

The Signs of the Times.

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

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The Signs of the Times.

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HE KNOWS!

He knows the bitter, weary way,
The endless striving day by day,
The souls that weep, the souls that pray,
He knows!

He knows! Oh, thought so full of bliss,
For though on earth our joy we miss,
We still can bear it, feeling this—
He knows!

He knows! O heart take up thy cross,
And know earth's treasures are but dross,
And he will prove as gain or loss!
He knows.

—Marian Longfellow.

General Articles.

Acceptable Worship.

BY MRS. E. G. WHITE.

THROUGH the psalmist God declares, "Whoso offereth praise glorifieth me." Much of the public worship of God consists of praise and prayer, and every follower of Christ should engage in this worship. There is also the preaching service, conducted by those whose work it is to instruct the congregation in the word of God. Although all are not called to minister in word and doctrine, they need not be cold and responseless listeners. When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it.

When the ark of God was brought into the city of David and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anxiety by this cheerful, universal response from the people.

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of light that we can be channels of light to the world. The Lord would have his ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no response to what is said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by these professed Christians is anything but favorable for the religion of Christ. They show zeal and ambition when engaged in the business of the world, but things of eternal importance do not engross the mind, and interest them as do worldly things. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and

encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things, and the Holy Spirit is grieved. Said Christ, "Take heed, therefore, how ye hear." Those are spiritually dead who profess to worship God while the heart is not in the work. There should be a hearty, wide-awake church to encourage and uphold the hands of the ministers of Jesus Christ.

Those who profess to be guided by the word of God may be familiar with the evidences of their faith, and yet be like the pretentious fig-tree, which flaunted its foliage in the face of the world, but, when searched by the Master, was found destitute of fruit. Fruitful Christians are connected with Heaven, and intelligent in the things of God. The truth and the love of God is their meditation. They have feasted upon the word of life, and when they hear it spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies concerning himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth, and the more he does this, the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous as the principles of the truth are carried out in his daily life.

We should all be workers together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church is affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, will generally be prepared to labor for the upbuilding of the church by serving on committees or as teachers in the Sabbath-schools, engaging in missionary labor, or filling the different offices connected with the church.

God requires that the first, the best, and the most useful talents shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order, which are exercised in counting-rooms, shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. All are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty.

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say: My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church.

What revelations will be made in the day of

God, when each individual will see his life as God sees it! What opportunities lost to save souls! How many precious hours wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much strength and courage might have been given to the individual members of the church, had they dedicated to God their talents and used them to his service and glory. And how many souls might have been saved, had they been wise, and sought first the kingdom of God and his righteousness.

What can we say to arouse those who profess to be the followers of Christ, to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our divine Master gave his life for a ruined world? Who will deny self, and make some sacrifice to save souls for whom he died?

In every act of life Christians should seek to represent Christ,—seek to make his service appear attractive. Let none make religion repulsive by groans and sighs and a relation of their trials, their self-denials, and sacrifices. Do not give the lie to your profession of faith by impatience, fretfulness, and repining. Let the graces of the Spirit be manifested in kindness, meekness, forbearance, cheerfulness, and love. Let it be seen that the love of Christ is an abiding motive; that your religion is not a dress to be put off and on to suit circumstances, but a principle, calm, steady, unvarying. Alas that pride, unbelief, and selfishness, like a foul cancer, are eating out vital godliness from the heart of many a professed Christian! When judged according to their works, how many will learn, too late, that their religion was but a glittering cheat, unacknowledged by Jesus Christ.

Love to Jesus will be seen, will be felt. It cannot be hidden. It exerts a wondrous power. It makes the timid bold, the slothful diligent, the ignorant wise. It makes the stammering tongue eloquent, and rouses the dormant intellect into new life and vigor. It makes the desponding hopeful, the gloomy joyous. Love to Christ will lead its possessor to accept responsibilities for his sake, and to bear them in his strength. Love to Christ will not be dismayed by tribulation, nor turned aside from duty by reproaches. The soul that is not imbued with this love for Jesus is none of his.

Peace in Christ is of more value than all the treasures of earth. Let us seek the Lord with all our heart, let us learn of Christ to be meek and lowly, that we may find rest of soul. Let us arouse our dormant energies, and become active, earnest, fervent. The very example and deportment, as well as the words, of the Christian should be such as to awaken in the sinner a desire to come to the Fountain of life.

Then let us open our hearts to the bright beams of the Sun of Righteousness. Let us work cheerfully, joyfully, in the service of our Master. Let us praise him, not only by our words in the congregation of his saints, but by a well ordered life and godly conversation,—a life of active, noble Christian effort. Let us give diligence to make our calling and election sure, remembering that we shall triumph at last, if we do not become weary in well-doing.

Patriarch, Jew, Christian—Israel.

In the minds of some, Judaism and Christianity stand arrayed against each other, and the law and the gospel appear as antagonistic elements, whereas, in truth, they are but different parts of the same system—both divinely ordained for the conservation of truth, and the salvation of men. The religion of the patriarchs and prophets was equally of divine origin with the Christian; indeed, the latter is but the superstructure erected upon the foundation laid in the former; or, more properly speaking, the plan of redemption is ONE; and its essential elements are, and ever have been, "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21.

In the patriarchal and Jewish ages they had the moral law by which is the knowledge of sin (Rom. 3: 20), that which contains "the whole duty of man," and which will be the rule of the Judgment (Eccl. 12: 13, 14); and they also had types and shadows, "handwriting of ordinances" (Col. 2: 14), which pointed forward to the promised Saviour, the hope of Israel. But we too have that law which "is perfect, converting the soul" (Ps. 19: 7), that law the transgression of which is sin (1 John 3: 4); while in the bread and wine of the Lord's Supper, we behold by faith the same broken body and shed blood which were so vividly typified to both patriarch and Jew by the bleeding victims on many an ancient altar.

Though apparently less conspicuous in the patriarchal and Jewish ages than in the Christian, Christ has ever been the grand central figure of both. The promised Seed of the woman, who should be wounded by the serpent, and who will in turn bruise the enemy's head (Gen. 3: 15), was no less the hope of the pious Jew than is that same Seed the daysman of the Christian. The words of the apostle Peter, when he declared that "there is none other name under Heaven given among men, whereby we must be saved," except the name of Jesus (Acts 4: 12), were true when spoken; they are true now; and they were equally true in the days of Abel, Abraham, and Moses. The throng of the redeemed from "all nations, and kindreds, and people, and tongues," will ascribe their salvation to the Lamb of Calvary; patriarch, Jew, and Christian will unite in the same glad song—their theme, redemption; the object of their adoration, Jesus.

The gospel is not new; nor is it peculiar to the present dispensation. It is as old as the promise of a Saviour; and if Abel's offering did not typify Christ, it was meaningless. But that it did no Christian will deny; for Paul testifies that "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11: 4. It is equally certain that Abraham had the gospel; for, says the apostle: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3: 8. And of the Jews in the days of Moses, we read: "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4: 2. This text presents the matter in a light somewhat different from that in which it is generally viewed; but that it is correct we cannot doubt; for these are not the "words of man's wisdom."

Paul was pre-eminently the apostle to the Gentiles; and though he labored for all as he had opportunity, yet his mission was to the uncircumcision; and so we most frequently find him in the strongholds of heathenism. Athens, Corinth, Ephesus, and even Rome itself were stirred by his presence, and moved by his preaching. Nevertheless he was a Jew: "Circumcised the eighth day, of the stock of Israel,

of the tribe of Benjamin, a Hebrew of the Hebrews," and brought up at the feet of Gamaliel—certainly such a man ought to understand the faith of the Jewish Church. Eminent as a defender of the law and the prophets, but doubly conspicuous as an apostle of Christ, he could not fail to rightly comprehend the significance of those types which he declared had met their fulfillment in the Man of Calvary.

But Paul regarded the religion which he preached simply as the logical outcome of the faith of his fathers,—the unfolding of God's *one* plan for the salvation of all who believe; and when permitted to speak for himself before Agrippa, he presented his case thus: "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead." Acts 26: 4-8.

Then after declaring the manner of his conversion (verses 9-21), the apostle continued: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Verses 22, 23.

Paul was not an apostate from the faith of his fathers; for, as appears from this testimony, their faith was his faith; his hope was the same as that to which the twelve tribes hoped to come; and his preaching was only of those things which the prophets and Moses had said should come to pass; while in accepting Christ he had only done that which was demanded by the Jewish religion; he had only believed that which was taught in the Jewish scriptures.

The apostle was none the less a Jew because he had become a Christian; he had by no means lost his inheritance as a lineal descendant of Abraham, because he sought to make his calling and election sure by an alliance with Christ, the promised Seed. Indeed it was only by such an alliance that Paul or any one else could remain a Jew in the true sense of the word; it was only by being circumcised in heart that the circumcision of the flesh could be prevented from becoming uncircumcision. "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

But Paul shows elsewhere that to be entitled to any of the blessings which God has promised to his people we must be reckoned as the children of Abraham; for the promises are to Abraham and to his seed. Says the apostle: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 16, 29.

In Rom. 9: 7, 8, the apostle shows that it is not alone as the literal descendants of Abraham that any may share in the blessings, "but the children of the promise are counted for the seed," so that through faith the Gentiles may likewise claim a part in these things; while if they continue in unbelief, the literal seed will be cut off. In chapter 11: 16-21, Paul illustrates this by a tree, thus: "If the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree,

were grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee."

Of this tree Christ is the root; he is the Root and the Offspring of David; he is that from which all nourishment is derived; and as in the illustration of the vine (John 15: 1-8), individuals are the branches. The Jews, the literal descendants of Abraham, are the natural branches, and all who reject Christ are broken off; while the Gentiles who accept Christ are the wild olive branches which are grafted in and (though contrary to nature, Rom. 11: 24) partake "of the root and fatness of the olive tree." In natural grafting, the cion retains its own nature, but the soul which becomes connected with Christ is made a partaker of the divine nature, and instead of doing the works of the flesh (Gal. 5: 19-21), will bring forth the fruits of the Spirit, which are these: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Verses 22: 23.

But even though we may stand in that relation to the True Vine where we can bear much fruit, should we not heed the words of the apostle: "Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." Let us then strive to make our calling and election sure, that we may have a name and a place among the people of God; that by faith we may indeed be the children of Abraham, and that finally we may enter the glorious city of God, the New Jerusalem, in whose twelve foundations are the names of the twelve apostles of the Lamb, and whose twelve gates bear the names of the twelve tribes of the children of Israel. Rev. 21: 12, 14.

C. P. BOLLMAN.

He Will Come Again.

WE read in many places in the New Testament that Christ will come again. Not only did Jesus affirm this, but the angels who spoke to the apostles after his ascension said the same thing. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1, 11. The apostles refer again and again in many places to this second coming of Jesus Christ. Now, the second coming of Jesus will be like the first in this respect, that it will be sudden and unexpected. For this reason Jesus bids all his disciples watch. "Watch therefore," he says; "for ye know neither the day nor the hour wherein the Son of man cometh." In one respect, however, the second coming will differ widely from the first. The first advent was in humility and poverty; the second advent will be in majesty and glory. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4: 16. When he comes again, he will come to reward his followers and punish his enemies. Their day of triumph will then end, and his earthly triumph will begin. This very earth, that witnessed his shame eighteen hundred years ago, will witness his exaltation, and all his foes shall be ashamed and shall perish.—*Rev. A. F. Schauflyer, in S. S. Times.*

"THE Lord knoweth how to deliver the godly out of temptation." 2 Peter 2: 9.

"The Second Advent."

UNDER this title, which is in perfect harmony with numerous expressions of Scripture, a writer in the *Buffalo Christian Advocate*, some time since, presented views which are very much at variance with his chosen title. A second implies a first, while it does not disprove a third, but there can be but one *second* in any series of events. The sacred writers would have the Christian church look for a second advent of Christ. Says Paul, "So Christ was once offered to bear the sins of many; and unto them that look for him he shall appear the second time without sin unto salvation." Christ had once appeared to men, and he is to appear a *second time* to those who look for him according to the promise, "I will come again, and receive you to myself." Again signifies once more, or a second time.

But this writer, after referring to several instances of the Lord's appearing to his disciples in vision, proceeds to the following expressions: "The 'coming' seems a matter of course, a common occurrence, a stated feature of the dispensation." "He did 'come in the glory of his Father,' and has not ceased to come. His promise is sure, and in the recorded fulfillments we have a revelation of what is yet to come. A notable instance of his advent was to John on the Isle of Patmos." He inquires, "was this the only coming of the Lord to the 'beloved disciples'?" The whole character of Christ, and the current of the gospel, forces the conviction that it was merely one of many; a representative occurrence, illustrating the certainty and mode of advent, which began soon after the descent of the Spirit, and is to continue to the final catastrophe, at the end; a personal coming to spiritual vision."

What does all this mean? How many second advents are there? What is the final catastrophe of which he speaks? and in what relation to other events is it to come?

Speaking of the disciples when they saw the Lord ascend from the Mount of Olives, our writer says, "Still they hoped to see him again, and stood gazing, when two angels came to say, 'This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.' This agreed perfectly with the promise, 'Lo, I am with you alway, even to the end of the world.' How could he be present with them, if he did not come?"

The promise to the apostles and the church, that he would not leave them, but be with them *alway*, to the end of the world, by his Spirit, is made, by this writer, to agree perfectly with the promise that, though he was about to leave them and go to the Father, he would come again and take them to himself, or the assurance to the disciples by the angels, that "this same Jesus shall so come in like manner." What a good thing it is that we have the Bible, and that the poor have the gospel preached to them! If they depended upon such expositors, they might well be pitied.

R. F. COTTRELL.

The Inspired Word.

THEOLOGIANS have, first and last, written a great many essays and treatises on the subject of inspiration. And yet, as a matter of fact, there are no statements on this subject clearer and simpler than those which the Bible itself supplies. We prefer these statements to any others. "God," says Paul, "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Here is inspiration on its divine side. God does the speaking through agencies of his own selection; and, if so, then man's province is to do the hearing and the believing. "Holy men of God," says Peter, "spake as they were

moved by the Holy Ghost." Here is inspiration on its human side. "Holy men of God" did the speaking, but they were moved by the Holy Ghost in what they said. "Which things also we speak," says Paul, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." These three passages contain an inspired statement of inspiration. They connect the authority of God with the truth of the things spoken. The Bible, as a record, by this authority, becomes the word of God. We receive it and believe it because God is the Author. Reason never acts more reasonably than when it believes God. His word is always good for all that it affirms. There is no sounder or safer position for human thought than to receive this word. We must do so, in order to feel its force, or get from it the comforts which it is suited to impart. He who cavils with this word is engaged in very poor business for his own comfort. He will not, while in this position, be sanctified or saved by it.—*Independent*.

An Enlightened Conscience.

ONE of the best signs of a truly enlightened conscience is to be found in our carefully guarding the reputation of others. Growth in grace is shown by saying little of their supposed faults, and by mentioning, as far as is consistent with truth, their commendable qualities. The good to be derived from a proper cultivation of charity toward all men is threefold; it benefits the erring person, giving him to see that there are those who have his welfare in view; it is also a benediction upon those who observe our charitable spirit, prompting them likewise to words and works of charity; and it always blesses the individual himself, leading him to practice self-control and self-renunciation in behalf of others.

Christian forbearance is a wonderful educator. The epistles are full of earnest teaching upon this subject. There is a divine reaction upon the soul that habitually cherishes this spirit. The only wonder is that it is not more generally practiced for its own sake. The sacred writings, however, do not urge this upon us as a mere sentiment. Rather, we are taught that charity is the genuine fruit of ripened Christian experience, and that it is always consistent with justice and truth.—*Watchman*.

Suddenly.

WE are told by the apostle Paul (1 Thess. 5:3), when speaking of the overthrow of the ungodly at the glorious appearing of Christ, that "sudden destruction cometh upon them." And Jesus himself speaks of his second advent as breaking in upon a thoughtless world with a startling suddenness: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. The resurrection of the sleeping saints will be instantaneous—no gradual change—"in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52.

All the prophecies concerning the last things indicate wonderful rapidity of movement as the end draws near. Do we not see symptoms of this all about us? Is not this called preeminently "a fast age"? It is the age of machinery, of steam, and electricity. Each new invention outstrips all its predecessors in the effort to annihilate time and space. Nor is this all; there is wonderful rapidity of movement in the unfolding of events, in the making of history. A decade is more than a century used to be, and a century shows more changes than formerly took place in a millennium. The stream of time flows faster as it nears the ocean of eternity. It is an age of travel. Many "run

to and fro" and knowledge is increased. How sudden and startling are the changes that take place in the political, social, and scientific worlds at the present time! One surprise follows upon another until we almost lose the power of being astonished.

Faith in God and an earnest expectation of our Lord's glorious appearing, alone can keep our hearts and minds tranquil in this age of excitement and sudden change. Men of the world may ask with bated breath what all these things mean, but the true watcher for the Lord's return knows that it is the "budding fig-tree," foretelling the eternal summer.—*Rev. Jesse S. Gilbert*.

Courting Rome.

REV. JOHN MILLER, in the *Independent*, gives an account of an interview he had with Archbishop Corrigan, which is worthy of some attention. He tells how he sought an audience with the archbishop and was most graciously received; how he told the archbishop that the Catholic Church had been misrepresented by the reformers, and how Archbishop Corrigan had detained him after he came out, and what nice things were done and said. There must be something in these statements of special significance or they would not have been sent abroad. There is a method in it that is of ill omen. The manifest design is to soften down Protestant feeling against the Roman Catholic Church. The unsuspecting readers of the *Independent* will feel that if the high officials are such pleasant men, and talk so gently of Protestants, it cannot be that Rome is such an apostate from truth.

But facts are stubborn things. The character of Rome is written in blood for centuries. The way is stained all along with the blood of the saints of the most high God. Men of this generation do not know the half of her crimes. Of these she has never repented, for she glories in her unchangeableness. It is quite too late in the day to make believe that she is the tender and delicate lady that cannot see a lost one without feeling compassion for his soul—that she has no blood on her skirts, and that she would not persecute and destroy the children of God as before. It is time those who love liberty and truth should open their eyes to the somewhat systematic and frequent efforts of Protestant periodicals to lessen the just hatred that exists of Romish superstition. The results are already seen in many churches, in the adoption of her rites and modes, not in full but in a way that surely detracts from the spirituality of divine worship. The whole tendency of such writing and practice is to blind the eyes to the importance of maintaining Reformation principles.—*Christian Instructor*.

One Thing.

A MAN of divided aims, of diversified pursuits, seldom succeeds. It takes concentration of effort to bring about the most important results. The man of one book is the most thorough; the man of one pursuit is the most successful. David said, "One thing have I desired of the Lord," and Paul declared, "This one thing I do." Whatever else a man may or may not do, he cannot serve the Lord with a divided heart. To please him, he must have one aim, one purpose, continually in view. His heart must be fixed. While others are careful and troubled about many things, he must choose the good part, the one thing needful. He must be willing to part with all he has to purchase that one pearl of great price. A truly pious mind gathers up all its desires into one great wish: "it pants after God, yea, the living God." This is what Christians need to make them consistent, to make them efficient, and to crown their efforts with success. Without this no man can serve the Lord acceptably. "A double-minded man is unstable in all his ways."—*Sel.*

The Alemanni.

(Continued.)

In January, A. D. 275, Aurelian was assassinated. Two emperors followed in quick succession—Tacitus for two hundred days, and Florianus for about three months—and August 3, A. D. 276, Probus succeeded to the purple, and held the Imperial authority till he was murdered—A. D. 282, August.

“Instead of reducing the warlike natives of Germany to the condition of subjects, Probus contented himself with the humble expedient of raising a bulwark against their inroads. The country which now forms the circle of Swabia had been left desert in the age of Augustus by the emigration of its ancient inhabitants. The fertility of the soil soon attracted a new colony from the adjacent provinces of Gaul. crowds of adventurers, of a roving temper, and of desperate fortunes, occupied the doubtful possession, and acknowledged, by the payment of tithes, the majesty of the empire. To protect these new subjects, a line of frontier garrisons was gradually extended from the Rhine to the Danube. About the reign of Hadrian, when that mode of defense began to be practiced, these garrisons were connected and covered by a strong intrenchment of trees and palisades. In the place of so rude a bulwark, the Emperor Probus constructed a stone wall of a considerable height, and strengthened it by towers at convenient distances. From the neighborhood of Newstadt and Ratisbon on the Danube, it stretched across hills, valleys, rivers, and morasses, as far as Wimpfen on the Neckar, and at length terminated on the banks of the Rhine, after a winding course of near two hundred miles.

“This important barrier, uniting the two mighty streams that protected the provinces of Europe, seemed to fill up the vacant space through which the barbarians, and particularly the Alemanni, could penetrate with the greatest facility into the heart of the empire. But the experience of the world, from China to Britain, has exposed the vain attempt of fortifying any extensive tract of country. An active enemy, who can select, and vary his points of attack, must, in the end, discover some feeble spot or some unguarded moment. The strength, as well as the attention, of the defenders is divided; and such are the blind effects of terror on the firmest troops, that a line broken in a single place is almost instantly deserted. The fate of the wall which Probus erected may confirm the general observation. *Within a few years after his death, it was overthrown by the Alemanni. Its scattered ruins, universally ascribed to the power of the Dæmon, now serve only to excite the wonder of the Swabian peasant.*—*Decline and Fall, chap. 12, par. 20.*

The overthrow of the wall of Probus opened to the Alemanni the country of Vindelicia, which they soon overran, and established themselves on the right of the Rhine, from the Mein to the Lake of Constance, in possession of the country, known first by the name of Alemannia and afterward by the name of Swabia, which they and their lineal descendants have held till this day. We shall find that they afterward extended their power over other provinces, of some of which they were in later times deprived, but this they never lost. And it will be found that the country of Swabia was among the most important of Europe in the Middle Ages.

Probus was succeeded by Carus, who reigned till December 25, A. D. 283, and was then, at his death, succeeded by his two sons Carinus and Numerian. Numerian died, or was murdered, September 12, A. D. 284, and was succeeded by Diocletian September 17, and Carinus was murdered in the following May. In the reign of Diocletian occurred the next important inroad of the Alemanni. Diocletian re-established the defenses of the empire along the Rhine and the Danube, for protection against the barbarians.

“From the mouth of the Rhine to that of the Danube, the ancient camps, towns, and citadels, were diligently re-established, and, in the most exposed places, new ones were skillfully constructed; the strictest vigilance was introduced among the garrisons of the frontier, and every expedient was practiced that could render the long chain of fortifications firm and impenetrable. A barrier so respectable was seldom violated, and the barbarians often turned against each other their disappointed rage. The Goths, the Vandals, the Gepidæ, the Burgundians, the Alemanni, wasted each other's strength by destructive hostilities, and whosoever vanquished, they vanquished the enemies of Rome. The subjects of Diocletian enjoyed the bloody spectacle, and congratulated each other that the mischiefs of civil war were now experienced only by the barbarians.

“Notwithstanding the policy of Diocletian, it was impossible to maintain an equal and undisturbed tranquillity during a reign of twenty years, and along a frontier of many hundred miles. Sometimes the barbarians suspended their domestic animosities, and the relaxed vigilance of the garrisons sometimes gave a passage to their strength or dexterity. Whenever the provinces were invaded, Diocletian conducted himself with that calm dignity which he always affected or possessed; reserved his presence for such occasions as were worthy of his interposition, never exposed his person or reputation to any unnecessary danger, insured his success by every means that prudence could suggest, and displayed with ostentation the consequences of his victory.

“In wars of a more difficult nature, and more doubtful event, he employed the rough valor of Maximian; and that faithful soldier was content to ascribe his own victories to the wise counsels and auspicious influence of his benefactor. But after the adoption of the two Cæsars, the emperors themselves, retiring to a less laborious scene of action, devolved on their adopted sons the defense of the Danube and of the Rhine. The vigilant Galerius was never reduced to the necessity of vanquishing an army of barbarians on the Roman territory. The brave and active Constantius delivered Gaul from a very furious inroad of the Alemanni; and his victories of Langres and Vinonissa appear to have been actions of considerable danger and merit. As he traversed the open country with a feeble guard, he was encompassed on a sudden by the superior multitude of the enemy. He retreated with difficulty towards Langres; but, in the general consternation, the citizens refused to open their gates, and the wounded prince was drawn up the wall by the means of a rope. But, on the news of his distress, the Roman troops hastened from all sides to his relief, and before the evening he had satisfied his honor and revenge by the slaughter of six thousand Alemanni.”—*Id., chap. 13, par. 12, 13.*

While Constantine reigned as Cæsar in Gaul (A. D. 306–312) a body of Franks and Alemanni invaded that province. Constantine defeated them, and “several of their princes,” and “a great number of their youth,” “were exposed by his order to the wild beasts in the amphitheater of Treves.”—*Id., chap. 14, par. 18.* After this, both Franks and Alemanni seem to have remained on their own side of the Rhine till the time of Constantius, the son of Constantine, about 350–351 A. D. In the contest of Constantius with Magnentius, the usurper of Gaul, the emperor gave as a “perpetual grant,” to the Alemanni and the Franks, “all the territories which they should be able to subdue.” They therefore crossed the Rhine, and from its source to its mouth extended their conquests “above forty miles to the west of that river;” and thus the Alemanni obtained possessions which, although defeated in battle time and again, they still held in the time of Charlemagne.

“In the blind fury of civil discord, Constantius had abandoned to the barbarians of Germany the countries of Gaul, which still acknowledged the authority of his rival [Magnentius]. A numerous swarm of Franks and Alemanni were invited to cross the Rhine by presents and promises, by the hopes of spoil, and by a perpetual grant of all the territories which they should be able to subdue. But the emperor, who for a temporary service had thus imprudently provoked the rapacious spirit of the barbarians, soon discovered and lamented the difficulty of dismissing these formidable allies, after they had tasted the richness of the Roman soil. Regardless of the nice distinction of loyalty and rebellion, these disciplined robbers treated as their natural enemies all the subjects of the empire who possessed any property which they were desirous of acquiring. Forty-five flourishing cities, Tongres, Cologne, Treves, Worms, Spire, Strasbourg, etc., besides a far greater number of towns and villages, were pillaged, and for the most part reduced to ashes.

“The barbarians of Germany, still faithful to the maxims of their ancestors, abhorred the confinement of walls, to which they applied the odious names of prisons and sepulchers; and fixing their independent habitations on the banks of rivers—the Rhine, the Moselle, and the Meuse—they secured themselves against the danger of a surprise, by a rude and hasty fortification of large trees, which were felled and thrown across the roads. *The Alemanni were established in the modern countries of Alsace and Lorraine; [A. D. 351] the Franks occupied the island of the Batavians, together with an extensive district of Brabant, which was than known by the appellation of Toxandria, and may deserve to be considered as the original seat of their Gallie monarchy. From the sources to the mouth of the Rhine, the conquests of the Germans extended above forty miles to the west of that river, over a country peopled by colonies of their own name and nation; and the scene of their devastations was three times more extensive than that of their conquests. At a still greater distance the open towns of Gaul were deserted, and the inhabitants of the fortified cities, who trusted to their strength and vigilance, were obliged to content themselves with such supplies of corn as they could raise on the vacant land within the inclosure of their walls. The diminished legions, destitute of pay and provisions, of arms and discipline, trembled at the approach, and even at the name of the barbarians.*

“Under these melancholy circumstances an unexperienced youth was appointed to save and to govern the provinces of Gaul, or rather as he expresses it himself, to exhibit the vain image of Imperial greatness. The retired scholastic education of Julian, in which he had been more conversant with books than with arms, with the dead than with the living, left him in profound ignorance of the practical arts of war and government; and when he awkwardly repeated some military exercises which it was necessary for him to learn, he exclaimed with a sigh, ‘O, Plato, Plato, what a task for a philosopher!’”—*Id., chap. 19, par. 20, 21. J.*

(To be continued.)

It is not necessary to read all the infidel books that are published in order to be prepared to preach the gospel. The natural and logical order of procedure is for a teacher to make himself thoroughly familiar with the subject which he is to teach, and not with something which he is not to teach. The fact is, that a great many people have heard from the pulpit objections to the Christian faith which they would never have heard but for that advertisement of them. Better stick to the word of God. The Lord said to Jonah: “Preach the preaching that I bid thee.”—*Western Christian Advocate.*

The Law and the Testimony.

THE prophet of God says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." He here gives a sure and simple rule, by which all, with a little effort, can distinguish the truth from error, if they only desire to do so; and all will be left without excuse who refuse or neglect to heed this truthful guide of the Almighty.

What law is this to which the prophet here directs us? The term *the law* is here used in the same sense as we use the word Bible, which means "*the book*, that is, the book of all books;" so in this instance, *the law* has reference to the law of all laws, than which there is no higher. It is the law of Jehovah, the Creator of the heavens and the earth, in whose name the prophet speaks. That law which the Lord himself proclaimed with his own voice in the hearing of the people (Ex. 20:1-17), and engraved with his own finger on tables of stone. That law which David says "is perfect" (Ps. 19:7); of which Christ says one jot or one tittle shall in no wise pass from *the law* till heaven and earth pass away (Matt. 5:18); of which the apostle Paul says, it is holy, and just, and good (Rom. 7:12); that law of liberty by which we shall be judged (James 2:11, 12). To this law we are directed by the prophet to look as the standard of truth. To the law! to the law! If any man speaks not according to this, it is because there is no light in him, and we can rest assured that he is not speaking forth words of truth and righteousness.

We must also observe the other requisite, namely, the testimony; for if they speak not also according to this, it is because there is no light in them. If all men in all time had obeyed *the law*, that great standard of right, then the testimony would not have been needed; but because of sin, or transgression of *the law*, the testimony has in great mercy been given us to lead the transgressor again to obedience to the law, and thereby to true liberty.

What is this testimony which is so unerring, so true a guide to truth? The word "testimony," as defined by Webster, signifies "a solemn declaration, or affirmation, made for the purpose of establishing or proving some fact;" therefore in this instance it is a solemn declaration or affirmation, made for the purpose of establishing or proving the fact that the Lord of hosts, in whose name Isaiah is here speaking (Isa. 8:11), is the true, the all-wise God, whom alone it is our duty to obey and worship. The law itself is a testimony of the Lord; it in itself contains proof of its origin. The Creator of the heavens and the earth is expressly revealed in the fourth commandment.

It is evident, however, that this is not the testimony here referred to, for the law is the first requisite of this rule of truth, which the prophet here gives us; therefore it is evident that there must be some other "solemn declaration" that testifies to the truth. Neither can it be that the prophet here refers to the Bible as a whole by the word testimony; for the law itself, as well as the testimony, is a part of the Bible. There must be some part of holy writ that testifies to, or proves, its heavenly origin.

In Rev. 19:10 we read this positive statement: "The testimony of Jesus is the spirit of prophecy." The testimony of Jesus and that of the Father are one and the same thing; for Jesus and the Father are one. John 17:21. Jesus is "the way, the truth, and the life," and no man cometh unto the Father but by him. John 14:6. By him also the worlds were made. Heb. 1:2. His name is called the Word of God. Rev. 19:13.

We have now seen that *the testimony* is the spirit of prophecy. And here we may ask, Is prophecy an evidence of the divine existence? Read: "I am God, and there is none else; I am

God, and there is none like me, *declaring the end from the beginning, and from ancient times the things that are not yet done.*" "Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me." "I have even from the beginning declared it unto thee; *before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.*" Isa. 46:9, 10; 45:21; 48:5. Thus God says that prophecy is an evidence that he has spoken. It is therefore "the testimony" to which we must appeal in connection with "the law." But the prophecy all tells of Christ and his work, either in his first advent or in his second. In this place, however, it has special reference to his second advent. See Isa. 8:17.

Hear what Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19. This sure word of prophecy shineth as a light in a dark place shineth ahead of us. By heeding this sure word of prophecy, the truth will dawn unto us as the clear light of day. This sure word of prophecy unmistakably points us to that true Daystar, Jesus the Son of God, as he comes in his glory; for it is this of which Peter is speaking. He says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." "We have also a more sure word of prophecy," etc.

It is not the object, nor is it possible in so brief an article, to produce all this prophetic testimony; neither is it necessary to all who have a desire to know the truth; we would recommend them to read in connection with the Bible that admirable work by Uriah Smith, "Thoughts on Daniel and the Revelation," which they will find a great help in understanding this all-important subject. We shall here briefly consider a part of the testimony given through Daniel the prophet, of which our Saviour says, "Whoso readeth let him understand." Matt. 24:15. In the second and seventh chapters we find recorded the outlines of the history of the world from Daniel's time. Ask any school-boy of ordinary ability, and he will tell you that there were four universal kingdoms on the earth since the time of Daniel, namely, Babylon, Medo-Persia, Greece, and Rome. In the eighth chapter, the first three are called by name. In the second chapter they are represented by the image of a man, shown by the four main divisions of the human body,—the head, breast and arms, sides, and legs. In the seventh, they are represented by four wild beasts, and in both of these chapters we find the explanation of these symbols, namely, that they represent four universal kingdoms that were to come on the earth before the great and everlasting kingdom of God would be set up. In chapter seven, verses 24, 25, after the division of the fourth kingdom, is shown a little horn arising among the ten, which was so Heaven-defying as to undertake to change *the law*. Every student of history knows that the papacy has ascribed to itself prerogatives belonging only to God; and by nothing has it shown its true character better than by the act of trying to abolish the second, and to change the fourth and ninth commandments of *the law*. This shows us how careful the *testimony* is to point out any tampering with *the law*.

But the main lesson of this prophetic testimony is this: These four consecutive human kingdoms were pointed out to us during the reign of the first, the Babylonian, as the only universal kingdoms or powers that were to precede on this earth the fifth or heavenly king-

dom. History has proved beyond a reasonable doubt that these prophecies were given at the very time it is declared that they were given, more than 2,400 years ago, and all has come to pass precisely as was foretold. Is not this positive evidence that it comes from Him who "ruleth in the kingdom of men, and giveth it to whomsoever he will"? Where is the human science that can compare with this testimony? Where is another testimony of anything in Heaven or on earth that can equal this? If any man will not accept this as ample evidence that the testimony comes from the true, the all-wise God, neither would he believe if the Lord himself would, with his own voice, proclaim the truth from on high. To this law and this testimony we must cling; for upon all who reject them will come that which was spoken by Paul: "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12.

But has not the law and the testimony been faithfully held up to the people of the world for the last half century? Most certainly it has. Have the people believed it? A few have, but the great majority have not heeded it, but have rather hearkened to the cry of "peace and safety," and to the conscience-searing, peeping and muttering of familiar spirits and wizards. And what is the result of neglecting to heed such great light and truth? It is darkness, confusion, and impending destruction.

But now, seeing this confusion and these impending calamities, what are the people who reject the law and the testimony proposing to do to remedy these difficulties? Let the prophet answer: "Say ye not a confederacy. This people talk of nothing but a confederacy." Isa. 8:12 (German translation). That is it exactly. And now we have Knights of Labor, Anti-Chinese, National Reform, Socialistic, and innumerable other organizations, all confederations to rectify or alleviate the present and impending difficulties. But hear again what the prophet says: "Associate yourselves, O ye people, yet [margin] ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand." Verses 9, 10. In the 13th and 14th verses he shows us the true and only way out of these difficulties. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread; and he shall be for a sanctuary." This Lord of hosts who has given us his sure testimony, he is the true Lord; he alone can truly help us.

Dear reader, are you heeding the testimony of the Most High? Which will you believe, the deceptive, wonder-working power of familiar spirits which drives to "darkness and dimness of anguish" (verse 22), or will you believe the sure testimony of the Most High, which leads in the way of light shining more and more unto the perfect, glorious day? Let us all take heed and be diligent to choose wisely whom we will believe. In these last days of trouble and confusion, we should be exceedingly thankful that the Lord has in his great mercy given us so clear a testimony to the truth. Let us all be diligent to observe with renewed zeal the way of this true guide so that we may not be deceived during the last hour of trial that will come upon all the world. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

A. H. WILL.

EVIL ministers of good things are as torches—a light to others, a waste to none but themselves only.—*Sol.*

"STAND in awe, and sin not." Ps. 4:4.

The Signs of the Times.

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

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Brief Comments on Romans 7.

(Concluded.)

THE remainder of the seventh chapter of Romans is a graphic account of the steps which lead the sinner to hate the sin to which he was bound, and to his freedom therefrom. It is not, as some have supposed, a Christian experience; it is simply an account of the experience of a man passing from a state of sin, through conviction, to a new creature in Christ. It will be worth our while to give it a little study, that we may learn more of the law's dealings with the sinner.

The apostle first declares (verse 7) that the law is not sin; this is proved by the fact that it points out sin. But for the law he could not have known what sin is. "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." Verse 8. Here sin is regarded as a person, producing all manner of evil in the heart. And since without the law there would be no sin he says that sin took occasion by the commandment. In the next verse he embodies this idea and carries it farther. He says:—

"For I was alive without the law once; but when the commandment came, sin revived, and I died." Verse 9.

The first clause of this verse presents to us a picture of carnal security. It is the confidence of the man who is insensible to danger. "Without the law" means that the law had not been driven by the Spirit into his heart. Many a man who has read the ten commandments scores of times, has never felt them searching his heart. Therefore his way is right in his own eyes, and he feels secure. An easy mind is by no means a sure test of acceptance with God. It was forgetfulness or ignorance of this fact that caused David so much trouble. Ps. 73. He saw the wicked wholly at ease, and that there were no bands even in their death. But when he learned their end, he found that such a condition is not an enviable one.

But as soon as a personal application of the law is made to one's heart, the sin stands out in bold relief. "When the commandment came, sin revived." The law did not create the sin; it simply brought to his view that which already existed. A room may be very dusty and dirty, yet if it is dark, the filth will not appear. But let a bright light be brought in, and the foulness becomes all too noticeable. So the law of God lights up the dark corners of the heart and reveals the depravity within.

When this had been done, says Paul, "I died." He does not here mean death to sin; for the next verse says: "And the commandment which was ordained to life, I found to be unto death." The law had shown him that he was a sinner, and "the wages of sin is death;" therefore he felt himself to be virtually a dead man. He did not actually die, but he speaks as though that which was inevitable had already come. In like manner the Lord said to Abimelech, who had taken Abraham's wife, "Thou art but a dead man." Ex. 20:3. "For sin taking occasion by the commandment, deceived me, and by it slew me." Rom. 7:11. Sin is deceitful; it arrays itself in a pleasing garb so that to the unsuspecting one it appears to be good. But underneath its

pleasing exterior it carries a weapon that wounds to the death all who come in contact with it.

Notwithstanding all that the law had revealed to Paul, he could say, "Wherefore the law is holy, and the commandment holy, and just, and good." Verse 12. He would uphold the dignity of the law, and shield it from all blame for his present deplorable condition. Although he had before said that the law, which was ordained to life, he found to be unto death, he insists that it was not the law,— "that which is good" (verse 13),—that was made death to him, but that it was sin that condemned him to death, and that the commandment had simply made sin "become exceeding sinful." Happy is the awakened sinner who views the law in this light. Such a one is "not far from the kingdom of Heaven." Unfortunately too many rail at the law, as though it were the cause of their lost condition, and then, as if they could avert the danger by shutting their eyes, they turn away from the law, and relapse into their old state of false security.

"For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." Rom. 7:14, 15.

Again we must caution the reader against supposing that in these verses Paul is relating a Christian experience. Up to this point he has shown how any person is convicted of sin. He has related the experience of one who, when the law convicts him of sin, does not turn from the light, but honestly desires to obey. Now he proceeds to give the experience of one under conviction, until he is made a free man in Christ. He uses the first person and the present tense in order to make the narrative more vivid, as he portrays the sinner's struggle for freedom. It was once a present matter with him, and is the experience that all pass through, though with various modifications, before they find peace with God.

"Sold under sin." This idea is carried out in many places. Peter says that the sinner is "in bondage." 2 Peter 1:19. Paul says that he is in bondage "to the weak and beggarly elements of the world." Gal. 4:3, 9. He is a slave to sin. Rom. 6:16, 17. In a future article we shall see the case stated in even stronger terms. The idea is that the sinner is helpless. He may "consent unto the law that it is good" (verse 16), and may with his mind serve the law of God (verse 25); that is, he may desire to obey it, yet sin has dominion over him, and he is forced to serve the law of sin, namely his natural, sinful habits. As Paul elsewhere says, "They that are in the flesh cannot please God" (Rom. 8:7); and "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17.

This is the condition of the awakened sinner. He would do good, but evil is present with him, so that he does the very thing that he has resolved not to do. The flesh is depraved, having no good thing in it, so that although he may determine to do good, he will not find any power in him to carry out his determination. The trouble is, sin dwells in him; it has never been killed.

Let the reader imagine a man bound with fetters and having a dead carcass fastened to him by a strong chain. He is fully conscious of the seriousness of the situation, and knows that death must be the inevitable result. Every day the load which hangs to him becomes more noxious, and the whole air becomes putrid. Imagine the terror of the man as he contemplates the steady and sure approach of a horrible death, and imagine his despair when he finds that all his frantic efforts to escape from the disgusting cause of that death are in vain. It would be impossible for the imagination to overdraw the feelings of horror and despair that would

fill the soul of the unfortunate man. This was the condition in which Paul found himself. Sin was upon him as a terrible burden; he knew that unless he could get rid of it and lead a life of righteousness it would sink him into perdition; and he found that his most desperate efforts to get rid of it, and to do the good that he longed to do, were unavailing. It was the law that revealed his condition to him. As he continues to look into that holy law, his sin becomes more and more disgusting to him, and yet the more he looks, the larger and more revolting does the burden of sin become. What shall he do? Must he sink into perdition? In the agony of his despair he cries out, "O wretched man that I am! who shall deliver me from this body of death?" Even as he utters this wail for help, the help appears, and he immediately answers his own question, "I thank God through Jesus Christ our Lord." He has found peace and rest in Christ. His condition now is presented in the following words,—a Christian experience:—

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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." Rom. 8:1-4.

"No condemnation to them which are in Christ Jesus," because they are new creatures. They are not the ones against whom the law had such a terrible indictment. The condemned ones have died, have been crucified with Christ, and now although they live, it is no more they, but Christ dwelling in them. Once sin dwelt in them; now Christ has taken its place.

Verse 2 is a parallel to Rom. 3:21, 22. The righteousness of Christ being imputed to the sinner, frees him from sin and the fear of death. For a long time he may have tried to make himself righteous, but he found his best deeds so far below what the law requires that they alone would have been sufficient to ruin him. Even if he could have fulfilled the requirements of the law, that would not have removed past transgression. What the law cannot do is to make a sinner righteous. This is not on account of any defect of the law, but is solely owing to the weakness of the flesh. The law points out the disease and shows what a condition of health would be; then the man begins an ineffectual struggle to reach that high condition; the law goads him on until he finds that he has not power to accomplish his desire; and when he has lost all confidence in himself, he accepts Christ as the only source of help, and at once becomes free. Thus the law drives the sinner to Christ that Christ may free him from his past sins and enable him to keep the law.

W.

Little Religion.

THE word "sermon" seems to grate harshly on the ears of many people. Listening to a sermon is considered as a sort of penance, which they are constrained to undergo once a week as an expiation for their "shortcomings;" for "shortcomings" also sounds less harsh than "sins." And so the word "sermonizing" is used to characterize any talk which, being of a serious cast, is consequently disagreeable. This is doubtless why "sermonettes" have become so popular lately. They are ostensibly for children, but we learn that they are preferred by older people. A "sermonette" is supposed to be a diluted sermon,—easier to take. And now they have the "churchette." This, the *Sunday School Times* aptly defines as a place "where they have

sermonettes, and prayerettes, and hymnettes, and creedettes, and commandmentettes, and all the other little 'ettes.' All this is in harmony with the mistaken idea that religion must be belittled in order to adapt it to children.

What Do You Call It?

GOD gave commandment by his prophet that men should "call the Sabbath a delight, the holy of the Lord, honorable." He attached a rich promise to the duty thus enjoined. Thus saith the Scriptures: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. And God said, "The seventh day is the Sabbath of the Lord thy God."

Yet to-day the most of men, even of those who profess to be God's people, instead of calling the Lord's Sabbath "a delight," call it a burden and a token of bondage. Instead of calling it "the holy of the Lord," they call it "the old Jewish sabbath." Instead of its being called "honorable," it is despised and made a subject of reproach to those who would count it honorable. Surely there must be something wrong with the people, when the word of God is so reversed; when the day of which he spoke well, is spoken ill of; when the day upon which he put honor, is persistently and intentionally dishonored; when the day which he blessed is cursed. But it would be well for all to remember the words of Balaam; "Behold I have received commandment to bless; and he hath blessed; and I cannot reverse it." Num. 23:20. Behold all men have received commandment to call the Sabbath a delight; God hath made it a delight, it was a delight to him (Ex. 31:17); and men cannot reverse it. God hath given commandment to call the Sabbath the holy of the Lord, and to keep it holy unto the Lord; and he hath made it holy; and men cannot reverse it. God hath given commandment to call the Sabbath honorable; and he hath put honor upon it; and men cannot reverse it.

Why should men attach disparaging epithets to that which God commands them to honor? Why should they call that the old Jewish sabbath, which God has commanded them to call "the holy of the Lord"? There can be but one answer; there can be but one explanation of it; and that is the explanation that the Scripture gives: "The carnal mind is enmity against God; for it is not subject to the law of God." Rom. 8:7. The carnal mind supposes that by making the Sabbath of the Lord the "Jewish sabbath" it can accomplish the feat of making the heathen Sunday the "Christian sabbath." But it can do the one no easier than it can do the other.

Sabbath means rest. The Sabbath day is the rest day; and "God did rest the seventh day from all his works." Heb. 4:4. When God says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath;" it is simply saying, Remember the rest day to keep it holy. . . . The seventh day is the rest of the Lord thy God. As therefore the seventh day is the day upon which God rested, that is the only day that can be the rest day. God rested no other day of the week, therefore no other day of the week can be the rest day. Whenever anybody applies to Sunday the term sabbath—rest—it is simply to apply to it a false title, so far as the institution of God is concerned, for God did not rest on the first day of the week. It was the seventh day alone upon which God rested; and it is the seventh day alone that can ever be the

rest—the Sabbath—day of the Lord. And so long as it remains the fact that "God did rest the seventh day from all his works," so long it will be the truth that the seventh day is the Sabbath. This discovers the utter absurdity of the idea that is so prevalent, and which is so much talked, and printed, and spread abroad, that "the Sabbath has been changed." To speak of a real change of the Sabbath, is but to say that the rest of God has been changed from the day upon which he rested to one upon which he did not rest. In other words it is to say that the Lord rested upon a day upon which he did not rest. But that, it is impossible for even the Lord to do, for to call that a rest day upon which he worked would not be the truth, and it is impossible for God to lie.

The seventh day, the Sabbath of the Lord, rests upon facts, and it is impossible to change facts. Fact is from *factum*—that which is done. When a thing has been done, it will remain a fact to all eternity. To all eternity it will remain the truth that it was done. It may be undone yet the fact remains, that it was done. No power in the universe can change a fact. It is a fact that in six days God created the heavens and the earth and all things that are therein. This can never cease to be a fact. The universe might be relegated again to chaos, yet the fact would remain that in six days God did create it. It would likewise remain a fact that the Lord worked each of the six days. And as long as this universe stands, which was created in these six days, so long will it remain impossible truthfully to call any one of these six days the Sabbath, that is, the rest day, because there stands the fact that the Lord worked, and, we repeat, he himself cannot call a day in which he worked, a rest day. It is likewise a fact that God did rest the seventh day. That can never cease to be the truth. Though the whole creation which God created should be blotted out, it would still remain the fact that God did rest the seventh day. And as long as the creation stands, so long the truth stands that the seventh day is the rest day, the Sabbath of the Creator; and that none other can be. Therefore it is the simple, plain, demonstrated truth that the seventh day of the week, and that day only of all in the week, is the Sabbath of the Lord; and that while creation stands it cannot be changed.

There is, however, a way, and only one conceivable way, in which the Sabbath could be changed; that is, as expressed by Alexander Campbell, *by creation being gone through with again*. Let us take Mr. Campbell's conception and suppose that creation is to be gone through with again for the purpose of changing the Sabbath; and suppose that the present creation is turned once more to chaos. In creating again, the Lord could of course employ as many, or as few, days as he pleased, according to the day which he designed to make the Sabbath. If he should employ nine days in the work of creation, and rest the tenth day, then the tenth day would be of course the Sabbath. Or if he should employ eight days or seven days in creation, and rest the ninth or the eighth, as the case might be, that day would be the Sabbath. Or he might employ five days in creation and rest the sixth, then the sixth day would be the Sabbath; or, employ four days, and rest the fifth; or three days, and rest the fourth; or two days, and rest the third; or one day, and rest the second; then the fifth, the fourth, the third, or the second, day, as the case might be, would be the Sabbath.

But suppose, to please the Sunday keepers and to conform to their will, it be designed by the Lord to change the Sabbath to the first day of the week. Could he do it? Not possibly. For suppose all things were created in one day, the day on which creation was performed would necessarily, and of itself be the first day, and the rest day, the Sabbath, therefore, could not possibly be earlier than

the second day. The first day could not possibly be both a working day and a rest day. It matters not though only a portion of the day should be employed in the work; it would effectually destroy the possibility of its being a rest day. For that could not be truthfully called a rest day when a portion of it had been employed in work. So upon the hypothesis of a new creation, and upon that hypothesis alone, it is conceivable that the Sabbath could be changed; but even upon that hypothesis, it would be literally impossible to change the Sabbath from the seventh day to the first day.

People will talk and write glibly about the change of the Sabbath, never pausing to consider what is involved in the idea; never considering that heaven and earth would have to be removed before such a thing could be done. Even as Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." And, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." In the prophecy which foretold this attempt to change the Sabbath, the word is not that he should change the law, but that, "He shall think to change times and laws" of the Most High. This might be expected of the power that should oppose and exalt himself above God (2 Thess. 2:3, 4); and it is perfectly in keeping with his character that in his thought to change the Sabbath of the Lord, he should pitch upon the very day to which, above all others, it would be impossible for the Lord himself to change it. J.

Interpretation against Obedience.

THE editor of the California *Christian Advocate* has been to Healdsburg lately. Of the Seventh-day Adventists there he writes as follows:—

"The Seventh-day Adventists have a strong colony here, and a college. The buildings are frame, but well proportioned and kept, and consist of a college building for school purposes, and a large, fine-looking house for a boarding-hall and dormitories. The Adventists are frugal, industrious, prosperous, and clannish. They do not mingle much with general society, and their devotees are kept strictly to their own work. They are building a large, fine church in a beautiful site. They, of course, keep Saturday for the Sabbath, and this causes breaks in business, and results in supreme disregard of the Christian Sabbath. The Adventists do not often attend services at other churches, and so missed hearing Dr. Briggs's unanswerable argument against their interpretation of the law of the Sabbath."

We thank the Doctor for his excellent notice. It is very fair indeed. We would, however, make a remark or two. He says our course in keeping the Sabbath "results in supreme disregard of the Christian Sabbath." Now we, Seventh-day Adventists, are Christians. We love and honor every Christian institution. We desire ever to do so, and that all our works may result in supreme regard for all Christian institutions, ordinances, and principles. Now we urgently request the editor of the *Advocate* to tell us by the Scriptures what is the "Christian Sabbath," and how it became such. He certainly ought to be willing, and even glad, to do so good a work in the interests of regard for the "Christian Sabbath."

We are sorry that our people at Healdsburg did not hear that "unanswerable argument against their interpretation of the law of the Sabbath." We are certain, however, that we can give the reason for their not hearing it. That reason is, there was no advertisement, nor public announcement, that the said argument would be made. If we are wrong in this, the *Advocate* can set us right. We assure the Doctor, that if such an announcement had been made known, the Seventh-day Adventists of Healdsburg would have filled the house. We know they would have been glad to hear it. In regard to the day of the Sabbath, we deny that Seventh-day Adventists have any interpretation of the law of the

Sabbath, or that there is any such interpretation allowable. Interpretation is "an explanation of what is unintelligible, not understood, or not obvious; translation; construction." We deny that the law of the Sabbath is unintelligible; we deny that it needs any translation; we deny the right of any construction; therefore we deny the right of any interpretation.

The law of the Sabbath says: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." That is not unintelligible. It is plain, and needs no interpretation. Before ever it can be interpreted, it must be made unintelligible; and that is exactly what is done by every advocate of the Sunday sabbath. The plain, definite expression, "the seventh day," they make "a seventh part of time," "one day in seven, and no difference what day," or some other equally unintelligible conception, and then they can interpret it. And in no other way can there be an interpretation of the law of the Sabbath. "When words are plain in a written law there is an end to all construction. They must be followed." That is law. To follow the plain words of a written law, as they are written, is neither interpretation nor construction; it is obedience. We hope the editor of the *Advocate* will never fall into the error that Doctor Briggs did, of making "an unanswerable argument" against Seventh-day Adventists' "interpretation" of the law of the Sabbath. We don't interpret it; we obey it. And we leave to those who disobey it the task of justifying their disobedience by an interpretation.

J.

Thy Will Be Done.

THIS is the second petition in the Lord's prayer; and this prayer was given to the disciples in answer to their request, "Lord, teach us how to pray." These words are very often spoken, but, as has been said on another subject,

"Who has ever duly weighed
The meaning of the words he said?"

It is a great misfortune to the human race that they do not better know how to appropriate and apply things. Sick people are the only ones who really prize health, or place anything like a just value on it. Orphans realize that it is a great blessing to have a good father and mother. None but the destitute know the value of a dollar. To the starving poor a crust of bread is of immense value. But none of these blessings are appreciated under other circumstances. The pampered child throws his bread away as worthless; the spendthrift, spoiled by indulgence, gives the money he never earned for trifling toys; the healthy and strong violate the laws of their being as if life and health were of no importance; and the child who has been tenderly cared for by kind parents, neither thanks them for their services nor cares for their feelings. And much of these same traits of character we carry into our religious experience. The most important and valuable blessings Heaven can bestow are viewed with comparative indifference because they are common; they are enjoyed by so many, and from day to day. And yet, daily as they come, so regularly are words of thanksgiving offered; and too often words only, because there is no realizing sense of the goodness of God in bestowing blessings we do not appreciate.

Thus it is also, that in hours of ease and prosperity, we say the words of the petition, Thy will be done; but when adversity comes, when trials and afflictions rise before us, we quickly show that we have a will to be consulted in the matter! Few, very few, when trials press upon them, stop to inquire how God is to be glorified, or whether the hand of a loving Father has ordered them—whether they are among the "all things" that "work together for good"—to be gloried in as the means of working patience and "a far more exceeding and

eternal weight of glory." Rom. 5:1-5; 2 Cor. 4:17. But trials and tribulations are generally regarded as unmitigated evils, to be escaped from as soon as possible, and almost by any means.

In nothing was Jesus a perfect pattern and example more than in humility and submission. In no point did he more beautifully and forcibly illustrate the spirit of the prayer which takes his name than in the part above referred to. Circumstances led him to adopt these words as his own request; and we may be instructed to mark those circumstances—among the most interesting in our Lord's history. It was not in Cana of Galilee, at the marriage; not at the supper made for him by wealthy friends; not even while he was going about doing good, admonishing the erring, setting free the captive, and comforting the disciples. But it was in the garden, in the hour of his agony, alone, and uncared for by his chosen followers, when his soul was sorrowful even unto death, after three times asking his Father to remove the bitter cup *if it were possible*; there was the triumph of submission; there he meekly desired that his own will might be set aside, and only his Father's will be done.

If we would indeed follow our Saviour and be like him, we must learn to submit cheerfully to the will of God, and resign our own wills in the hour of affliction and trial. Trial tests our faith; it tests our professions of resignation. Many have prayed, Thy will be done, who had yet all imaginable reservations for contingencies. To utter these words "in spirit and in truth," we must earnestly desire that under the most bitter trials through which we may be passing, and under all circumstances in which we may yet be placed, our will may not be consulted, but that God may use us to work out his own will in all that we can do or bear; and this not by constraint because we must, but cheerfully, because it is the will of our Father in Heaven. Thus only shall we follow Jesus and bear his cross; thus may we find rest to our souls.

J. H. W.

Power from on High.

AS JESUS was about to ascend to Heaven, he said to the disciples, "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. The disciples had been with Christ three and a half years. They had received such instructions as no one on earth had ever before received. Many of the things that the disciples heard from him were heard by others; for in teaching them he often did it so that the multitudes might hear as well, as in the sermon on the mount; but more than this, the disciples were with him at all times, in private as well as in public, and thus they received many things from their Lord that none others knew. There was no phase of instruction which they had not received. The Saviour had sent them out to preach, and had given them "power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases." Matt. 10:1. Likewise to the seventy he said: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." Luke 10:19.

And yet after all this, they were not qualified for the work which was now to be done until they were endued with power from on high. There was a height yet to be reached, there was that yet to be received which would clothe the word with a power never before known. Pentecost was the fulfillment of this word of the Saviour. There Peter gave a simple discourse, not a deep process of reasoning, yet three thousand souls were converted. And again, only shortly afterward, five thousand more were converted. Why were not such great things done before? There was a power attending the word that had not been manifested before. The

Spirit of God set the word to the hearts of men, and thousands were moved by its power.

In this is shown what will be also in the last days. James, speaking of the coming of the Lord, refers to the early and the latter rain. The prophet Hosea, in foretelling the resurrection of Christ on the third day after he was smitten, says: "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hos. 6:2, 3. John the Baptist had gone before to prepare the way for the work of Christ. John sowed precious seed. Jesus sowed the good seed of the word of God. The twelve and again the seventy sowed the good seed in many hearts. But it was the former rain of the Pentecost—the power that came by the Spirit of God—that caused it to spring up and bring forth fruit thus, even a thousand fold in a day. So now the truth that is to prepare the world for the coming of the Saviour in the clouds of heaven is being sent to all nations. By the efforts of the missionary workers in sending the SIGNS and other publications, seed is being sown, fields are opened, the way is prepared for the voice of the living preacher. And now what is wanted most of all is that the preacher as he goes forth may be endued with that power from on high that will clothe his words, as it were, with a living flame.

When we went to Australia we prayed earnestly that God would reveal his power in such a way that it could be seen that God was in the movement, that it might be an encouragement to our brethren in America. God graciously heard us, and answered our prayers in a most wonderful manner. He gave such power to his word that in a little while many were brought to a full decision in favor of the truth without ever hearing a sermon. The "loud cry," so much talked about, will come in a different way from what many have looked for. It will come by the word of God running through the earth, and the power of God bearing it to hearts. The field is ready. God has gone out before us, brethren. The way is prepared, and now the Lord waits to be gracious to his people. He waits to endue us with power from on high. He wants us to come near to him. See the prayer of Moses when he prayed to God for the people! Such a prayer was never before offered by mortal man: "Yet now if thou wilt forgive their sin—; and if not, blot me I pray thee out of thy book which thou hast written." The Lord heard his prayer and spared the people, and said, "Now go, lead the people unto the place of which I have spoken unto thee." This leads Moses to ask more: "If thy presence go not with me, carry us not up hence." And the Lord said, "I will do this thing also that thou hast spoken." But this grace emboldens Moses to go yet a step further. He says: "I beseech thee, show me thy glory." Did the Lord rebuke him? No; he said: "I will make all my goodness pass before thee . . . and thou shalt see my back parts, but my face shall not be seen. Thou canst not see my face; for there shall no man see me and live."

God wants us to come into that place where he can bestow his power upon us. The time has come when God will have more done than he has ever done before. A minister in Australia rejected the Sabbath and the Law of God, because it searched his heart so closely that he could not stand before it. But, said I to him, That is the strongest testimony in favor of the Law of God that I have heard in these Colonies. Brethren, if there is a truth that will search the heart to its very depths, give us that truth. Thank God for such a truth. Oh, that we could have the place where we are a Jerusalem to us! Then we shall see souls converted. I believe the words of the text should come home with power to every one of us, that we may "be endued with power from on high."

S. N. H.

The Missionary.

Nimes, France.

THIS is a city of 70,000 inhabitants, situated in Southern France, about twenty miles from the Mediterranean Sea. I came here on the 24th inst.; am busily engaged in preparing the way for a tent effort. This will consume some time, but we shall get to work as soon as circumstances will permit, and hope to see some fruit on ground enriched by the precious blood of noble witnesses for the truth in the Dark Ages.

Though we enjoy more freedom in France than formerly, yet we will have to present a declaration to the Prefect twenty-four hours before each meeting, and receive his permission to go on. We feel deeply anxious that our first effort with the tent may be undisturbed. Pray for us.

My post-office address is Nimes, Gard, France.
D. T. BOURDEAU.

Nimes, May 28.

Colorado Camp-Meeting.

THE fourth annual session of the Colorado Conference and Camp-meeting is just closing at this place, Denver, June 7. Twenty-one family tents were pitched on the ground, beside the large tent, 50 x 100 feet. The camp was within the city limits, on a street-car line, and everything was handy. With the exception of about a day and a half, the weather was fair. For a few days it was very hot in the middle of the day, as we had no shade; but much of the time it was comfortable. On the Sabbath day, there were about one hundred and fifty of our people, old and young, on the grounds. This was considered to be a fair attendance for this young and small Conference.

Elders Ostrander, Pegg, States, Guilford, and several others who were laboring in the Conference, were in attendance. Elder Butler spent one day with us, which was highly appreciated by all. Elder Smith and the writer attended through the meeting. We took considerable time in examining the ministers in accordance with the recommendation of the General Conference. All think that this will be a good step, and result in much improvement. One meeting for the benefit of the Sabbath-school was held each day, and a good interest was shown in this important branch of the work. All resolved to take hold of this work in the future with more interest than in the past, and live, stirring persons were put in as officers for the coming year.

A social meeting was held every morning. These were usually good. On the Sabbath day, after a good sermon by Elder Ostrander, an excellent move was made in seeking the Lord. When invitation was given, nearly the entire audience came forward, or attempted to do so. This was followed by a most excellent social meeting, the best one of the whole week. Every moment was filled up, often several being on their feet at once. Heart-felt and very affecting testimonies were borne. Quite a number made a start for the first time, and others took their stand for the truth. We felt as though the Spirit of the Lord came in, in a special manner. As a result, some seventeen were baptized. Only two of the entire camp went away without making a profession of religion.

The business of the Conference was attended to promptly and harmoniously. Everything seemed to be in good shape. The finances, especially, are very encouraging. The Conference does not owe a dollar anywhere, and has money in the treasury. The brethren in this small Conference certainly show a very com-

mendable spirit in paying their tithes, and donating their means to the cause. As a consequence, all feel cheerful and hopeful, and God is blessing them. One thing we were especially pleased with, and that is, there was no discord or complaining in the Conference, but all were in harmony and good will. This is always a good feature in any Conference. Elder Ostrander was elected President of the Conference again, with Elder Pegg and C. P. Haskell on Executive Committee. There was some interest from the outside, though the attendance was not large, except on a few evenings; but quite a number were very deeply interested, and some took their stand for the Sabbath. We shall expect to see this young Conference grow and prosper.
D. M. CANRIGHT.

Pennsylvania Camp-Meeting.

THIS meeting was held at Olean, N. Y., June 2 to 8. More than 300 of our people were encamped on the ground and a most excellent meeting was enjoyed.

Elders Haskell, Farnsworth, and Robinson were present and brought to us stirring admonitions as to the importance of our work as a people, and the need of seeking God at this time. Twenty-three were baptized on Monday and Tuesday mornings. Brother E. Russell was ordained to the ministry.

The interest in the city was such that a tent was pitched at the close of the camp-meeting, and meetings are now in progress. The outlook in the Pennsylvania Conference is encouraging.
L. C. CHADWICK.

Upper Columbia Conference.

THE seventh annual session of the Upper Columbia Conference was held in connection with the camp-meeting at Walla Walla, W. T., beginning May 27, 1886. The first meeting was called by the president, May 27, at 9 A. M. Prayer by Elder H. W. Decker.

The following churches were represented by delegates: Walla Walla, Milton, Farmington, Dayton, Echo, Pataha, and Goldendale.

After reading minutes of last session, Elder D. T. Fero presented a request from the church at Boise City to be admitted; he also stated that said church had a membership of 22, and had been brought out mostly under the labors of Elder J. J. Smith and Brother S. Pope, and that the members were well instructed in all points of our faith. On motion, said church was admitted. Dr. S. Pope, Mrs. S. Pope, and Thos. Johnson were received as delegates. Elder D. T. Fero also presented a request from the church at Franklin to be admitted, and stated that said church had a membership of 17, and had been mainly raised up by his personal efforts, and that it was thoroughly educated in all points of our faith. On motion said church was admitted.

The chair appointed committees as follows:—
On Nominations—Wm. Russell, Ambrose Johnson, G. W. Reese. On Credentials and Licenses—Wm. Raymond, I. M. Johns, D. T. Fero. On Resolutions—Professor S. Brownsberger, D. T. Fero, S. Pope. On Auditing—Wm. Nichols, Anderson Johnson, B. F. Winkler, Wm. McCoy, T. Chabot, T. Johnson.

SECOND MEETING—MAY 28, AT 9 A. M.

Prayer by Elder E. R. Jones. After reading the minutes of last meeting, the Committee on Nominations presented the following report:—

For President, Elder H. W. Decker; Secretary, E. G. Winkler; Treasurer, B. F. Winkler; Executive Committee—Elder H. W. Decker, Wm. Raymond, and Brother I. M. Johns. After some deliberation, these persons were elected.

The committee further recommended that the Executive Committee appoint a Camp-meeting Committee when it is ascertained where our next camp-meeting is to be held.

The Committee on Credentials and Licenses recommended that Elder H. W. Decker, D. T. Fero, Wm. Raymond, and J. Bartlett receive credentials from the Conference. Credentials were granted.

The following resolution was presented:—

WHEREAS, The influences to which our children are exposed in many of our public schools are pernicious and tend to counteract the religious instruction which they receive at home and in the Sabbath-school; and

WHEREAS, There are so many that cannot by any means within their power attend schools already established among our people; therefore,

Resolved, That we recommend that schools be established in this Conference wherever instruction can be provided that is superior in its mental and moral results to that in the public schools, and that one of these schools be opened as soon as practicable at Walla Walla.

After being discussed thoroughly by the Conference and spoken to by Elders G. I. Butler, H. W. Decker, and Professor Brownsberger, it was referred back to the committee.

THIRD MEETING—MAY 28, 4 P. M.

Prayer by Elder Wm. Raymond. After reading the minutes of last meeting, the following resolution was presented:—

WHEREAS, Colleges have been established among us as a denomination for the purpose of providing the best possible facilities to prepare workers for the different departments of the Third Angel's Message; and

WHEREAS, One has been established in California for the special benefit of the Pacific Coast; therefore,

Resolved, that we express our deep interest in the success of Healdsburg College, and that we encourage all those to attend who should avail themselves of its instruction, believing that it will thus aid in advancing the work in this Conference.

The first resolution was presented again, after being revised so as to read,—

Resolved, That we recommend that schools be established in this Conference wherever instruction can be provided that is superior in its mental and moral results to that in the public schools.

Resolved, That one of these schools be opened at Walla Walla as soon as practicable.

Remarks were made by Elders Butler, Jones, and Raymond, also by Professor Brownsberger and others; after which the resolutions were adopted excepting as to the definite location of the first school. For the purpose of locating the same a committee of three was appointed by the chair, as follows: I. M. Johns, Wm. Nichols, W. C. T. Price.

FOURTH MEETING—MAY 30, 4 P. M.

Prayer by Brother Wm. Goodwin. After reading of minutes the committee on location of school reported as follows:—

We recommend that the resolution under consideration be so amended as to read: "Resolved, That one of these schools be opened at Milton as soon as practicable."

The question was raised as to whether this school should be supported by the Conference or not, and it was decided that it should not; but that it should be self-supporting. The amendment was adopted, with one dissenting vote.

FIFTH MEETING—MAY 31, 9 A. M.

Prayer by Elder William Raymond. After reading minutes of preceding meeting, the Committee on Credentials and Licenses presented the following names: For licenses—Brother C. L. Ford, Dr. S. Pope; for colporter's licenses—Anna Hemming, Rhoda Andross, H. W. Carr, N. J. Decker, Mrs. L. A. Fero. After considering each name separately, the licenses were granted.

Remarks were made by the president in regard to our duty to work for others whenever opportunity offered.

On motion, E. G. Winkler was appointed to audit the treasurer's accounts.

SIXTH MEETING—MAY 31, 4 P. M.

Prayer by Elder E. R. Jones. After reading

minutes of last meeting, the treasurer's report was called for and read, as follows:--

Cash on hand from last year	\$ 238.22
Received as Tithes	2,089.02
Refunded from General Conference	60.45
Total	\$2,387.69
Paid for Labor and various expenses	\$1,545.15
Tithing paid to General Conference	135.45
Paid for freight on blanks, etc.	9.42
Total	\$1,690.02
Balance on hand	\$ 697.67

On motion the treasurer's report was adopted. Remarks were made by Elder E. R. Jones and Brother S. Pope in favor of paying tithes faithfully. The president expressed himself grateful to God for the increased prosperity of the cause and the improved financial condition of our Conference. Adjourned *sine die*.

H. W. DECKER, *President*.

E. G. WINKLER, *Secretary*.

Woodland, Sacramento, and Stockton.

MAY 28-31, I was in Woodland. During this time I held four meetings with the church. It is eight years since I last met with this company; during this time some of the former members have died, some have removed from the place, and a very few have apostatized. New ones have moved in, or accepted the truth, so that there is still quite a goodly company of workers there. Our fourth meeting, held Monday evening, May 31, was to consider the matter of the camp-meeting. For eleven years this church has been pleading that there might be a camp-meeting held there. At the time of our April meeting the Conference Committee decided that the general camp-meeting this year should be held in Woodland. The Woodland church will do all they can to forward the enterprise. After looking over the different places suggested for the camp, it was decided that the most feasible ground is one near the railroad station, right in the edge of the city of Woodland. It was voted by the church to have the camp-meeting upon that ground. The time of the meeting has since been decided by our Conference Committee. It will commence Wednesday evening, Sept. 22, and close Tuesday morning, Oct. 5.

Brethren were chosen from the Woodland church to act as committees to secure lumber, straw, hay, wood, water, and make arrangements for the care of teams. This church will be pleased to see a full attendance of our people from all parts of the Conference at this camp-meeting; and they, on their part, will use every effort to make it as comfortable as possible for those who come. Woodland is not a malarial district. The ground selected for the camp is in one of the most healthful sections of the city. The water will be supplied from the city water works, and it is *par excellence*. The camp-ground is really a part of the plat of ground belonging to the railroad company. Passengers will have to walk only the width of one city block from the station to reach the camping grounds, and there will be no expense for transferring baggage. Let all our people begin now to plan for attending the meeting at Woodland, Yolo County, California.

Tuesday, June 1, I spent with brethren Ings and Creamer in the city of Sacramento, making arrangements for mission work in that city. After securing a good stopping place for Brother Creamer, distributors were placed in hotels, etc. There are now fourteen distributors, and several Signs binders placed in the station and hotels. For the present, Brother Creamer will fill the distributors and binders, doing other missionary work as he has opportunity. It is hoped soon to introduce other features of the work, and additional workers in that city. There are a few sisters there who are holding on to the truth, and it would greatly encourage them could they see others uniting with them to keep all of God's commandments.

June 2-7, I was at the tent in Stockton. Brother Ballou had been conducting the preaching service alone, and was somewhat worn. I was glad while there to have the privilege of speaking five times to attentive audiences. I found the congregations averaging from 75 to 100 persons. The grounds were very quiet, and there was marked attention to the word spoken. The Sabbath question is open before them, and we expect some will obey the truth. Brother Ballou has brethren Glenn, Dunlap, and Hickox, as helpers in the mission work. Brother E. R. Jones has now joined them in preaching. They now have a force which, with the blessing of God, should make a mark in that city. The weather is warm daytimes, but the evening atmosphere is delightful. Except Sabbaths, their meetings are mostly evenings. May the Lord give success to the effort in Stockton.

J. N. LOUGHBOROUGH.

Camp-Meeting at Walla Walla.

THIS meeting was held according to appointment, from May 26 to June 1. The camp was in a cottonwood grove, within the city limits. There were thirty-six tents arranged in a double semicircle with large audience and book-tents occupying the center and front. Appropriate mottoes were placed over the entrance to the grounds, and also over the speaker's desk in the large tent. The location of the camp was pleasant and the arrangement quite convenient.

The weather throughout was good, no storm of any kind occurring to disturb the services, although during the last days of the meeting the dust became a little unpleasant. About one hundred and fifty people camped on the ground, and good order prevailed, with this exception, there was not that prompt response to the ringing of the bell for public service that could have been desired. Indeed there was a manifest indifference that plainly showed the lack of an earnest desire to fervently seek the blessing of God. At first there was not all that freedom in preaching that could be wished, and many tearful prayers were offered that the Lord would move upon all our hearts and cause us to feel our needs, and arouse all to make that effort that would bring his blessing. The preaching was done by Elders Butler, Fero, Decker, and the writer.

There was quite a good attendance from the city and country, evenings and on Sunday, and the preaching at these times was largely on the reasons of our faith. Many seemed interested, and lasting impressions, we believe, were made. Sabbath afternoon Elder Butler gave a discourse from Rom. 12:1, and then made a strong appeal to the unconverted and backslidden who wished to seek the Lord, to come forward. Some fifteen or more responded, while others remained careless and unmoved. The most touching and heartfelt expressions seemed to have little effect. "Why is this so?" and "What can be done?" were anxiously asked by those who had the burden of the meeting. Still there was a gradual improvement as the meeting progressed, and when the last day came nearly all began to feel the need of seeking God and of getting into the light.

Sunday night the temperance people in the city used the large tent for a lecture in the interest of prohibition. At this time Elder Butler took the train for Colorado and Iowa. It was feared that his going would seriously effect the rising interest of the meeting; but the blessing of God was with us on Monday. A brief discourse was given in the morning on baptism, and one at 10:30 A. M. on conversion; after which thirteen were baptized in a clear stream a few feet in rear of the camp. This was a very interesting feature of the meeting; all were quiet and a solemn influence was over the people, and many were deeply moved.

The Upper Columbia Conference transacted its annual business during the camp-meeting,

and all were encouraged by the marked evidences of prosperity that appeared. Under the management of Elder Decker the affairs of the Conference have been brought into a good and healthy condition. About fifty members have been added, and over seven hundred dollars more tithes paid the past year than the year previous. The Conference is out of debt and has over six hundred dollars in its treasury.

Two tents will go into the field this season; one will be used by Elder Decker, and the other by Elder Fero in Idaho. There are two other ordained ministers and three licentiates, who will assist in the tent work or labor in other localities. The outlook in this field is good, and if the people will consecrate themselves wholly to God, greater results than have yet been seen will attend the labors of the coming year.

E. R. JONES.

WHEN God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible to its own miseries, wants and nothingness.—*Flavel*.

WORRYING Christians need to go to Christ and learn that his service is perfect freedom; and that though there is never an instant in which we do not belong to God, and must live for God, we are always his children, not his slaves.—*Sunday School Times*.

It is nothing to a man to be greater or less than another—to be esteemed, or otherwise, by the public or private world in which he moves. Does he, or does he not, behold and love and live the unchangeable, the essential, the divine?—*Sel*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus and the Blind Man.

(July 4.—John 9:1-17.)

"REMEMBERING that the entrance to the temple or courts was then the chosen spot for those who, as objects of pity, solicited charity; remembering, also, how rapidly the healing of the blind man became known, and how soon both his parents and the healed man himself appeared before the Pharisees—presumably in the temple; we can scarcely doubt that the miracle took place at the entering to the temple, or on the temple mount."

"It was the Sabbath—the day after the Octave [the eighth or last day] of the feast [Levit. 23:34, 39], and Christ, with his disciples, was passing—presumably going into the temple where this blind beggar was wont to sit. . . . But on the Sabbath he could of course neither ask nor receive alms, though his presence in the wonted place would secure wider notice, and perhaps lead to many private gifts. Indeed the blind were regarded as specially entitled to charity. As the Master and his disciples passed the blind beggar, Jesus 'saw' him, with that look which they who followed him knew to be full of meaning. Yet so thoroughly Judaized were they by their late contact with the Pharisees, that no thought of possible mercy came to them, only a truly and characteristically Jewish question, addressed to him expressly, and as 'Rabbi': through whose guilt this blindness had befallen him—through his own or that of his parents."

"THOROUGHLY Jewish, the question was. Many instances could be adduced, in which one

or other sin is said to have been punished by some immediate stroke, disease, or even by death, and we constantly find rabbis, when meeting such unfortunate persons, asking them how, or by what sin, this had come to them. But as this man was 'blind from birth,' the possibility of some actual sin before birth would suggest itself, at least as a speculative question, since the 'evil impulse' might even then be called into activity. At the same time, both the Talmud and the later charge of the Pharisees, 'In sins wast thou born altogether,' imply that in such cases the alternative explanation would be considered, that the blindness might be caused by the sin of the parents. It was a common Jewish view, that the merits or demerits of the parents would appear in the children. In fact, up to thirteen years of age a child was considered, as it were, part of his father, and as suffering his guilt. More than that, the thoughts of a mother might affect the moral state of her unborn offspring, and the terrible apostasy of one of the greatest rabbis had, in popular belief, been caused by the sinful delight his mother had taken when passing through an idol grove. Lastly, certain special sins in the parents would result in specific diseases in their offspring, and one is mentioned as causing blindness in the children. But the impression left on our minds is, that the disciples felt not sure as to either of these solutions of the difficulty. It seemed a mystery, inexplicable on the supposition of God's infinite goodness, and to which they sought to apply the common, Jewish solution."

"MANY similar mysteries meet us in the administration of God's providence—questions which seem unanswerable, but to which we try to give answers. But why seek to answer them at all, since we possess not all, perhaps very few, of the *data* requisite for it. All such evil consequences, from the operation of God's laws, are in the last instance to be traced back to the curse which sin has brought upon man and on earth. With these his laws, and with their evil consequences to us through the curse of sin, God does not interfere in the ordinary course of his providence. But there is another and a higher aspect of it, since Christ has come, and is really the healer of all disease and evil, by being the remover of its ultimate moral cause. This is indicated in his words, when, putting aside the clumsy alternative suggested by the disciples, he told them that it was so in order 'that the works of God might be made manifest in him.' They wanted to know the 'why;' he told them the 'in order to' of the man's calamity. They wished to understand its reason as regarded its origin; he told them its reasonableness in regard to the purpose which it, and all similar suffering, should serve, since Christ has come the healer of evil—because the Saviour from sin."

"SALIVA was commonly regarded as a remedy for diseases of the eye, although, of course, not for the removal of blindness. With this he made clay, which he now used, adding to it the direction to go wash in the pool of Siloam, a term which literally meant 'sent.' . . . Sight was restored by clay, made out of the ground with the spittle of him whose breath had at the first breathed life into clay; and this, was then washed away in the pool of Siloam, from whose waters had been drawn on the feast of tabernacles that which symbolized the forth-pouring of the new life by the Spirit. And so what the Pharisees had sought in vain, was freely vouchsafed when there was need of it. With inimitable simplicity, itself evidence that no legend is told, the man's obedience and healing are recorded."

"THE formal question now put to Him by the Jews was as much, if not more, a preparatory inquisition than the outcome of a wish to learn

the circumstances of his healing. He tells the facts truthfully, plainly; he accentuates by what means he had received sight. . . . Presently they bring him to the Pharisees, not to take notice of his healing, but to found on it a charge against Christ. Such must have been their motive, since it was universally known that the leaders of the people had, of course informally, agreed to take the strictest measures, not only against the Christ, but against any one who professed to be his disciple. The ground on which the present charge against Jesus would rest, was plain: the healing involved a manifold breach of the Sabbath law. The first of these was that he had made clay. Next, it would be a question whether any remedy might be applied on the holy day. It was indeed declared lawful to apply, for example, wine to the outside of the eyelid, on the ground that this might be treated as washing; but it was sinful to apply it to the inside of the eye. And as regards saliva, its application to the eye is expressly forbidden, on the ground that it was evidently intended as a remedy. There was, therefore, abundant legal ground for a criminal charge."

"ALTHOUGH on the Sabbath the Sanhedrin would not hold any formal meeting, and, even had there been such, the testimony of one man would not have sufficed, yet 'the Pharisees' set the inquiry regularly on foot. First, as if not satisfied with the report of those who had brought the man, they made him repeat it. The simplicity of the man's language left no room for evasion or subterfuge. Rabbism was on its great trial. The wondrous fact could neither be denied nor explained, and the only ground for resisting the legitimate inference as to the character of him who had done it, was its inconsistency with their traditional law. The alternative was: whether their traditional law of Sabbath observance, or else he who had done such miracles, was divine. Was Christ not of God, because he did not keep the Sabbath in their way? But, then, could an open transgressor of God's law do such miracles? In this dilemma they turned to the simple man before them. 'Seeing that he opened' his eyes, what did he say of him? what was the impression left on his mind, who had the best opportunity of judging? There is something very peculiar, and, in one sense most instructive, as to the general opinion entertained even by the best disposed who had not yet been taught the higher truth, in his reply, so simple and solemn, so comprehensive in its sequences: 'He is a prophet.'"—*Edersheim's Life and Times of Jesus the Messiah.*

THE LAW OF GOD.

Redeemed From Under the Law.

(Lesson 12.—Sabbath, July 10.)

1. WHAT does Paul say of those who are led by the Spirit?
"But if ye be led of the Spirit, ye are not under the law." Gal. 5:18.
2. Then what must be the condition of those who are not led by the Spirit?
If those who are led by the Spirit are not under the law, then those who are *not* led by the Spirit must be "under the law."
3. What is directly contrary to the Spirit?
"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17.
4. Since those who are in opposition to the Spirit are under the law, and the flesh is also opposed to the Spirit, to what is being in the flesh equivalent?
To being under the law.
5. What are the works of the flesh?
"Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

ness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

6. What are the fruits of the Spirit?
"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22, 23.
7. With what are the fruits of the Spirit in harmony?
"Meekness, temperance; against such there is no law." Gal. 5:23.
8. Then since the flesh and the Spirit are contrary to each other, of what must the works of the flesh be a transgression?
Of the law.
9. And since following the flesh is being "under the law," what is it to be under the law?
To be a transgressor of the law.
10. In another place what does Paul say of us when we were children?
"Even so we, when we were children, were in bondage under the elements of the world." Gal. 4:3.
11. To what were we in bondage? *Id.*
12. To what does he say the Galatians were desirous of returning?
"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage." Gal. 4:9.
13. While in that state of bondage what had they done?
"Howbeit then, when he knew not God, ye did service unto them which by nature are no gods." Gal. 4:8.
14. Then what is meant by the elements of the world?
"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:1, 2.
15. What did God do in the fullness of time?
"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." Gal. 4:4.
16. For what purpose was he sent?
"To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:5.
17. In order to redeem those under the law, how was Christ made?
"Under the law." Gal. 4:4.
18. What does Paul elsewhere say Christ was made for us?
"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.
19. Why was he made to be sin for us? *Id.*, last part.
20. Being redeemed from under the law, what do we receive?
"The adoption of sons." Gal. 4:5.
21. Who alone are the sons of God?
"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.
22. And with what are their works in harmony?
With the law of God. Gal. 5:22, 23.
23. What is said of such?
"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

THE inner makes the outer. The without always lies under the shadow or the sunshine created by the within. To a mind vacant of God, nature is a godless vacancy; to a heart void of Deity the universe is an undivine void.

The Home Circle.

SECRET THOUGHTS.

I HOLD it true that thoughts are things
Endowed with being, breath, and wings;
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it, as it goes.

It is God's law; remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by and by,
Like some marsh breeze, whose poisoned breath
Breathes into homes its fevered death.

And, after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind, to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair—
They have a vital part and share
In shaping worlds and moulding fate—
God's system is so intricate!

—Ella Wheeler Wilcox, in *Christian at Work*.

You Cannot Begin Too Soon.

I SUPPOSE little Willie Fero must have been selfish, for he exhibited the trait long before he walked or talked, and he was not an only child, either.

"Now is the time, sister; you cannot begin too early; he will probably never be as open and generous as Jennie or Charley, but you can certainly curb the tendency."

"Oh pshaw! Mary, how can you tell whether a child will be this or that while a mere infant. It is perfectly natural for a baby to want what he sees. I am sure Jennie and Charley were just like him."

"There you are wrong. I don't know so much of Charley; but there never was a sweeter, more generous little child than Jennie. I was with you all through her babyhood, and when Charley came she couldn't do enough for him; or even before that, when but a year old, she never saw a child, either at home or abroad, that she didn't want to give something to. She would even climb off her little sled and ask her nurse to put some other child on it; and Charley, though perhaps not so self-sacrificing, is an unselfish child; but Willie goes ahead of any I ever saw."

"But, Mary, I have no fear about his growing up selfish. Where would he get it from? You, and the whole family have always said that there was not a selfish hair in my head, and his papa is just as free from it."

"That is neither here nor there, sister. Traits will crop out. There are some selfish ones in our family, and so long as you are not blind to your child's inclination, you had better try to stem the current at once."

"How, pray? I can't reason with him. I don't see how you are to make a baby understand why he cannot do this or have that."

"Why, Elizabeth, you astonish me. Never wait until a child is old enough to reason with; if you do, habits will be formed, the child will be master of you; and it must be a remarkable one who, after having had its own way until it is old enough to be reasoned with, will listen to it from one whom he has controlled, even though it be a parent. That child, sister, has, to speak within bounds, pulled that under spool from your machine twenty times to-day, and you can't stop him from doing it."

"Yes I could, if I had the mind to whip him."

"Why do you not do it, then?"

"Because I hate to. He is so little and cunning; his heart would be broken."

"Nonsense! Heart-broken! Yours will be broken if you do not do something with him. There it goes again! Now why do you not slap his fingers until they sting a little; he wouldn't pull that spool off many more times, if you will only let him know what you mean by 'mamma'll whip fingers.' He hears that dozens of times a day, and has never yet had it illustrated."

Here Mrs. Fero rose, and with a quick little way she had, picked up the spool and said, as she had so many times said before, "Now, Willie, mamma whip fingers," only this time she carried the threat into effect.

If you could have seen and heard this little tyrant, you would have pitied the mother, at the same time thinking it was time he was taken in hand.

"Don't notice him, sister; he'll soon get over it; all he wants is you to look at him."

"But he'll knock his head off. I never knew him to do such a thing before."

"Because he has never been thwarted. I have seen children do this same thing before, fall down and bump their heads against the floor, just as he is doing. It can't be that it hurts, or they wouldn't do it. It is his temper. Pretend you don't see him, and you'll see how soon he'll be over it."

All the while mamma and aunty were talking *sotto voce* this young eighteen-month-old was giving little short jerks of screams, with an occasional bump with his head on the floor; but as aunty had said, the least said the sooner mended, the little toad's troubles were soon forgotten, and nature's sweet restorer was indeed a relief to all hands.

"Now, Elizabeth, you have made a beginning, and so has he. After all, though he started out with such violence, it was not of long duration. And he was not killed either; and is sleeping as sweetly as ever. And the victory, what there is of it, is on your side. And let me tell you that if you do not always have it, it will be your own fault. Always be firm, never give in to him, don't let pity get the best of you, and, above all, make him understand how much you love him. To-morrow, or even when he awakens, should he go to the machine, as he doubtless will do, and pull the spool off, repeat the taps on his fingers. It will be very hard to go through it all again; but all will have gone for nothing if you are not uniform in what you undertake. You have a noble work before you, and you are patient and amiable. Oh! do, for the sake of your own and your children's happiness, be less yielding to their wishes. You are too easy; it is your greatest fault. And now as to Willie's selfishness, much of this will have to be educated out of him; only make him understand that one handful at a time is enough for him, he generally wants both hands filled; and because he is 'baby' don't make the others give up to him as you do; though it may not hurt them, it will certainly hurt him. Teach him to exercise self-denial at the start."

"Do you remember, Elizabeth, my old friend, Mrs. Prime?"

"Yes, indeed, whatever became of her? I thought her so bright and intelligent."

"She died over a year ago, and you would never have thought, had you seen her when her two children were small, that she would have died of a broken heart on their account. Her eldest boy was a terror from the first; so long as he was young everything was cunning that he did, for he was very bright and intelligent, but somehow everything tended to bad. Complaints used to come after a while to his parents, and Mrs. Prime has often talked to me about him, and would say, 'I'm not at all afraid but that Eddie will make his mark. I hardly see the use of noticing every little thing a child does, just as soon as he is old enough to reason with, I'll take him in hand.' Alas! he made his mark, but it was a bad one. When he be-

came old enough to reason with, habits and traits had gotten a firm grip, and could not be brought to yield to reason. So Eddie went from bad to worse, and was the skeleton of that once lovely home. The daughter, you know, was wayward, and married unhappily. So I really think, though both parents were bright and intelligent, that they were greatly to blame in allowing their children to have their own way too long. I said to Mrs. Prime's physician during her last illness, 'What appears to be the matter, doctor, with Mrs. Prime, she doesn't seem to have any pain?'

"'Simply, madam, a broken heart,' was his answer."

"And so, dear sister, it lies with you greatly whether you die of a broken heart. Only begin in time, or rather begin at once. You have lost some time, still you are yet the master, I see."—Mrs. M. M. Bonsall.

Commencement Season.

At this commencement season of the year probably a score of orators have remarked to their audiences, in connection with addresses bearing upon woman's education, that the noblest office a woman can fill is that of wife and mother. This remark continues to be profound, though it has ceased to be original; it is perhaps desirable to repeat it once a year, for liturgical forms have their benefits, and as every year witnesses the graduation of a new class of girls, it may be well enough to reiterate a lesson which is old to pupils who are new. But we respectfully suggest, for the benefit of next year's orators, that it would be quite as profound and considerably more original to remark that the noblest office which a man can fill is that of husband and father.

The boys need education for home life no less truly than the girls; if a woman ought to know how to cook a beefsteak without burning it to a cinder, a man ought to know how to drive a nail without pounding his fingers or splitting the board. Woman ought not, either, to have a monopoly of the domestic virtues, and love and self-denial are manly as well as womanly attributes. The principle is capable of a widely extended application. The father who lets his sons grow up to scoff at their mother and to tease and hector their sisters is fitting them to make a wretched travesty of a home when they are old enough to have one of their own; while he who trains his boys to respect their mother, and to defend chivalrously their sisters from the vexations and annoyances of life, is training them to be founders of homes; and the founders of homes are the true founders of the nation. A good brother or son will make a good husband and father, and that is quite as high an office as that of wife and mother, though one far less honored in public estimation, because far less honored, ordinarily, in the filling of it.—*Christian Union*.

The Family.

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a snap here and a cuff there, and see how out of sorts everything gets! The wife grows cold and unamiable, too. Both are tuned on one key. They vibrate in unison, giving tone for tone, rising in harmony or discord together. The children grow up saucy and savage as young bears. The father becomes callous, peevish, hard, a kind of two-legged brute with clothes on. The wife bristles in self-defense. They develop an unnatural growth and sharpness of teeth; and the house is haunted by ugliness and domestic brawls. Is that what God meant the family to be—he who made it a place for love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The divine idea can be realized. There is sun-

shine enough in the world to warm all. Why will not men come out of their caves to enjoy it?

Sometimes a man makes it a point to treat every man's wife well but his own—to have smiles for all but his kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; when courtesy is shown to all but our friends! If one must be rude to any, let it be to some one he does not love—not to wife, sister, brother, or parent. Let one of our loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave cannot hide the white faces of those who sleep. The coffin and the green mound are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or a mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved.—*Christian Journal*.

Maximilian's Island Home.

THE Crown Prince Rudolph of Austria, in addition to many other pomps and vanities, has an island of his own—Lacroma, in the Adriatic, opposite Ragusa; and there in the midst of lovely scenery, surrounded by a transparent sea, he is convalescing after a recent indisposition. The isle, three days' steam from Trieste, is as beautiful as Monaco, and quite out of the world; for while the owner is in residence no one is allowed to land without a special permit. Lacroma formerly belonged to that most unfortunate of monarchs, Maximilian of Mexico, who was much attached to it, and wrote several little poems in praise of its charms. After his terrible end the island was possessed by a succession of ordinary people, by one of whom it was sold to the Archduke Rudolph in 1878. The future Emperor of Austria lives at Lacroma in the greatest simplicity.

When Maximilian bought the isle, the only available residence on it was an old monastery which had been going to ruin for half a century; and in this building the Crown Prince and Princess live their simple lives. There are but three good rooms in the house—the drawing-room, the ancient refectory, used as *salon de musique*, and the dining-room. The imperial bed-chambers are of very meager dimensions, while the long-titled dukes and duchesses of the suite have to be content with the cells of the vanished monks. The plain whitewashed walls match the rough, serviceable furniture. The monastery is said to have been built by the citizens of Ragusa as a thank-offering for the stoppage of a great fire. At the beginning of the present century it was partially destroyed by an earthquake, and has never been thoroughly restored. The scenery of the island is entirely romantic. Beneath a sky which is rarely clouded grows a luxuriant tropical vegetation—groves of orange and myrtle, of aloe and figs; a true "land where the citron blooms."—*London Life*.

Egyptian Business Methods.

THE business methods of the followers of Mahomet are strange to Europeans, or at least to Americans. A particularly honest tradesman asked me whether I wanted to bargain for a few things that I was buying, or whether I wanted the last price. For curiosity I said I would bargain; and behold, the price immediately rose fully five times. It appears that they feel no scruples in making all they possibly can. Five, or even ten, times the value of small articles is quite satisfactory to the merchant. Americans are regarded as individuals who have more gold than brains, and many are fleeced to a ridiculous extent.—*Boston Transcript*.

Health and Temperance.

"The Diet of Worms."

EVERY little while the papers contain an account of one or more deaths from trichina—the result of eating raw pork—but instead of warning their readers against the use of swine's flesh as food, the remedy almost universally recommended is "cooking"! The following, from a paper published in Santa Clara County, Cal., is a sample:—

"Early in April a young man named John Martins died from trichina at Livermore. He ate a dish of raw beef and pork chopped fine together, and about a week afterward was taken sick, with symptoms somewhat resembling typhoid fever. Toward the close of his illness he spoke of having eaten the raw meat, and his physician at once suspected the real difficulty and prepared to prove it, but before the instrument arrived the man was dead. The examination was made, however, and the microscope revealed the dreaded trichina in his flesh. The practice of eating raw meat should be discouraged. Very slight cooking will remove all danger. The only flesh commonly eaten in which trichina has been found is pork. Raw beef may contain the young of the tapeworm, which is disagreeable and annoying, if not absolutely dangerous to human life."

Very true, "the practice of eating raw meat should be discouraged;" but how about cooking and eating meat which before cooking is alive with worms, and which after cooking is full of dead worms? Though we suppose that all hogs are not infested with this parasite, yet the chances are that the pork eater will have a "diet of worms." If he cooks his meat he kills the worms; if he eats it raw, the worms kill him. But there is little hope that the public will ever be brought to recognize the fact that swine's flesh is totally unfit for food; and so the papers will continue to record occasional cases of death from trichina, and numerous fatal but not clearly-defined cases "somewhat resembling typhoid fever." However, let all who will subsist upon a "diet of worms" see to it that they are killed by thorough cooking before being eaten.

A Strange Kind of Economy.

"Don't throw that away," said a saving mother one day to the kitchen girl, "we can make 'camp-toast' of it for breakfast; the children think it so good." And the bread, sour, heavy, and full of soda, already unfit for the human stomach, was fried in grease and highly seasoned with pepper, salt, sage, etc., to be eaten by the children! Is it any wonder that they were frequently unwell and subject to headaches? and that early in life they were troubled with dyspepsia?

Children who eat such food lose control of their appetites and often overload their stomachs. They have no relish for plain, wholesome food, and must have pickles, catsup, rich preserves, chow-chow, spices, pepper, salt, etc., to satisfy their perverted tastes, and to stimulate their poor, weak, and overworked stomachs; while frequent cups of tea, coffee, and chocolate are made to take the place of the saliva provided by nature to moisten the food and assist in its digestion. Poor cooking is very common, and an effort is made to conceal it by "seasoning." The "economical" mother never throws away her sour pastry and bread, but makes them into fancy dishes for breakfast!

As might be expected, appetites thus perverted demand something stronger, and the boys soon follow the example of their father in the use of tobacco; and only a few years later they go further and become slaves to the cup. How sorry the mother now is that her boys are

going to ruin! How she now labors for them! But all the time she had been a temperance (?) woman, giving both time and money to the temperance work. Little did she realize that she was sowing the seeds of death in her children by perverting their appetites. Many a mother has been thus directly responsible for the ruined health, and dishonored life of her own offspring.

Yet, notwithstanding the deplorable results, this state of affairs is common. Poor cooking, and eating poor food to save it, is quite general. *Such economy* is the greatest extravagance. Sacrifice health, happiness, and even morality itself, to save a few cents! Contract doctor's bills, make life short and unhappy, and have your days filled with trouble, that you may save the few additional pennies that it would cost to have good food, good cooking, and a bright and happy home! Better buy several sacks of flour and practice until you can make good bread than to have an unhappy husband and dyspeptic children. But if the bread or pastry is not well-baked or has soured, *never* use it for food, for the sake of "economy." Neither should sauce when sour, preserves when "turned," fruit when partially decayed, nor meat when it is "high," ever be used for food. Care exercised in these respects will preserve health and prevent doctors' bills.

"Bad cookery," says Professor Jewell, "has destroyed more men than famine, pestilence, or war." If such be the case, or if the statement be but half true, it should warn all to look well to this branch of domestic economy. Intemperance too often begins at home; then guard against it by seeing that good, healthful, well-cooked food is always provided for the table; and better health, fewer quick tempers, happier children, and a *reduction in the total expenses*, will be the sure result. W. A. BLAKELY.

How Oleomargarine Is Made.

OLEOMARGARINE is made in the following way: Animal fat, over the surface of which salt has been sprinkled, is heated to about 120° Fahrenheit. The fat melts to oil, the straight fat rising to the top, the poorer part settling to the bottom. The poorer portion is exported to Europe for candle-making. The clear fat is placed in large boxes holding 500 to 600 pounds, and is allowed to cool and granulate. It is next placed in heavy duck bags, and submitted to a hydraulic pressure of from fifty to seventy tons to the square inch. Under this pressure the oleo oil flows out, leaving the hard stearine, which is largely used to mix with lard. The oil is then mixed with milk and real butter, the latter being added in greater or less amount, depending on the kind of product desired. The mixture is churned like regular butter, and the product is oleomargarine. Instead of the straight animal fat, suet is often used. Butterine is a compound of lard and butter.—*Sel.*

Cuvier on Tight Lacing.

THE great naturalist, Cuvier, was walking one day with a young lady, who was a victim of tight lacing, in a public garden in Paris. A lovely blossom upon an elegant plant drew from her an expression of admiration. Looking at her pale, thin face, Cuvier said: "You were like this flower once; to-morrow it will be as you are now." Next day he led her to the same spot and the beautiful flower was dying. She asked the cause. "This plant," replied Cuvier, "is an image of yourself. I will show you what is the matter with it." He pointed to a cord bound tightly around the stem and said: "You are fading away exactly in the same manner under the compression of your corset, and you are losing by degrees all your youthful charms, just because you have not the courage to resist the dangerous fashion."—*Washington Republic*.

News and Notes.

RELIGIOUS.

—The "Rescue and Evangelization Mission," a branch of the Salvation Army, has forbidden its members to use military titles or wear uniforms.

—English Methodists are protesting against the three-year limit to the pastorate, which they say is emptying the largest chapels in city and country.

—The *Missionary Record* says: "A collection for missions was taken up at a meeting of 600 persons. Result—2 dollars, 1 half-dollar, 17 quarters, 27 dimes, 66 half-dimes, 11 three-cent pieces, 3 two-cent pieces, and 288 pennies. Total, \$16.02; less than 3 cents each. Two hundred or more gave nothing."

—The following from the Noburn (Mass.) *Advertiser* may be true: "There are lots of people who mix their religion with their business, but forget to stir it up well. The business invariably rises to the top as the result." When that is done, it will soon be found that the religion has all leaked out, leaving nothing but business.

—The *Christian at Work* says that there is a religious revival in Paris. The "revival," however, is noticeable only in "high life." "It is becoming the practice of the young wells to go to church and take the communion as they leave a supper-table where they have caroused till the early hours of the morning." We hope that this "revival" will be confined to Paris.

—It is stated that a Chinese boy, in the Christian mission school at Peking, recently repeated the entire New Testament without missing a word or making a mistake. We are heartily in favor of committing Scripture to memory, and think that as a general thing there is too little of it done nowadays; but we would have it committed intelligently, and we do not believe that anybody who commits the entire Bible to memory, can have much, if any, idea of its meaning.

—The *London Truth* says that when Lord Redesdale succeeded his father in 1830 he was unable to take his seat in the House of Lords for several months, as the certificate of his baptism [sprinkling] could not be found, the ceremony having been performed, and legal record not having been preserved. When the National Reform Party accomplishes its purpose, the same thing will doubtless occur here. A popular man will apparently be sure of a certain office, when some political opponent will discover that there is no record of his baptism, and he will be defeated.

SECULAR.

—A farmer in Ventura County, Cal., has 150 acres of bird seed.

—Emperor William, of Germany, is said to be in very feeble health.

—Cholera in Venice, it is reported, kills twenty-two persons daily.

—Nova Scotia wants to withdraw from the Dominion Confederation.

—At Sligo, Ireland, June 13, a mob burned the houses of the leading Orangemen.

—The Apaches, under Geronimo, are still committing numerous depredations in Arizona.

—The Canadian authorities have decided to allow vessels owned in this country to buy bait in Canadian ports.

—A mattress factory in Chicago was burned on the 14th inst., and five girls, who jumped from a window to escape the flames, were fatally injured.

—June 16, Denton County, Texas, was visited by a cyclone which did much damage to property. Several persons were injured but only one fatality is reported.

—Richard A. Proctor, the English astronomer, arrived in New York a few days since and declares it his intention to take up his residence in the United States.

—The coming election in England will be hotly contested; the sole issue being the question of home rule for Ireland. Gladstone has already issued his manifesto to the electors of Midlothian.

—A few days since, a train of tea and oranges ran off the track near Promontory, U. T., and several cars were demolished. Quantities of the freight were scattered over the ground for a long distance.

—Vancouver, British Columbia, a town of about 3,000 inhabitants, was totally destroyed by fire June 13. Several lives were lost. The fire caught from the burning forest and swept the whole city; not a single house was left standing.

—Reports from Colusa, Cal., under date of the 13th inst., state that a heavy north wind, which had then been blowing there for three days, had damaged the wheat crops in that vicinity to the amount of at least \$2,000,000.

—Three thousand acres of grain was destroyed by fire near Merced, Cal., a few days since. And a day or two later an equal number of acres of wheat was burned near Modesto. The total loss from the two fires cannot be far from \$100,000.

—Sabine Pass, Texas, suffered severely, June 13 and 14, from a severe storm. Several residences, a number of warehouses, and all the wharves at Sabine City were washed away by the waves, which rose seven feet above high tide. The country was submerged for miles.

—An attempt was made on the 15th inst. to assassinate M. M. Secor, an ex-mayor of Racine, Wis., by placing a dynamite bomb in the drive-way to his yard. The only person injured by the explosion was the man who is supposed to have placed the bomb. No motive for the deed is known.

—King Ludwig, who was recently deposed from the Bavarian throne, committed suicide at 6 o'clock P. M., June 13, at Munich. He had gone for a promenade in the park of Berg Castle, accompanied by Dr. Gudden, his physician. The king suddenly threw himself into Sternberg Lake and was drowned. The physician was also drowned, in attempting, it is supposed, to rescue the king.

—On the 13th inst. a conference of 500 Socialist delegates at Brussels, Belgium, resolved to continue the agitation in favor of universal suffrage, and to commence a general strike when the workmen have gained sufficient strength. It was also decided to hold a monster demonstration on August 15th, the date of the national fetes. If the Government prohibits this demonstration a general strike will be declared on the following day. The meeting adopted a resolution expressing sympathy with the Socialists of Decazeville, The Hague, Ghent, London, Germany, and Chicago.

—June 18, the Senate by a two-thirds vote passed the joint resolution, introduced by Senator Ingalls, providing for a constitutional amendment extending the periods of the President's term and the session of the Fiftieth Congress until the 30th of April, 1889, and substituting the 30th of April for the 4th of March as the commencement, for the future, of the Presidential and Congressional terms. The measure now goes to the House of Representatives for concurrence; and will, if it passes that body, be submitted to the State legislatures, three-fourths of which must ratify it before it becomes a part of the Constitution.

—A firm of shipbuilders in Glasgow, Scotland, are about to construct what will be known as the *Destroyer*, a most terrible engine of naval warfare. The vessel will be built of Vickers steel, and is to have a speed of twenty-two knots (twenty-four and three-fourths miles) per hour. It will be armed with Maxim guns, throwing ten six-inch improved shot per minute. Or a shell capable of destroying any iron-clad afloat may be hurled 1,500 yards. When completed, the navies of the world will be at the mercy of this craft. A fit companion to the *Destroyer* has recently been completed at London for the Austrian Government. It is a torpedo-boat having a speed of twenty-seven and one-half miles per hour. A similar one is to be built for the English Government.

—June 15 an Orange mob fifteen miles south of Belfast "made a most wanton attack on the house of a respectable Catholic named James Jennings. They began by throwing stones at the windows, and did not leave a whole pane in the building. They entered the house, subjected the occupants to savage treatment, maliciously destroyed whatever they could lay hands on, carried away a number of 'grapes' and forks, which they brandished menacingly along the road until they came to the house occupied by a Catholic named McGuire. They wrecked this man's dwelling and also knocked down and stabbed with a 'grape' an old woman whom they met on the road. When the news of the occurrence reached the local police they promptly proceeded to the scene, and were met by the police from Downpatrick, but the miscreants had fled."

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 24, 1886.

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

Camp-Meetings for 1886.

DAKOTA, Huron.....June 30 to July 6
CANADA, Ayers Flat, P. Q.....July 1-6
INDIANA, Worthington, Green Co., July 28 to Aug. 4
CALIFORNIA, Humboldt Co.....Aug. 4-12
TEXAS, Cedar Hill.....Aug. 10-17
NEVADA.....Aug. 31 to Sept. 8
CALIFORNIA, Woodland, State meeting—
Sept. 22 to Oct. 5
CALIFORNIA, Los Angeles Co.....Oct. 14-25
CALIFORNIA, Santa Barbara Co.....Nov. 4-11

ELDER J. H. WAGGONER arrived safely at his home in Southern Michigan on the 11th inst., after a somewhat tedious overland trip. He reports that he is doing as well as could be expected, but he has not yet sufficient strength to do much in the way of writing.

It will be noticed that we have an unusual amount of missionary matter this week, but we think it will all be found interesting and profitable reading. On account of the press of original matter, we were obliged to omit the concluding portion of the selection from Wylie's "History of Protestantism," on Ignatius Loyola. It will appear next week.

WE learn from the report of the Presbyterian Assembly that Professor Woodrow feels hurt because some object to his theory that man is descended from the lower animals. For our part, we might possibly accept his theory, with proper qualifications. We have seen men who were below the level of brutes; such, if any, could be said to be descended from the lower animals. If Professor Woodrow wishes to claim this distinction for himself, we would not dispute the matter with him; but we don't want him to presume to speak for us. We claim our descent from Adam.

THE word of God says that "Enoch walked with God, and he was not, for God took him," and then explains this by saying, "Enoch was translated that he should not see death; and was not found, because God had translated him." Nothing can be clearer, therefore, than that the expression, "he was not, for God took him," cannot be applied in the case of any person who dies, but to translation, and to that alone. Yet Rev. F. F. Jewell, writing in the *Pacific Christian Advocate*, June 16, of a man who died June 7, says: "He dropped to the floor, and immediately expired. 'He was not, for God took him'!! Such a shameful perversion of the Scriptures we shall not attempt to characterize further than to say that such a travesty upon the word of God seems to us to fall but little short of blasphemy.

THE tent-meetings in Melbourne, Australia, are attracting so much attention that the pastors of some of the churches have gotten up a poster which they imagine will turn the tide away from the tent. At the head of the poster are the words, "Christians Beware!" and then, after Acts 15:24-29; 17:4, comes this conundrum: "Where is the decree to keep holy the Sabbath day?" That's easy. Here's the answer: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy

work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-10. There we have the decree to keep holy the Sabbath, as given by Jehovah himself. Moreover, the decree is very particular to specify the day of the Sabbath. And now we have a question to propound to the Melbourne pastors, or to any others, which will not be so easy to answer. It is this: Where is the decree to keep holy the Sunday? If the answer does not take more than five times as much space as ours does, we will publish it.

WE have several times made notice of the *Old Testament Student*, and take pleasure in calling the attention of Bible students to it once more, on the close of its fifth volume. In the last number, the article entitled, "Assyrian Eponym Canon and the Chronology of the Bible," the suggestions by Dr. Geo. Dana Boardman as to "How We Should Study the Bible," and the closing article of the series of "Book-studies in First and Second Samuel," prepared by the editor, are worth the price of the journal for one year. Other books of the Old Testament are to be similarly studied in future numbers, and those who conscientiously follow the directions given cannot fail to have a thorough knowledge of the books so studied. The publishers will send a sample copy of the *Student* free to any one desiring it. \$1.00 a year. Wm. R. Harper, Ph. D., editor; Morgan Park, Ill.

The Australian Mission.

THE following extracts from a letter written May 12, by Brother Henry Scott, will be cheering to all who are interested in the progress of the work in Australia:—

"The missionary society now numbers thirty-three members, all active and energetic. Our Sabbath-school has an enrollment of 103, with an average attendance of eighty-five. There are on the church roll about ninety-five names. We have outgrown the hall formerly occupied on Russell Street, and have moved into Assembly Hall, on Collins Street. This is the church formerly occupied by the Presbyterians, and will accommodate about five hundred persons. It makes a very nice meeting place, and we have it secured for one year. District prayer-meetings are held in the suburbs where persons have embraced the truth, and in some districts the brethren come together twice or three times each week, and have Bible-readings.

"The work in the office is growing, and we expect to enlarge it soon by taking in two practical printers, who have embraced the truth of the third angel, and are anxious to use their talent in extending the same.

"Several churches have the Sabbath question up in their improvement classes for discussion; two have invited some of our brethren to attend and participate in the exercises. Thus the way opens for the truth to spread."

Eating Swine's Flesh.

"DOES the Seventh-day Adventist Church forbid the use of pork as a food?" C. E. L.

No; The Seventh-day Adventist Church has no authority to give commandments. "There is one Lawgiver, who is able to save and to destroy." He has said, "These shall ye not eat of them that chew the cud, or of them that divide the hoof; as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you." Lev. 11:4-8.

This is a commandment from the Lord; it is no more binding on Seventh-day Adventists than it is

on other people; it is binding on everybody. God says that the swine is unclean, and everybody who has seen the beast must assent to the statement. God says that we shall not eat of his flesh, and he has a right to be obeyed. The distinction of clean and unclean beasts was not peculiar to the Levitical economy; it existed from the earliest ages. See Gen. 7:2, 8; 8:20. And it is certain that the change of dispensations, as it is called, made no change in the nature of animals. The hog is just as unclean to-day as he was four thousand years ago. Those who wish to know how the Lord regards the eating of this filthy beast, may read Isa. 65:3-5; 66:17.

The commandment of the Lord ought to be of sufficient authority to settle any question, nevertheless we expect that some one will now quote Peter's vision to us as authority for pork-eating. When that is quoted to us, we shall have something more to say.

Something for the Home.

WE have received the first two numbers of *The Fireside Teacher*, a monthly, 32-page journal, devoted to home culture, published by Prof. G. H. Bell, Battle Creek, Mich. The aim of the journal is to "aid in making study interesting and delightful, in quickening young minds to thought and activity, inspiring in them noble aims and purposes, and leading them to a higher and nobler life." Each number will contain, besides selections from the best literature, and comments thereon, "Talks" about language, arithmetic, plants, etc. Those who in former years have had the privilege of studying under Professor Bell, will need no assurance from us that the *Teacher* will be such indeed, and will impart instruction in such a way that the dullest must understand. The column devoted to "Old Friends" is of special interest to former students at Battle Creek, but the journal as a whole will commend itself to every household. We think it is well worth the subscription price, 75 cents a year. If you are in doubt, send 10 cents to the publisher for a sample copy, and you will agree with us.

It Does Sell.

CANVASSERS continue to have excellent success in taking orders for the illustrated "Great Controversy." One agent writes: "I sold 120 'Great Controversy' in less than ten days." Another says: "Sold 95 copies in seven days."

A Pacific Coast canvasser writes: "The Lord has given success in canvassing; 54 'Great Controversy' orders in two and a half days; 26 yesterday."

Brother Harper is canvassing in Montana, and writes: "To-day I sold 14 Great 'Controversy' and 4 'Marvel of Nations'; yesterday took 32 orders for 'Vol. 4' and 15 for the 'Marvel' with *American Sentinel* one year."

One of our best agents writes as follows: "The Lord has given marvelous success; I am well, and of good courage. Last week I took 152 orders for the illustrated 'Great Controversy,' besides a few subscriptions for the *American Sentinel* and *Pacific Health Journal*."

In view of the above reports from agents, I think we can say, *It does sell.* B. R. NORDYKE,
Subscription Book Dept.

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