18:7-10. And this is true not only of nations, but of individuals. Thus the Lord said to Eli: "*I said indeed that thy house and the house of thy father should walk before me forever;* but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30.

It is argued that he that has an interest in the Saviour cannot or will not lose it. See what our Lord himself says: "I am the vine, ye are the branches. . . . If a man abide not in me, he is cast forth as a branch, and is withered." John 15:5, 6; and in verse 2: "Every branch *in me* that beareth not fruit he taketh away." This completely overthrows that doctrine which affirms that if any one be in Christ by faith he cannot be taken away. He may "depart from the faith." It is urged, and with truth, that none can pluck them out of his hand. But this supposes that they "bear fruit," or continue faithful. He that endures to the end shall be saved. As the Jews were rejected because of their unfaithfulness, so Paul says to the Gentile converts, who, by faith, were grafted into the good olive tree, they must continue faithful or they should be cut off also. According to the unconditional personal election scheme, there could be no danger of it, and if so, the warning of the apostle was deceptive. He says also that they in whom the Spirit of God dwells, which can refer only to accepted believers, are the temple of God; and if they defile the temple of God, that is, themselves or their own bodies, God shall destroy them. And Peter affirms that some shall arise in the church who shall *deny the Lord that bought them*, and bring upon themselves swift destruction. 2 Peter 2:1.

Again, it is said we are chosen in him before the foundation of the world. But all must admit that there is a time when we become Christ's, come into him, etc. "As many of you as have been baptized into Christ have put on Christ." We are also said to receive Christ by faith. So it is evident that we are not "*in Christ*" before we have faith—before we have put him on. Prior to that event, we were the "children of wrath, even as others." Eph. 2:3. That we are *personally* and *unconditionally* elected before the foundation of the world cannot, therefore, be the sense of that scripture. Jesus Christ was the one chosen—"the elect"—to be the Author of salvation to all who believe and obey; and all who receive him and put him on, or are baptized into him, become one with him, members of his body; and, of course, are partakers of his privileges and his election. That the election was a prior event is admitted; but that we have any part in it before we become members of Christ's body is denied. The choice is of Christ, and through him all that are "*in*

him;" but, *personally*, does not reach them that are out of him, children of wrath, as we were all by nature. With this view, we see the reasonableness of Peter's exhortation to make our calling and election sure, 2 Pet. 1:10; but with the Calvinistic view, it cannot be made to appear reasonable. And so of all the exhortations and threatenings in the Bible; if man is not free to choose or refuse, to obtain through obedience or lose through disobedience, they cannot be what they purport to be.

The truth on this subject we chiefly rest on the difference between the death of Christ, and the Atonement, to the argument on which we refer the reader.

EDITOR.

**What Will They Do?**

*The Christian Statesman* and the *Christian Instructor* are in great agony because Congress has violated the Sabbath by continuing in session on Sunday, July 6. And they say, "The president of the United States was also a partaker in this transgression;" because he was at the Capitol till after midnight on Saturday night, signing bills. They suggest that he should have "sent a message to both houses of Congress just before the Sabbath [Sunday] began, saying that its early hours were approaching, and when it began he would go home and rest according to the commandment, and that no bills would be signed by him on the *holy day*," etc.

We think they are too hard on the president. For our part we are inclined to be charitable toward the chief magistrate. We think it doubtful whether he has a copy of the commandment referred to. We think it altogether likely that Mr. Arthur has never seen a statute that designates Sunday as a "holy day." And therefore these papers are certainly derelict in *their* duty, in not sending to the president a copy of the Sunday-holy-day commandment, before they condemn him for neglect of *his* duty. If they should take our advice, we would throw in this caution:

Gentlemen, we beg of you, don't commit the blunder of sending to his excellency a copy of the fourth commandment, nor any reference to it as bearing on Sunday, for he is enough of a lawyer to know that that commandment enjoins the observance of the *seventh* day as the Sabbath, the holy day, and that it makes no reference whatever to Sunday as such. By the way, we wish you would send us a copy of that Sunday commandment, too.

They will not do it, however; but we know what they will do. By unconstitutional amendment these folks will place themselves where they can issue the command and exact obedience to it.

ALONZO T. JONES.

It is God's purpose concerning his children that they be strong men and women. It is his plan that they shall attain to strength by little and little, and that the rapidity with which the littles are added shall be measured by the use of what has been already attained. The child does not leap at once from the estate of childhood to that of manhood. So the Christian does not go at once from a babe in Christ to a strong man. The child develops a symmetrical manhood by careful discipline of all his powers. So the Christian grows strong by performing faithfully the duties of life as they come to him. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," is the unchangeable law.—*Sabbath Recorder*.

CHRIST is the great central fact in the world's history; to him everything looks forward and backward. All the lines of history converge upon him. All the march of providence is guarded by him. All the great purposes of God culminate in him. The greatest and most momentous fact which the history records is the fact of his birth.—*Spurgeon*.

**"I Am Afraid of the Jews."**

THESE words are a part of the reply which Zedekiah made to Jeremiah, when the latter had been urging him to acquiesce in the fiat of God, which had predetermined the captivity of the Jewish nation. For nearly forty years the prophet had been uttering warnings and prophecies in relation to their coming captivity and the overthrow of Jerusalem. The captivity had already begun some fifteen or eighteen years previous, and the kingdom of Israel had become tributary to Babylon. But Zedekiah had rebelled, and Nebuchadnezzar had besieged him in Jerusalem. At the time these words were uttered, the siege was temporarily raised on account of Pharaoh having started out with his army to oppose the Chaldeans. Jeremiah continued his predictions that Jerusalem would be given into the hands of the king of Babylon, and exhorted the people to save their lives by going forth and giving themselves up to the hosts of Babylon and Chaldea. This was considered treason, and Jeremiah was cast into a dungeon.

But King Zedekiah was not yet so hardened but that he had a desire to hear what the prophet had to say further. So he sent for Jeremiah and held a secret interview with him. Here again the prophet boldly tells the king that if he will surrender to the king of Babylon, he will save his own life and Jerusalem shall not be burned. But if he refuses to obey, Jerusalem shall be burned with fire and he shall not escape. The prophet Ezekiel had already given his memorable prophecy, Eze. 12:13, that Zedekiah should be brought to the land of the Chaldeans but he should not see it, though he should die there.

Yet in spite of these solemn declarations of the prophets of Jehovah, the king gives answer to Jeremiah: "I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hands and they mock me." Jer. 38:19. He feared man more than he feared God. And too late he found that the fear of man bringeth a snare. But why did he fear the Jews? Ah, he was afraid they would make sport of him or deride him. And what did his weakness and folly cost him? He was taken captive and was obliged to witness the execution of his own sons and nobles; then his own eyes were put out, and he was carried in chains to Babylon, where he died; thus perfectly were the prophecies of Ezekiel and Jeremiah fulfilled, and Jerusalem was left a mass of smoldering ruins just because this king of Israel was afraid some one would make light of him.

How many are there in these days that, when the plain word of God convinces them of some duty which brings a heavy cross, let the fear of man control them and begin to inquire, What will folks say? and refuse to obey the word of the Lord because they fear some of their fellows will mock them! Ah, we know there are too many of this class in the world! Sometimes we find those who will shut their eyes when they see the light beginning to dawn lest they should be convinced of some duty that will bring a cross.

The fate of Zedekiah is a monument to the folly of such conduct. What sad results to him and his people, and that glorious city. It was no use for the prophet to plead with him after he had once made a decision not to heed the voice of the Lord. His shameful folly still continued to manifest itself in charging the prophet not to let any one know of their interview. What a heavy heart the poor prophet carried away from that interview none but God and angels could know.

Reader, let me plead with you before you make the foolish decision of Zedekiah, not to lightly treat the light of truth in regard to that ancient and honorable institution, the Sabbath of Jehovah. Sacred day for rest and worship, given to supply man's spiritual wants, founded

on the facts of creation, honored by the example of Jehovah and his Son in resting on that day, sanctified for man's use by the Almighty Creator, embosomed among the ten holy precepts spoken and written by God himself, kept by all the holy prophets and apostles; treat it not lightly. When its sacred light dawns upon your spiritual vision, let not the foolish fear of man control you, but "Fear God, and keep his commandments; . . . For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

G. D. BALLOU.

**Gideon's Army.**

IT IS A sad reflection that there are multitudes in the visible church who are a hindrance rather than any real help or spiritual power. The enthusiasm which led them to enlist in the service of Christ has died out, and they even regret that they entered his service. If in some honorable way they could be absolved from their vows, they would gladly accept the release, and go back to their old life. Here is a question for our consideration: Is it the overwhelming majority of any particular church or the small minority that is ever ready to volunteer its services for Christ? There were twenty-two thousand of Gideon's army of thirty-two thousand whom God could not use, for their hearts were not wholly joined to him.

But as God is searching for men of his own heart, the winnowing process is still continued. The ten thousand who remain are not lacking in courage, but his service demands other qualities. Courage is not all the Christian soldier needs; there must be also prudence, watchfulness, and self-denial. It was to discover these qualities that the second test was instituted. The whole army was led down in the sight of the enemy to the fountain of Harod to drink. Little things often furnish the best indications of character. So here ninety-seven hundred, either in the spirit of reckless bravado or of self-indulgence, flung themselves down on the ground and abandoned themselves to the luxury of quenching their thirst. They were careless of danger and unthinking of surprise. It was an unsoldierly attitude. Only three hundred stood erect and lapped the water from their hands. They showed that duty, and not self-indulgence, was uppermost in their minds. These were the men whom God chose as his instruments. They were men of faith, courage, prudence, watchfulness, and self-denial. By such men, be they few or many, God conquers. There has always been, there is now in his church, such a minority. They are men and women of unfaltering faith, earnest prayer, and loyally devoted to Christ. They can be depended upon in emergencies. Their object is not to indulge themselves in the good of this world, but to do some good in it. They are ready for labor and count their time, their property, their all, not their own, but God's. "God looks upon them with delight." As they honor him, he honors them. They are the true conquerors of the world, the pioneers in every glorious cause. They shall walk with their Lord in white, for they are worthy.

The three hundred outnumbered the hosts of Midian, for God was with them. It is grand to stand with God's minorities. Better be with them than with the myriads of his enemies. Better be with them than with the large majority of cowardly, half-hearted Christians whom he cannot use. Fear not, little flock, outnumbered and despised by the world. Stand steadfast. "It is your Father's good pleasure to give you the kingdom."—S. J. Nicolls, D. D.

Most men feel that when they have plenty they do not need to trust God; and when they find themselves in adverse circumstances, they cannot afford to trust him.

**Specific Prayer.**

GOD does more than to give general assurance of a willingness to hear prayer, and to relieve human want. He makes mention of specific blessings, which he is ready to bestow. These more minute pledges are in various forms of promise, prophecy, covenant, and command. A promise is a direct engagement; a covenant is a still more formal and solemn act, usually accompanied by a seal; a prophecy is a statement of divine purpose, intended for our encouragement in prayer and labor; and a command always implies a result which God is willing to aid us in securing. It is only necessary, then, to ascertain that the desired favor is covered by some promise, covenant, prophecy, or command, to have a perfect warrant for faith that, in answer to prayer, God will bestow that very thing. One could not ask for a better ground of assurance.

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word!"

We are entitled to claim, at God's hand, whatever he has been pleased graciously to promise. And so our prayers may and should have the characteristic of perfect faith, that they will be literally answered according to the blessing asked.

Are these specific pledges numerous? Do they cover the ground of our usual necessities? Will they impart an element of certainty to our prayers, in the emergencies which men are often called to face? An affirmative reply to these questions is authorized by the language of Scripture. For we find in the Bible promises to the righteous of protection, deliverance, food, raiment, wisdom, guidance, sustaining grace, reward for industry and beneficence, and the presence and power of the Holy Spirit as a guaranty of peace, holiness, and usefulness. The prayer of faith uses these divine assurances as a sufficient ground of conviction that God will aid in the emergency to which any of these promises apply, according to the exigency of the case. The man feels that he can pray with an accompanying certainty of being heard. It is not now so much an occasion of submission, as of grateful expectation. God here has made known his will, in advance. The true submission to it is, to take him at his word, and joyfully to claim what he has authorized us to ask. Not to do so, is a distrust of him, as well as a robbery of our own souls. It is as though a poor man should neglect to present a benefactor's check at the bank, fearing that it might not mean what it said on its face, or might for some cause not be paid. As such lack of confidence is grievous to our heavenly Father, so a firm faith is his delight.—*Prayer and Its Answers.*

THE Bible is the best illustration of the literature of power, for it always concerns itself with life; it touches it at all points, and this is the test of any piece of literature, its universal appeal to human nature. When I consider the narrow limitations of the Pilgrim households, I can feel what the Bible must have been to them. It was an open door into a world where emotion is expressed, where imagination can range, where love and longing find a language, where imagery is given to every noble and suppressed passion of the soul, where every aspiration finds wings. It was history; it was the romance of real life; it was entertainment unfailing; the wonder-book of childhood; the volume of sweet sentiment to the shy maiden; the sword to the soldier; the inciter of youth to heroism; the refuge of the aged. Perhaps nowhere can a better illustration be found of the true relation of literature to life than in this example.—*Charles Dudley Warner.*

PRAYER is not conquering God's reluctance, it is taking hold of his willingness. He is more willing to give than we are to ask.

## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—AUG. 23.

1. What events did Christ name as signs of his coming?
2. What have we learned as to their fulfillment?
3. How surely do these signs prove his coming to be near? Matt. 24:32, 33.
4. What expression shows the nearness of the coming?
5. What did the Lord say would not pass before his words would be fulfilled? Verse 34.
6. To what generation must he refer?
7. Cite another instance where the term "this generation" is used with reference to a people not living at the time. Ps. 95:8-10.
8. What reason had the disciples for not expecting the Lord's coming in their day? Matt. 24:4-8.
9. What was Paul's teaching on this point? 2 Thess. 1, 2.
10. What did he say must first come? Verses 3, 4.
11. Why may we be so confident that the Lord will come in this generation? Matt. 24:35.
12. Can any man tell the exact time when the Lord will come? Verse 36.
13. Show how we may know a thing to be near, and yet not know just when it will come.
14. Are we to expect that all will heed these signs of Christ's coming? 2 Pet. 3:3, 4.
15. Will the last days be days of quiet to the humble Christian? 2 Tim. 3:1.
16. What will make the last days perilous? Verses 2-4.
17. To what time does Christ liken the days immediately preceding his coming? Matt. 24:37.
18. How wicked were the people in the days of Noah? Gen. 6:5.
19. Upon what were they wholly intent? Matt. 24:38, 39.
20. Against what does Christ warn us? Luke 21:34.
21. In what condition does he say we must be? Luke 12:35, 36.
22. Can we be said to be waiting for that which we are not prepared to receive?
23. Since the times are dangerous, and we know not how soon the Lord will come, what are we exhorted to do? Mark 13:37.
24. While waiting and watching what else must we do? Luke 21:36.

THERE are some things that all men may know. There are others which are concealed, concerning which it is useless for man to inquire. It is written: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. This is perfectly reasonable. If the Lord has revealed anything, it is most certainly for our benefit. Whenever, therefore, we find definite statements in the Bible concerning any event, we may speak of that event with the utmost positiveness, to the extent that the statements are made. Now let us apply this to the subject of the Lord's coming. We know, (1) That the Lord will come again. We have his own word for that. (2) That his second coming will be as literal as his first,—"this same Jesus,"—and that it will be so glorious, and accompanied with such manifestations that no one can be ignorant of it. Matt. 24:27; Rev. 1:7; 1 Thess. 4:16, 17. (3) That before his coming certain signs will take place. (4) That these signs, as recorded in Matt. 24, and learned in our last lesson, are the darkening of the sun and moon, and the falling of the stars. (5) That these signs have actually taken place in the exact manner foretold by our Saviour. We do not obtain our knowledge of any of the above things by any process of reasoning, but by plain statements of fact. There is yet one thing more that we may know, that we are commanded to know. The Lord, after having informed the disciples of the signs above-mentioned, said: "When ye shall see all these things, know that it [margin, he, that is, Christ] is near, even at the doors." Matt. 24:33. We are to know it just as certainly as we know that summer is near when the leaves begin to ap-

pear on the trees. There can, then, be no more doubt that the coming of the Lord is near, than there is that the stars fell in 1833.

"VERILY I say unto you, This generation shall not pass till all these things be fulfilled." Matt. 24:34. There need be no difficulty in understanding this verse. He certainly did not mean to say that his coming would take place before the close of the generation then living, for that would be a contradiction of his own words in verses 4-8, and is directly contradicted by Paul in 2 Thess. 2:1-8. Moreover, whoever claims that Christ did mean that he would come before that generation should pass, must also claim that the dead have been raised and the living translated. 1 Thess. 4:16, 17. The fact that Christ has not yet come is sufficient proof that he did not predict an immediate coming. Then what did he mean? This can be answered by finding out of what time he was speaking. It was not of the time then present, for he was looking forward. He had spoken of the destruction of Jerusalem; he had described the 1260 years of papal supremacy, with its disastrous results to the people of God; and he had minutely described the signs that were to follow, the last of which took place, as we have seen, in 1833. Looking at that time, he said, "This generation shall not pass till all these things be fulfilled." What things? The things recorded in verse 31. A similar use of the expression "this generation" is found in Ps. 95:10. There are hundreds of persons now alive who witnessed the falling of the stars in 1833. Does anybody doubt that some of that generation will be alive when the Lord comes? Hear what the Saviour says: "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

"BUT of that day and hour knoweth no man." Here is one of the secret things that belong to God alone. The exact time has not been revealed; therefore we have nothing to do with it; it does not concern us. Yet our ignorance of the exact time does not in the least affect our knowledge of what is revealed, namely, that his coming is near. The farmer knows when summer is near, yet he cannot tell the day when it will be fairly open. We often speak of a friend as coming very soon, yet we do not know the exact time of his coming. After Christ has given us such unmistakable evidences of the nearness of his coming, it is not only foolish but wicked to pay no attention to them, simply because he has not revealed to us the day and hour.

THE fact that comparatively few even of religious people believe in and teach the doctrine of the near coming of the Lord, is sometimes urged as proof that the doctrine cannot be true. If no one believed it, that would not invalidate the Scripture record in the least; the Scripture cannot be broken by the unbelief of men. But the fact that but few are looking for the Lord's coming is one of the signs by which we may know that we are in the last days. Paul says that in the last days perilous times will come, because men shall be lovers of their own selves. 2 Tim. 3:1. Then he gives a list of special sins of which they will be guilty, and to show that he does not refer to the non-professing world, he says, "Having a form of godliness, but denying the power thereof." "They profess that they know God; but in works they deny him." Titus 1:16. And this is in the last days.

MOREOVER, our Saviour himself has given a description of the time immediately preceding his coming. He said: "And as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. To find, then, what will be a characteristic of the last days, we have only to read a description of the time

just before the flood. Here it is: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. Here is total depravity. If it had been otherwise the Lord would not have destroyed the people of that time. When the Lord comes it is to destroy the inhabitants of the earth. (The righteous are simply sojourners, and not dwellers.) But he would not destroy them unless they were incorrigibly wicked. We are therefore not to expect any great reformation before the coming of the Lord, or general preparation for that event. Yet the warning is to be given just as faithfully, and people are to be just as earnestly exhorted to repent, as though all were expected to reform. All must hear. "This gospel of the kingdom" must be preached in all the world for a *witness*. The world has not yet arrived at that state of wickedness described by our Saviour. It is the faithful preaching of the word that will call out the few that will turn to God, and harden the others in their rebellion. The preaching of truth always causes a division. Luke 12:52, 53. And when the word shall have been preached in all the world, separating men into the two classes, "*then* shall the end come." It is for this alone that the coming of the Lord now waits.

E. J. W.

### NOTES ON THE INTERNATIONAL LESSON.

AUGUST 24—2 SAM. 24:14-25.

ABOUT six years after the death of Absalom, and the scenes described in the last lesson, David was tempted to number the people. In 1 Chron. 21:1 it is said that Satan stood up and provoked him to do it. That it was a wrong move, even Joab and the captains were aware, and remonstrated with the king, but to no purpose. After the work had been completed, however, David's heart smote him, and he made humble confession before the Lord and sought forgiveness. So the Lord gave him choice of three modes of punishment—seven years of famine, to flee three months before his enemies, or to have three days' pestilence in the land. David was in a great strait, but he chose to "fall into the hand of the Lord, for his mercies are great."

WE have here an evidence that direct personal reproof is often necessary to guide men in the path of duty, and that the greatest kindness that can be shown a man is to acquaint him with his faults. It would appear that David, notwithstanding the remonstrance of his officers, was not fully sensible of the magnitude of his offense until reproved by his seer, the prophet Gad; and having found that he could muster thirteen hundred thousand men of war, there is no telling what rash measure his ambition might have prompted him to undertake. This is the second time he was checked in a downward career by timely warning from the Lord. And be it said to his credit, he bowed with becoming humility to the penalties affixed to his crimes. He realized the mercy of God, and preferred to fall into his hands, though grievously offended, rather than into the hands of an enemy. His experience was that "Like as a father pitith his children, so the Lord pitith them that fear him."

THE character of the pestilence shows the submission of David to a punishment that might include himself. As Dr. Clarke says: "Had he chosen war, his own personal safety would have been in no danger, because there was already an ordinance forbidding him going to battle. Had he chosen famine, his own wealth would have secured his and his family's support; but he showed the greatness of his mind in choosing the pestilence, to the ravages of which himself and household were exposed equally with the meanest of his subjects."

THE characteristic mercy of God is shown in stopping short of the time proposed for the pestilence to continue, and accepted by David. Jerusalem might have been destroyed, and the angel had already stretched forth his hand to afflict the city. But the Lord mercifully stayed the destructive hand short of the appointed affliction. Wordsworth says: "God stayed the hand of the angel from destroying Jerusalem in the same place where he had stayed Abraham, who had the knife in his hand, from sacrificing his son Isaac."

"BUT these sheep, what have they done?" It is a prominent fact that the people are always the sufferers for the misdeeds of their rulers, as children have often to suffer the consequences of parental sins. But it is seldom that a ruler is found like David, who, notwithstanding his faults, never tried to lay the blame upon others. Few are ready to personally make the sacrifices necessary to avert the evils of mis-government.

At the command of the prophet Gad, David went to offer sacrifice in the threshing-floor of Araunah, the Jebusite. Araunah is called a king, and probably had been a king, and was even now a representative man of the Jebusites. He, however, showed entire submission to David and was ready even to give him whatever was wanted for sacrifice. But David had been the cause of the pestilence upon the people, and he did not propose to let another do the sacrificing rendered necessary as a consequence. So he insisted on purchasing the oxen and materials for fire, etc. For these he paid fifty shekels of silver.

In 1 Chron. 21, we learn that David also bought the place for 600 shekels of silver. From this chapter we also learn that the Lord answered David by fire when he had offered the sacrifice, which was positive proof of his pardon and the returning favor of God. On this spot was erected the temple of Solomon, as is shown in chapter 22.

ON David's sacrifice, Matthew Henry says: "Those who know not what religion is, all whose care it is to make it cheap and easy to themselves, are best pleased with that which costs them least pains or money. What have we our substance for but to honor God with it, and how can it be better bestowed." With this principle agree the words of David's honored son and successor: "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9. Sacrifice has ever been deemed a token of earnestness and devotion, and is the practical basis of the redemption of fallen man. The remission of our sins cost the life of the Son of God, can we do less than honor him with our substance?

FROM this lesson we learn that, though Israel be the Lord's people, yet it shall suffer, and suffer more than other peoples for its sins. That God's power in destruction is made manifest in order to show his power and grace in salvation. That God's plans may change, though his purposes are unalterable. That the true penitent confesses his sin, and seeks not to cast its responsibility upon others. That the altar is the meeting-place where God's judgment ends and his mercy begins.—*Lesson Commentary.*

SO FAR as the record goes, this was David's last fall. The rest of his history, continued in 1 Kings, is concerning his physical decline, his charge to Solomon, and his death. Notwithstanding his honor and wealth in this world, he looked not for satisfaction until he should awake in the likeness of his Saviour (Ps. 17:15), who will bring the reward of every man when he comes in glory. Rev. 22:12.

W. N. GLENN.

## THE SIGNS OF THE TIMES.

### Temperance.

#### ONWARD.

BY MRS. JULIA LLOYD COLEGROVE.

THIS life is such a boon,  
It is so bright; we love its morn, its noon,  
Its night. Our hearts go out  
For good, not ill, which lies about—  
Only one life, one chance to try  
Our strength or weakness ere we die.  
In the great fight we must prevail;  
We love the right—right cannot fail.

The slain lie thick around;  
They fought not well. Headless, on slippery ground,  
They fell where wine-dregs lay,  
Thrown by the hands that hell obey,  
Regardless of the bitter blight  
Of those who plead through years of night,  
That there may be a safer way  
For those whose wills have gone astray.

A time of light is this—  
The path is clear. Down, down the dark abyss,  
So near, none need to go.  
The tippler need not tread the path of woe;  
Kind friends are on his track;  
The law shall hedge him back;  
And he himself shall say, I can,  
I will be strong; I am a man.

The boys, so glad and free,  
So full of health and hope and life and glee,  
And wealth of loving trust,  
They will not lay their honor in the dust;  
Though hurried on from joy to joy,  
They know the gilded, painted toy  
Of short-lived pleasure in the wine-cup's glow  
Is but a cheat which they can well forego.

They know the bitter end  
That, fast or slow, the steps would downward tend;  
And so, with heart and voice,  
While mothers, sisters, friends rejoice—  
The boys, the gay, glad boys  
Who love to make a glorious noise—  
They cry, "Let Prohibition rule the world,  
And Alcohol, the foe, down from his throne be hurled."

Prescott, Ark.

#### Beyond Their License.

THREE saloon-keepers in Chicago were found guilty of selling liquor to minors, and the following is the address of the judge who sentenced them:

"By the law, you may sell to men and women if they want it. You have given bond and you are licensed to sell to them; no one has a right to molest you in your legal business, no matter what families are destroyed or rendered miserable; no matter what wives are treated with violence, what children starve or cry over the degradation of a parent; your business is legalized and no one may interfere with you in it. No matter what mother may agonize over the loss of a son, or sister blush for the shame of a brother, you have the right to disregard them all and pursue your legal calling; you are licensed. You may fit up for your lawful trade, you may use all your arts to induce visitors; you may skillfully expose to view your choicest wines and captivating beverages; you may then induce thirst by all contrivances, producing a raging appetite for drinks, and then you may supply to the full, because it is lawful; you have paid for it; you have a license. You may allow boys, almost children, to frequent your saloons. You may hold the cup to their lips, but you must not let them drink—that is unlawful. But while you have special privileges for the money you pay, this poor privilege of selling to children is denied you. Here the parents have a right to say: Leave my son to me until the law gives you the right to destroy. Do not anticipate that terrible moment when I can assert for him no further right of protection; 'twill be soon enough for me, for his mother, for his sister, for his friends and the community to see him take his road to death. Give him to us in his childhood at least. Let us have a few years of his youth, in which we may enjoy his innocence, to repay in small degree for the love we have lavished upon him.

"This is something you who now stand prisoners at this bar, have not paid for; for this is not embraced in your license. For this offense the court sentences you to ten days' imprisonment in the county jail, and that you pay a fine of seventy-five dollars and costs; and that you stand committed until the fine and costs of this prosecution are paid."

#### The Ex-Saloon Keepers.

THE saloon is beginning to go from Iowa—in some places voluntarily, in others involuntarily. Even Dubuque landlords are notifying saloon-keepers that their leases end on the 4th of July. In the interior cities many of the proprietors of bars are publicly announcing their intention to quit, and some have already done so. We know of quite a number of those who are seeking a better business and honorable employment.

In Des Moines quite a number of our best people have united in recommending a retiring saloon-keeper—good man who was a gallant soldier—for mail-carrier in the postal service. He is well qualified for the position, deserves well of his countrymen, has a family to support, and now that he is quitting this traffic, he finds his neighbors willing to serve him, and help him to better employment.

This is right. It is to be hoped that in every community in Iowa temperance people and all others will unite in aiding the men who are quitting the saloon business, to get honorable employment. Many of them have impulses toward better citizenship, and the temperance people will encourage them to become useful citizens. The *Register*, for its part, begs that the best people of all opinions join in and show these men good-will and an active disposition to aid them in securing such business as will afford them a living.

Now is the time for the kind hand and the kind word. The warfare in Iowa has been upon the saloon, as a public curse, and not upon the saloon-keeper as an individual. As their business is doomed to go, and they are going to quit it, they should be met in the right spirit and encouraged into joining the general throng of thrifty, industrious, contented people in Iowa, making a living by honorable means.—*Iowa State Register.*

AT a recent lecture in San Francisco, Mrs. J. Ellen Foster referred to drinking among women and said: "I say the women are drinking dreadfully, and there is to-day an asylum in New York for inebriate women, and in that asylum the wives and daughters of merchants residing on Fifth Avenue are placed to be cured of this horrible appetite for strong drink. In Boston, in Chicago, and in your own city of San Francisco drinking among women is increasing daily, and among women, too, who are socially high, and are mothers of children and wives of prosperous men."

MANY a smoker throws away the stump of his cigar because he does not like the flavor of it. He does not know why the flavor is unpleasant to him, but it is caused by nicotine, the active principle of tobacco, and a violent poison. This accumulates in the base of the cigar with every draft of the smoke, and the man, noticing the unpleasant flavor, throws the stump away. This reservoir of nicotine finds its way into the cigarette, and the person who smokes it, gets in a condensed form the poison which so often works mischief on the brains of habitual smokers.—*Exchange.*

THERE never was a stricter temperance pledge than that of Solomon. We think it sufficient to say, Drink not; but he said, "Look not on the wine." The color, the sparkle, the very sight of the intoxicating draught is enough to awaken the appetite in some men, so that it becomes necessary for them to make a covenant even with their eyes.—*Ex.*

# The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 7, 1884.

## The Bible Rejected.

THE tendency of the age is not flattering to those who are looking for the conversion of the world, or who claim that the world is growing better. A spirit of lawlessness largely prevails; and this seems to pervade all classes, not even excepting members of churches. So far from thinking that we hazard anything in this declaration, we sincerely believe that certain positions taken by most of the churches of the day lead to the very state of things which we deplore.

Observing men, spiritually-minded men, of all denominations, have expressed their convictions and their regret that there are many superficial conversions in this generation. The "revivals" do not lead to self-denial and cross-bearing; the converts mostly remain selfish and worldly, and follow the world in the paths of fashion and folly. Indeed, worldly fashions and methods are adopted by the churches to carry on their work. This is seen in their socials, festivals, games of hazard, and almost every imaginable folly, to raise funds.

They who have come up in the present generation cannot realize it, as there is nothing within the range of their observation and experience with which to contrast it. But old revivalists of thirty or forty years ago lamented it, and almost every religious paper noted it. Professor Finney, than whom no one was better known as a revivalist, gave a reason for it, and we have ever thought that he was correct in his judgment. He said it was because of the growing practice of *preaching the gospel without the law*. Inasmuch as the Scriptures declare that "By the law is the knowledge of sin," Mr. Finney said that no thorough conviction of sin was produced by such preaching; that salvation was made easy to the sinner's conscience.

And what was true in his day is true to a still greater extent at present. If the error was negative—one of neglect—then, it is positive—one of intention—now. The law is not only neglected now; it is impugned; it is largely repudiated as Jewish, obsolete, superseded, abolished. There is a growing disrespect for the Old Testament. And this is true even among those whose church constitutions are utterly opposed to such antinomian delusions.

Some years ago we were holding meetings in a certain locality in one of "the States," and among other subjects presented the claims of the fourth commandment. A member of the only church there arose and said they were bound to receive this testimony, as it was the Bible, and they, in their church covenant, had agreed to take the Bible as the rule of their faith and life. Another member denied this, and said they had covenanted to take the New Testament only. A meeting was appointed to decide the matter, and the covenant being produced it was found to contain "the Bible." Upon this, a motion was made to strike "the Bible" out of the covenant, and insert "the New Testament" in its place, which was carried! The minority very properly left that church.

It is not at all an uncommon thing to hear the members of the most strictly orthodox churches ask, when a text is repeated to them, "But, is not that in the Old Testament?" The New Testament speakers and writers did not hold the Old Testament—always referred to as "the Scriptures"—in such light esteem. "Holy men of God spake as they were

moved by the Holy Ghost." Have the words of the Holy Ghost become unreliable? That they are so considered is no wonder when the words which Jehovah himself spoke and wrote—his "ten words"—are treated with contempt, and "Reverends" and "Professors" and "Doctors of Divinity" labor to prove that the decalogue is not suited to the "genius" and "freedom" of the gospel dispensation. In all these things the authority of God over the minds of men is weakened. They who cast aside one part of the word of God will not retain deep respect for the other. Their religion, if they profess any, becomes formal; a system of will-worship, not so much designed to glorify God as to exalt self.

It should not be looked upon as a strange thing that unbelievers are bold in their denunciations of the Bible, when it is so constantly depreciated, and its plainest precepts evaded and made of no effect, in the churches. In obedience to the demands of free-thinkers—who are often such in name, and not thinkers in fact—the Bible is turned out of the schools, and prayer is forbidden! It is claimed that to read the Bible or to pray in the schools is to trespass on the rights of those who do not believe in the Bible and in prayer. Of course they who do believe the Bible and in prayer have no rights to be considered! But allowing all that is possible in the name of charity toward unbelievers, we ask, What must be the influence of this rejection of the Bible over the minds of the rising generation? Are they not unconsciously led to scorn it as a book unworthy of an honorable position among books? Are they not prepared to give willing ears to remarks of teachers and professors, such as are frequently heard in normal schools and colleges, wherein science and philosophy are exalted above the Bible? Is it a matter of surprise that when they grow up they are found sitting in the seat of the scornful?

The remedy for this sad state of things is not to be found in legislative enactments or amendments to constitutions. It is to be found by an "amendment of life" among the ministers and members of the churches. Let the ministry exalt the word of God, and lead the members to humble obedience to its precepts, instead of presenting ingenious methods whereby its requirements may be evaded. Let them raise the commandments of God above human enactments, and preach the statutes of Jehovah as above "police regulations" and political ends. Let them teach self-denial and non-conformity to the world, and impress upon the members that it is a privilege to give the means which God places in their hands to carry on the work of God, and a sin and a shame for a church to resort to tricks and games to draw money for church purposes from the ungodly and the profligate.

Parents and guardians have not only an interest in, but a responsibility in regard to, these matters. Educational facilities are placed within reach of all; this is well. But the tendencies of the age are alarming. The wise parent will look to the moral and religious influence which surrounds the youth. Too often, alas, the influence is altogether immoral and irreligious. The danger and parental responsibility are both too great to be lightly considered. Let the Bible take a high place in all your calculations for the young. Teach them to say, "By the words of thy lips I have kept me from the paths of the destroyer." Ps. 17:4. The word of God, "the blessed Bible," is our only safeguard in these days of peril.

As an instance of people's readiness to accept anything but the Bible, we mention an article which we lately read, lauding the new-found "Teachings of the Apostles," because they gave color to the idea that sprinkling might be substituted for immersion, and that the first day of the week was the Lord's day, and not the seventh. We can infer freedom of action in these respects from Tertullian, and other writers of an early age. But all that has no effect upon our minds. When we accept something

as authority beside the Bible, we shall take good care that it is in harmony with the Bible, and does not contradict it.

## Prohibition.

IT has been our belief for more than thirty years that prohibition is the only consistent position in which temperance reformers can stand. A reformation is necessarily progressive, because a complete reformation of any great abuse is never made at a single movement. We are gratified to see the progress which has been made on this subject by temperance workers.

More than thirty years ago we were invited to prepare an address for a county temperance society in Wisconsin. In that we argued in favor of prohibition; and as a result the address was adopted by a bare majority, the dissenters mostly withdrawing from the society and working thereafter only with the Sons of Temperance! No longer ago than 1877 we were invited to speak to a "Blue Ribbon Club" in a village in southern Michigan, and we there spoke in favor of prohibition. At the close of our remarks a prominent member of the club arose and promptly repudiated our position, stating that that was not the object of the organization, and that they had no sympathy with such remarks. In 1878 we were a little more fortunate. Being invited to speak before a temperance organization in Newark, Ohio, we presented the subject in the same light. They gave us a respectful hearing, and we were informed by a member, a few weeks afterward, that our remarks had been the subject of discussion at every meeting held since they were made, and most of the members were becoming convinced that we were right.

But quite different from this was our experience in 1879 in this city. A Mr. Haskell was holding a series of temperance meetings, and he invited us to speak a few moments at one of them, and we were so unsophisticated as to broach our old theme of prohibition, and advocate it. Mr. Haskell was not an animated or animating speaker, but on that occasion he spoke with unusual vigor in denouncing our position, and holding us up as an illustration of the fact that a man of good intentions may run into great errors! He did not, however, make any attempt to show the fallacy of our arguments, nor have we ever known any one to attempt that task.

It has been a favorite cry with many that "prohibition does not prohibit." That the expression is a contradiction in terms did not seem to strike their minds. What but prohibition could prohibit anything? Prohibition or prohibitory laws do not prohibit theft and murder, or rather, they do not prevent these crimes; evil-doers break the laws, and it has thus far been found impossible to strictly enforce them. What then? Shall we abolish our laws against theft and murder, and acknowledge that they have proved failures? Shall we "regulate" these crimes and put them under the restrictions of "high license"?

And what has seemed most strange of all is that the dealers in liquors have been the leaders in making this cry, very kindly advising the temperance people to desist from their efforts in favor of prohibitory laws, as they would surely prove ineffectual. Of course no one could doubt their sincerity in giving this advice, for who does not know that they earnestly desire that temperance workers should choose the most effective methods of accomplishing their object? What unselfish philanthropists liquor-sellers are!

But some recent occurrences have materially changed the tone of these kind advisers. The prohibitory law of Iowa is now in force, and we have noticed some most bitter outcries from those who have been wont to proclaim that "prohibition does not prohibit." They are complaining in the strongest terms of the vigorous manner in which the law is being enforced in Iowa. But why do they complain?

The law is in the interest of good morals; of public peace; it will lessen the amount of crime, and of taxes; it will protect the young from the snare of the gilded saloon; it will secure food and clothes to the wives and children of those who have squandered their wages for the means of their own degradation. Can they complain of this? No; this is all desirable. But above all this there is one harrowing thought which troubles them more than the approach of the cholera. What if, after all they have said, it should prove that prohibition *does* prohibit? The loss of such a precious theory is more than they can bear.

Prohibition is fast coming into favor, and is making rapid strides toward success in almost every direction. Whether it will be materially benefited by separate party action remains to be seen. We do not say it will not; we have as yet no evidence that it will. That the nominee of the Prohibition party will receive a large vote seems improbable. That, however, is no real argument against the step they have taken. If it shall be the means of arousing the public to the importance of the subject, then good will be accomplished. There are difficulties in the way of uniting all the true friends of temperance in a separate party movement. The party, when fully formed, must avow some policy of Government beyond the sole question of temperance. We have seen how difficult it was for the two recent conventions in Chicago to adopt "platforms" suited to the demands of the interests of the whole country. A third party would have to meet this question very soon, and it is no relief to promise "reform" without a distinct policy, as the veriest demagogue in the land can take up this cry as well as the best reformer.

In two States prohibition has been carried to success by the Republican party. In others it has received the strong support of the Democratic party. Whether the Prohibition party can secure these votes is a question. In Maine there is a probability of nearly all the votes going to the old parties, because both parties are fully committed to prohibition.

Success thus far has been achieved by submitting the question in the form of an amendment to be voted upon by all parties. Then every temperance man could vote without sacrificing his political preferences. There is no doubt that prohibition can command a larger vote in that manner than in any other. A third party is pretty sure to put some "plank" in its platform which must alienate some friends of the cause, as was the case in California in 1882. In that case the prohibition vote was scarcely large enough to be noticed. Had the question been submitted as a separate one, to be voted upon by all parties without regard to political questions, the vote would have been very much larger.

It will not do to say that this course has proved a failure in several States. It has proved successful in several States, and where it failed it was not so great a failure as a third-party vote would have been in the same States. To-day a third party cannot command so large a vote in those States as was given in favor of a Constitutional amendment when the vote was taken. It is for this reason we say we have no assurance that the present movement, or the third party, will greatly aid the cause of prohibition.

Intemperance is a monster curse in our land. But it must yet be borne in mind that it is but one of many evils, and the reform sought for, especially by political organization, is partial in its nature. True temperance is a Christian grace, provided it be coupled with the other graces. Separated from them, it is no part of Christianity. We joyfully unite with all workers in the cause of reform, but we can never lose sight of the truth that *a thorough reform outside of Christianity is impossible*. This is our "platform;" for this we labor; in this we trust. And this we recommend to all as the only source of perfect peace and happiness, for "the life that now is, and that which is to come."

### Christ the End of the Law.

(Continued.)

In our last article, two weeks ago, we showed how it is that "Christ is the end of the law for righteousness to every one that believeth." We wish to consider this matter a little further, for, as we then said, there is very much that might be said upon it. Indeed, the whole gospel is comprised in that one sentence; for the gospel is simply the good news of how men who have broken the law may be saved, through Christ, and enabled to keep it. In all our investigations let it be borne in mind that the righteousness of God is contained in his law (Isa. 51:4-7), and that Christ is the end of the law only for righteousness, which is equivalent to saying that he is the object of the law for obedience.

We now call the attention of the reader very briefly to the seventh chapter of Romans. We have space to notice only a portion of the chapter. In that the apostle brings to view, using himself as an illustration, the progress of a man from a state of worldly, carnal security, to that of acceptance with God. Let us follow him in his narrative.

First we notice his statement in verse 7 that the law is not sin. This he proves by showing that it is the law which points out and forbids sin. Then, of course, it must be perfect. We can detect base coin only by using genuine coin as a standard. The parallel to this verse is found in chap. 3:20, where he says: "By the law is the knowledge of sin." He continues, "For without the law sin was dead." Verse 8. This is the statement of verse 7 in another form. Before the law was brought to his knowledge, he did not know sin; it did not trouble him any. Although he did not know the law, he was a sinner, yet his sin, so far as his knowledge was concerned, was dead.

"For I was alive without the law once; but when the commandment came, sin revived, and I died." Verse 9. Without the law ("the commandment") he was in a state of ease and carnal security, perfectly satisfied with himself. But when the law was applied, it made his sin assume hideous proportions. He saw himself just as he was. "And the commandment, which was ordained to life, I found to be unto death." Verse 10. How is this? The commandment (law) was ordained to life; that is, its object was to give life, which it will always do to those who obey it. "The man which doeth these things shall live by them." Rom. 10:5. This was the object of the law, but now that the law has been violated, it cannot fulfill the end for which it was designed; it can only condemn to death. Mark this well; around this fact the whole argument centers.

And how did the apostle regard that law which, by showing him to be such a sinner, had condemned him to death? Said he: "Wherefore the law is holy, and the commandment holy, and just, and good." Verse 12. He acknowledged the perfectness of the law. And herein he showed his honesty of heart. He did not rail at the law, applying to it all manner of opprobrious epithets, and try to evade it or convince himself that it was abolished. No; he confessed himself a sinner, justly condemned by a perfect law. He recognized the fact that the law had done nothing to him; it had not created sin in him, but had simply brought to light that which previously existed. The effect of introducing the law is to make sin appear exceeding sinful. It is as a rod thrust to the bottom of a vessel of water, which roils the water by stirring up the sediment that lay in the bottom, yet it creates no impurity whatever. The dirt would be there if the rod were not introduced; therefore Paul did not complain, for he knew that the fault was in himself, and not in the law. So he exclaims: "For we know that the law is spiritual; but I am carnal, sold under sin." In verse 9 Paul anticipates his argument, when he says, "And I died." This was the final result in

his case. What does he mean by this? In the light of the preceding verse the answer is clear. When he was alive, it was when he was without the law—lawless; a servant of sin. Death is the direct opposite of life; therefore when the commandment came, and he died, it must mean that he yielded to the claims of the law, and ceased sinning. And this will be the result with every one who is as honest with himself as Paul was. This is conversion. But as before said, the apostle anticipates in order to place the effect side by side with the cause; he did not die without a struggle.

We have now the man before us as a convicted sinner, and here is his description: "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." Verse 15. This verse is introduced by "for," showing that it is a consequence of something that goes before. The preceding clause is, "But I am carnal, sold under sin." Now what is the condition of a man who is sold into slavery? He is unable to do anything for himself. He may be conscious of the degradation of his position, and long to be free; but he is placed where he cannot help himself; his hands or feet are bound with a chain. Every sinner is in bondage. (See 2 Pet. 2:19.) Before the law of God is held up before him, he is unconscious of his slavery; when he sees its claims, he arouses to a sense of his condition. But his struggle to break the galling chain is fruitless, because his long-continued bondage has weakened him. This struggle of the convicted sinner against sin is mentioned in several verses of this chapter.

"If then I do that which I would not, I consent unto the law that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me." Verses 16, 17. Here we have the case of a man convicted of sin by the law, conscientiously trying to keep it, and yet continually violating it, even against his will. "It is not I that do it," he says; "I do not design to violate the law; but sin has bound me so long, and has such power over me, that I cannot get free." It is no longer from desire that he sins, but from the force of habit which he cannot break.

And so the fruitless struggle goes on, until the man in an agony of despair, exclaims: "O wretched man that I am! who shall deliver me from the body of this death?" Verse 24. We cannot imagine a more horrible condition than the one here brought to view. In ancient times a criminal was sometimes chained to the dead body of a man, and forced to drag the putrefying carcass wherever he went, until the effluvia caused him to die a miserable death. Think of the desperate attempts such a man would make to get free, and how frantic he would become as he realized the impotence of his arm as compared with the chain that bound him. How his whole soul would go out in that piteous cry, "Who shall deliver me from this body of death?" How many are there who have felt themselves in such a condition under the load of sin?

It is in this condition the apostle (the representative of a class) finds himself. He feels that sin is about to sink him into perdition, and, convinced of the hopelessness of his struggle, he cries out for deliverance. "Who shall deliver me from this body of death?" Immediately the question is answered, and he again exclaims, this time with transports of joy, "I thank God through Jesus Christ our Lord." As soon as he realizes his own inability to meet the demands of the law, Christ is presented to his view, and he at once accepts deliverance from the only one who can give it. Christ strikes off the chain, and sets the prisoner free. Not only does he forgive past transgressions, but he helps us to break the chains of habit, and overcome the love of sin. And then the apostle continues: "There is therefore now no condemnation to them which are in Christ Jesus." The reason why there is not, is told in the

following verses, in which it is said that he who is in Christ keeps the law of God; he "walks not after the flesh, but after the Spirit;" in other words, "he is a new creature."

This argument is not complete without verses 3 and 4 of the 8th chapter: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." What could not the law do? It could not justify any man, and give him life. Wherein lay its weakness? Not in itself, but in "the flesh." It is the fault of man that the law condemns him, and not the fault of the law. The law cannot give life, because it has been violated. And in this extremity what did God do? He sent his own Son. What for? That the righteousness of the law (*i.e.*, the law in its perfectness) might be accomplished by us. What we could not do while yet in bondage to sin, we may perform when we become free men in Christ.

Righteousness is required of us, and that means that there is something for us to do, for righteousness is simply right doing. But Christ says, "Without me ye can do nothing." Our own righteousness, that is, the good that we attempt to do by our own unaided efforts, amounts to nothing. It is not righteousness at all, but unrighteousness. When, however, we join the strength of Christ to our weakness, we can truly say, "I can do all things through Christ which strengtheneth me."

E. J. W.

### The Resurrection.

WE have seen that the object of our Lord's second coming is to take his people to himself. It has also been shown that Christ's coming is not at the death of saints, but that the only coming spoken of is a literal, personal coming in power and glory. From John 14: 1-3 we drew the necessary conclusion that if his coming (yet in the future) is for the express purpose of taking his people to himself, then none of his people can be with him until he comes. This fact is plainly stated by Paul in the eleventh of Hebrews. After having given a list of the faithful ones "of whom the world was not worthy"—those who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong," verses 33, 34,—as well as those who "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments," the apostle concludes thus: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. This is an explicit statement that even the martyrs of old must wait for their reward until we who are alive receive ours.

And this is exactly what our Saviour said. As he was one day eating in the house of a Pharisee, he took occasion to give some instruction concerning hospitality. Said he: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blest; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 12-14.

There is to be but one reward given. Of those who looked for a return for their charities in this life, who gave alms to be seen of men, the Lord said, "They have their reward." Matt. 6:1, 2. The applause of men, or an equivalent for the gift, is all they need expect; but those who live lives of unselfishness shall receive an everlasting recompense "at

the resurrection of the just." The words of Christ, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22: 12), show that the resurrection, when the reward is given, is at the coming of Christ. And so again we have found that the righteous receive no reward till Jesus comes.

This proposition, already proved, is sustained by many other plain declarations of Scripture. Let us once more refer to Paul's words to the Thessalonians: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

Nothing can be plainer than this; the apostle has carefully guarded against any possibility of mistake. It is "the Lord himself" who comes. He comes, not secretly, but with "a shout," and "with the trump of God," whose reverberations shake the earth. That mighty blast awakes the millions of sleeping saints,—those who have died in faith, not having received the promise,—and they rise. This is the first thing accomplished. Then the living ones,—those who "remain until the coming of the Lord,"—are caught up "togethers with them" (those who have just been raised from the dead) in the clouds, to meet the Lord in the air. This work of gathering the saints together is performed by the angels at the bidding of Christ. See Matt. 24: 30, 31.

"And so," the apostle says, "shall we ever be with the Lord." The word "so" means "in this manner," "by this means." How is it, then, that we go to be with the Lord? By the resurrection of the dead, and the translation of the living. There is no other way brought to view in the Bible, by which we can be with the Lord.

The doctrine of the resurrection of the dead is not a product of the New Testament alone. When Abraham was called upon to offer up Isaac, he obeyed, "accounting that God was able to raise him up, even from the dead." Heb. 11: 19. When Job was suffering not only physical torture, but the anguish of being deserted and despised by all his friends and acquaintances, his faith in the coming of the Lord and the resurrection of the dead still sustained him. From his lips came this sublime utterance: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body [margin, though this body be destroyed], yet in my flesh shall I see God." Job 19: 25, 26.

Isaiah, in prophetic vision looking down the ages and beholding the troubles of the church, utters these consoling words: "Thy dead men shall live together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. Hosea, favored with a similar view, speaks as in Christ's stead, and says of the people of God: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hos. 13: 14.

We have space in this article for only one more quotation. The prophet David, putting himself in the place of the church, and considering the persecution which it must endure "from men of the world, which have their portion in this life," anticipates the words of Paul in the eleventh of Hebrews, and says: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Ps. 17: 15. When will the saints be in the likeness of Christ? The beloved disciple says: "We know that when he shall appear, we shall be like him, for we shall see him as he is." John 3: 2. David, therefore, did not look for satisfaction until

the Lord's coming; but if he could have gone to Heaven at death, that certainly would have satisfied him.

The following comments on Ps. 17: 15, by Dr. Barnes, will be read with interest:

"I shall be satisfied.' While *they* are satisfied with this world, I shall be satisfied only when I awake in the likeness of my God. Nothing can meet the wants of my nature; nothing can satisfy the aspirations of my soul, until that occurs. 'When I awake.' This is language which would be employed only by one who believed in the resurrection of the dead, and who was accustomed to speak of death as a sleep—a calm repose in the hope of awaking to a new life. . . . The obvious interpretation of the passage, therefore, so far as its sense can be determined from the connection, is to refer it to the awaking in the morning of the resurrection; and there is nothing in the language itself, or in the known sentiments of the psalmist, to forbid this interpretation. . . . 'With thy likeness.' Or, *in thy likeness*; that is, resembling thee. . . . I regard this passage, therefore, as one of the incidental proofs scattered through the Old Testament, which show that the sacred writers under that dispensation believed in the doctrine of the resurrection of the dead; that their language was often based on the knowledge and the belief of that doctrine, even when they did not expressly affirm it, and that in times of trouble, and under the consciousness of sin, they sought their highest consolation, as the people of God do now, from the hope and the expectation that the righteous dead will rise again, and that in a world free from trouble, from sin, and from death, they would live forever in the presence of God, and find their supreme happiness in being made wholly like him."

E. J. W.

### The Missionary.

#### South Lancaster Academy.

IT is now over two years since this school at South Lancaster, Mass., was first started. The scarcity of laborers in the cause of God, and a feeling on the part of many that the influence of the common schools at the present day is not best calculated to improve the morals of those attending them, were among the considerations which led the friends of the enterprise to put forth efforts to establish this school. It began as an experiment, those in charge believing that if they would have a school which should prove a success, it must be by adopting those principles which are adapted to call out the judgment, and fit individuals for usefulness in society.

We have now passed through seven terms of the school, and we look back over its history with much satisfaction as to the results. During the two years which the school has been in progress there have been over thirty conversions among those connected with it. Many came to the school unconverted, some of whom had little or no faith in the Bible. Most of these individuals have not only given their hearts to God, but have connected themselves with his work. In these respects God has most signally blessed the school, and we feel to give him all the praise, and trust in his mercy and hope for his special blessing to accompany the efforts in the future.

Two other schools have been started by teachers who came here to acquaint themselves with our methods of teaching. One of these schools is in Jamaica, Vermont, and the other at Rome, New York. The results of both of these thus far are very encouraging.

Last winter, at a meeting of the leading brethren in the New England Conference, it was voted to raise the sum of \$25,000, purchase land, and erect buildings suitable to carry out the design of those who led off in this enterprise. Accordingly stock to the amount of over \$12,500 was subscribed at the meeting, twenty-six acres of land were immediately purchased, and in the spring they proceeded to erect two buildings capable of accommodating

one hundred and fifty students, at an expense of about \$35,000 including the land. Other buildings have been arranged, where students who attend the school can learn some one of six useful trades. This does not include gardening and the culinary department, etc. It is now expected that these buildings will be completed so that their dedication will be held the first of October, at which time the fall term will commence, making a delay of a few weeks on account of the buildings not being completed.

The expenses at the South Lancaster Academy are light in comparison with other schools, the entire expense including board and tuition not exceeding \$3.50 per week.

The *True Educator*, an eight-page sheet, is published monthly by the Academy, the typesetting, proof-reading, and press work all being done by those connected with the school. Those boarding at the Academy have advantages in the matter of tuition and learning trades not offered to others.

A specialty is made of teaching the Scriptures in such a manner that a general understanding of them may be acquired. There will be three departments in Bible study for advanced students—those desiring to fit themselves as teachers or for some other position of usefulness,—first Bible history, second theology, and third, the parables of our Saviour. Instruction will also be given in the best methods of missionary labor, especially that phase of it which relates to correspondence and how to arrest the attention of the careless to those subjects which pertain to their eternal interests. This course of instruction will be adapted to older persons, and those who cannot follow set rules in text-books.

There will be lectures from time to time on the subject of hygiene, illustrating before the class the adulteration in foods and giving instruction upon proper ventilation and those subjects which can be made of practical use. This instruction will not take the place of studies commonly taught in such schools.

Certain hours each day will be devoted to physical employment. The conductors of the school have already found by experience that while the student engages in some employment that calls into exercise the muscles of the body, as well as the judgment, he will accomplish more with fewer hours of study than he would without that physical training. We think any who have a spirit and burden of labor can be benefited by the Biblical course and by the lectures on these practical subjects.

It is the design of those having charge of the school to make every arrangement in their power to carry out these principles which the most successful schools have found to be the true principles of education, and also to make the stay of those who come as pleasant as possible. South Lancaster is one of the oldest towns in Massachusetts. Its broad streets, with stately elms on each side, its neat residences and verdant hills, make it as attractive a place as is often found in any rural district in New England.

All connected with the school are expected to attend church on the Sabbath if able, and pay that outward respect to the worship of God which is thought to be consistent. Our only hope is in God. We acknowledge our dependence upon him, and seek his guidance in the enterprise.

We invite those who wish to learn more particulars of the school to send for catalogue, and correspond with those connected with the school. All correspondence addressed to South Lancaster Academy, South Lancaster, Mass., will receive prompt attention.

S. N. HASKELL.

THE love of Christ is like the blue sky into which we see but dimly, and the real vastness of which we cannot measure. But in the near future all true servants will see "face to face."

#### IN DUE SEASON.

YE who sow with anxious yearning,  
And your tireless vigil keep,  
Waiting, watching, patience learning,  
"If ye faint not, ye shall reap."

Though the harvest long delaying  
Cause you, sorrowing, to weep,  
Still believe this faithful saying—  
"If ye faint not, ye shall reap."

Ground now dead and barren seeming,  
Blooming shall awake from sleep;  
For the promise rises beaming—  
"If ye faint not, ye shall reap."

Seeds of truth around you flinging,  
On fair mead and rugged steep,  
In your ears one truth be ringing—  
"If ye faint not, ye shall reap."

Fearless tread the path of duty,  
Joy shall cause your hearts to leap,  
When, from fields of golden beauty,  
"If ye faint not, ye shall reap."

#### North Pacific T. and M. Society.

THE eighth annual session of this society was held on the camp-ground, at East Portland, Or. The first meeting was called June 22, at 9 A. M. Prayer by Eld. Loughborough.

The financial report for the year ending June 1, 1884, was read and accepted; also the report of labor, which, on being compared with that of last year, showed an increase of labor performed in several branches of the work.

The chairman appointed the following committees: On Nominations, Eld. W. L. Raymond, G. W. Davis, and John Burden; on Resolutions, Eld. W. C. White, John Burden, and J. C. Hall; Auditor, R. D. Benham. The remainder of the time devoted to the meeting was occupied by Elder Loughborough in giving interesting and instructive remarks concerning the work—what is being done, and what still remains to be accomplished.

**SECOND MEETING.**—The Committee on Resolutions being called on, submitted the following:

WHEREAS, Portland is an important commercial center, from which steamer and railroad lines radiate to all parts of the great Northwest, and is also visited by ships from foreign lands, thus making it a point from which the present truth can be sent to all parts of the world; therefore,

*Resolved*, That we proceed at once to establish in East Portland a ship and city mission, to be conducted on the plan which is adopted by our people in San Francisco, Boston, and other places.

WHEREAS, The public reading-rooms, and the parlors and reading-rooms of our best hotels offer most favorable opportunities to place our papers before the public, and

WHEREAS, These papers if placed in a binder will be more readily accepted, and will also be preserved so as to be read by many persons, therefore,

*Resolved*, That we recommend that our local societies furnish these and similar places with the *Good Health* and the *SIGNS OF THE TIMES*, also that a binder be furnished for the *SIGNS*, and that wherever practicable the paper be placed in the binder by some member of the society.

*Resolved*, That this society will accept the general agency of our subscription works, and that we will encourage workers to engage in the canvassing enterprise.

*Resolved*, That for two weeks after this meeting we hold a class for the instruction of canvassers and colporters, and that we invite Eld. Wm. Ings to remain here and assist in conducting the same.

WHEREAS, The necessary enlargement of our work calls for commodious rooms in which to keep our publications and do the work of the State Society, therefore,

*Resolved*, That we heartily approve of the action of our president in building the rooms now occupied as State depository and reading-room, that we now assume the expenses of the enterprise, and that we make it the headquarters of our ship and city mission.

The resolutions were taken up separately, and after interesting and profitable remarks by Elders Waggoner, Loughborough, White, Ings, and others, they were unanimously adopted.

**THIRD MEETING.**—The following additional resolutions were presented by the committee:

WHEREAS, There are great responsibilities resting upon us in the opportunities we have to give the present truth to the people in this large Conference, and,

WHEREAS, we have but few ministers and colporters, therefore,

*Resolved*, That it is our duty to engage more vigorously in the work of mailing the *SIGNS* to persons who may become interested readers, and circulating our publications in our own neighborhood.

WHEREAS, Experience has shown the good results of systematic and continued labor put forth in one locality by the vigilant missionary workers, therefore,

*Resolved*, That we recommend that each local society select some special territory to which to mail the *SIGNS* and to give it a thorough canvass before leaving it for some other field.

*Resolved*, That we put forth our earnest efforts to secure subscribers for the *Sabbath Sentinel*, and that we give it a wide circulation in all parts of our Conference.

In response to questions raised, remarks were made by Elders Loughborough, Waggoner, and White concerning some of the leaders at Oakland and Battle Creek, following which the resolutions were adopted.

The Auditing Committee presented the following:

"Your committee appointed to audit the accounts of the State Secretary has done so, and found them correct.

R. D. BENHAM, *Auditor*."

**FOURTH MEETING.**—The Committee on Nominations presented the following report: For president, Eld. Chas. L. Boyd; vice-president, John Burden; secretary, Mrs. C. L. Boyd; Directors—District No. 1, J. C. Bunch; No. 2, T. H. Starbuck; No. 3, John Burden; No. 4, G. W. Davis. The names were acted upon separately, and the nominees unanimously elected.

The appointment of an assistant secretary was referred to the president.

The financial report for the year ending June 1, 1884, is as follows:

ASSETS.	
Due from Societies on Tract Society Fund.....	\$ 12 88
" " " Periodical "	140 98
" " " Individuals on Tract Society "	36 75
" " " Periodicals "	32 75
" Colporters .....	187 79
" General Expenses.....	106 20
" N. P. Conference.....	18 67
" Sabbath-school Association.....	75
" Tent and Camp-meeting Fund.....	50 78
Books, tracts, etc. on hand .....	591 40
Cash on hand.....	384 33-\$1558 18

LIABILITIES.	
Due Signs Office.....	\$553 71
" Review .....	316 78-
Present standing of the Society.....	877 74

CASH STATEMENT.	
Cash on hand, June 1, 1883.....	\$201 44
Received on Periodical Fund.....	633 06
" Tract Society "	391 57
" Reserve .....	325 34
" Tent and Camp-meeting Fund.....	219 29-\$1740 70
Cash paid Signs Office .....	\$913 00
" Review .....	106 00
" on general expenses .....	70 63
" on Tent and Camp-meeting expenses .....	266 74-1356 37
Cash on hand.....	\$884 33

Report of labor for the year ending June 1, 1884:—

No. of members.....	136
" reports returned.....	235
" members added .....	37
" " dismissed .....	14
" visits made .....	2,484
" letters written .....	1,374
" new subscribers obtained .....	735
" Signs taken in clubs .....	175 to 476
" pages of tracts and pamphlets loaned .....	163 35
" " " given away .....	129,035
" " " sold .....	45,165
" periodicals distributed .....	9,152
Received on Tract Society Fund.....	\$361 57
" Periodical .....	633 06
" Reserve .....	325 34
" Tent and Camp-meeting Fund.....	219 29-\$1,539 26

CHAS. L. BOYD, *Pres.*

MRS. C. L. BOYD, *Sec.*

REPORTS in *Present Truth*, indicate a prosperous work in England. At Grimsby, where the paper is published, several persons are devoting their time to the missionary work, and the results are very satisfactory. Workers in other localities are also of good courage.

[Missionary Department continued on page 479.]

## The Home Circle.

### MAKE THE BEST OF IT.

WHAT'S the use of always fretting  
Over ills that can't be cured?  
What's the use of finding fault with  
What we know must be endured?

Does it make our burdens lighter  
If we grumble 'neath their load?  
Does it make life's pathway smoother  
If we fret about the road?

Better use our time than fill it  
Full of sighs and vain regrets  
Over some imagined blunder—  
As does he who always frets,

We cannot expect life's pathway  
To be always strewn with flowers,  
Nor the time that God has given  
To be all made of happy hours.

Storms will follow every sunshine,  
Grief be mixed with every joy;  
And 'tis best that it should be so—  
Gold's too soft without alloy.

"Half our trouble's our invention;"  
We're to blame for half our strife;  
Then, if life is what we make it,  
Why not make the best of life?

—Sel.

### On the Wrong Side.

ON a beautiful July evening, as the railway train approached the station, a pleasant-looking group appeared on the platform,—a tall, dark gentleman, with a fair-haired lady on his arm, and several bright, lovely children at their side, all evidently on the outlook for some friend's arrival. The engine hurried past, the carriages followed; the lady held back her youngest child, while her husband and the others hastened forwards.

"There is Aunt May, all right!" said a little boy, clapping his hands, as he looked up into one of the carriages.

Aunt May soon emerged, a short, slight figure, her fair hair and blue eyes showing her relationship to the mother rather than the father of the merry little band who were so eager to welcome her. She was not young, but her bright smile and fair complexion made her appear much younger than her real age; and the children considered her almost one of themselves. She had been only absent at this time on a day's excursion; and, to judge by her welcome back, that had been thought quite long enough.

Her reticule, parasol, etc., having been disposed of among the children, all wishing some share in the good work of "helping Aunt May," the whole party walked homewards to a small but comfortable dwelling, beautifully situated in a Highland valley about a mile from the railway station at L—.

"And you must tell us all your adventures, Aunt May," said the eldest girl.

"I am thankful to say, my dear, I have had no adventures to-day. I found my friends well, and spent a very pleasant day with them, and had a safe journey there and back again."

"Oh, but you must have something to tell us about—something to make a story of," said little Charlie.

"Well, we shall see, after tea; but I must have that in the first place."

Aunt May was believed to possess an unlimited stock of stories, or of the power of "making" them; and her little hearers were insatiable in their demands.

So, when tea was over, she was settled in the large easy-chair, with Charlie on her lap, and the others gathered round her, while the calls for "her adventures" were loudly repeated.

"You can make a story out of anything, Aunt May," said her brother-in-law, as he left the room; "I only wish I had leisure to stay and listen to it."

"Thank you for the compliment; but I am very glad you are to be better employed. Now, children, I really have had no adventures; nothing wonderful happened to me to-day."

"Oh, that was a pity."

"What! would you like me to have been chased by a bull on the road, or my watch taken from me by a robber, or my leg or arm broken in a railway accident?"

"Oh, no, Aunt May. But do tell us about something."

"Well, I shall tell you something which made me think a good deal on my way home; and perhaps it will make you all think a little, and that will be useful. After dinner, when it was time to go, my friend, Miss B—, walked with me to the station. It was a long walk from her lodgings, and the day so hot that we were very tired, and obliged to hurry. We were in time, but not much more; for just as we got on the platform, the engine came puffing along; and Miss B— said to me suddenly, with such a frightened look:

"Are you sure we are not *on the wrong side?*"

"Oh, no," I replied; "I took care to inquire and make sure as to that when I first arrived in the morning."

"So she kissed me and said good-bye, and I stepped quietly into the carriage. But when we were on the point of starting, I heard a cry of distress on the other side of the line. I looked out, and saw a woman, whom a railway porter was keeping fast hold of.

"Oh, she cried, 'let me go! let me cross! I shall be in time yet! I am on the wrong side!'

"No," said the porter; "you should have crossed at first; it would be too dangerous now."

"And then we started, and I only saw her look of despair, and heard her cry, 'Oh, my baby! what shall I do!'"

"Poor woman! I suppose," said Mary, "she had been visiting friends, like you, and had left a baby at home. What would she do?"

"This is Saturday night; so, if she was too far from home to walk, she would probably be kept till Monday at B—, and her family left in distress all that time. I felt very sorry for her; and then I began to think of my friend's question to myself, 'Are you sure you are not on the wrong side?' I thought if I had made a mistake, how distressed I should have been, and how anxious your papa and mamma would have felt all to-morrow; for it was the last train, and you know there is no telegraph yet to L—. And then I thought, if a mistake in a short day's excursion would have made myself and others so unhappy, oh, what would it be, at the end of life's journey, to find one's self on the wrong side! Do you understand what I mean, Mary?"

Mary was the eldest of the little group. She looked grave as she replied, "Yes, auntie; you mean, when the righteous are separated from the wicked, to find ourselves on the wrong side."

"How dreadful that would be! And always remember, there are just two roads through this life on earth,—one which will end in the place of darkness and despair, and the other leading to that blessed home above, which Jesus calls his Father's house, where those who love and serve him are to be happy forever. And there is a broad line of separation between the two ways. The travelers on the one side, whether they are old or young, are careless about God and heavenly things; they indulge proud, angry, selfish tempers, and speak unkind and untrue words. The travelers on the opposite road are humble, gentle, and holy, with hearts full of love to God and to one another. We all begin life on the wrong side; we are all born into this world sinful creatures, who begin to sin as soon as we can speak or understand. Now, the great question for every one to consider, who is old enough to understand what it means, should be like that of my kind friend to myself, 'Are you sure you are not on the wrong side?' I felt so thankful this evening that I could answer

in my heart, Yes; by the goodness and grace of God I do feel sure that I am loving and trusting in Jesus, and seeking to obey his commands, and that he is leading me in the way to Heaven. O my dear children, how happy those are who cross the line early, who have no need to be frightened and hurried at the last, who give their young hearts to the Saviour, and ask him to keep them all their lives walking in the way of his commandments. They will be happy all through the journey; for his ways are ways of pleasantness and peace; and happiest of all at the end, when he shall say to each of them, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'—*Family Treasury.*

### Unnecessary Words.

THE habit of using more words than are needed in the expression of thought is almost universal. Sometimes it takes the form of employing unmeaning exclamations; sometimes that of putting into a sentence words or phrases which do not add to its force or make it clearer; sometimes that of constructing long phrases when short ones would be better. As an example of the first, let any one make a record of the number of times he will hear sentences begun with a "Well!" or an "Oh!" or a "Say!" or some other idle word, during the next hour after reading this article.

To say "Well, I don't think so," means exactly the same as "I don't think so." "Say, will you come with me?" The person addressed will be likely to "say," whether he is commanded to do so or not.

Perhaps there are no more common faults of speech than the unnecessary use of the word "got," and of the phrases "you know," and "says he," or "said I." A story is told of a Frenchman who had been talking with a lady much given to the use of "says he," and its sister phrases. "Do you understand me?" she asked.

"Oui, oui," he replied; "but vat ees dat *sezai, sezee?* Ees it vat you call to swear?"

The same Frenchman, or another, became much irritated with a gentleman's "you knows," and at last interrupted him.

"Pardon, monsieur, but you say to me, 'You know, you know.' But I do *not* know. If, zen, I do not know, why say you to me, 'You know?'"

How many of us say "I have got it," when we mean "I have it?" The inveterate use of "got" is illustrated by the manner in which a man once aroused his wife in the morning: "Get up, Jane! Breakfast has got to be got, and you have got to get up and get it."

Bad habits of speech are much easier to acquire than to abandon. One hears "well," "got," and "says he" from a hundred mouths, and unconsciously drops into the habit of using them. As proof of this we suggest that families make an agreement to keep a record for one day, or for one week, of the number of times each member uses either one or all of the needless words we have mentioned. We venture the prediction that if the account be faithfully kept, few of our readers will have an average of less than ten black marks a day, however hard they may try to avoid *welling* and *you-knowing*.—*Youths' Companion.*

**HIGH UP.**—The crown of the hat of the statue of William Penn, which is to surmount the tower of the new public building of Philadelphia, will be just 525 feet above the pavement. This is ten feet and one inch higher than the highest towers of the Cologne cathedral.

AN Oneida Indian preacher said, in a recent sermon, he was thankful that "the Creator did not give the Indian enough language to allow him to be profane without first learning English." There is a good deal of keen, quiet sarcasm in the remark.

**The Crater of Vesuvius.**

DR. O. L. GOODELL, at the First Congregational Church, describes his visit to Vesuvius last month as follows:

"Leaving your carriage at the mountain railway, you enter the car. The ascent is very steep and at one place almost perpendicular. The road makes no curve. The car moves rapidly, and in ten minutes you are within less than a half-hour's walk of the crater. You mount a chair, and four stalwart mountaineers bear you through smoke and steam, midst the rumbling of the volcano and the melted lava, to the very edge of the bowl, in which, as in a mighty cauldron, the fiery mass seethes and rocks and thunders and foams.

It is terrifically grand. The mountain seems filled with surging fire that rises up every half minute in awful explosion, throwing up columns of smoke dark as midnight and streaked with lurid fire. This melted matter falls back with crashing, fearful sound, lodging in part on the edge of the crater. Before you are recovered from one stunning sensation, another explosion breaks on you, more overpowering than before, the steam coming up through every crevice at your feet, and the whole summit is enveloped in cloud. The red lava, as it is thrown high in air in massive form, seems heated in the furnace of Vulcan, and as it falls back down into the boiling sea of fire, the sight is no more terrible than the noise is astounding. The crater seems like a mighty pit of liquid fire thrown up in burning waves from side to side, scorching, blistering, and tearing all before it. How can the mountain endure such a strain? How can the eye bear such blinding brilliance of vast masses of fire? The crater is two miles in circumference, and you must make the circuit. The terror of the upheaving fire, and shower of ashes, and smoke, and stones, does not abate. The trembling of the mountain strikes terror into strong nerves. You remember the tragical death of the elder Pliny nearly 2,000 years ago, and the thousands that have been destroyed since. The explosions continue to deafen you. You remember the lone city of Pompeii, where you have spent the morning, and you decide not to spend the summer there.

It is the most sublime scene I ever witnessed. Nothing before ever made so deep and tremendous an impression. It is the most active volcano in the world. Smoke never ceases to float off from it as a long pennant from the head, and the crater never fails to show fire to those who visit it, and it may be seen almost every night from Naples. But on this bright day in March it spoke with a tongue of fire and a blackness of darkness never to be forgotten. Its words were red-hot boulders, and its periods were ribbons of crimson.—*St. Louis Globe-Democrat.*

**The Mormon Temple.**

At the founding of Salt Lake City, one square was set apart as the "Temple Block" for holy use. This was intended to be not only the spiritual but the geographical center of the city. On this ten-acre lot the Mormons held their first worship; here were built the structures now known as the Endowment House and the Assembly Hall; here, later on, the combined voluntary labor of the members of the church erected the first tabernacle, and here were laid the foundations of the temple, which is still incomplete.

This temple is to be a tall, many-turreted building of white granite, which is almost as white and crystalline as marble, and unexcelled as material for an imposing structure. The granite is brought from Little Cotton-wood Cañon, where it is split from enormous detached fragments that have fallen from the cliffs. It was formerly hauled into the city by ox teams, but is now brought by rail. The temple was planned by Brigham Young. The style is one un-

known to architectural schools, but is said to more nearly resemble the Gothic than any other. The structure is of Cyclopean strength; its base, far below the surface, is sixteen feet in thickness, decreasing to nine feet in thickness at the surface. One course of the basement stones stands in the shape of a series of solid reversed arches. Above, the walls rise nearly seven feet in thickness to the present height of eighty feet, which is nearly to where the roof begins. There is no hollowness or "filling" or brick-work—nothing but solid chiseled granite through and through, not only the outer walls, but in the partitions, the ceilings, and the stairways. The window openings are like the embrasures of a fort, and the heavily-walled compartments of the basement suggest the direst dungeons. All the externals of the building have a religious significance. It is said that Brigham Young's intention was that the building should last a thousand years. This enormous temple is not intended as a place of worship, but as a sacred edifice in which various ceremonies of consecration, marriage, etc., shall be performed that are now celebrated in the Endowment House. For this purpose the whole building is cut up into little cloister-like rooms. The cost of the temple, which during thirty years has been building, is said to be, in round numbers, about \$2,000,000. It is supposed that three years more time and another million dollars will complete it. It is doubtful whether there is in the United States another building so massive and genuine.—*Harper's Monthly.*

**Some Curious Facts.**

GOLD-BEATERS, by hammering, can reduce gold leaves so thin that 282,000 must be laid upon each other to produce the thickness of an inch, yet each leaf is so perfect and free from holes that one of them laid upon any surface, as in gilding, gives the appearance of solid gold. They are so thin that if formed into a book, 1,500 would only occupy the space of a single leaf of common paper; and an octavo volume of an inch thick, would have as many pages as the books of a well-stocked library of 1,500 volumes, with 400 pages in each. Still thinner than this is the coating of gold upon the silver wire of what is called gold lace, and we are not sure that such coating is not of only one atom thick. Platinum and silver can be drawn into wire much finer than human hair. A grain of blue vitriol of carmine will tinge a gallon of water, so that in every drop the color may be perceived. A grain of musk will scent a room for twenty years, and will, at the end of that period, have lost little of its weight. The carrion crow smells its food many miles off. A burning taper, uncovered for a single instant, during which it does not lose one-thousandth of a grain, would fill with light a sphere four miles in diameter, so as to be visible in every part of it. The thread of the silk-worm is so small that many of them are twisted together to form the finest sewing thread; but that of the spider is smaller still, for two drams of it by weight would reach from London to Edinburgh, or 400 miles. In the milt of a codfish, or in water in which vegetables have been infused, the microscope discovers animalculæ of which many thousands together do not equal in bulk a grain of sand; and yet nature with a singular prodigality, has supplied many of these with organs as complete as those of the whale or the elephant, and their bodies consist of the same substance, or ultimate atoms, as that of man himself. In a single pound of such matter there are more living creatures than of human beings on the face of the globe. What a scene has the microscope opened to the admiration of the philosophic inquirer.—*Cassell's Saturday Journal.*

THE largest school in the world, probably, is the Jews' free school in London. It has a daily attendance of over 2,800 pupils.

**THE GREAT CONTROVERSY.**

**IN FOUR VOLUMES.**

By Mrs. E. G. WHITE.

THESE volumes describe the great conflict between Christ and Satan, as illustrated in the history of man, his temptations, conflicts, victories and defeats, and the final triumph of right and truth with a crowning immortality.

Volume one treats of the rebellion of Satan, the fall of man, and the lives of the patriarchs to the time of Solomon.

Volumes two and three are devoted to the Life of Christ and the Ministry of his Apostles.

Volume four contains sketches of the history of the Church from the destruction of Jerusalem to the close of time.

These books are not argumentative, yet they throw much light on the sacred page. They afford especial encouragement to the Christian, and are excellent to place in the hands of skeptics to convince them of Bible truth.

The four volumes contain over 1,500 pages, and are furnished to the subscriber for \$4.00 per set.

Either volume may be furnished separately for \$1.00, post-paid. See "State Agents' Directory," on page 430 of this paper, for names and address of our State Agents. They will furnish you descriptive circulars, etc., upon application. Write to them.

PACIFIC PRESS, Oakland, Cal.

REVIEW AND HERALD, Battle Creek, Mich.

**A MINE OF INFORMATION.****HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.**

By ELD. J. N. ANDREWS.

THE Bible record of the Sabbath, the secular history concerning it; the successive steps by which the change to the first day was made and the work of restoration, are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length; and the COMPLETE TESTIMONY OF THE FATHERS in regard to the Sabbath and first day is given. The comparative merits of the seventh and the first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian.

Should be read by everybody. 523 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

**THOUGHTS ON DANIEL,****CRITICAL AND PRACTICAL.**

By ELD. U. SMITH.

**EXPOSITION OF THE BOOK OF DANIEL, VERSE BY VERSE.**

We are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19:42-44), and shall meet a similar fate.

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

**THOUGHTS ON REVELATION,****CRITICAL AND PRACTICAL.**

By ELD. U. SMITH.

THIS work presents every verse in the book of Revelation, with such remarks as serve to illustrate or explain the meaning of the text. It is a new and harmonious exposition of that important book, and is designed to create an interest in its study.

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

**THE NATURE AND TENDENCY****OF MODERN SPIRITUALISM.**

By ELD. J. H. WAGGONER.

THIS is a thorough expose of the system of Spiritualism. The author has carefully studied the subject, and has given such copious extracts from a large library of Spiritualist publications, as to fully condemn them in their teachings and in their practices, by their own testimony.

It is also shown from the prophetic scriptures that Spiritualism is one of the most impressive signs of the times.

184 pp. Price, 20 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

**THE HOME OF THE SAVED.**

By ELD. J. N. LOUGHBOROUGH.

Gives the Bible evidence upon the interesting topic of the earth made new, as the inheritance of the saints. 82 pp. Price, 10 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## Publishers' Department.

**NOTICE.**—We send no papers from this Office without pay in advance, unless by special arrangement. When persons receive copies without ordering them they are sent by other parties, and we can give no information in regard to them. Persons thus receiving them are not indebted to the Office.

Money orders, drafts, etc., should be made to "Pacific Press," NEVER to individuals, as they may be absent, and business thereby be delayed.

### OUR GENERAL AGENTS.

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

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

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

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

Norway—Eld. J. G. Matteson, Akersveren No. 2, Christiania, Norway.

Switzerland—B. L. Whitney, care *Les Signes des Temps*, Bale, Suisse.

### New Premium Offers with the "Signs of the Times."

#### A SIX MONTHS' OFFER.

We will furnish the Signs to new subscribers for six months on trial, with either of the following valuable works as premium,

**For \$1.20.**

1. THE GOLDEN GRAINS (pamphlets). Ten Little Books in paper covers, containing instructive stories for children and youth. Price, 50 cents.

2. OUR NEW FORTY-CENT PACKAGE OF HEALTH AND TEMPERANCE WORKS, containing: Diphtheria, Its Cause and Cure—True Temperance—Our Nation's Curse—Cause of Intemperance—The Drunkard's Arguments Answered—Alcoholic Medication—Alcohol, What Is It?—Alcoholic Poison—Tobacco Poisoning—Tobacco Using a Cause of Disease—Tobacco Using a Relic of Barbarism—Evil Effects of Tea and Coffee—Ten Arguments on Tea and Coffee—Pork, the Dangers of its Use—Evil Effects of Intemperance.

It is hoped that these liberal offers will aid our canvassers to take many thousand subscriptions for the Signs during the next few months. If you have not samples of these premiums, it would be well to order them at once.

#### TERMS FOR THE YEAR WITH PREMIUM.

We offer, until October 1, to furnish either one of the following well-known valuable books with one year's subscription to the Signs, to new subscribers,

**For \$2.25.**

1. Geikie's "Life of Christ."
2. "Sketches from the Life of Paul," Mrs. E. G. White.
3. Conybeare and Howson's "Life and Epistles of the Apostle Paul."

Orders for the Signs or for premiums may be sent to State agents, as they are prepared to fill orders promptly.

Those desiring to canvass for the Signs in States where we have no State agent should write to

SIGNS OF THE TIMES, Oakland, Cal.

### RECEIPTS.

**NOTICE.**—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

CALIFORNIA CONFERENCE FUND.—R. H. Blackwood (tithe) \$7.50, San Francisco Church (tithe) \$8.20.

CASH RECEIVED ON ACCOUNT.—Illinois T and M Society \$100, Battle Creek V M Society, per *Review and Herald* \$104.90.

CURCH DEBT FUND.—Miss Emma Boyd \$10.

CALIFORNIA T AND M SOCIETY.—District No 3, per P. M. Partridge \$9, District No 5, per Miss Libbie Saunders \$15.60, District No 7, per Anna L. Ingels \$56.40, District No 10, per Wm Harmon \$28.50, J Q Allison \$6, Eld J. N. Loughborough \$8, Violet Smith 50c, A D Benton \$1, Mrs Y. M. Chambers \$1.

### ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—Luella Hail.

BOOKS SENT BY EXPRESS.—T. J. Frost, Emily C. Richardson, Wm Hutchinson, Mrs E. W. Hurlbut, Church and Lamb.

BOOKS SENT BY MAIL.—Joseph Howdesh, Eld. E. A. Briggs, Chas A. Robbins, R. Wright, Joel Hedden, Eva Bandy, Arthur S. Hickox, John Lamb, Mrs Julia L. Colegrave, Mrs C. Conklin, B. E. Pearman, Aaron H. Osborn, Fred A. Lashier, John Gibbs, C. King, George M. Durfee, Wm Morehouse, Ira A. Wheeler, S. S. Coston, H. A. Hastings, Alonzo M. Johnson, J. W. Raymond, Clara W. Gibbs, B. F. Merritt, Eld. E. W. Farnsworth, D. W. Burton, G. W. Danforth, John Hansen, Eld. G. D. Ballou.

## News and Notes.

### RELIGIOUS.

—There are sixty-two Catholic Churches in New York City.

—Isaac August Dorner, the noted German theologian, is dead.

—It is expected that Archbishop Gibbons of Baltimore will be the next cardinal appointed.

—The Old Testament revisers have completed their labors, and the publication is promised early next year.

—During the past year the Protestant churches of Philadelphia, received into church membership 5,400 children from their Sunday-schools.

—The police of Vienna have been ordered to arrest all Mormon missionaries detected in the act of endeavoring to secure converts to their faith.

—The *Christian Union* contains the following interesting item: "Three colored children were received into Trinity Church, Brooklyn, Conn., July 20. Just fifteen years ago this month Miss Prudence Crandall, of the adjoining town, was put into a murderer's cell because she was found guilty of teaching a class of colored girls in her own house. Trinity Church now stands on the site of the old jail."

—A United Presbyterian Church in Xenia, O., has voted to withhold contributions to the missionary Boards so long as they give aid to "congregations using instruments of music in the worship of God." We would like to know if that church repudiates and refuses to sing the 150th psalm, together with numerous others containing similar passages. It is impossible for some people to be consistent.

—Mr. Moody says of his work in England: "We received a great deal of help and sympathy from the Church of England. A number of the bishops and canons were with us frequently on the platform, and gave us their influence. There has been a great movement in that Church in the last ten years. It has become more aggressive. If John Wesley should rise it would give him a welcome now. It is reaching its hand out to any movement which will help the masses. I think that, without any exception, London is the most religious city that I was ever in."

—That the National Reform Association has for its principal object the strict enforcement of a law compelling all to keep Sunday, may be seen by the following remarks of the *Christian Instructor* (copied into the *Statesman*) concerning the Sunday session of the recent Congress: "It is becoming more and more evident that the Christian sentiment of the country is insufficient to protect us from this Sabbath-breaking in high places. The protection will be effectual only when an amendment to the Constitution shall render such desecration impossible by making it a breach of the fundamental law of the land."

—The following item, which we clip from the *Statesman*, no doubt reveals the true secret of the attraction which the Salvation Army possesses for so many: "A good story is told of a lady in Australia, of exemplary life and much religious conviction, who left her church and went to the Salvation Army. Her minister was perplexed at her desertion, and called upon her for an explanation. No; she got no new gain in doctrine or in practice from new religious surroundings. She had no spiritual consolations she had not previously enjoyed. How, then, was she happier by the change? The old lady burst into an ecstasy of happy recollection, as she exclaimed, 'Oh, sir, the big drum is such a comfort to me!'"

—The Fourth Congregational Church of San Francisco has just been re-dedicated after extensive improvements, including a suite of two parlors, a kitchen, and a library. The dedicatory exercises consisted of a prayer, choruses, and instrumental music, and "addresses adapted to the occasion—some serious, others humorous—on the 'Parlor,' the 'Kitchen,' the 'Library,' 'Art as applied to the Home and the Church,' etc." Two of the new improvements, the parlors and the kitchen, were then tested. The report closes with the statement that "with these new aids, Green-street Church hope[s] for renewed progress in their social and religious life." How a kitchen in a church may be made an aid to religious progress is a problem that we will not attempt to solve. If the apostle Paul should read of it, we think he would say, "What? have ye not houses to eat and to drink in?" "What shall I say to you? shall I praise you in this? I praise you not."

### SECULAR.

—The decrease of the national debt during the month of July amounted to \$3,993,289.

—A standard 120 feet high has been erected on Telegraph Hill, San Francisco, for an electric light.

—Apaches are said to have again left the reservation at Fort Sinton, N. M., and gone on the war-path.

—It is said there is no hope of an agreement between England and France on the Egyptian question.

—A son of the British vice-consul at Rodosto, Turkey, has been captured by brigands, who demand \$35,000 ransom.

—Stanley, the African explorer, has offended certain classes in England by some remarks relating to General Gordon, and they have refused an intended ovation.

—It is said that there are 40,000 persons in New York City who make their living by gambling. This estimate does not include those who operate exclusively in Wall Street.

—A cyclone visited the vicinity of Hickory Grove, Prince William County, Va., July 28, destroying everything in its path, which was about 200 yards wide. Much property, but no human life, was lost.

—The cow-boys of western Montana are waging war on the horse-thieves. Within a few days seven of the latter were found hanging to trees, and in a week's time a hundred stolen horses were recovered.

—It is said the fish, principally perch, in Fourth Lake, near Madison, Wis., are dying by scores of tons daily, and being washed ashore. A large force of men is employed by the city authorities to bury them, but the quantity does not seem to be lessened.

—Cremation is receiving favorable consideration by the Health and Police Committee of the San Francisco Board of Supervisors. A committee has been appointed to decide upon a place for the location of a crematory, on the petition of Dr. G. Holland.

—A new telegraph combination, consisting of the Bennett-Mackay Cable, the Boston Telegraph, the Baltimore and Ohio, and the Bankers and Merchants', went into effect on the 1st inst. It embraces about 120,000 miles of land wires. The combination is now considering a press rate for newspapers of the whole country.

—A Salt Lake telegram says that an English woman, one of the latest importation of Mormon converts, became disgusted with affairs in Utah and left for home. Before the railroad days it was next to impossible for a woman to effect an escape from the Territory, however disgusted she may have been; many a man, even, lost his life in the attempt.

—About 500 head of cattle, from southwestern Kansas, were ordered killed by the Chicago Health Commissioner, July 29. They were afflicted with Texas fever. A large number were ordered quarantined for further orders, and it is reported that many were thrown from the cars while *en route* to the city. The disease is also reported in western Nebraska.

—August 1 was truly a "hangman's day." At New York, a negro was hanged for a double murder. At Cambridge, Md., another negro suffered a like penalty for murdering a woman. At Scotsborough, Ala., three young men, all under 25, were hanged for house-burning. These were all baptized in jail before going to the gallows. And at Trenton, S. C., a mulatto boy was executed for the murder of a peddler.

—It is now positively asserted that the Atlantic and Pacific Railroad Co. have secured the ownership of the California Southern Road to San Diego, which will be completed to The Needles, the present terminus of the A. and P., where a new bridge across the Colorado River has been completed. The same company has also purchased the Mohave Division of the Southern Pacific, 240 miles, from The Needles to Mohave, with the right to run on the S. P. track to San Francisco.

—It is said that waste brings want. When we contemplate the fact that Mrs. Langtry, the English actress, secured in the United States \$229,663 for a short season's play; that Sara Bernhart, the French profligate, in six months, gathered up \$390,000; and that Henry Irving, an English actor, received for a very short service \$405,694, we are not surprised that financial crises occasionally visit such a prodigal people. And, as intimated by the *Christian at Work*, when we look at the drink bills and the tobacco bills, we may ask, How long can the nation stand such reckless waste without becoming bankrupt?

**The Maine Camp-Ground.**

THE Maine camp-meeting this year will be held in Deering, a pleasant town adjoining Portland. The grounds secured form a part of a tract of land known as "Deering's Oaks," and lie just far enough from the city to be free from its dust, noise, and confusion. The scenery of the surrounding region is noted for its picturesque beauty. The calm, clear waters of Casco Bay partially embrace the land and send cooling sea-breezes over the country. The spires and pinnacles of the Forest City rise from the hill just across the inlet, and when bathed in the golden light of the sun, present a rare scene for the pen of an artist. Far away may be seen dense old forests in all their primeval loveliness, inviting the beholder to "list to Nature's teachings," while the breezes seem to whisper:

"There Nature's temple open stands;  
There's none so nobly grand as hers,  
The sky its roof, its floor all lands,  
While rocks and trees are worshipers."

The portion of land selected for the encampment proper is surrounded by a high board fence, which will enable the "dwellers in tents" to close their gates against the outside world at night, and reminds one of the ancient sheepfolds and of the "one fold," and the "one door," "by which if any man enter he shall go in and out and find pasture." Within the inclosure are a few of the venerable oaks which have given the place notoriety. Longfellow refers to this grove in the following beautiful words:

"And Deering's woods are fresh and fair,  
And with joy that is almost pain  
My heart goes back to wander there,  
And among the dreams of the days that were  
I find my lost youth again."

It is hoped that at the coming camp-meeting many a soul will find in a Saviour's love its lost peace, and with a joy unspeakable catch glimpses of the bloom, glow, and freshness of eternal youth, beauty, and life.

ELIZA H. MORTON.

**Report of Chicago Branch, International T. and M. Society.**

THERE are twelve persons now connected with the Chicago Mission, eight or ten of whom are daily visiting from house to house, taking subscriptions and holding Bible-readings.

The effort and principal desire on the part of the Mission is to follow up any interest that appears, and get subscriptions to our periodicals as fast as possible.

The result has been twenty yearly subscriptions for the SIGNS OF THE TIMES; 150 SIGNS subscribers—for three months, and six weeks; eighty-nine yearly for *Harold* and *Tidende*; forty trial three months for the same; twenty-five subscribers for *Good Health*, seven for German paper, and three for *Youth's Instructor*. Thirty copies of "Thoughts on Daniel and Revelation" delivered. Three copies of this work have also been loaned with good results. Several hundred orders for the Swedish Hand-Books have been taken, and over 200 filled. About 150 orders taken for the "Sunshine at Home."

Of late four have embraced all the truth—three heads of families; two were Americans and two Scandinavians. Two who embraced the truth in an earlier part of our mission are still faithful. This makes six, the result of this mission, who are firm. The families of three of these parties are favorable, as their children have joined our Sabbath-school.

The membership of our last session of Sabbath-school was 45.

The Sunday-school is helping us. Last Sunday's membership was about 35.

The work among the emigrants and seamen keeps one constantly visiting the boats and depots, so as to supply them with reading matter. Many of the publications are now being

sold on the vessels. The result of this work is, that one who embraced the truth of late received the light in that way.

The colporters are full of courage. Many families are opening their doors to them and listening to the precious truth as it is presented by these humble servants of God. Good angels are with them, and we expect good results in this city will follow in the near future.

JAMES SAWYER.

**Reno, Nevada.**

OUR tent-meetings still continue with a good degree of interest. We have presented the leading points of present truth, and several have decided to obey, but just how many we cannot now tell. The people seem to move slowly, but we believe they will prove faithful and true to God. It is difficult to sell books, because money matters are very close here this season.

This is a central point for our work in this State, and we hope by the blessing of God to see the truth established here so that the light will soon shine to every part of the State. We believe the coming camp-meeting will help the work here greatly, and we hope that all friends of the cause will avail themselves of the privileges of this meeting. There is much to be done for Nevada, and there are many honest souls here. What is needed is earnest, faithful effort to search them out. Brethren and sisters, pray for us.

G. D. BALLOU.

**Appointments.**

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Tuesday evening at 7:45. Seats free. Invitations to all.

SAN FRANCISCO.—House of worship, Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at 316 Fremont Street.

**Obituary.**

JESSEN.—Died, at Crystal Springs, Cal., July 23, 1884, Bro. Thomas Jessen, aged 46 years and 2 months. Brother Jessen had been ailing for about four years, but was confined to his bed only four days before his death. The immediate cause of his death was an abscess in the throat. Brother Jessen was a native of Denmark, and, excepting one brother, has no kindred in America. The two brothers embraced present truth in 1874, in Oakland, Cal. The other brother is still faithful. Thomas died in the faith, and, we trust, sleeps in Jesus.

H. A. ST. JOHN.

WADDELL.—Died, in Portland, Oregon, July 29, of consumption, Mrs. Jessie F. Waddell, daughter of Dr. I. F. and S. F. Roberts, aged 22 years and 7 months.

CLEMENTS.—Died, in Merrimack, N. H., July 10, 1884. Addie E., daughter of John H. and Mary A. Clements, aged 13 years, 5 months, and 20 days.

Addie was a faithful and obedient child, and possessed an intelligent mind beyond her years in regard to present truth. She was fond of reading her Bible, and loved family worship. The Sabbath-school was also a delight, and in our social meetings she always bore her testimony. Her influence over her young associates was good, as she was constantly pointing them to the Lamb of God. About the last act before going to Baboosick Pond to bathe, where she met her death by drowning, was to take the Bible and engage in secret prayer. The hope of being saved in the kingdom was exceedingly precious to her young mind. A father, mother, one brother, and three sisters mourn her loss, and miss her from the family circle, but they have a bright hope of meeting her in the resurrection morning. The funeral services were conducted by the elder of the Amherst church, and a few words of comfort were spoken by Sr. M. E. Haskell, of South Lancaster, Mass.

JOHN H. CLEMENTS,

**THE SABBATH QUESTION.****Assorted Package No. 1. Price, 10c.**

Which Day Do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—God's Memorial—Sunday Not the Sabbath—Why Not Found Out Before—One Hundred Bible Facts about the Sabbath.

**Assorted Package No. 2. Price, 25c.**

This package contains all the tracts in package No. 1, and the following in addition:

Seven Reasons for Sunday-keeping Examined—The Ten Commandments Not Abolished—The Seventh Part of Time—The Definite Seventh Day—Perfection of the Ten Commandments—Address to the Baptists—The Sunday Law.

**OTHER WORKS ON THE SABBATH.**

**The Truth Found.**—A comprehensive exposition of the nature and obligation of the Sabbath of the fourth commandment. 64 pp ..... 10c

**Sunday Seventh-day Examined.**—A critical examination of the claim that Sunday is the true seventh day of the fourth commandment. 88 pp ..... 10c

**Brown's Review of Gilfillan on the Sabbath Question.**—64 pp ..... 10c

**Appeal to the Baptists.**—An address from the Seventh-day Baptists to their first-day Baptist brethren, urging a restoration of the Bible Sabbath from the stand-point of Baptist principles of argument and interpretation. 48 pp ..... 10c

**Vindication of the True Sabbath.**—By a former missionary of the Presbyterian Church. ..... 10c

**Morality of the Sabbath.**—Showing that the Sabbath commandment, being found in the midst of the nine acknowledged moral precepts, is, like the others, moral in its nature. 96 pp ..... 15c

**Testimony of the Fathers** of the first three centuries concerning the Sabbath and First-day. A candid examination of both sides of the question. 112 pp ..... 15c

Address, SIGNS OF THE TIMES, Oakland, Cal.

**THE SECOND ADVENT.****Assorted Package No. 3. Price, 10c.**

The Coming of the Lord—Is the End Near—Can We Know—The Signs of the Times—The Judgment—The Second Advent.

**Assorted Package No. 4. Price, 25c.**

Containing package No. 3, and the following in addition:

The Millennium—The Present Truth—The Third Angel's Message—Exposition of Matthew Twenty-four.

**OTHER WORKS ON THE SECOND ADVENT.**

**Our Faith and Hope.**—A series of ten sermons on the coming and kingdom of our Lord Jesus Christ. 198 pp ..... 25c

**Second Coming of Christ.**—An exposition of Matthew 24th chapter. 64 pp ..... 10c

**Three Messages of Rev. 14.**—Showing the nature and character of the warning messages designed to prepare the world for the last great Judgment. 96 pp ..... 10c

**The Saints' Inheritance, or the Earth Made New.** 82 pp ..... 10c

**The Seven Trumpets.** An exposition of the symbols of Rev. 8 and 9. 96 pp ..... 10c

Address, SIGNS OF THE TIMES, Oakland, Cal.

**MAN'S NATURE AND DESTINY****Assorted Package No. 5. Price, 10c.**

Is Man Immortal—Thoughts for the Candid—End of the Wicked—The Rich Man and Lazarus—Departing and Being with Christ—Milton on the State of the Dead.

**OTHER WORKS ON MAN'S NATURE.**

**The Hope of the Gospel.**—What is it, and when will it be consummated? 80 pp ..... 10c

**Matter and Spirit.**—An argument on the relation of matter and spirit, and the dependence of thought upon organization. 66 pp ..... 10c

**History of the Doctrine of the Soul.**—The belief in its immortality traced among all races and peoples to the present time. 186 pp., cloth ..... 75c

Address, SIGNS OF THE TIMES, Oakland, Cal.

**MISCELLANEOUS TRACTS.****Assorted Package No. 6. Price, 25c.**

The Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The End of the Wicked—The Two Thrones.

Address, SIGNS OF THE TIMES, Oakland, Cal.

# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 7, 1884.

## Camp-Meetings for 1884.

TEXAS, Dallas .....	Aug. 8-18
NEW YORK, Syracuse .....	" 14-26
IOWA, Marshalltown .....	" 14-26
ILLINOIS, Peoria .....	" 19-26
KANSAS, Concordia .....	" 21-31
NEW ENGLAND, Worcester .....	Aug. 20 to Sept. 2
MICHIGAN (Northern) Traverse City .....	" 27 " 1
VERMONT, Burlington .....	" 28 " 9
NEVADA, Reno .....	" 29 " 8
INDIANA (Southern), Farmersburg .....	Sept. 2-9
MAINE, Portland .....	" 4-15
COLORADO, Denver .....	" 10-16
OHIO, Columbus .....	" 11-22
MICHIGAN, Jackson .....	" 18-29
NEBRASKA, — .....	" 24-30
INDIANA, Logansport .....	Sept. 25 to Oct. 7
KENTUCKY, — .....	" 30 " 8

GENERAL CONFERENCE COMMITTEE.

## Our Schools.

ATTENTION is called to the article in this number, from Elder Haskell, on the South Lancaster Academy. Facts are proving that we have none too many schools; they are all needed at the present time, and we hope more will be needed not far in the future. There is no agency being called into requisition which does better work for the cause of God than do our schools. Again we say to our people in behalf of our schools: Send them scholars, and they will return you workers.

## Great Controversy, Vol. 4.

THIS volume will soon be ready for delivery. In preparing some of the last chapters for the press, it was our privilege to read them, and we esteem it a privilege indeed. We are thankful that it is so nearly out, feeling assured that it will be a benefit to its readers. It seems to us that we never esteemed the "present truth" so highly as we have since reading some of the contents of this book. It will be larger than either of the three volumes of the set, which precede it. The amount of matter prepared for it makes this unavoidable. The price is, however, the same, just as it has been advertised.

We believe that the reading of this volume will prove a great blessing to our churches, and to the cause of truth. When we read such thrilling descriptions of the time of trouble, the deliverance of the saints, and the glory to be revealed, we can realize what it is to "rejoice with trembling," and to worship with "gladness and fear." Thank God for "that blessed hope." Titus 2:13.

## PRESERVE YOUR SIGNS.

ONE volume of the SIGNS OF THE TIMES contains over 700 pages of solid reading matter of the most interesting and instructive character. During the course of the year articles are written on nearly every phase of every Bible subject. Series of articles on important subjects are given, and obscure and difficult texts are explained. Besides this, there are valuable articles on practical Christianity, instructive stories for the family, temperance and missionary statistics, and reports of the progress of the cause in various parts of the world. The whole volume contains a variety and amount of useful matter that would cost ten times as much if purchased in any other form, provided it could be obtained anywhere else. The last number of each volume contains a complete index, so that out of the great mass of miscellaneous matter, the reader can at any time refer to that which he wants.

In every paper there are articles that should receive more than a casual reading; they should be studied with care. If the papers are not preserved, the subscriber does not realize one-half the benefit from them that he should.

But how shall the papers be preserved? Laying them away on a shelf is a very unsatisfactory way, for the trouble of handling over a pile of papers to find a certain number, is so great that it will seldom be undertaken. And in that case, the probability is that the papers will soon be used in ways not designed by the publisher. Many, no doubt, would like to save their papers and have them bound, but the trouble of saving them all till the end of the year is too great.

To all who wish to keep their papers for future reference, and to those who have not yet thought of it but ought to, we recommend the patent binder. The office is now prepared to furnish these in any quantity. They are prepared especially for the SIGNS in its present form, with the name SIGNS OF THE TIMES stamped in gilt letters on the back. With one of these, each subscriber can bind his own papers as they come, and thus have them always accessible, and in a style neat enough for the center-table. The binder holds one or two copies as securely as it does the whole volume. One minute spent when your paper first comes will enable you to keep it forever. Directions for using accompany the binder. Price, post-paid, \$1.00.

## New England Camp-Meeting.

THE camp-meeting for the four New England States of New Hampshire, Massachusetts, Rhode Island, and Connecticut, will be held on the Fair Ground in the city of Worcester, Mass., commencing Aug. 21, and continuing to Sept. 2. This will be as important a camp-meeting as has ever been held by S. D. Adventists in this part of the country. The success of the meeting last year, held at this place, in awakening a general interest not only in the city of Worcester, but in the surrounding country, has led the friends of the cause to make a more extensive preparation for the meeting this year than they have previously made.

Preaching services will be held in the large pavilion, 80x125 feet. Smaller tents will be used for meetings especially designed to instruct our brethren in the different branches of the work. Family tents varying in size from 10x12 to 18x24 feet can be purchased or rented for the occasion. The sum charged for the use of tents during the meeting, will vary from three to seven dollars, according to the size. Persons wishing to rent or purchase, should immediately correspond with Eld. D. A. Robinson, South Lancaster, Massachusetts, stating the size they desire, or how many persons they wish to accommodate in a tent. Worcester is a city of about sixty thousand inhabitants, while, in a radius of ten miles, there are many towns and villages, the most of them connected with Worcester by railroads, over which several trains pass daily. It is the most central location for the four States comprising the New England Conference, being a railroad center for all of the New England States excepting Maine. Those coming from the latter State can come direct to Worcester over the Portland, Rochester and Nashua Railroad, or by boat to Boston. Free returns to Rochester by rail.

Persons at Martha's Vineyard, New Bedford, and all towns south of Boston on the Old Colony Railroad, also those from Newburyport, Haverhill, Danvers, Ipswich, Reading, and from all points on the Eastern and Boston and Maine roads, also all in towns adjoining Boston, should come to Boston, and there take the train at the Fitchburg depot for Worcester. By coming from Boston over this line you can secure, on the camp-ground, a free return check to Boston. Remember that the Boston and Albany

road grants us no reduction, therefore, be sure and come over the Fitchburg line.

Those coming from New Ipswich, Greenville, Wilton, Temple, and adjacent towns, should take the cars at Greenville for Ayer Junction, and there change for Worcester.

Those coming from Marlboro and Hudson, should take the cars at South Acton and change for Worcester.

All who come from Zoar, Buckland, Shelburne, Greenfield, Athol, and all points on the Fitchburg road, west of Fitchburg, should come to Fitchburg, and there change for Worcester.

Accommodations will be provided for all who may come. Expenses will not be heavy. We are anxious to see all of our friends at this meeting, together with those who have been reading our periodicals. We hope that this camp-meeting will be as successful as any that has ever been held in New England. We ask our friends to remember it in their prayers, and to at once make arrangements to attend. A cordial welcome will be extended to all who come upon the ground.

S. N. HASKELL.

## Maine Camp-Meeting.

THOSE coming to the meeting from the East will stop at Woodford's Corner, and take the horse-cars, which stop at the camp-ground. Half-fare is granted by the Maine Central Railroad, and its branches, to those who wish to attend the camp-meeting. Reduced fare can be obtained on the Grand Trunk Railroad by presenting a certificate, signed by the Camp-meeting Committee, stating that the bearer will attend the meeting. Half-fare will probably be granted by the Ogdensburg Railroad. Those coming over the Ogdensburg and Boston, and Maine Railroads will stop at the transfer station and take the Maine Central Railroad to Woodford's Corner, and the horse-cars from there as above directed.

The camp-meeting will be held in Deering, just out of Portland. A very pleasant spot of ground has been secured, as will be seen by a perusal of the article descriptive of the grounds in another column. All are invited to come and hear, and then judge.

J. B. GOODRICH.

A PRIVATE letter from Eld. E. R. Jones brings tidings of success in the tent-meeting in Denver, Col. He is of good courage, and hopeful for the work there.

## THE SPIRIT OF GOD: ITS OFFICES AND MANIFESTATIONS TO THE END OF THE CHRISTIAN AGE.

By Eld. J. H. WAGGONER.

THIS is a brief but comprehensive argument on the solemn and important subject of the Spirit of God. Its chapters embrace the following heads: The Holy Spirit of Promise; The Power from on High; Circumcision of the Heart; The Unity of the Faith; The Law and the Testimony; Try the Spirits; The Great Commission; Gifts in the Reformation; In the Present Century; Spirit of Prophecy Restored. These are subjects of vital importance to all, and especially to those who are looking for the return of their Lord.

144 pp. Price, 15 cents.

Address,

SIGNS OF THE TIMES, Oakland, Cal.

## THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

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

Price Per Year,

\$2.00

In Clubs of five or more copies to one address, to be used in Missionary Work,

1 50

Address,

SIGNS OF THE TIMES, Oakland, Cal.

# The Signs of the Times.

## SUPPLEMENT.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

VOLUME 10.

OAKLAND, CALIFORNIA, FIFTH-DAY, AUGUST 7, 1884.

NUMBER 30.

### HARVEST CALL.

BY V. O. CROSS.

Oh, see how the fields of earth's harvest are whitening!  
How great is the harvest! but laborers are few.  
Why stand we here idle? the Master is calling,  
There is work in my vineyard for each one to do.  
  
From o'er sea and o'er land, from the South, from the  
North,  
Comes the loud cry for reapers to gather the grain;  
Armed with sickles of truth, let each one hasten forth,  
To diligent work through the hours that remain.  
  
For lo! in the distance a storm is approaching;  
Already, we list to its muttering roar.  
Dark grows the horizon, fierce clouds are encroaching;  
Soon our work time is past, and the harvest is o'er.  
  
The earnest and faithful, the true and the tried,  
Overcome by their labors, are falling around;  
Who will fill up the ranks, and whatever betide,  
Ever earnest, and faithfully toiling, be found?  
  
There is work here for all,—for the young, and the old,  
Even children may share in this harvest of souls.  
For each saved one a star in their crowns of bright gold  
Will shine while the age of eternity rolls.  
  
Then how can we sit idly dreaming of pleasure,  
And seeking the joys and the treasures of earth?  
Let us hasten to lay up in heaven our treasure,  
And gain the true riches of heavenly worth.

### FOREIGN MISSIONS.

MRS. E. G. WHITE.

We are not, as a people, sufficiently aroused to the short time in which we have to work, and we do not understand the magnitude of the work for the time. The night soon cometh, in which no man can work. Satan is earnest, zealous, and persevering in his work. If he fails to accomplish his purpose the first time, he tries again. He will try other plans, and work with great perseverance to bring in various temptations to ensnare souls. He never becomes so discouraged as to let souls entirely alone. If the zeal and perseverance of Christ's followers in their efforts to save souls were equal to Satan's efforts to deceive them to their eternal loss, we should see hundreds embracing the truth where we now see one.

God calls for men and women to qualify themselves, by consecration to his will and earnest study of the Scriptures, to do his special work for these last days. He calls for men now who can work. As they engage in the work in sincerity and humility to do all they can, they will be obtaining a more thorough experience. They will have a better knowledge of the truth and better know how to reach souls and help them just where they need to be helped. Workmen are needed now, just now, to labor for God. The fields are already white for the harvest, and yet laborers are few. There are those among us who could work if they were awake to the wants of the cause, and were willing to bear burdens. God calls for men and women, who are followers of Christ, to volunteer to work under his dictation to rescue souls from ruin.

As a people, we have been asleep as to our duty in regard to getting the light before those of other nations. Is it because God has excused us, as a people, from having any burden or special work to do for those of other tongues that there are no missionaries to-day in foreign coun-

tries? Why is this negligence and delay? There are those of superior minds in many other nations whom God is impressing with the lack of spirituality and genuine godliness in the Christian denominations of the land. They cannot harmonize the life and character of professed Christians generally with the Bible standard. Many are praying for light and knowledge. They are not satisfied. God will answer their prayers through us, as a people, if we are not at such a distance from him that we cannot hear his voice, and so selfish that we do not wish to be disturbed in our ease and agreeable associations.

We are not keeping pace with the opening providence of God. Jesus and angels are at work. This cause is onward, while we are standing still and being left in the rear. If we would follow the opening providence of God, we should be quick to discern every opening, and make the most of every advantage within our reach, to let the light extend and spread to other nations. God, in his providence, has sent men to our very doors and thrust them, as it were, into our arms, that they might learn the truth more perfectly, and be qualified to do a work we could not do in getting the light before men of other tongues. We have too often failed to discern God's hand, and we have not received the very ones God had provided for us to work in union with, and act a part in sending the light to other nations.

There has been a slothful neglect, and a criminal unbelief among us as a people which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations. There is a fearfulness to venture out and to run risks in this great work, fearing that the expenditure of means would not bring returns. What if means are used and yet we cannot see that souls have been saved by it? What if there is a dead loss of a portion of our means? Better work and keep at work than do nothing. You know not which shall prosper, this or that. Men will invest in patent rights and meet with heavy losses, and it is taken as a matter of course. But in the work and cause of God, men are afraid to venture. Money seems to be a dead loss that does not bring immediate returns when invested in the work of saving souls. The very means that is now so sparingly invested in the cause of God, and that is selfishly retained will, in a little while, be cast with all idols to the moles and to the bats. Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man.

God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, hope, faith, and endurance, to work to the point.

If Christ saw that the souls of men were so precious that he could leave the royal courts and

humble himself to humanity, in order to help man in his darkness, and to finally die for him, how ought we to feel for one another who have been made subjects of the grace of God, and partakers of this great salvation. I say to you, my brethren, in the fear of God, that we do not place a just estimate upon souls for whose redemption Christ paid so great a price. Christ and angels are ready to work with our efforts, if we will work with love, simplicity, and faith.

Our publications should be printed in different languages and sent to every civilized country, at any cost. What is the value of money at this time, in comparison with the value of souls? Every dollar of our means should be considered as the Lord's, not ours; and as a precious trust from God to us; not to be wasted for needless indulgences, but carefully used in the cause of God, in the work of saving men and women from ruin.

The press is powerful for good or evil. This agency can reach and influence the public mind as no other means can. The press, controlled by men who are sanctified to God, can be a power indeed for good in bringing men to a knowledge of the truth. The pen is a power in the hands of men who feel the truth burning upon the altar of their hearts, and who have an intelligent zeal for God, balanced with sound judgment. The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere. Truth is what the people need. Fables are cheap, and can be found at hand anywhere.

The publications have already been doing a work upon some minds in other countries, in breaking down the walls of prejudice and superstition. I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. They would read the evidences so wonderful and new to them and would open their Bibles with a deep and new interest, as subjects of truth that had been dark to them were made plain, especially the light in regard to the Sabbath of the fourth commandment. As they searched the Scriptures to see if these things were so, a new light shone upon their understanding, for angels were hovering over them and impressing their minds with the truths contained in the publications they had been reading. I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears, and bowing before God in earnest, humble prayer, to be guided into all truth,—the very thing he was doing for them before they called upon him. And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy. These were not satisfied with merely enjoying the light themselves, and they began to work for others. Some made great sacrifices for the truth's sake and to help those of the brethren who were in darkness. The way is thus preparing to do a great work in the distribution of tracts and papers in other languages.

## THE TRUE MISSIONARY.

BY ELD. JAMES WHITE.\*

"Go ye into all the world and preach the gospel to every creature," are the words of the Great Missionary, as he closed his mission here below, and was about to ascend to Heaven to enter upon another work. And this high and holy commission given to Christ's first chosen representatives upon Olivet, more than eighteen hundred years ago, has not lost its power to move the very soul of those who have within them anything of the true missionary spirit.

Christians have ever had a world-wide mission. And from the time this mission was first given to the present time, there have been a few men who had the "Go" in them. But in the closing message, fraught with the deepest interest, the word is, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind," "Go out into the highways and hedges, and compel them to come in." Luke 14:21, 23. And the extent of this work is indicated by the prophetic declaration, "Thou must prophecy again before many peoples, and nations, and tongues, and kings. Rev. 10:11.

Men and means are wanted. Our schools should be crowded with young men, and young women too, preparing themselves for this great work. Some should be studying the languages in reference to the work in other countries. And while these should be encouraged, especially those of our brethren of other tongues who have already engaged in the work, and helped to immediate usefulness, they must make a complete consecration of all to the work in order to be of any real benefit to the cause.

The most worthless class of ministers in existence are those who have been educated at charity schools. The most valueless missionaries are those who are sent upon high salaries. And the poorest kind of Christians are those who have been made such at those missionary posts where the impression has been given that all they had to do was to hear, the missionary being supported by the liberalities of others. The principles of labor and sacrifice must be incorporated into all our missionary operations.

Jesus, the great missionary, made an infinite sacrifice. His mission was one of toil, care, and weariness. He was a man of sorrows, and acquainted with grief. Among the children of men in this world, he was as a homeless stranger. And he did not hold out inducements of worldly prosperity and a life of ease and affluence to any who were disposed to become his followers.

When a "certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest," Christ would have him to understand at the outset what his followers might expect, and says to him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:19, 20.

Jesus says to the twelve, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Verses 24, 25.

In the wonderful conversion of Paul, and his call to the work of the ministry, he does not receive the impression that even his learning and superior talents would secure to him a large salary and a high reputation as a Christian minister. But on the very start, the Lord says of him to Ananias, "I will show him how great things he must suffer for my name's sake." Acts 9:16.

The missionary work is one of sacrifice. Christ set the example. And the true hearted missionary will bid adieu to worldly hopes, and worldly prospects, and will hang all his hopes for this life, and for that which is to come, upon Jesus Christ. He has hold from above. The earth may tremble beneath his feet, worldly comforts may for a time be beyond his reach, and earthly prospects may fade. He has hold from above, and can rejoice in tribulation.

It is the Lord's plan that men should swing out by faith on his promises, and stay swung out until they have fully proved their strength. The hundred-fold in the line of friends to administer to their needs, does not come until the missionary has first forsaken houses, brethren, sisters, father, mother, wife, children, and lands.

Our gracious Lord has his hands full of blessings for his people, waiting to respond to their acts of faith. He is more willing to pour the Holy Spirit upon them than parents are to bestow good gifts upon their dear children. But these blessings come in response to acts of living faith.

It is the Lord's will that men and women should give themselves fully to him, to be fully his, the representatives of their Lord, and his true missionaries. And it is also his will that all his people should cherish the spirit of willing sacrifice to send the light and truth of our time, by our publications, and by living teachers, to every Christian land.

We are told that the sacrifices and the missionary efforts of Seventh-day Adventists fall below other denominations. A case came to our notice, while passing over a railroad in the State of Illinois. We entered into conversation with a Presbyterian missionary to China, who had just returned with his two children, both born in China, to find homes for them and have them educated here, while he and their mother would return to close their labors and their lives in China, away from their children. Where are the men and women among us who would make similar sacrifices? And yet the world have reason to expect of those who are looking for the soon coming of the Lord greater sacrifices than are being made by any other people.

## INSTRUCTIONS TO GOD'S PEOPLE.

Read and Remember.

THE Lord gave special instruction to his people anciently, when and how to appear before him. He also made them special promises providing they would obey this instruction. Three times in the year they were to appear before the Lord God. Ex 23:17; 34:23. At the feast of the Passover they were to bring the first-fruits of their increase; this was their spring harvest. "Thou shalt not delay to offer the first of thy ripe fruits." "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God." "Ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and ye shall wave the sheaf before the Lord to be accepted for you." "And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year, for a burnt offering unto the Lord." "And ye shall eat neither bread, nor parched corn, nor green ears until the self-same day that you brought an offering unto your God." Ex. 22:29; 23:19; Lev. 23:10, 11, 12, 14. A wave offering was a thank offering. It was an acknowledgement of God's prospering hand temporally,—an expression of thankfulness that Heaven had given the first and best it possessed for the human race; and of belief that he should be the first that should rise from the dead, and that through his resurrection they would enter the realm of the blest.

## OUR CAMP-MEETINGS.

BY MRS. E. G. WHITE.

WHILE preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul-temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-findings. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy.

The words of the prophet Ezekiel are applicable to the people professing the truth at this time: "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols."

If we love the things of the world and have pleasure in unrighteousness, or fellowship with the unfruitful works of darkness, we have put the stumbling-block of our iniquity before our face, and have set up idols in our heart. And unless by determined effort we put them away, we shall never be acknowledged as the sons and daughters of God.

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and, like Jacob, be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected?

For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,—all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work!

You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy.

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Go about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go.

For want of this preparation these yearly meetings have accomplished but little. The ministers are seldom prepared to labor for God. There are many speakers,—those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,—but there are but few earnest laborers for God. These sharp self-important speakers profess to have truth in advance of every other people, but their manner of labor and their religious zeal in no way corresponds with their profession of faith.

These yearly gatherings might be, and they should be, meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers. They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world.

In the early church, Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the device of men. The church revealed the spirit of Christ, and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of his word. But the church has become corrupt. And now there is greater necessity than ever that ministers should be channels of light.

There are many flippant talkers of Bible truth, whose souls are as barren of the spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; he has not closed the windows of heaven. We have separated ourselves from him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation.

As we see so little burden of the work resting upon ministers and people, we inquire, When the Lord comes, shall he find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus and rely wholly upon his merits.

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, and more thorough preparation to enter into the spirit and labor of our camp-meetings, that they may receive the greatest possible benefits from these meetings. These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself.

## THE FULFILLMENT OF PROPHECY.

PROPHECY meets its fulfillment in the natural course of events, and in a quiet manner, so that few at the time recognize its fulfillment.

Moses in prophesying of Christ said "A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." This the Jews fully believed, but the manner of Christ's coming, the humility of his birth, and the thirty years of his life spent with his father as a carpenter, so blinded their eyes that notwithstanding he fulfilled the prophecy in every particular they did not see it. As he taught in their synagogues many hearing him were astonished and said "From whence hath this man these things; and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James and Joses and of Juda and Simon? and are not his sisters here with us? And they were offended at him."

When God predicts an event to take place he does not always give the particular circumstances that are to bring it about or accompany its fulfillment. God has predicted concerning the closing work of the gospel that it shall go to "every nation and kindred and tongue and people," and when "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." And this prophecy will be fulfilled in our midst while as it has been with other prophecies in the past, but few will understand it.

Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter  
And he will make it plain.

The progress of the third angel's message during the last twelve months has been remarkable indeed. It would seem that an infinite power has been moving the people of God and leading them to take steps that would appear utterly impossible.

Four new periodicals in the interest of present truth have been issued within the last seven months in Europe in as many different languages; three of these, one each in the Roumanian, Italian and German, are published in Bale, Switzerland, and one in English in Great Grimsby, England. These papers have a large circulation in Europe and each is to a large extent sustained by subscriptions. God is raising up friends to the truth in these countries to fill positions of trust.

Missions have been established in many of the largest cities in this country, and a large number of persons have entered the field as colporters and canvassers and are holding Bible-readings, etc.; not a few of these are becoming successful workers. Truly God is going before us and preparing hearts to receive the unpopular truths we profess.

Our educational interests also have received an impetus that is very marked. Three large institutions of learning have been established at a cost of not less than \$150,000, while smaller denominational schools are springing up like plants out of the earth. There is an increasing desire with many of our churches to secure the most exemplary and God-fearing teachers to teach their children,—those who know how to teach the Bible successfully. Our people are beginning to realize that time is fast closing and that if they would be prepared for the coming storm they must put forth greater efforts than in the past. The time has come when advance moves are being made in every part of the field.

The Sunday agitation, having in view an amendment to the Constitution, is another token of the near approach of the time of trouble. We have been expecting the fulfillment of the prophecies relating to this event for the past thirty years, and we now see it before our eyes.

Our camp-meetings are increasing in importance. They are far more extensively advertised this year, thus securing a larger attendance than ever before. Three of these meetings will be held in New England the present season in the following places. Worcester, Mass., Burlington, Vermont, and Portland, Maine. These meetings will be the most important and will doubtless be the largest of any ever held in the New England States.

S. N. HASKELL.

• • •

It is now sixteen years since the Seventh-day Adventists adopted the plan of holding camp-meetings and during this time the interest in them has steadily increased until the present summer will witness larger and more interesting ones than ever before.

Commencing in the early spring these annual gatherings are held in each of the Eastern, Western, Middle and Southern States as far as Alabama and Texas, including several on the Pacific Coast. Not less than thirty of these State meetings will be held this year and as in former years will be marked with the most perfect order and quietness. Over one hundred thousand people attend these meetings during the season many of whom, for the first time, become acquainted with the views of this denomination.

• • •

It is less than forty years since the Seventh-day Adventists were first organized as a denomination, yet their members have rapidly increased until at the present time they have about thirty thousand believers in this country. They have also well established missions in England, Norway, Switzerland, Prussia, Italy, and Roumania, and by means of these their missionary operations are extended throughout Europe and into Asia and Africa. Believers to this faith may be found in the islands of the Mediterranean as well as those of the Atlantic and Pacific Oceans.

• • •

SHIP missions have been established in San Francisco, Portland, Oregon, New York City, Buffalo, Boston, New Bedford, and Providence, in America; and Liverpool and Hull in England. Nearly every vessel that leaves these ports is visited and religious reading matter distributed among the sailors and passengers. Many of these vessels carry papers and tracts to distribute at the foreign ports to which they are bound.

• • •

In no denomination does the sabbath-school work receive greater attention than among this people. It is not considered as a means to educate the youth and children only, in the Scriptures, but all, young and old take part in it. Not content with merely *reading* the text, they urge a careful *study* of the same, till the student thoroughly understands the subject.

The General Sabbath-school Association publishes a weekly paper, *The Youths Instructor*, devoted principally to the Sabbath-school work. The various state organizations are branches of this association.

A model Sabbath-school will be held on the camp-ground each sabbath of the meeting, at 9.00, A. M. in which the entire encampment will participate.

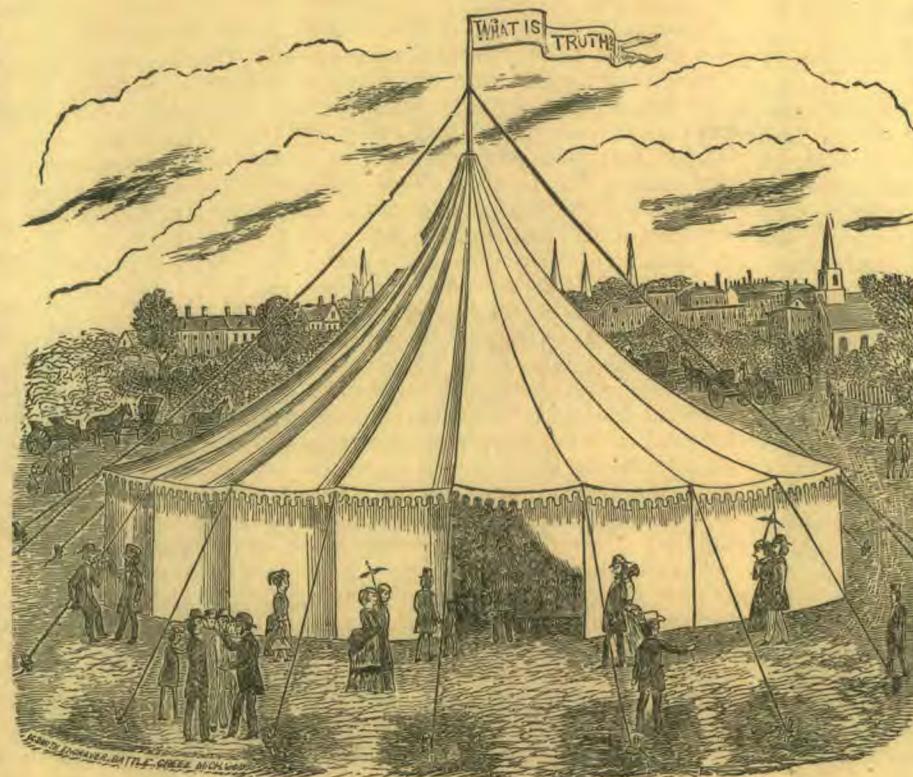
Reduced Fare to the New England Camp Meeting.

The Worcester and Nashua, Fitchburg, Boston and Maine, Providence and Worcester, and Cheshire railroads, grant us reduced rates over their lines and branches. Free Return Tickets will be given upon the camp-ground, to those who come over any of these lines except the Providence and Worcester road. Those coming over that road, must purchase at the ticket office in Providence, a round-trip camp-meeting ticket which will be good to return on, at the close of the meeting. All coming over this line must purchase their tickets at Providence and come to the meeting on one of the following days; Wednesday, Aug. 20, Friday, Aug. 22, or Tuesday, Aug. 26.

Those coming from Martha's Vineyard, New Bedford, and all points south of Boston, also, those from Newburyport, Haverhill, Ipswich, Danvers, Reading, and all points on the Boston and Maine road, should come to Boston and there take the cars at the Fitchburg depot for Worcester. All who come from Boston, and adjoining towns, should come over this line also; for by doing so you can secure on the camp-ground, of the Secretary, a Free Return check. Should you come over the Boston and Albany road we cannot do this, as they give us no reduction. Be sure to come over the Fitchburg line.

By taking the Worcester car at the Fitchburg depot in Boston there will be no change. Those coming from Cornish, Claremont, Newport, and points north should come by way of Bellows Falls and Keene, over the Cheshire road to Fitchburg, and change for Worcester. Those from Washington, Marlow, and vicinity should come over the same line also. All who come over the Cheshire road should be sure to purchase tickets through Fitchburg to Worcester, in order to secure free return. Those who come from Zoar, Buckland, Athol, and all points on the Fitchburg road west of Fitchburg, should come to Fitchburg and change for Worcester. Those who come from Wilton, Temple, New Ipswich, and surrounding towns, should take cars at Greenville for Ayer Junction where they will change for Worcester. Those from Marlboro and Hudson should take train to South Acton, where they will change for Worcester. All who come from Amherst, and Manchester, N. H. and towns that way,

# CAMP-MEETING.



## THE SEVENTH - DAY ADVENTISTS WILL HOLD THEIR ANNUAL CAMP-MEETING AT WORCESTER, MASS.

On the Fair-Grounds,

AUG. 21 TO SEPT. 2, 1884.

### ELD. S. N. HASKELL, of Mass.,

President of the International Tract and Missionary Society and of the N. E. Conference.

### ELD. URIAH SMITH, of Mich.,

Editor of the "Review and Herald;"

### ELD. A. O. BURRILL, of Vermont,

### MRS. E. C. WHITE, of Cal.,

### ELD. D. A. ROBINSON, of Mass.,

President of N. E. Health and Temperance Association.

*And Other Speakers, will be present.*

Public Services Daily at 10:30 A. M., 2:30 & 7:30 P. M.

(Opening Service Thursday A. M.)

Reduced Fare will be granted on the Railroads mentioned in another column.

A Well-Supplied Provision Stand will be kept upon the ground for the accommodation of those wishing refreshments.

**The Public are Cordially Invited.**

**Admission to the Grounds, Free.**

should come to Nashua and change, as we can return them free to that point.

D. A. ROBINSON.

## Free Access to Valuable Books.

The attention of the public is called to the following valuable and most interesting works, which the International Tract and Missionary Society, through its branches, is liberally distributing as far as possible amongst free libraries and reading-rooms throughout the country: "History of the Sabbath and First Day of the Week;" "Thoughts on the Book of Daniel;" "Thoughts on the Revelation;" "Life of Wm. Miller;" "The United States in Prophecy;" Spirit of Prophecy (4 Vols.) including the lives of Christ and his apostles; and "Life of Joseph Bates." The society has placed the foregoing volumes in the following libraries in Massachusetts, where the public may have free access to their contents: Amherst College, Amherst. Memorial Hall Library, Andover. Boston Athenaeum, Congregational Library, General Theological Library, Massachusetts Historical Society, New Church Library, State Library, Boston. U. S. Marine Hospital, Chelsea. Social Library, Boylston Center. Harvard College, Cambridge. Tufts College, Universalist Historical Society, College Hill. Bryant Library, Cummington. Library Association, Erving. Sawyer Free Library, Gloucester. Eaton Family School, Middleboro, Free Public Library, New Bedford. Eben Dale Sutton Reference, Peabody. Berkshire Athenaeum, Pittsfield. Charitable Mechanic Association, Salem. Arm's Library, Shelburne Falls. Goodwin Library, So. Sudbury. City Library Association, Springfield. Young Men's Association, Ware. Library Association, West Newbury. Union Philosophical Society, Wilbraham. William's College, Williamstown. American Antiquarian Society, Worcester. County Mechanic's Association, Worcester.

Also in the town libraries in the following places:—

Brookline, Chatham, Lancaster, Lowell, Malden, Newburyport, Pepperell, Southbridge, Amherst, Blackington, Taunton, Upton, Warwick, Wayland, West Brookfield, Westford and West Springfield.