

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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THE LORDS PRAYER.

"AFTER this manner shall ye pray,"—
Said He by whom we come to God;
Divinely sweet and perfect way,
By suppliant men for ages trod.
From humble lips with unfeigned sense,
When its inspired petitions rise,
Through the dear Master's influence,
They reach OUR FATHER in the skies.

Pure homage at his unseen throne,
We render in its words divine;
His perfect law and will we own,
And to their sway our hearts incline.
Our trust in His great love we place,
For daily bread, and supplicate
For pardon of our sins His grace,
As others our forgiveness wait.

Against the tempter's charms we plead,
And every evil thought and thing;
So, in our prayer a perfect creed
Of faith and life and love we bring
To him whose scepter is eterne;
Whose power shall ever be as when
He made the countless stars to burn,
And whose all glory is—AMEN!

—Rev. W. C. Richards.

General Articles.

A Lesson from the Miracle at Bethesda.

BY MRS. E. G. WHITE.

"Wisdom is justified of her children."

THE healing of the impotent man at the pool of Bethesda teaches an important lesson,—a lesson of priceless value to the Christian and of fearful import to the unbelieving and the skeptical. As the paralytic lay beside the pool, helpless and well-nigh hopeless, Jesus drew near, and asked, in tones of pity, "Wilt thou be made whole?" Be made whole!—this had been the burden of his desire and prayers for long, weary years. With trembling eagerness he told the story of his trials and disappointments to the sympathizing Son of God. No friend was near to bear him to the healing fountain at the troubling of the waters. His agonizing appeals for help fell unheeded. All around him were those who sought the coveted boon of health for their own loved ones; and while he painfully sought to reach the pool, another would be hurried down before him.

Jesus said to the sufferer, "Rise, take up thy bed, and walk." There was no assurance of divine help, no manifestation of miraculous power. What marvel had the man replied, "It is impossible! How can I be expected to use my limbs, that have not obeyed my will for thirty-eight years?" From a merely human point of view, such reasoning would appear consistent. The sufferer might have given place to doubt, and thus have permitted that God-given opportunity to pass unimproved. But no; without indulging a questioning thought, he seized his only opportunity. As he attempted

to do what Christ had commanded, strength and vigor came; he was made whole.

Reader, is your mind filled with doubts and misgivings, and yet do you desire to receive the blessing of the Lord? Cease to question his word and distrust his promises. Obey the Saviour's bidding, and receive strength. If you hesitate, and wait to enter into a discussion with Satan, or to consider the difficulties and improbabilities, your opportunity will pass, perhaps forever.

The miracle at Bethesda should have convinced the Jews that Jesus was the Son of God; but they desired only a pretext for unbelief, and it was not hard to find what they sought. At the command of the Saviour, the impotent man had borne away the simple bed, or mat, on which he had so long lain; and Satan, ever ready with his insinuations, suggested that this act might be construed into a violation of the Sabbath. The Jews, by their customs and traditions, had perverted this sacred rest-day from its original design, making its observance a burden rather than a blessing. It was hoped that a controversy on this point would destroy the faith inspired in some hearts by the healing of this poor paralytic.

As the restored one went on his way with quick, elastic step, his pulses bounding with the vigor of renewed health, his countenance glowing with hope and joy, he was met by the Pharisees, who told him, with an air of great sanctity, that it was not lawful to carry his bed on the Sabbath day. There was no rejoicing on their part at the deliverance of that long-imprisoned captive, no grateful praise that one was among them who could heal all manner of diseases. Their traditions had been disregarded, and this fact closed their eyes to the evidence of divine power. Bigoted and self-righteous, they would not admit that they could have misapprehended the true design of the Sabbath. Instead of this, they chose to condemn Jesus, notwithstanding the mighty miracle he had performed. There are men of the same spirit to-day, who are blinded by error, and yet they flatter themselves that they are right, and that all who differ from them are in the wrong.

The man who had been healed entered into no controversy with his accusers. He simply answered, "He that made me whole, the same said unto me, Take up thy bed, and walk." The Pharisees, pretending ignorance, still urged, "What man is that which said unto thee, Take up thy bed, and walk?" It was their policy to question and cavil, that they might perplex and entangle him, and lead him to doubt, or else cast discredit upon his testimony.

When the Jews were informed that it was Jesus of Nazareth who had performed the miracle of healing, they sought to put him to death, "because he had done these things on the Sabbath day." To their charges, Jesus calmly replied, "My Father worketh hitherto, and I work." Through the operations of nature, and by the ministration of angels, God is constantly working to sustain and bless humanity. I am working in perfect harmony with my Father." This answer furnished another pretext to condemn him. Murder was in their hearts, and they waited only for a plausible excuse to take his life. But Jesus steadily continues to assert his true position. "The Son," he says, "can do nothing of himself, but what he seeth the

Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth."

Ample evidence had been presented that Jesus was the promised Messiah; yet all who desired to doubt found opportunity. God works through whom he will, by ways and means of his own choosing; but there are ever some to act the part of the criticising Pharisees, who could make the healing of a poor sufferer the occasion of a murderous outbreak. They cannot deny that the power of God is manifested through his servants; but still in some points the work does not accord with their judgment, and if they can find but the semblance of an excuse, they are free to question, doubt, and oppose.

Unbelief will always find an excuse for its existence. If men could criticise and condemn the Saviour's work, when they had such evidence of divine power as the miracle at Bethesda, can we wonder that they criticise and condemn to-day? God would have men believe, not because there is no possibility of doubt, but because there is abundant evidence upon which to base an intelligent faith.

Christ bade the Pharisees, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." The Jewish teachers professed to expound the word of God; but had they prayerfully studied and rightly understood its teachings, they would not have substituted their own traditions for the divine law.

Jesus continued: "Ye will not come to me that ye might have life." "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" The word of God is slighted and looked upon with distrust for the same reason as was its Author—because it reproves and condemns sin. Many who are unwilling to obey its requirements, endeavor to overthrow its authority. They read the Bible, or listen to its truths as presented from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels, simply through their willful neglect of duty. Others are led to adopt skeptical principles from pride or indolence. They do not love close application, and will not put forth the effort necessary to accomplish anything noble or really useful; but they desire to be thought sharp and critical, to secure a reputation for superior wisdom. Turning their attention to the Bible, they find much which the finite mind, unenlightened by wisdom from above, is powerless to comprehend. Here is a field for the display of their talents, where they can gain a reputation for wit and sharpness without much effort; and they begin to express their doubts and cavilings.

These scoffers may utter many sharp, witty, apt things; but the "poison of asps is under their lips." The father of lies lends them his power and his Satanic cunning. Christians should avoid controversy with these men. We may feel that we are in no danger from their influence; but others will gather about to listen, and some soul may be led into the path of doubt and skepticism. Treat them kindly, but give them no opportunity to parade their infidelity. Give no place for Satan to insinuate his presence. Do not take one step on the enemy's ground.

God would have his people shun the society of infidels, atheists, and spiritualists. He has warned us of their character and their fate: "The fool hath said in his heart, There is no God." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "The transgressors shall be destroyed together; the end of the wicked shall be cut off."

The great adversary will attempt to overthrow the faith of every follower of Christ. To some he appears as a roaring lion; to others he comes clothed in angel garments, his voice subdued to the gentlest whisper. Our only safety is in clinging with unwavering faith to the word of God, and promptly and resolutely shunning whatever that word condemns, no matter how pleasing its appearance or how specious its pretenses. Though the truth of God may be to the "Jews a stumbling-block, and to the Greeks foolishness," to them that believe it is the "power of God and the wisdom of God;" for "wisdom is justified of her children."

A New Standard of Morals.

In a recent issue of the *Christian Statesman*, in speaking of a certain thing that had transpired in connection with efforts to enforce the Sunday laws, the remark is made concerning the circumstances cited, that they "illustrate the guilt of those officials who fail to enforce the laws which are upheld by the wishes and convictions of so decided a majority of the community."

Now I do not question the official guilt of men who are derelict in the enforcement of any laws, after having been elected to office and sworn to support those laws; nor would I question the character of a law simply because it is upheld by the majority. All good laws ought to be upheld by the majority of the people. But the above statement is subject to criticism, because it is made with reference solely to the enforcement of certain laws which rest only on a human basis.

In this statement, made with reference to certain existing Sunday laws, we have an expression of the spirit that animates the National Reform Association. The *Christian Statesman* knows as well as the *Christian at Work* (and that paper acknowledges the fact) and thousands of leading minds in the Sunday cause, that there is not one scrap of even inferential evidence in the Bible for Sunday observance. Nevertheless, in the absence of all divine authority, the *Christian Statesman* is doing all in its power to create a strong popular sentiment in favor of strict Sunday observance. Then explicit laws enforcing the papal sabbath will be passed, which will express "the [then] wishes and convictions of a decided majority of the community." Then whoever violates these laws will be held to be guilty of a serious crime, and the officials who fail to enforce these laws will be adjudged guilty too; and the people who proclaim that there is no moral obligation inherent in these Sunday laws, and that it is an open act of rebellion against God to give allegiance to the papal sabbath, will be regarded as the greatest offenders of all.

I have called Sunday the papal sabbath because it was introduced by the papacy into the so-called Christian church during the Dark Ages. If any one doubts this, let him inquire of the first Catholic priest he meets, or of any intelligent papist, and he will receive convincing proof that the Sunday-sabbath is a child of the papacy. It is not the Sabbath of the Bible, which God commanded; it is not the Christian sabbath;—there is no such sabbath mentioned in the Bible; it is not the American sabbath;—it was instituted before America was discovered; it is not the Protestant sabbath—the Protestants never made any sabbath. The Protestant Reformers accepted many doctrines and practices

just as the mother church taught them, and among these was the keeping of Sunday. Martin Luther said, in his work, "Against the Celestial Prophets," concerning Carlstadt, who was advocating the keeping of the seventh day: "Indeed if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath, that is to say, Saturday, must be kept holy."—*Life of Luther in Pictures*, p. 147.

No; Sunday is purely the papal sabbath, and the would-be formers and establishers of a national religion in America are doing their best to get this papal institution established in our national constitution; and are endeavoring to so mould public sentiment that it will sustain this kind of legislation, and regard those who oppose so pious (?) a move (the establishment of religion by law) as the most dangerous of fanatics and criminals.

But I mistake in calling this "A New Standard of Morals." It is only new in America, among professed Protestants. Papal Rome once ruled the world, and corrupted every doctrine of the Bible. She made laws to control the consciences and actions of men, which expressed the "wishes and convictions of a decided majority;" and when men chose to yield allegiance to God's word instead of her laws they were deemed guilty of the highest crime, and Rome became guilty before God of shedding the blood of millions of innocent victims, because they would not yield obedience to the wishes of the majority.

Why it is that these Protestant Christians are so blind that they cannot see that they are following in the foot-prints of Rome is more than I can understand. This effort at religious legislation is based solely on the idea of forming a strong popular sentiment, and making this the foundation or standard of public morals. But this is not God's foundation.

From the present progress and animus of the Sunday movement, it cannot be long before the "decided majority" will be able to express their "wishes and convictions" in laws framed to suit themselves. Then what will be done with dissenters? Already, in some States, those who fail to respect the wishes of the majority in matters where only God should govern are adjudged guilty and punished by fine and imprisonment; and what will be the penalty laid on them when the National Reformers shall have accomplished the reform(?) which they ask? The word of God has foreshadowed what it will be. See Rev. 13:15-17. There will be a general boycott proclaimed against all but worshipers of the beast, and this will be followed by more severe penalties.

Every indication shows the proximity of the time when this man-made standard of morals will be established in the United States. The decline of true godliness in the churches; the popular efforts at evangelical alliance; the growing tendency among the clergy to dabble in politics; the manifest thirst for political power on the part of the church; the recent efforts at persecution in those States which have strict Sunday laws; and the wide-spread effort to secure national Sunday legislation; all these evidences growing more manifest every month foretell with certainty what the near future will bring forth. And the Bible, too, says it is coming.

Who is ready for such times as will follow the success of the National Reform movement? There is safety only in adopting God's standard of morals (Eccl. 12:13, 14), and by his grace bringing our hearts and lives into harmony with that law which Jesus honored, so that we may be among those of whom it is said in that trying time: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." G. D. BALLOU.

ONLY a loving heart can effectually present a loving gospel.—H. Clay Trumbull.

Humanity Not Christianity.

"THAT man has given more to the poor than any man in the town; now that's what I call being a noble Christian," is the remark that a friend made a few days ago. This is also a sample of the opinion of quite a large class of people; they hold that because a man is benevolent he must naturally be a Christian, but this does not necessarily follow. A man may love the poor, sympathize with those in distress, and in the fullness of his heart relieve the wants of the pauper, and yet not be a Christian. He gives for humanity's sake, while the Christian gives only for Christ's sake. Humanity must not be mistaken for Christianity. Many noted highwaymen have given largely to the poor, but of what they robbed from the rich. That they possessed humanity no one will doubt, but there was not a particle of Christianity about them. The virtue in humanity's gift lays in the amount given, but the test in the Christian's gift is in the amount that's left behind; and while humanity rejoices in having given so much, Christianity will weep because she has no more to give. The gift for humanity's sake is good, but to give for Christ's sake is better. The Pharisee who ostentatiously cast in of his abundance pales into insignificance before the poor widow who cast in her all.

Says Christ, "For the poor always ye have with you; but me ye have not always." Christ first, the poor afterward. Had Mary given the money to the poor she would have done well, but in that she gave it to Christ she did better. Had she given for humanity's sake, three hundred souls would each have had the temporal satisfaction of a pennyworth of bread, but in that she did it for Christ's sake, millions have been cheered and encouraged while reading of her devotion and the tenderness of Christ. This is all expressed by Paul, in a single sentence: "Though I bestow all my goods to feed the poor . . . and have not charity, I am nothing." To feed the poor is humanity, but charity is Christianity. Humanity is transitory and passes away. Christianity is eternal, and, like a river, is continually fed by countless tiny tributaries that, however small and powerless in themselves, all combine to form one golden current that flows into a far more exceeding and eternal sea of glory.

FRANK HOPE.

Priestly Absolution.

INTELLIGENT and respectable Roman Catholics deny that the priest forgives them their sins when he gives them absolution. Here are the facts of the case: They confess all their sins of thought, word, and deed; they make an act of contrition, saying they are sorry for them, and purpose amendment; then the priest raises his hand over the confessing penitent and says, "May our Lord Jesus Christ absolve thee, and I by his authority absolve thee, from all excommunication, suspension, and interdict, as far as I am able and thou needest. Now then, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." As the Council of Trent says, followed by all Roman Catholic theologians, this is a judicial act. The priest is the judge who declares the penitent "not guilty." There is the whole thing in a nutshell.—*Converted Catholic*.

HE that hath clothes will surely wear them, and not be seen naked. Men talk of their faith, repentance, and love to God; these are precious graces; but why do not such persons let us see those graces walking abroad in their daily conversation? Surely if such guests were in the soul, they would look out sometimes at the windows, and be seen abroad in this duty, or in that holy action.—*Christian at Work*.

The Change of the Sabbath.

(Concluded.)

THE motives of the leaders in the early church who consented to the commingling of Christianity and paganism are thus stated by Gibbon:—

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstition of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century, the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals."—*Decline and Fall, chap. 28.*

But, as shown in a previous article, notwithstanding the use made of this edict by those leaders in apostasy, the bishops of Rome, the Bible Sabbath was observed, especially in the East, till the *Roman Catholic* council of Laodicea prohibited it under anathema. And Lyman Coleman, "Ancient Christianity Exemplified," chap. 26, sec. 2, says: "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church."

But it was not alone their pagan predilections that influenced the early Gentile Christians in their choice of Sunday; prejudice against the Jews had no small share in the matter as appears from several considerations. That this hatred of the Jews was not only common at that time, but active and virulent, is shown by the following expressions attributed to Constantine himself by Eusebius: "Let us have nothing in common with that most hostile rabble the Jews." "Let us withdraw ourselves from that most odious fellowship." "Use every means that the purity of your minds may not be affected by a conformity in anything with the customs of the vilest of mankind."

These sentiments were expressed by the emperor after his conversion(?), and in view of such utterances it has been most justly remarked that "to have nothing in common with the Jews, they rejected the Sabbath; and to be in conformity with them in nothing, they adopted the Sunday and the image-worship of their heathen neighbors. Surely they made a success of having nothing in common with the Jews."

Protestants all agree that the papal system has in it many features borrowed from Paganism; and just so surely as it has, Sunday-keeping is one of them. Every Bible student knows that the Scriptures contain no hint of a change of the Sabbath by divine authority; scores of first-day writers have acknowledged the fact; ecclesiastical historians of note have repeatedly said that "the festival of Sunday was always only a human ordinance;" and the *Christian at Work*, a respectable Presbyterian journal, has acknowledged the same truth, and twice published it to the world within the last two years; what need we further witness? Do we not justly accuse "the mystery of iniquity," which even in Paul's day was working for the corruption of the church, with the crime of thinking to change the law of God, especially the fourth commandment?

It matters not that apologists for the change plead that "it was no irreverent or undelightful thing to adopt it [Sunday], inasmuch as the first day of the week was their own high day at any rate;" nor that the change was necessary, as the *North British Review* pleads (vol. 18, p. 61), "because of the contempt, scorn, and derision they thereby should be had in among all the Gentiles with whom they lived" had they kept any other day than Sunday. It was none the less entirely unauthorized, and therefore a sin against God; and in blindly accepting this false sabbath from the Church of Rome, Protestants have been made to "drink of the wine of the wrath of her fornication."

But what do Catholics themselves say about

this matter? How do they account for the change? Let a Catholic work entitled "Abridgment of Catholic Doctrine" answer:—

"*Ques.*—How prove you that the church hath power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.*—How prove you that?

"*Ans.*—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

Another Catholic work, the "Doctrinal Catechism," offers proof as follows, that Protestants are not guided by Scripture:—

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

This is the view which Catholics take of this matter; and as both history and Scripture prove that they did make the change, the only question for each individual to settle is, whether or not he will follow the plain teaching of the word of God. The Lord in thunder tones from Sinai said: "The seventh day is the Sabbath of the Lord thy God;" but the Church of Rome says, through emperors, popes, and councils, "The first day is the Sabbath." Which shall we believe? "If the Lord be God, follow him; but if Baal, then follow him."

C. P. BOLLMAN.

THOUGHTS AFTER PRAYER.

WHAT though we hear no voice
In answer to our prayer?
Something subdues despair,
Something directs our choice,
And we are led as we had sought,
"In word, in action and in thought."

O soul, thou waitest still
To hear the Voice divine.
As on the printed line
Thou look'st to find God's will,
Look at thy life, and there find wrought
The blessing that thy lips have sought.
—*Sunday School Times.*

The Certainty of Prophecy.

MUCH of the prophecy of past ages has crystallized into history of the present. Nothing tests prophecy like history, and therefore the wonderful statements of the Bible must stand or fall, as the verdict of history is written. The unique character of the Bible is most clearly shown in the numerous statements concerning future events.

Prophecy is peculiar to the word of God, and distinguishes it from all other systems of faith. False religions do not deal much with future events. Mahomet, in his public life, expressly disclaimed reliance on prophetic testimony. He was much too sagacious to lay the writings of the Koran open to the certain and unrelenting detection of history. What Mahomet failed to do has been grandly assumed by the inspired word, and the Bible challenges history to detect a flaw in the marvelous assertions made concerning the future.

The Bible does not confine itself to predictions fulfilled within its own limits, and confined alone to its own records. This earth bears the footprints of prophecy, and nations, cities and temples have all met their doom through the blast of Scriptural trumpets. The record of such doom is so plainly written upon the

face of history as to be beyond any cavil of the skeptic. If any man doubts whether Jerusalem and its magnificent temple were ever destroyed, he can read Josephus or Gibbon. If he will not accept the statement of Christians concerning Babylon, Tyre, Petra or Nineveh, he can walk among their ruins as he follows profane history or visits the places upon the face of earth where once these proud cities stood in grandeur. The literal fulfillment of predictions which have passed into history should be to each and all an earnest of the future unfolding of those statements yet lying in the womb of coming events. The very certainty of prophecy should induce to its faithful study. We cannot be too deeply impressed with the fact that every word of prophecy shall yet be fulfilled. "Hath He said, and shall he not do it?" What was declared to John amid the awful and sublime revelations on the Isle of Patmos should be carefully remembered by each one as he reads that wonderful book, "These are the true sayings of God." The more fully the mind can penetrate with a conviction of the certainty of prophecy, the higher will be its elevation and enrichment. Nothing is so stimulating to the devout student as to mark the footprints of God along the highways of the centuries. It is the privilege of every student to emulate the Bereans by searching the Scriptures daily. Such an attitude is honorable to God and worthy the stupendous issues involved in future events.—*J. D. Herr, D. D.*

God's Power and Man's Need.

THE Bible says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It is said by scientists that the earth makes a movement backward and forward like the pendulum of a clock every great cycle. As man's invention ticks seconds, so God's invention ticks centuries. So man, compared with his Creator, is as nothing. The smallest worm is far greater as compared with man than man is as compared with his Creator. "What is man that thou art mindful of him, or the son of man that thou visitest him?" We are told that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of the glorious splendors of that heavenly abode; and how is man to gain this heavenly home? Simply by fearing God and keeping his commandments, for this is the whole duty of man.

It is a noted fact that nothing is gained in this world without self-denial. No less so in the Christian life. As our lives are naturally inclined to evil instead of good, in order to gain that future life we must deny ourselves the sinful pleasures of this world, and do all to God's honor and glory.

What a great responsibility God has placed upon us! Would it not crush us, if we did not know that the all-seeing Eye is ever upon us, and that God is willing and ready at all times to assist, if we ask him, and in the end give us a rich reward? Shall we not as Christians this day resolve to live better lives, remembering that good thoughts and good deeds, as well as good words, are an evidence of true religion? And may our prayer ever be, that the words of our mouths and the meditations of our hearts be acceptable in thy sight, O God, our strength and our Redeemer!—*H. R. Kitchel, in Christian at Work.*

You cannot make people moral or virtuous by Act of Parliament or State control, at least when the nation has outgrown patriarchal government. The family is the true unit of political as well as moral life, from which real and permanent improvement must be sought. Improve the State and you do not necessarily improve the individual. Improve the individual and you necessarily improve the State.—*Sel*

Establishment of the Vandals in Africa.

AFTER the partition of Gaul among the Franks, the Alemanni, the Visigoths, and the Burgundians, the next notable movement of any of the barbarians was the emigration of the Vandals from Spain into Africa. We have already traced the Vandals and the Suevi into Spain; and we have seen Wallia and his Visigoths (A. D. 415-418) sweep over eastern Spain from the Pyrenees to the Straits of Gibraltar. The effect of Wallia's power was, that,—

"He exterminated the Silingi, who had irretrievably ruined the elegant plenty of the province of Bœtica. He slew in battle, the king of the Alani; and the remains of the Scythian wanderers, who escaped from the field, instead of choosing a new leader, humbly sought a refuge under the standard of the Vandals, with whom they were afterwards confounded. The Vandals themselves, and the Suevi, yielded to the efforts of the invincible Goths. The promiscuous multitude of barbarians, whose retreat had been intercepted, were driven into the mountains of Galicia, where they still continued, in a narrow compass and on a barren soil, to exercise their implacable hostilities."—*Dec. and Fall, chap. 31, par. 38.*

Wallia "restored his Spanish conquests to the obedience of Honorius," and returned into Southwestern Gaul, where, as we have shown, they "were established [A. D. 419], according to the faith of treaties, in the possession of the second Aquitain."

"After the retreat of the Goths, the authority of Honorius had obtained a precarious establishment in Spain; except only in the province of Galicia, where the Suevi and the Vandals had fortified their camps, in mutual discord and hostile independence. The Vandals prevailed; and their adversaries were besieged in the Nervasian hills, between Leon and Oviedo, till the approach of Count Asterius compelled, or rather provoked, the victorious barbarians to remove [A. D. 428] the scene of the war to the plains of Bœtica. The rapid progress of the Vandals soon required a more effectual opposition; and the master-general Castinus marched against them with a numerous army of Romans and Goths. Vanquished in battle by an inferior enemy, Castinus fled with dishonor to Tarragona; and this memorable defeat, which has been represented as the punishment, was most probably the effect, of his rash presumption. Seville and Carthage became the reward, or rather the prey, of the ferocious conquerors; and the vessels which they found in the harbor of Carthage might easily transport them to the Isles of Majorca and Minorca, where the Spanish fugitives, as in a secure recess, had vainly concealed their families and their fortunes. The experience of navigation, and perhaps the prospect of Africa, encouraged the Vandals to accept the invitation which they received from Count Boniface; and the death of Gonderic served only to forward and animate the bold enterprise.

"In the room of a prince not conspicuous for any superior powers of the mind or body, they acquired his bastard brother, the terrible Genserik; a name, which, in the destruction of the Roman Empire, has deserved an equal rank with the names of Alaric and Attila. The king of the Vandals is described to have been of a middle stature, with a lameness in one leg, which he had contracted by an accidental fall from his horse. His slow and cautious speech seldom declared the deep purposes of his soul; he disdained to imitate the luxury of the vanquished; but he indulged the sterner passions of anger and revenge. The ambition of Genserik was without bounds and without scruples; and the warrior could dexterously employ the dark engines of policy to solicit the allies who might be useful to his success, or to scatter among his enemies the seeds of hatred and contention. Almost in the moment of his de-

parture, he was informed that Hermanric, king of the Suevi, had presumed to ravage the Spanish territories, which he was resolved to abandon. Impatient of the insult, Genserik pursued the hasty retreat of the Suevi as far as Merida; precipitated the king and his army into the river Anas, and calmly returned to the sea-shore to embark his victorious troops. The vessels which transported [A. D. 429, May] the Vandals over the modern Straits of Gibraltar, a channel only twelve miles in breadth, were furnished by the Spaniards, who anxiously wished their departure; and by the African general, who had implored their formidable assistance.

"Our fancy, so long accustomed to exaggerate and multiply the martial swarms of barbarians, that seemed to issue from the North, will perhaps be surprised by the account of the army which Genserik mustered on the coast of Mauritania [A. D. 429]. The Vandals, who, in twenty years, had penetrated from the Elbe to Mount Atlas, were united under the command of their warlike king; and he reigned with equal authority over the Alani, who had passed, within the term of human life, from the cold of Scythia to the excessive heat of an African climate. The hopes of the bold enterprise had excited many brave adventurers of the Gothic nation; and many desperate provincials were tempted to repair their fortunes by the same means which had occasioned their ruin. Yet this various multitude amounted only to fifty thousand effective men; and though Genserik artfully magnified his apparent strength, by appointing eighty *chiliarchs*, or commanders of thousands, the fallacious increase of old men, of children, and of slaves, would scarcely have swelled his army to the number of fourscore thousand persons. But his own dexterity and the discontents of Africa, soon fortified the Vandal powers, by the accession of numerous and active allies.

"The parts of Mauritania which border on the Great Desert and the Atlantic Ocean, were filled with a fierce and untractable race of men, whose savage temper had been exasperated, rather than reclaimed, by their dread of the Roman arms. The wandering Moors, as they gradually ventured to approach the sea-shore, and the camp of the Vandals, must have viewed with terror and astonishment the dress, the armor, the martial pride and discipline, of the unknown strangers who had landed on their coast; and the fair complexions of the blue-eyed warriors of Germany formed a very singular contrast with the swarthy or olive hue which is derived from the neighborhood of the torrid zone. After the first difficulties had in some measure been removed, which arose from the mutual ignorance of their respective language, the Moors, regardless of any future consequence, embraced the alliance of the enemies of Rome; and a crowd of naked savages rushed from the woods and valleys of Mount Atlas, to satiate their revenge on the polished tyrants, who had injuriously expelled them from the native sovereignty of the land.

"The persecution of the Donatists was an event not less favorable to the designs of Genserik. Seventeen years before he landed in Africa, a public conference was held at Carthage, by the order of the magistrate. The Catholics were satisfied that, after the invincible reasons which they had alleged, the obstinacy of the schismatics must be inexcusable and voluntary; and the Emperor Honorius was persuaded to inflict the most rigorous penalties on a faction which had so long abused his patience and clemency. Three hundred bishops, with many thousands of the inferior clergy, were torn from their churches, stripped of their ecclesiastical possessions, banished to the islands, and proscribed by the laws, if they presumed to conceal themselves in the provinces of Africa. Their numerous congregations, both in cities and in the country, were deprived of

the rights of citizens, and of the exercise of religious worship. A regular scale of fines, from ten to two hundred pounds of silver, was curiously ascertained, according to the distinctions of rank and fortune, to punish the crime of assisting at a schismatic conventicle; and if the fine had been levied five times, without subduing the obstinacy of the offender, his future punishment was referred to the discretion of the Imperial court.

"By these severities; which obtained the warmest approbation of St. Augustin, great numbers of Donatists were reconciled to the Catholic Church; but the fanatics, who still persevered in their opposition, were provoked to madness and despair; the distracted country was filled with tumult and bloodshed; the armed troops of Circumcellions alternately pointed their rage against themselves, or against their adversaries; and the calendar of martyrs received on both sides a considerable augmentation. Under these circumstances, Genserik, a Christian, but an enemy of the orthodox communion, showed himself to the Donatists as a powerful deliverer, from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Roman emperors. The conquest of Africa was facilitated by the active zeal, or the secret favor, of a domestic faction; the wanton outrages against the churches and the clergy, of which the Vandals are accused, may be fairly imputed to the fanaticism of their allies; and the intolerant spirit which disgraced the triumph of Christianity contributed to the loss of the most important province of the West.—*Id. chap. 33, par. 5-7.* J.

(Concluded next week.)

A Pressing Need.

A PRESSING need of to-day, demanded by both the church and the world, is that Christians shall feel their personal responsibility. Among professors of Christianity there is quite too strong a tendency—may we not say desire—to conform to the world. From the one point of not making religion odious by a peculiarity of manner or dress, bearing the stamp of sanctity and "stiffness," people have gone to the other extreme, that of adopting the sinful habits of the populace, and aping their practices. "Being all things to all men for the sake of gaining some" is the plea, but God knows it is a lie, and the issue is different from what it was in the case of Paul, because his real motive was to win men not only from evil, but to Christ.

As things seem to be going, there is a "gaining," it is true, but it is on the wrong side. There is a vast difference between reaching out towards the world to win it to truth and purity, and a running after it with a hunger for conformity to the very things from which the Christian should seek to save it. Paul was all things to all men indeed, but to win them to Christ. But he was not sin to all men. To the Jew, he spake as to a Jew; to the Gentile, as to a Gentile, conforming himself to their standpoint of education and outlook, that he might show forth the excellency of Christ.

As heroes leap into the waves to rescue drowning ones, so Paul plunged in amid the sins and strifes of men to turn them from their evil ways, and save them to God and truth. If that was "conformity," it was to the divine model. He did not compromise truth, nor do evil that good might follow. His one purpose was to follow his Master in saving men, and if he was persecuted for Christ's sake, he endured all things for the world's sake, and kept himself pure and unspotted all the while. A non-aggressive religion, tested in a world teeming with sin and crime, must surely be graded to a low standard if it do not find persecutors. Christianity means a warfare with all that is impure and groveling.—*Methodist Recorder.*

The Law in Romans.

How ANY one can read Paul's letter to the Romans, and come to the conclusion that the law of which so much is said in it is abolished, is the greatest mystery imaginable.

It is a law which existed from the most ancient times. Those who "did not like to retain God in their knowledge," but became idolators, worshipping "the creature more than the Creator," were violators of this law, and therefore were condemned and subject to the wrath of God on this account. See Rom. 1:17-32.

It is a universal law. It applies to man in the broadest sense. There is no difference in this respect between Jews and Gentiles. All have sinned; and "sin is the transgression of the law." 1 John 3:4. Therefore he says he will render "tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God." Rom. 2:6-11. Says the apostle: "We have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:9. This simply means that all have transgressed the law. Hence the law is binding on all, Jews and Gentiles. All are subject to one law. Hear him again: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Verse 19. How many are amenable to this law? The whole world.

But has not this law been abolished? does not the gospel supersede it, and faith make it void? Paul has answered this question directly; for when he came to speak of justification from "sins that are past" simply by faith in Jesus Christ, the propitiatory sacrifice, he seems to anticipate that some one would be just simple, or sinful, enough to raise this question, and so he asks it himself, that he may give it a decisive and emphatic answer. Said he, "Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31.

But are Christians, those who by the grace of Christ have had their sins forgiven, still bound to keep the precepts of the law? Does not grace make them free to transgress it? Hear the answer: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:1, 2. Bear in mind that sin is the transgression of the law. The teaching, then, is this: Shall we, Christians, who have become dead to sin by the faith and grace of Jesus Christ, and have professed this by being buried in baptism in the likeness of his death, shall we continue longer to transgress the law? The apostle gives the question an emphatic negative. Then those who have been made free from sin by the grace of Christ, are not free to transgress the law thereafter. There is but one other thing that they can do in respect to the law, and that is to keep every one of its precepts. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Verse 16.

Again the apostle says: "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. Will God abolish that which is holy, just, and good? The Son of God came "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. 8:3, 4. On account of sin, Jesus came and condemned sin. The condemnation of sin is the approval of the law. Had he condemned the law, he would have justified sin. But Christ condemned sin; and for what purpose? "That the righteousness of the law

might be fulfilled in us." There is still righteousness in the law. What can be said of the righteousness of a law that is abolished? Christ died because we were out of harmony with the law, that he might bring us into harmony with it, his obedience to it being imputed to us for our past transgressions. Being made free from our past sins, what shall we do? Shall we sin? or shall we keep the precepts of the law? Whiting's translation of this text says: "That the precept of the law might be fulfilled by us." Rom. 8:4.

But does not Paul say right in this connection: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death"? Now, as sin is the transgression of the law, and the wages of sin is death, is it not evident that by the law of sin and death he means the moral law, the ten commandments?

Law, in this verse, is used in a figurative sense. Neither the law of the spirit of life, nor the law of sin and death, is a literal law or code of precepts, but an effective principle; as when we speak of the laws of nature we do not mean laws that may be obeyed or disobeyed, but we mean fixed principles that certain causes will produce certain effects.

The objector may not have noticed that the apostle has told us where both these laws are to be found. That of the spirit of life is *in Christ Jesus*. "But," says Paul, personating the carnal man, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man!" etc. The law of sin and death is in the members of the carnal man. It is a controlling power, urging him on to sin, and to death as the result. Nothing can deliver him from it but the law of the spirit of life in Christ, who gave his life for ours, and now offers us life on the terms of the gospel,—repentance toward God, and faith in our Lord Jesus Christ.

But the law which is a leading theme in this epistle is the moral law, the ten commandments. This we know, because the apostle quotes its tenth precept, "Thou shalt not covet." Rom. 7:7. By this law, he assures us, sinners will be judged in the last day. He says: "As many as have sinned in the law shall be judged by the law;" "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16. If the gospel has superseded the law, then men of this age will be judged by the gospel. In this Judgment the doers of the law will be justified. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13.

In that day those who shall be found to have obtained pardon of their sins, being reconciled to God by the death of his Son, having come into harmony with the law so as to love and practice its precepts, will be accounted worthy of eternal life and a part in the everlasting kingdom. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. "If thou wilt enter into life, keep the commandments." Matt. 19:17. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. R. F. COTTRELL.

BETWEEN grace and law there is no quarrel; they are made one in Christ. No one finds fault with natural law because it is arbitrary; why should they with moral law?—*Dr. John Hall.*

WHEN joy's day is over, faith shines through the Arctic skies like a midnight sun.—*From the German.*

Practical Missionary Work.

THE *Missionary Herald* says: "English Protestant missionary societies are now acting in concert in presenting an appeal to Her Majesty's Government, showing the immense evils of the [liquor] traffic, and what a menace it is to the native population of Africa. It is affirmed that in large portions of the continent the people were entirely ignorant of the existence of ardent spirits, and were wholly unable to obtain them except through the agents of European merchants. Our own Board has now cordially united with other American missionary societies, including the Presbyterian, the Methodist, and the Baptist Boards, in appealing to the United States Government to aid in preventing the exportation of distilled liquors to Africa. It is hoped that by this united effort some practicable way may be devised for the suppression of a traffic which is fearfully corrupting both to the foreigners who engage in it and to the natives who are supplied by it."

Pay Thy Vows.

IRRESOLUTION is faithlessness to one's self. It is but little less contemptible than faithlessness to one's friends. Indeed, a man faithless to his own personality can hardly be faithful to the friends and duties of that personality. Every intelligent resolution is a promise made to one's own character, upon the fulfillment of which the integrity of the character depends. But a promise can be dissolved only by the consent of both parties; a resolution, therefore, is, in a sense, indissoluble, for there are not two parties to give such consent. In common with a promise, a resolution can be broken justly only when its fulfillment involves an immorality. Tentative plans may be changed at will; but no inconvenience, nor any danger, can justify the non-fulfillment of a sacred resolution.—*S. S. Times.*

Self Deceived.

CHRIST compared the Pharisees of his day to whitened sepulchers—attractive without, but forbidding within—beautiful to look upon, but full of pollution. If he were on the earth to-day, would he not find many of a similar character? not, perhaps, intentional deceivers, but self-deceived persons, who, because they cry Lord, Lord, imagine that they are his disciples, but who in reality never knew him. But few professing Christians, it is presumed, attempt to deceive others; but it is to be feared that there are a great number who are deceived themselves. Profession amounts to nothing—mere morality amounts to nothing, so far as the salvation of the soul is concerned—without the renewing and converting grace of God. It matters not what the life may be, a man's heart must be right before God, in order to be saved.—*Sel.*

THE tale-bearer has been compared to a sieve, the contents of which are no sooner in than they are out. He gathers up all the gossip he can about other people's affairs, and instead of keeping it to himself, scatters it abroad. There is nothing in the neighborhood but what he knows, and he knows nothing but what he tells. Such a person soon acquires an unenviable reputation, and becomes the dread of those around him. The natural tendency with such persons is to add coloring to their tales, and by that means to stir up mischief. A person who finds such a habit growing upon him, should check it at once for his own sake, as well as for the sake of others. The psalmist describes the man who shall be accounted worthy to dwell in the holy hill of Zion, as one who backbiteth not with his tongue, nor taketh up a reproach against his neighbor. If you find the wag of your tongue too great, check it up at once.—*Sel.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JULY 15, 1886.

Peter's Vision.

A SHORT time ago we answered a question concerning the use of swine as food, promising to consider Peter's vision of the net full of beasts if, as we expected, somebody should offer that as Bible authority for pork-eating. It was but a few days before we received a request for an explanation of that vision, with which we cheerfully comply. We will first state the circumstances under which the vision was given; the entire narrative may be found in the tenth chapter of Acts.

A Roman by the name of Cornelius, a centurion, was stationed at Caesarea. This man, although a Gentile, was very devout and benevolent, serving God to the best of his knowledge. To him an angel of God came one day, telling him that his prayers and alms had come up for a memorial before God, and directing him to send men to Joppa to call for Simon Peter, who would tell him what further he ought to do. Accordingly Cornelius sent two of his household servants and a devout soldier to Joppa, with instructions to bring Simon Peter back with them. But Peter was a Jew, with all the natural Jewish prejudices against associating with Gentiles, and therefore he would have refused to follow the Heaven-directed messengers if the Lord had not prepared him for their visit. This was done by means of a vision, which we quote:—

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour; and he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven open, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven." Acts. 10: 9-16.

What was taught by this? Pork-lovers claim that the Lord meant by this vision to teach that Peter might eat pork, and that everybody else may do likewise. Indeed, many people seem to think that the vision teaches that we ought to eat pork. But why stop at the hog. That sheet contained "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air." Then besides the hog, there must have been in it dogs, cats, rats, hyenas, jackals, monkeys, porcupines, weasels, buzzards, vultures, crows, bats, lizards, snails, centipedes, scorpions, toads, etc. Now if that vision meant that we should eat the hog, it meant that we should also eat all other scavengers and reptiles. We say this: If the vision has the slightest thing to do with the-hog, which we deny, it teaches: (1) That it is a Christian duty for us to eat him; and (2) That it is equally our duty to eat every beast, fowl, or creeping thing, however filthy it may be. No one can dissent from this; and certainly swine-lovers should not shudder at the thought of eating anything filthy. There is noth-

ing in creation more filthy than the hog; and we cannot see why it should be preferred to crow, bat, buzzard, vulture, hyena, jackal, or any other scavenger.

But now to show what the vision does mean. When the three men that were sent by Cornelius reached Peter's lodging-place, while he was wondering what the vision could mean, the Spirit said to him: "Behold, three men seek thee. Arise therefore, and get thee down and go with them, doubting nothing; for I have sent them." Verses 19, 20. Notice that Peter did not understand the vision to teach that he might eat hogs, hyenas, buzzards, etc.; he knew that God meant by it to convey to him some important truth. What that truth was he learned before he reached the house of Cornelius the next day, for when he entered and found a company of Gentiles assembled, he said to them: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call *any man* common or unclean." Verse 28. Still later he stated more particularly what he had learned: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Verses 34, 35.

That this is what the vision was designed to teach, no one who reads the chapter can deny. And if it teaches this it cannot teach something else entirely different. It was designed to show that God's love to man is not confined to one race, and that, partaking of the divine love, we should as readily preach the gospel or give other aid to the meanest specimen of the most despised heathen race as to the most refined citizens of an enlightened land. By this vision Peter was taught what Paul teaches in Eph. 2: 11-21, and what David teaches in Psalm 68: 13, "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The gospel brings all men to the same level, whatever their position or condition in this life. And it seems to us one of the clearest evidences of the perverseness of human nature, that so many can see in this illustration of the divine love to man, nothing more than a divine permission to eat pork. It certainly is a magnificent display of the divine mercy and pity that he forbids the regarding of even *such* persons as unclean. W.

Something To Be Followed.

IN reply to some queries an exchange has a column of replies, among which is the following categorical answer: "We should *not* follow Christ's example in washing one another's feet." And this notwithstanding Christ's emphatic statement: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 14, 15. An "example" is something "which is to be followed or imitated;" and Christ said that he designed that his disciples should follow his example. He wished them to do as he had done to them. More than this, "ought" implies duty; it is the old form of the past tense of the word "owe," and therefore indicates obligation. If we say a person *ought* to do a certain thing, we indicate that to do that thing is a debt that he owes. So when Christ says, "Ye *ought* to wash one another's feet," he means that to do so is a duty; it is a debt that Christians owe.

Again Christ says: "If ye know these things, happy are ye if ye do them." John 13: 17. "Happy" is equivalent to "blessed." A blessing is pronounced on those who *do* according to Christ's example in this respect. And what if, knowing these things, we do not do them? Certainly the blessing will be withheld.

The matter is as plain as words can make it. True, there is only one mention of it in the Bible; but do those who plead this fact as against the adoption of the ordinance, mean to imply that Christ never did and said the things recorded in the thirteenth chapter of John? We believe not, for we never heard any doubt expressed as to the truthfulness of the account. Then if it is a fact that Christ washed his disciples feet, and said "Ye also ought to wash one another's feet; for I have given you an example," isn't it just as valid as though the account were repeated fifty times? It certainly is.

We are morally certain that if such evidence could be found in favor of Sunday-keeping, or of infant "baptism," those who believe in these practices would not ask for any stronger testimony in their support. We also know that there are hundreds of men who would shout for exultation if they could find as strong an argument for Sunday-keeping as the thirteenth of John contains for feet-washing. The trouble is, it is too humiliating an ordinance to be generally adopted; and the strong tendency nowadays is to reject all of the Bible except Christ's own words, and to reject all of his words that are unpalatable.

Comments on Galatians 3. No. 2.

THE next verse that we come to, the 13th, is another "stone of stumbling" to many, but with an understanding of the 10th verse, it is impossible to go wrong on this. We quote it with the 14th:—

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

What is the curse of the law? Is it obedience to the law? No; for it is written, "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 3.

The psalmist also says: "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119: 1. Now if the keeping of the law is a blessing, disobedience, with its consequences, must be the curse. And so Paul, after warning the Ephesians against whoredom, covetousness, and idolatry, says: "For because of these things the wrath of God [or the curse of God] cometh upon the children of disobedience." Eph. 5: 6. And "the wages of sin is death." So "the curse of the law" is, in a word, death.

That death is the curse from which Christ has redeemed us, is evident from the latter part of the 13th verse. He redeemed us from the curse by being made a curse for us, and the curse which he suffered was his death,—being hanged on a tree. It was absolutely necessary that Christ should be made in all respects like those whom he would redeem. Heb. 2: 17. He came to save sinners, therefore he was counted as a sinner. Isa. 53: 12; 2 Cor. 5: 21. And being found in fashion as a man, he suffered the curse which hung over guilty man. He died that we might live. And because he was made a curse for us, we may all through faith share in the blessing of Abraham.

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. 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." Gal. 3: 15, 16.

Here the apostle introduces a new point, the conclusion of the argument being, as stated in verse 21, that the law is not against the promises of God. He makes the positive and unquestionable statement that if a covenant be once confirmed it cannot afterwards be altered. Now the covenant was con-

firmed to Abraham by "two immutable things [God's promise and his oath] in which it was impossible for God to lie" (Heb. 6 : 15-18); therefore, as is stated in verse 17, the law given from Sinai four hundred and thirty years after, cannot make the promise void, nor destroy the fact that the inheritance is solely by promise. Thus the main idea of the chapter, that God's grace as manifested in Christ is man's sole hope, is kept prominent.

But there is still another point which we should not fail to consider in connection with the fifteenth verse. 1. Although the law "was four hundred and thirty years after" the covenant with Abraham, it was nevertheless in existence at that time, and long before, and was the basis of that covenant. Said God to Abraham, before making the promise: "Walk before me, and be thou perfect." Ex. 17 : 1. And in renewing to Isaac the promise made to Abraham, God said it was "because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Ex. 26 : 5. Thus the law could not be against the promises of God, because the law was the foundation of the promises. 2. Although the covenant was confirmed in Christ to Abraham, it was only *in anticipation*. As the first covenant was confirmed by blood,—the blood of beasts,—so the second covenant was also ratified by blood,—the blood of Christ. Christ himself "confirmed the covenant with many for one week," in the midst of which he shed his blood on the cross, thus affixing the final seal to the covenant of God's grace. 3. As the commandments were the condition of the Abrahamic covenant, so they are of what is known as "the second covenant," which is in every respect the same as that made with Abraham. See Jer. 31 : 33; Heb. 8 : 10. None can deny that in his earthly ministry Christ taught the necessity of obedience to the law of God. See Matt. 5 : 17-19; 19 : 17; Luke 16 : 17, etc. Always, in the strongest terms, he proclaimed the enduring nature and obligation of God's law. Now since the death of Christ was the final ratification of the covenant, and since, as Paul says, when a covenant is confirmed no man can disannul or add thereto, it follows that after the death of Christ, no change in the covenant was possible. And since the law was one of the terms of the covenant, we are assured that not one jot nor one tittle could pass from it. The fact that God's law cannot be changed, we have learned before; but it is well to emphasize it in connection with the death of Christ. That which some suppose marked the abolition of the law, was that which emphasized its perpetuity. It is admitted, even by antinomians, that the law of God was in full force until the death of Christ, and therefore Gal. 3 : 15 should convince them that it is in full force now. Says Paul, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3 : 31.

Verse 16 also shows that the promise is made only to Christ and to those who are his. In the verses following, 17-26, the apostle shows the relation of the law to the promise of God. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Verses 17, 18.

What covenant was it that "was confirmed before of God in Christ"? Manifestly it was the covenant with Abraham, quoted in verse 8 from Gen. 12 : 1-3; 13 : 14, 15; 17 : 7, 8, and 22 : 18. The promise was that Abraham should be "heir of the world" (Rom. 4 : 11), and that in his seed all nations should be blessed. The condition was that he should walk before God and be perfect. Gen. 17 : 1-8. But this was not such a covenant as was made with the Israelites at Horeb. That one contained no reference to Christ, and no provision for the forgiveness

of sins; the one with Abraham was confirmed "in Christ" (Gal. 3 : 17) and was made not on condition that he should be righteous by his own unaided efforts, but was made on condition of his having the righteousness of faith. Compare Rom. 4 : 11 with 3 : 22-25. 'This of course involved the forgiveness of his sins; and so we see that the covenant with Abraham (which is the one referred to in this chapter) was exactly the same as "the second covenant," which is made with us. The covenant made at Horeb, and called "the first covenant," although it was after that made with Abraham, was, as we have before learned, only for the purpose of showing the people the need of the help promised in the Abrahamic or second covenant.

Now the apostle says that the law, which was formally announced from Sinai four hundred thirty years after the covenant with Abraham, cannot disannul that covenant, that it should make the promise of none effect. "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." That is, if the inheritance be given to those who depend upon their own deeds for justification, then it is not by promise. If it be bestowed because of works, then faith in Christ is ruled out. But this, he says, cannot be; for God gave the inheritance to Abraham by promise, contingent on his faith.

The reader can readily see the force of the apostle's argument. He is trying to convince the Galatians, and with them all men, that out of Christ there is no salvation. The man who hopes to gain an inheritance in the kingdom of God through his own works, no matter how high his aim may be, will fail. The promise is not for works, lest any man should boast; but it is through faith in Jesus Christ, that he may be "Lord of all." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 12. W.

Try the Spirits.

WE showed last week that the only true rule by which to try the spirits is the word of God; that if they speak not according to this word it is because there is no light in them; and that the Scriptures and the teaching of the spirits are in direct antagonism. We shall now present a further illustration of this.

The passage of Scripture in which is found the injunction to "try the spirits," reads in full thus: "Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

The Scriptures show that there are manifestations of the Spirit of God, and manifestations of the spirits of devils; that there are true prophets, and false prophets; that the true prophet is moved by the Spirit of God, and the false prophet is moved by a spirit that is not of God. The manifestations of the Spirit of God are ever by "that one and the selfsame Spirit," and consequently are always in harmony. The manifestations of the "spirits" are by a number of spirits and are discordant, contradicting themselves and one another. Of the Spirit of God, "there are diversities of gifts, but the same Spirit;" "differences of administrations, but the same Lord;" "and diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12. While of "the spirits" there are diversities of spirits as well as diversities of gifts; differences of administrations of different lords; and diversities of operations with *no God at all*.

By the Spirit of God is given to one "the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another

divers kinds of tongues; to another the interpretation of tongues; *but all these worketh that one and the selfsame Spirit.*" While of the spirits, if there be words,—we shall not say of wisdom for there is no wisdom in them,—or gifts of healing, or miracles, or divers kinds of tongues, or any other manifestations, they are by a multitude of spirits, and with such diversity that there is no telling whether ever any two even of successive manifestations are by the same spirit, much less is it so that different manifestations at the same time are of the same spirit.

How then shall we know the true from the false? "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4 : 2, 3. Some may say that Spiritualism will bear this test, because Spiritualists admit that there lived a person called Jesus Christ. Yes, they do admit that there lived a person called by that name. But that is not enough. Jesus Christ is not simply the name of a person, as John Smith, or William Thompson, is a name. It is not only a name but a *title*,—a title which bears a depth of meaning. The words Jesus and Christ are both Greek transferred into English. If they were translated instead of transferred we should have no such word as either Jesus or Christ. It is evident therefore that we must know the meaning of the words, before we can tell what is demanded in the confession that Jesus Christ is come in the flesh.

Jesus means Saviour, and its meaning upon him was given by the angel when he announced that he should be born. "And she shall bring forth a son, and thou shalt call his name JESUS [Saviour, margin]; for he shall *save his people from their sins.*" Matt. 1 : 21. "Christ" signifies "anointed," and is explained in John 1 : 41 with the margin. Speaking of Andrew, he says, "He first findeth his own brother Simon and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." "Messias" is Hebrew, and interpreted into Greek is "the Christ," which, interpreted into English, is "the Anointed." Thus in the term "Christ Jesus" we have the real meaning, "the Anointed Saviour," and as the angel said he shall save his people from their sins, we have the whole expressed by Paul, when he says: "This is a faithful saying and worthy of all acceptation, that Christ Jesus [the Anointed Saviour] came into the world to save sinners." Therefore, what there is in this test of the spirits, is this: Every spirit that confesseth that the Anointed Saviour of sinners is come in the flesh, is of God; and every spirit that confesseth not that the Anointed Saviour of sinners is come in the flesh is not of God.

To confess that the Anointed Saviour of sinners is come in the flesh is a test that Spiritualism will not bear. Spiritualism knows no sin; much less does it confess a Saviour. Andrew Jackson Davis said:—

"Sin indeed in the common acceptation of that term does not really exist." "In the Hebrew and Christian Scriptures it is affirmed that sin is the transgression of the law. But by an examination of nature, the true and only Bible, it will be seen that this statement is erroneous. It gives a wrong idea of both man and law. . . . It will be found impossible for man to transgress a law of God."

Why is it impossible? Simply because according to Spiritualism every man is his own God. Said J. B. Hall in a spiritualistic lecture:—

"I believe that man is amenable to no law not written upon his own nature, no matter by whom it is given. . . . By his own nature must he be tried—by his own acts he must stand or fall. True, man must give an account to God for all his deeds; but how? Solely by giving account to his own nature—to himself."

As to its knowing no Saviour, we repeat a quotation from our article of last week:—

"Spiritualism declares that the belief or non-belief in Jesus weighs nothing as against the soul's salvation. . . . If anything, the belief in the supremacy of Jesus . . . will retard rather than advance the soul's progress." "Spiritualism knows no salvation through Christ or any other person, . . . every soul being its own saviour."

Thus it is plain that the spirits do not confess that Jesus Christ, the Anointed Saviour, is come in the flesh, and they are therefore false prophets. And then the word of God continues, "This is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." They are lying, seducing, wicked spirits. They lead to denial of God, and the Lord Jesus Christ; they lead away from the word of God; and the end of their course can only be perdition.

Here then, we have applied two of the tests which the word of God gives us by which to try the spirits—(1) They must speak according to the word of God; (2) They must confess that the Anointed Saviour is come in the flesh—and in both instances Spiritualism fails to be in any sense worthy of confidence. There are yet other tests which we shall apply.

J.

What Is Sin?

A WRITER in a professedly religious paper gives his opinion of Bible truth in the following words:—

"That wickedness or righteousness will only be determined by the gospel, and not by the law, especially to the people of the gospel age, I think is clearly shown by the Scriptures."

The writer is a man of some learning, and has spent many years in the ministry, yet prejudice has so blinded his mind that he cannot see the force of the simplest and plainest expressions in the New Testament. John says: "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John 3:4. And Paul's language is explicit and unmistakable in its import. Of his own experience he said: "I had not known sin, but by the law; for I had not known lust, except the law had said, 'Thou shalt not covet.'" Rom. 7:7. And again he said: "By the law is the knowledge of sin." Rom. 3:20. No man ever sincerely comes to Christ—no man is ever genuinely converted—unless he is truly convicted of sin, and is thus made to feel his need of a Saviour. This conviction is *only* by the law, for "sin is the transgression of the law," and "by the law is the knowledge of sin," and Paul says that without the law he would not have known that he was a sinner. In these New Testament evidences is found a complete vindication of the words of the psalmist: "The law of the Lord is perfect, converting the soul." Ps. 19:7. The conversions of antinomianism are all spurious. The preaching of no-lawism is not the preaching of the gospel of Christ; it is a perversion of the gospel.

The context of the words quoted from Rom. 3 shows that we are not mistaken in referring them to the law of God, the ten commandments.

1. It is a law by which no flesh shall be justified. Verse 20. This is not the law of Christ, or the gospel, for justification comes only by the gospel. There is no justification in a broken law, especially if the law is "holy, and just, and good." It only condemns—proves the transgressor a sinner, and thus leads him to seek a Saviour from his transgressions and the curse. See Gal. 3:12-24.

2. It is a law of which the sinner cannot avail himself in having the "righteousness of God" conferred upon him. Verse 21.

3. It is a law which is not made void, but established by faith. Verse 31. It is thus shown to be distinct from faith, or the gospel, for, "The law is not of faith." Gal. 3:12.

4. It is the law which was given to the Jews, of

which Paul says: "Unto them were committed the oracles of God." Verse 2. Of these Stephen also spoke when he said that Moses received at Mount Sinai "the lively oracles to give unto us." Acts. 7:38.

5. This law has jurisdiction over all, for it is distinctly shown that if these oracles given to the Jews were made of no effect, God could not judge the world. Rom. 3:2-6. Both Jews and Gentiles have transgressed it, and all the world are by it proved guilty before God. Verses 9-19.

Paul also taught "repentance toward God;" for repentance is of sin, and sin is transgression of the law, and the law of God we have all transgressed; "and faith toward our Lord Jesus Christ;" for Jesus Christ is the mediator between God and man; the only way of salvation from sin. And the last warning message of this dispensation—"The true advent message," or "present truth"—says: "Here are they that keep the commandments of God, and the faith of Jesus." They honor both the Father and the Son, in the law and the gospel. They believe in genuine repentance as well as in a living faith.

The relation of the gospel of Christ and the law of God is exactly the relation of the pardon of a Governor and the statute of a State. No one would ever dare to say that the law of the State was abolished to give room for the pardon of the Governor, or that the pardon makes void and supersedes the statute. It is reserved for professed teachers of the gospel—for the preachers of religious antinomianism—to utter such absurdities. And, oh, shame! this they call the gospel of Christ. Surely the perils of the last days are come, and covenant breakers with an abundant profession of godliness, deny the power thereof, and are striving to remove its very foundations. Ps. 11:3. "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126.

J. H. W.

Minnesota Camp-Meeting.

THE Minneapolis, Minn., camp-meeting was held on the pleasure grounds in the woods near the shore of Lake Harriet, six miles from the city. A motor train ran every twenty minutes to and from the encampment. The trees were sufficiently numerous to shade the entire grounds, which sloped gently, so that the seats in the large preaching pavilion, 80x120 feet, gradually rose as they receded from the stand. The preaching tent would accommodate easily two thousand people. This was filled each night, and on Sunday the large number that came out to the ground could not be seated. There were about one thousand of our brethren and sisters present. One hundred and seventy-four family and church tents were pitched, besides a book-stand tent, a dining tent, and quite a number of forty-foot circular tents. There was also a Scandinavian tent, where services were regularly held. A reception tent was pitched near the large pavilion, for strangers who came upon the ground having children to take care of. There were in all one hundred and eighty-six tents.

The religious interest of the meeting was good from the beginning. Quite a number of Germans were present, who held social or testimony meetings in their own language, as there was no German preacher present. On Sabbath afternoon about two hundred came forward for prayers, and on Monday morning about the same number, while the entire congregation pledged themselves to greater earnestness in the work of God. God's sweet Spirit rested upon the people, and a heavenly atmosphere seemed to pervade the entire camp. Monday afternoon, after a sermon by Elder Canright on the subject of baptism, ninety were baptized in Lake Harriet, a few rods from the grounds. There were three ministers who administered the ordinance, each taking two candidates into the water at a time. It was an affecting sight to see parents and children going

forward together in this ordinance. The water was clear, and everything passed off in a quiet and harmonious manner. The solemn but joyful words, "Praise be to God," were frequently heard as the candidates came out of the water. The Spirit of God witnessed to the scene.

This is a growing Conference. Six new churches, with about one hundred members, were admitted at this meeting. Minneapolis is the head-quarters for the tract society in this Conference, and the State depository is located here. Here is their training school for Bible workers. Another mission had been opened in St. Paul, and quite an interest awakened. Some of the interested ones came to the camp-meeting and took their stand.

There were eight names enrolled of those who would devote their entire time to canvassing for "Thoughts on Daniel and Revelation," while many others will enter the field as canvassers for other works, such as the Danish "Life of Christ," "The Great Controversy," and "Marvel of Nations." One brother had sold as high as forty copies of the "Life of Christ" in one day, and sixty in two days. The book sales of this society, for the nine months of the past Conference year foot up \$5,225, and 1,009 subscribers were obtained for our different periodicals. It is evident that the time has arrived when there is a growing demand for our publications among many in all parts of the world. The persecution raised in the South, and the imprisonment of our brethren, because they conscientiously keep the Sabbath of the Lord, and do not regard the first day of the week as the Sabbath, is designed to arouse many to a realizing sense of the time in which we live, and of the importance of present truth. Important resolutions were passed by the tract and missionary society.

The friends attending the meeting had reduced rates on the railroads, commencing Tuesday, the day that the meeting closed, so that those who chose to return to their homes before the meeting broke up had to pay full fare. This was as it should be. Nearly all the brethren remained to the close of the meeting. On Tuesday morning two brethren were set apart to the work of the ministry.

About five thousand dollars was pledged on the one-hundred-thousand-dollar fund, which embraces our foreign missions and the International Tract and Missionary Society. There was also about one thousand dollars pledged for their home work. The time has arrived when many of our brethren who have means begin to feel the importance of making a transfer of the same, and giving themselves to the work of God. Those who help in the cause of God will have to do so soon. If we do not act our part faithfully and well, God will raise up others who will take our place in the work, and they will get the reward in the kingdom of God that we might have received. The meeting closed with a good spirit, and the brethren felt much encouraged, and went to their homes with a determination to seek and serve God as never before. Taking it altogether, it was one of the most encouraging meetings we have attended this season.

S. N. H.

REV. EDWARD JUDSON, son of Adoniram Judson, says:—

"When a few congenial people come together, drawn by the laws of social affinity, organizing a social club which they call a church, it may be all very beautiful, but is not Christianity; it is merely beautiful, gilded paganism. If Christ were to appear in the flesh, he might marvel that such an institution should be called after his name, and might perhaps say that that was just what he came into the world to upset. The spirit that either freezes the poor out, or else pets and patronizes them, is fundamentally opposed to the ideas of Jesus."

The Missionary.

Petaluma, California.

ON Sabbath, July 3, I was with the church in Petaluma, where I gave one discourse, and we celebrated the ordinances of the Lord's house. It is eight and one-half years since I last met with this church. Many changes have taken place during that time. Some who were then with us have been removed by the hand of death; among these are our beloved Brother Chapman, and Sister Colby. Some of the church have moved to other places, while others have moved in, or embraced the truth, so that their number remains about the same.

Meeting with this church called to mind some remembrances of the past, which may be of interest to the readers of the SIGNS.

It will be eighteen years the 13th of August, since Elder D. T. Bourdeau and myself commenced meetings in Petaluma, in a sixty-foot tent. This was the first of the preaching of present truth upon this coast. There were not, at that time, between British Columbia and Mexico, a dozen persons who were in full sympathy with the views held by Seventh-day Adventists.

We first arrived in San Francisco July 19, 1868, having sailed there from New York, via Panama. We were strangers, and very soon found that the high prices charged for everything, including the exorbitant rent wanted even for a place to erect our tent, would not permit us to commence operations in that city. While engaged in getting together the necessary tent material, such as rigging, poles, lamps, and tools, we were earnestly praying to the Lord to guide our minds to the right place for the opening of the mission. While praying, our minds were led to go North, but we waited for some providence to indicate just the place.

One day a man called at the house where we tarried, inquiring if there were two ministers there who had come from the East with a tent. He said that he belonged to a society in Petaluma, calling themselves Independents, and that he was instructed by that society to find us and request us to erect our tent first in Petaluma. He said small-pox had stopped all meetings there for a month, and that now, all danger being passed, it would be just the time to begin. We went to Petaluma, and this Mr. H. assisted in getting lumber and material for the tent, giving us the free use of a spot on which to erect the same.

There was another man in their church, who, after learning that two ministers were coming to this coast with a tent, had a dream in which he saw two men engaged in kindling fires to light up the darkness of the country. As one fire was kindled he saw many of the ministers of his acquaintance throwing grass, turf, and dirt on the fire to put it out, but all their efforts to quench the flames only made it burn the brighter. This work continued until five fires had thus been kindled and fought by the ministers. Then the ministers held a council and said, "Its no use to fight these men, for the more we fight the brighter their fires burn; we will let them alone." He also dreamed that the two men who were coming with the tent were the ones kindling the fires, that they had great light for the people of California. When this Mr. W. saw us he knew us before he was told who we were.

Mr. W. and others of the Independents helped us in every way they could until we preached the Sabbath; but then, with three or four exceptions, all joined in the opposition—throwing turf and dirt. A striking co-incident with the man's dream was that we established the truth at Petaluma, Santa Rosa, Windsor, Healdsburg and Green Valley, just *five* points, when a Methodist camp-meeting was held near

Calistoga, in which the ministers had a council and decided to "no more publicly oppose Seventh-day Adventists, and this would soon cause the work to *die out*." The work, however, has gone on until it has spread all up and down this coast, and there are now probably very near three thousand of our people, on this side of the Rocky Mountains.

J. N. LOUGHBOROUGH.

Idaho.

BETWEEN five and six months have been spent in labor since we arrived in Idaho, principally in Boise and Franklin, though some work has been done in other places. At Boise the friends were embarrassed by not having a public place for meetings. This want has been supplied. Sister Misselt owned a building which had been vacated, and she generously offered the use of it, which was accepted, and money and labor were contributed to fit it up. This has proved a blessing. A church organization has been effected; the tract society work has been revived, and ten new members have been added; the Sabbath-school is united and prospering, and a few from the outside have been added to the church. In accomplishing this work we have had the hearty co-operation of the brethren and sisters, and if the members of this church realize their responsibility and seek God for help to walk circumspectly, they may have the privilege of seeing the cause strengthened by others being brought into the truth. The friends in High Valley united with this church.

At Franklin several families have accepted the truth. A church of nineteen members has been organized. There is an interesting Sabbath-school, with an attendance of about fifty, and a tract society has been partially organized. The following may be given as a brief synopsis of the work up to the present:—

Number who have commenced Sabbath observance, 28; number baptized, 23; number added to the tract society, 16; number of subscriptions obtained for periodicals, 18.

At the Walla Walla camp-meeting it was decided that it would be best for us to labor for a time in Washington Territory, and with some regret we left the friends in Idaho, hoping to return and continue the work there after tent season.

D. T. FERD.

Sprague, W. T. June 30, 1886.

Colorado Tract and Missionary Society.

THE meeting of this society was held in connection with the camp-meeting at Denver, June 2-9. There was also a workers' meeting beginning two weeks previous. The brethren who had been laboring and who were intending to labor, were nearly all on the ground at the beginning of the meeting; and, as the different branches of the work were discussed and acted upon, all seemed to be of one mind, and entered into the work with a zeal and enthusiasm that was certainly commendable, and showed that the brethren were in earnest.

The colporter and canvassing work were not simply talked of, but each one had an active experience of his own. One brother who thought he could never sell books took, in one afternoon, seven orders for "Marvel of Nations." The best of feeling seemed to exist among the brethren, and, although our Conference is small, if this unity continues, the work will surely make rapid strides, notwithstanding the inexperience of many. God will bless those who unitedly seek him and labor for the salvation of souls.

When the time arrived for the general camp-meeting, all were prepared to enter into it with an earnest spirit. There did not seem to be so much of an emotional feeling as is sometimes manifest, but all seemed desirous of getting

near to God, and his presence seemed to pervade the whole camp. The preaching was well received by visitors not of our faith, many of whom were in constant attendance; and a number are now keeping the Sabbath. The grounds were selected in the locality of the Mission, and some who were interested through the work of the Mission have fully decided to obey God.

Resolutions were passed that greater efforts should be made by the T. and M. Society the coming year than in the past, and a true missionary spirit seemed to manifest itself in each session of the society. The financial statement showed a surplus in the treasury and a small credit at the SIGNS office, all of which was very gratifying.

The following officers were elected: President, Wm. Ostrander; Vice-president, J. D. Pegg; Secretary, C. P. Haskell.

C. P. HASKELL.

France.

NIMES AND VERGÉZE.—I have spoken twice a week at these two points to interested hearers. I started the meetings at Vergéze aided by Brother Garside. Brother Comte replaced me at that point last Sunday, and reported a good interest. We have two at Nimes, who have commenced to obey since my arrival, though I have not as yet given a discourse on the third message. Our post-office address until further notice will be Rue St. Giles 30, Nimes, France.

D. T. BOURDEAU.

June 17, 1886.

New Bedford, Mass.

WE pitched our tent in this place last week, and began meetings Friday evening, June 25. New Bedford is a city of thirty-five thousand inhabitants. It is a seaport town, and in former years was engaged largely in the whaling business. Just across the Acushnet River is Fairhaven, the home of Elder Joseph Bates, one of the early pioneers in the cause. The old house still stands in which, without money or friends, he wrote the first publication on the Sabbath question that was issued by Seventh-day Adventists. New Bedford is two hundred and twenty-one years old; houses that have stood a century and more are not uncommon here.

Our meetings have begun with a fair attendance, and the people seem very friendly and kind. We have advertised our meetings as thoroughly as we know how. To-day we placed in the hands of the horse-car officials, large packards announcing our meetings; these they will place on the ends of their cars.

Two daily papers in the place give very favorable notices of our meetings. The efforts of the mission workers who have been here have contributed mainly to the tender feeling that exists. We hope and trust that, with the help of God, we shall be able to gather some fruit for the heavenly garner.

D. A. ROBINSON.

Among the Danes.

I HAVE now been in Watsonville six weeks, during which time I have held twelve Bible-readings in private families, and eighteen meetings in our own rented house; have sold \$14 worth of Sister White's writings, and obtained four subscribers for the *Tidende*. One family has accepted the truth. Our courage is good in the Lord.

ANDREW BROSEN.

Watsonville, Cal., June 30, 1886.

A HOLY life has a voice. It speaks when the tongue is silent, and is either a constant attraction, or a continual reproof.—*Hinton*.

"I LIVE upon forgiveness; and stand in need of watching and praying every moment."

Loyola's First Disciples.

A BEGINNING had been made. The first recruits had been enrolled in that army which was speedily to swell into a mighty host, and unfurl its gloomy ensigns, and win its dismal triumphs in every land. We can imagine Loyola's joy as he contemplated these two men, fashioned so perfectly in his own likeness. The same master-artificer who had moulded these two could form others—in short, any number. The list was soon enlarged by the addition of four other disciples. Their names—obscure then, but in after years to shine with a fiery splendor—were Jacob Lainez, Alfonso Salmeron, Nicholas Bobadilla, and Simon Rodriguez. The first three were Spaniards, the fourth was a Portuguese. They were seven in all; but the accession of two others increased them to nine; and now they resolved on taking their first step.

On the 15th of August, 1533, Loyola, followed by his eight companions, entered the subterranean chapel of the Church of Montmartre, at Paris, and mass being said by Fabre, who had received priest's orders, the company, after the usual vow of chastity and poverty, took a solemn oath to dedicate their lives to the conversion of the Saracens, or, should circumstances make that attempt impossible, to lay themselves and their services unreservedly at the feet of the Pope. They sealed their oath by now receiving the Host. The day was chosen because it was the anniversary of the Assumption of the Virgin, and the place because it was consecrated to Mary, the queen of saints and angels, from whom, as Loyola firmly believed, he had received his mission. The army thus enrolled was little, and it was great. It was little when counted, it was great when weighed. In sublimity of aim, and strength of faith—using the term in its mundane sense—it wielded a power before which nothing on earth—one principle excepted—should be able to stand.

To foster the growth of this infant Hercules, Loyola had prepared beforehand his book entitled "Spiritual Exercises." This is a body of rules for teaching men how to conduct the work of their "conversion." It consists of four grand meditations, and the penitent, retiring into solitude, is to occupy absorbingly his mind on each in succession, during the space of the rising and setting of seven suns. It may be fitly styled a journey from the gates of destruction to the gates of Paradise, mapped out in stages so that it might be gone in the short period of four weeks. There are few more remarkable books in the world. It combines the self-denial and mortification of the Brahmin with the asceticism of the anchorite, and the ecstasies of the schoolmen. It professes, like the Koran, to be a revelation. "The Book of Exercises," says a Jesuit, "was truly written by the finger of God, and delivered to Ignatius by the Holy Mother of God."

The "Spiritual Exercises," we have said, was a body of rules by following which one could effect upon himself that great change which in Biblical and theological language is termed "conversion." The book displayed on the part of its author great knowledge of the human heart. The method prescribed was an adroit imitation of that process of conviction, of alarm, of enlightenment, and of peace, through which the Holy Spirit leads the soul that undergoes that change in very deed. This divine transformation was at that hour taking place in thousands of instances in the Protestant world. Loyola, like the magicians of old who strove to rival Moses, wrought with his enchantments to produce the same miracle. Let us observe how he proceeded.

The person was, first of all, to go aside from the world, by entirely isolating himself from all the affairs of life. In the solemn stillness of his chamber he was engaged in four meditations

each day, the first at daybreak, the last at midnight. To assist the action of the imagination on the soul, the room was to be artificially darkened, and on its walls were to be suspended pictures of hell and other horrors. Sin, death, and judgment were exclusively to occupy the thoughts of the penitent during the first week of his seclusion. He was to ponder upon them till in a sense "he beheld the vast conflagration of hell; its wailings, shrieks, and blasphemies; felt the worm of conscience; in fine, touched those fires by whose contact the souls of the reprobate are scorched."

The second week he was to withdraw his eye from these dreadful spectacles and fix it upon the Incarnation. It is no longer the wailings of the lost that fill the ear as he sits in his darkened chamber, it is the song of the angel announcing the birth of the Child, and "Mary acquiescing in the work of redemption." At the feet of the Trinity he is directed to pour out the expression of the gratitude and praise with which continued meditation on these themes causes his soul to overflow.

The third week is to witness the solemn act of the soul's enrollment in the army of that Great Captain, who "bowed the heavens and came down" in his Incarnation. Two cities are before the devotee—Jerusalem and Babylon—in which will he choose to dwell? Two standards are displayed in his sight—under which will he fight? Here a broad and brave pennon floats freely on the wind. Its golden folds bear the motto, "Pride, Honor, Riches." Here is another, but how unlike the motto inscribed upon it, "Poverty, Shame, Humility." On all sides resounds the cry "To arms!" He must make his choice, and he must make it now, for the seventh sun of his third week is hastening to the setting. It is under the banner of Poverty that he elects to win the incorruptible crown.—Wylie's "History of Protestantism."

(Concluded next week.)

"Seeing Him Who Is Invisible."

It is said of Moses, in the epistle to the Hebrews, that "he endured as seeing him who is invisible." The idea here conveyed is that Moses realized to himself the existence, attributes, and authority of God, and obeyed him as fully and completely as he would have done if God had been to him a visible person and he had seen him with his carnal eyes. His mental apprehension was, for all practical purposes, the equivalent of actual sight. He acted "as seeing him who is invisible."

Paul says to the Corinthians: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen."

It is this attitude of mind, this vivid and intense realization of the things invisible and eternal, and the quickened and all-controlling faith which makes these things real to the soul, so well illustrated in the life of Moses and in that of Paul, that are most needed in this world, alike by the impenitent and by those who claim to be Christians. Both classes are so much occupied with the things seen and temporal, and so accustomed to treat them as realities, and all else as either not real or not more than half real, that the things which can be apprehended only by faith are largely displaced from their minds. Their animal senses run away with their thoughts and keep God and the great things of eternity out of those thoughts.

This is the great reason why the impenitent pay so little attention to the claims of God and the interests of their souls. They have so much to do with this world that they leave in their minds no room for any care about the next world. It is also one of the great reasons why Christians are so feeble and ineffective in

their spirituality, and often apparently more interested in what they can gain here than in what is to be gained hereafter. An intense, all-absorbing and realizing faith, that fully believes and holds the object steadily before the mind, is the mental posture needed to make God the great governing power of the soul, and cause it to "endure as seeing him who is invisible."—*Independent.*

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The Resurrection of Lazarus.

(July 25.—John 11: 20—27, 39—44.)

WHILE still at a distance from the house, Jesus heard the wailing of the mourners. When a Hebrew died it was customary for the relatives to give up all business for several days, and live on the coarsest food while they mourned for the dead. Professional mourners were also hired, and it was they whom Jesus heard wailing and shrieking in that house which had once been his quiet, pleasant resting place.

Jesus did not desire to meet the afflicted sisters in such a scene of confusion as their home then presented, so he stopped at a quiet place by the road-side, and sent a messenger to inform them where they could find him. Martha hastened to meet him; she told him of her brother's death, saying, "Lord, if thou hadst been here, my brother had not died." In her disappointment and grief she had not lost confidence in Jesus, and added, "But I know, that now, whatsoever thou wilt ask of God, God will give it thee."

Jesus encouraged her faith by declaring to her, "Thy brother shall rise again." Martha, not comprehending the full meaning of Jesus, answered that she knew he would arise in the resurrection, at the last day. But Jesus, seeking to give a true direction to her faith, said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this?" Jesus would direct the thoughts of Martha to himself, and strengthen her faith in regard to his power. His words had a double meaning; not only did they refer to the immediate act of raising Lazarus, but they also referred to the general resurrection of all the righteous, of which the resurrection of Lazarus, which he was then about to perform, was but a representation. Jesus declared himself the Author of the resurrection. He who himself was soon to die upon the cross, stood with the keys of death, a conqueror of the grave, and asserted his right and power to give eternal life.

When Jesus asked Martha, "Believest thou?" she answered by a confession of her faith, "Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Thus Martha declared her belief in the Messiahship of Jesus, and that he was able to perform any work which it pleased him to do. Jesus bade Martha call her sister, and the friends that had come to comfort the afflicted women. When Mary came she fell at the feet of Jesus, also crying, "Lord, if thou hadst been here, my brother had not died." At the sight of all this distress, Jesus "groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see." Together they all proceeded to the grave of Lazarus, which was a cave with a stone upon it.

It was a mournful scene. Lazarus had been much beloved, and his sisters wept for him with breaking hearts, while those who had been his friends mingled their tears with those of the bereaved sisters. Jesus had also loved Lazarus,

whose faith had ever been strong in him, never wavering nor failing for a moment. In view of this human distress, and of the fact that these afflicted friends could mourn over the dead, when the Saviour of the world stood by, who had power to raise from the dead,—“Jesus wept.” His grief was not alone because of the scene before him. The weight of the grief of ages was upon his soul, and, looking down the years that were to come, he saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy on his soul, and the fountain of his tears was broken up, as he longed to relieve all their distress.

Seeing the tears and hearing the groans of Jesus, those who stood about said, “Behold, how he loved him!” Then they whispered among themselves, “Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?” Jesus groaned within himself at the unbelief of those who had professed faith in him. They thought his tears were because of his love for Lazarus, and that he who had done such mighty works had been unable to save Lazarus from death. Burdened by the blind infidelity of those who should have had faith in him, Jesus approached the grave, and in tones of authority commanded that the stone should be rolled away. Human hands were, on their part, required to do all that it was possible for them to do, and then divine power would finish the work.

But Martha objected to the stone being removed, and reminded Jesus that the body had been buried four days, and that corruption had already commenced its work. Jesus answered her reproachfully: “Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” The stone was then taken away, and the dead was revealed to sight. It was evident to all that putrefaction had really commenced. All is now done that lies in the power of man to do. The friends gather round with mingled curiosity and awe to see what Jesus is about to do. Lifting up his eyes, the Saviour prayed: “Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me.”

The hush that followed this prayer was broken by Jesus crying out with a loud voice, “Lazarus, come forth.” Instantly life animates that form which had been so changed by decay that the friends of the deceased recoiled from looking upon it. Lazarus, bound hand and foot with grave-clothes, and with a napkin about his face, rises, obedient to the command of his Saviour, and attempts to walk, but is impeded by the winding-sheet. Jesus commands his friends to—“loose him, and let him go.”

Human hands are again brought into requisition to do the work which it is possible for them to do. The burial clothes which bear evidence of the corruption of the body are removed, and Lazarus stands before them, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood, his eyes beaming with intelligence and love for his Saviour. He bows at the feet of Jesus and glorifies him. A dumb surprise at first seizes all present; but now succeeds an inexpressible scene of rejoicing and thanksgiving. The sisters receive their brother back to life as the gift of God, and with joyful tears, brokenly express their thanks and praise to the Saviour. But while brother, sisters, and friends are rejoicing in this reunion, Jesus retires from the exciting scene, and when they look for the Lifegiver, he is nowhere to be found.

This crowning miracle of Christ caused many to believe on him. But some who were in the

crowd about the grave, and heard and saw the wonderful works performed by Jesus, were not converted, but steeled their hearts against the evidence of their own eyes and ears. This demonstration of the power of Christ was the crowning manifestation offered by God to man as a proof that he had sent his Son into the world for the salvation of the human race. If the Pharisees rejected this mighty evidence, no power in Heaven nor upon earth could wrest from them their Satanic unbelief.

The spies hurry away to report to the rulers this work of Jesus, and that the “world is gone after him.” In performing this miracle, the Saviour took a decisive step toward the completion of his earthly mission. The grandest evidence of his life was now given that he was the Son of God, and had control of death and the grave. Hearts that had long been under the power of sin, in rejecting this proof of the divinity of Jesus, locked themselves in impenetrable darkness and came wholly under the sway of Satan, to be hurried by him over the brink of eternal ruin.

The mighty miracle wrought at the grave of Lazarus intensified the hatred of the Pharisees against Jesus. This demonstration of divine power, which presented such unquestionable proof that Jesus was the Son of God, was sufficient to convince any mind under the control of reason and enlightened conscience. But the Pharisees, who had rejected all lesser evidence, were only enraged at this new miracle of raising the dead in the full light of day, and before a crowd of witnesses. No artifice of theirs could explain away such evidence. For this very reason their hate grew deadlier, and they watched every opportunity of accomplishing their secret purpose to destroy him.—*Mrs. E. G. White, in “Great Controversy.”*

THE LAW OF GOD.

Review.

(Lesson 15.—Sabbath, July 31.)

1. WHAT is sin?

“Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4

2. In what condition are all the world?

“For all have sinned, and come short of the glory of God.” Rom. 3:23.

3. Then in what service are all men?

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.” Rom. 6:16, 17.

4. If men are overcome by sin, in what condition are they? They are in bondage.

“While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2:19.

5. What is it that declares that all men are thus in bondage?

“Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.” Rom. 3:19.

6. What are the works of the flesh?

“Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, 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.

7. 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.

8. With what are the fruits of the Spirit in harmony? After enumerating the fruits of the Spirit, Paul says: “Against such there is no law.” Therefore they are in harmony with the law of God. In other words, the fruit of the Spirit is obedience to the law.

9. Then of what must the works of the flesh be the transgression? Since the fruit of the Spirit is obedience to the law, and the works of the flesh are directly contrary, it follows that the works of the flesh are simply the transgression of the law.

10. In what condition are those who are not led by the Spirit?

“But if ye be led of the Spirit, ye are not under the law.” Gal. 5:18.

11. Then what is it to be “under the law”? It is to be in a state of sin and consequent condemnation to death.

12. In order to redeem man, what position was it necessary for Christ to take?

“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” Heb. 2:17.

13. Then since he came to redeem sinners, those under the law, how was he made?

“But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Gal. 4:4, 5.

14. Was Christ indeed counted as a sinner? “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.

“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors.” Isa. 53:12.

15. What curse is pronounced upon transgressors of the law?

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Gen. 2:17.

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Rom. 6:23.

16. How did Christ redeem us from this curse?

“Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” Gal. 3:13.

17. For what purpose did Christ thus take upon himself sin and death? “That we might be made the righteousness of God in him.” 2 Cor. 5:21.

18. What is the righteousness of God?

“Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.” Isa. 51:6, 7.

19. Since “in Christ” we become doers of the law, what does that insure to us?

“If thou wilt enter into life, keep the commandments.” Matt. 19:17.

20. What then may we say Christ is to us?

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. 1:30.

The Home Circle.

THE BETTER CHOICE.

HAD I the power to choose to-day
The path wherein my feet should stray
The remnant of this earthly way,
I wonder where 'twould lead?
To right or left would first step be,
Eastward or westward, land or sea,
And if in choosing to be free
Should I be free indeed?

How much of courage should I bring
To this unguided journeying;
How many anthems should I sing
Of hope and trust and praise,
Of gratitude for dangers past,
For sunlit paths and skies o'ercast,
For troubles that do bring at last
God's blessing on our ways?

This way or that? Ah, me! how blind
These human eyes we soon should find,
This human choosing how unkind,
That knows not how to choose!
That finds no comfort in defeat,
No healing balm for bleeding feet,
No tender Presence near and sweet—
Ah, this is Heaven to lose!

Dear Father, closer clasp my hand;
And if I may not understand
The devious paths to thy fair land,
Teach me to trust, I pray.
Help me to feel from sun to sun,
That on thy errands I shall run,
To say "thy will, not mine, be done,
Till comes the perfect day.

—Eleanor Kirk, in *Zion's Herald*.

Curious Features of New Mexico.

THERE is one remarkable case in New Mexico where the lost tributaries are plentiful but the main stream does not exist. This is in a valley which lies between the Rio Grande and Pecos Rivers. The valley begins near the Sandia mountains; and shuts out the streams on each side by broken mountain chains. It is a well-defined valley, not very broad, but having a length of perhaps 300 miles. Flowing into it, especially on the western side near the upper end, and on the eastern side toward the lower end, are numerous lost tributaries; but the primary stream has so completely disappeared that its bed can only be found at intervals.

In this valley lie the ruins of the Gran Quivira, the existence of which is not only attested by the ruins themselves but also by the accounts of the earliest Spanish settlers. The records of the Spanish up to the latter part of the seventeenth century, when they were expelled by the Indians, are incomplete, as the Indians destroyed all that was left behind. That the Gran Quivira was well known to them, however, is shown by the fact that the most prominent ruin there is that of a church. There is now no water for many miles from the river. That there must have been once, can well be granted, for no large city would have been built by human beings at a distance of fifteen or twenty miles from a scanty water supply. The valley may be named from this city, and would then be the Gran Quivira Valley.

About half-way down the valley it is broken by a long, narrow, thin layer of lava, now much broken up, and making a desolate region, locally known as the Mal-pais, or "bad lands." The crater from which the lava was derived was near the northern end of the Mal-pais. Just above the Mal-pais an old river-bed is reached at the depth of about 250 feet; below it the river-bed, when found, is at a slight depth. Southwest of the Apache reservation the old river-bed runs into a large salt marsh. A stream of no mean size seems to have once run down this valley. Not only has it now disappeared, but its bed is covered by lava and loose soil sometimes to great depths.

As to the cause of the disappearance, it may have some connection with a tradition of the

Indians, which tells of a year of fire, when this valley was so filled with flames and poisonous gases as to be made uninhabitable. When this occurred the chronology of the Indians is not perfect enough to tell us. That it was long ago is attested by the depth to which the old bed is covered by detritus, probably washed down from the mountains, and by trees of considerable size, which are found in some places in it.

But that it was not so extremely long ago that it became entirely uninhabitable is made probable by the comparatively late desertion of the Gran Quivira. It is entirely possible that the Indian year of fire may have long preceded the drying up of the valley in which Gran Quivira was situated.—*Popular Science Monthly*.

Gratitude.

CATS have the reputation of resembling those men and women whose gratitude is a lively sense of future favors. But the Rev. J. G. Wood, an English naturalist, tells of a cat that he formerly owned whose expressions of gratitude shame human beings who accept a favor without the slightest acknowledgment:—

"He is, with regard to his meals, a most grateful cat, and, however hungry he may be, never thinks of eating until he has purred his thanks and rubbed his head against my hand. This trait of character was once displayed in the most affecting manner.

"One day 'Pret' had been shut up in the loft, on account of a lady visitor who had a strange antipathy to cats. I was gone to town that day, and did not return till after midnight.

"As I was going upstairs, I heard 'Pret's' voice calling me in a very anxious manner, and on inquiry I found that the poor cat had been forgotten, and had been shut up the whole day without a morsel of food or a drop of milk.

"Of course I immediately procured some milk and meat for him, and carried it up to him.

"The poor creature was half wild with happiness when he heard my footsteps, and on seeing the plate of meat and saucer of milk, he flew at them like a mad thing.

"But scarcely had he lapped a drop of milk when he left the saucer, came up to me with loud purring, and caressed me, as if to express his thanks.

"Then he went to the plate, but only just touched it with his nose, and again came to thank me for having attended to his wants, both of food and drink.

"It quite brought the moisture to my eyes to see the affectionate creature, though nearly wild with hunger and thirst, refraining from enjoying his food until he had returned thanks."

—*Youth's Companion*.

Mother's Room.

AT ONE time in her early married life, when Mrs. Elizabeth Prentiss was struggling under a pressure of care, ill-health of herself and her children, united with the soreness of bereavement, we find her saying: "A little room all my own, a regular hour morning and night all my own, would enable me, I think, to say, 'Now let life do its worst.'"

And out of her own experience many a tired, worn housewife and mother echoes this cry from her very heart. What a boon would be the undisturbed quiet of a little room! It would ward off many a nervous headache; it would help to keep from utterance many a sharp, hasty word, which, when tired and tried, comes too easily to the lips; it would give clearer thought for domestic tangles, and fresh vigor to take up the domestic burdens. A little time "all her own;" she will not spend the brief moment selfishly; she only desires a breathing spell, as it were, to—

"Mend the nets of usefulness,
And rest awhile for duties."

Said an aged woman: "I used to take my

baby and go to a little closet under the stairs and pray." Her room was full of little children, of those passing in and out; there was no place of retirement for her save the closet under the stairs. Father has his study, or the sitting-room, to retire to when he returns from business. Hattie and Carrie have their own pretty rooms; Tom and Ned have theirs; all may turn the key, if necessary, to keep out intruders—but mother? She writes her letters (if she can), and answers little Will's and Nellie's thousand and one questions, confers with Bridget or Dinah, who enter without knocking, on culinary matters, and tells father where the tack hammer is, and promises Tom to clean his coat collar. She performs her afternoon (or any other) toilet in the most hasty manner, liable to interruption from any member of the family; she reads her Bible amid the ceaseless questionings of the little ones, and the hum of conversation among the older ones.

"But she is used to it. She doesn't mind it." Is she? Doesn't she? There was no tenderer wife and mother than Mrs. Prentiss, yet hear her long for the little room all her own. And I care not how loving and care-taking for her household a mother may be, there must be hours when every earnest soul longs to be alone with itself. Is there any remedy? I trow not. Yet the household, aye, even the guests, might be more considerate of the mother's privacy.—*Evangelical Messenger*.

The First Birth, the First Minister, Etc.

THE first white child born in North America was Virginia, daughter of Ananias and Eleanor Dare, and grand-daughter of Governor John White. She was born on the 18th of August, 1587, in Roanoke, North Carolina. Her parents were of the expedition sent out by Sir Walter Raleigh in that year. There is no record of her history, save that of her birth.

The first minister who preached the gospel in North America was Robert Hunt, of the Church of England, an exemplary man, who came out in the same company with Captain John Smith, in the year 1607. He was much esteemed as a man of peace, and was in many ways useful in the colony. There is no record of his death, or his returning to England; he most probably died in Jamestown. He had a good library, which was burnt, with all his other property, in the burning of Jamestown, the next winter after he came out.

The first females who came to Virginia proper were Mrs. Forest and her maid, Anne Burras, in the expedition of Newport, 1608. The first marriage in Virginia was in the same year—John Laydon to Anne Burras. The ceremony was probably by the same "good Master Hunt."

The first intermarriage between the whites and Indians was John Rolfe to Pocahontas, in April, 1613. Pocahontas was also the first of the Virginia Indians that embraced Christianity and was baptized.

The first legislative assembly in Virginia met in July, 1619, at the summons of Governor George Yeardley. One month later, negroes were first brought into the colony by a Dutch man-of-war.

The first periodical in North America was the *Boston News Letters*, which made its appearance in August, 1705. The first in the Old Dominion was *The Virginia Gazette*, published at Williamsburg, by William Parks, weekly, at fifteen shillings. It appeared in 1736, and was long the only paper published in the colony. Slavery preceded the periodical press by 117 years.

The Blue Ridge was first crossed by whites in 1714. The first iron furnace erected in North America was by Governor Spotswood, in 1730, in Spottsylvania County, Virginia.—*Independent*.

Chinese Porcelain.

CONTRARY to a popular belief, which seems to have not yet been thoroughly exploded, the art of porcelain manufacture in China properly belongs to modern history. Those much-talked-of Chinese vases, found in Egyptian tombs, are now known by the very inscriptions upon them to have been manufactured about the eighth century of our own era—certainly not earlier; and it has been efficiently shown that up to 202 B. C., the Chinese had little knowledge of porcelain.

It is true that the invention of porcelain, which occurred under the Han dynasty, may be placed between 187 B. C. and 87 A. D.; but we have no precise knowledge of the date; and the probabilities are in favor of the younger era. There were no famous porcelains prior to the seventh century; and the first really beautiful manufacture would seem to have been under the Heou-tehou dynasty, of about the middle of the tenth century. The porcelains then made by the order of Chi-tsong were sky-blue in color and very celebrated. Nothing of that manufacture is now known to exist; and the Chinese authors themselves declare that even a broken fragment of those porcelains would sell at the price of a precious stone, and be mounted in gold like a jewel.

Remarkable porcelains are known to have been made in the twelfth century, under the Song dynasty—in the Youen period, under the Mongol Emperors—in the Ming periods, between 1368 and 1649. But, except through the descriptions of Chinese historians, little is known to us of porcelains older than the latter part of the fourteenth century; and the vases which have come down to us from the Ming era are, for the most part, coarsely and clumsily executed. The manufacture of Chinese porcelain reached its highest development in the period called the Tehing-hoa (from 1465 to 1487); but it had made great progress between 1426 and 1435, in the Siouen-te period. Nevertheless, the art of using cobaltiferous manganese for blue decoration belongs to the much later Teheng-te period (1506-1521).—*Sel.*

HENRY VIII. married Anne Boleyn "much about St. Paul's day," January 25, 1533. Catharine, his lawful wife, was divorced on the 23d of May following. On May 19, 1536, he had Anne beheaded. The next day, May 20, he married Jane Seymour. Jane died October 24, 1537, and on that same day Cromwell, his minister, wrote to Lord William Howard that "his grace would again couple himself" and that the king desires that Lord William will report of "the conditions and qualities" of the French king's daughter, and those of the widow of the Duke de Longueville; and similar instructions to inquire into the conditions and qualities of particular ladies, were sent to other courts of Europe. On December 9, Henry's ambassador at Brussels wrote in recommendation of the duchess of Milan that, "She is not so pure white as was the late queen, whose soul God pardon; but she hath a singular good countenance; and when she chanceth to smile, there appeareth two pits in her cheeks, and one in her chin, the which becometh her right excellently well." By a kind providence, however, the dimple-cheeked duchess was saved her dimples and perhaps her head.

ONE of the most recent enterprises brought to the notice of the New York public is the manufacture of a so-called stone brick. The process consists in grinding quicklime and silicious sand together, and then mixing intimately with more sand in the presence of moist steam. The mixture is then moulded under heavy pressure and blows, and the bricks stacked up and plentifully sprinkled while hardening. They are not put on the market until at least three months old.

Health and Temperance.

Dr. Graham on the Use of Butter.

THERE is much questioning of late in regard to the use of butter. This may be increased by the knowledge of the fact that imitations of butter are everywhere in the market, and it is impossible to tell whether one is eating butter or something else called butter, when he sits at the table in a hotel, boarding-house, or restaurant. In our judgment the genuine is bad enough, without any adulteration or imitation. We have seen butter made and put upon the market that could not be told from the very best article, which we would not taste for any consideration. In one sense it was good butter; it was made from good, rich cream, and therefore looked well, but there was filthiness in all its surroundings and in its manufacture. We are always safe from imposition in this matter, for we entirely abstain from everything bearing the name of butter. The following remarks of Dr. Sylvester Graham are worthy of candid consideration:—

"Concerning the use of butter as an article of diet, it is somewhat remarkable that with all the diversities of opinions in regard to the food of man, nearly all who have written or spoken on the subject of human aliment with reference to health, have been entirely agreed in considering this favorite article as decidedly objectionable; and some have spoken of it in the severest terms of condemnation. Dr. Beaumont's experiments and observations fully prove that when butter is taken into the stomach, with other substances, it becomes a fluid oil and floats upon the top of the chymous mass, retaining its oily character and appearance till all the other contents of the gastric cavity are nearly or entirely chymified and emptied into the duodenum; and it, like all other animal fat, is digested only by being first acted upon by a portion of bile and converted into a kind of saponaceous substance, and then it receives the action of the proper solvent fluid of the stomach. The point is therefore forever established beyond all controversy that butter is better avoided than eaten by mankind."—*Temperance Reformer.*

The Opium Curse in China.

NOT long since Mr. Atwood, of the Shanse, China, Mission, writing of the "Opium Curse," said:—

"A large number of patients have received medicine and treatment, not only from this village but from other villages not far away. We concluded to charge a fee of about a dollar for admission to the Opium Refuge. Although this caused some dissatisfaction at first, and some would not come on account of it, they are now coming in, and we shall soon have more applications probably than we can provide room for.

"We are having a better class of patients now than we had last summer—men from whom we expect better results than followed the work of last summer. A large share of those men have confessed that they have returned to the use of the drug, though in smaller quantities. . . . I suppose we ought not to expect permanent reformation until the stronger motives presented in the gospel are known and felt by them, and even then we are told by those older in experience that a church member who is a reformed opium smoker is to be spoken of with fear and trembling.

"The prospect before us is not bright when we take into account the fact that in the cities nine-tenths of the men and all the women, probably, are slaves to the drug; while in the villages the number of those who use it is far above one-half, and probably more than two-thirds, of all

the people. At the present rate of increase in the use of the drug, a few decades more will suffice almost to depopulate the plain. Should another famine occur soon, it would precipitate this calamity upon them with dire certainty, so great is their poverty. The most discouraging feature about it is that they do not want to give up the habit. They cling to it as if it were the dearest boon."

White of Egg in Diarrhea.

THE *Allg. Meg. Zeit.* says that Celli has recently called attention to the curative properties of the albumen of hens' eggs in severe diarrhea affections. In a discussion before a medical society at Rome he advocated its use, and related two cases of chronic enteritis and diarrhea which, having resisted all treatment, speedily made complete recoveries under the use of egg albumen. The same remedy is strongly recommended in the diarrhea accompanying febrile cachexia, and in that of phthisis. In two cases of diarrhea dependent upon tertiary syphilis, it was found of no avail. On post-mortem examination diffuse amyloid degeneration of the arterioles of the villi was found in these cases. The whites of eight or ten eggs are beaten up and made into an emulsion with a pint of water. This is to be taken in divided quantities during the day. More may be given if desired. The insipid taste can be improved with lemon, anise, or sugar. In case of colic, a few drops of tincture of opium may be added.—*Medical Compendium.*

How John B. Gough Gave up Smoking.

WHEN in Worcester, England, twenty-six years ago, I was the guest of a gentleman, a member of Parliament, who resided just opposite the city on the banks of the river, a delightful place, with a lawn, rockwork, and trees artistically planted. I was at that time a smoker, and though I never smoked in a gentleman's house without an invitation, I deemed it necessary to have my smoke after dinner, if by any means I could get it with no annoyance to others. So after dinner I strolled down to the river-side, out of sight of the house, took out my cigars and matches and proceeded to light a cigar. The wind blew out the match. Another was tried and another. I took off my hat to shield it from the wind. It was of no avail. I got some brimstone down my throat, or something as bad; but the cigar would not ignite. Then I kneeled down close to the rock by the path at the side of the river, and with my hat off endeavored to secure the object. Now, I never go on my knees but I am reminded of prayer, and the thought came, "If any one should see me, they would probably think that some man had sought that retired spot for private devotion and that he was saying his prayers; and what am I doing? I am sucking away at a cigar, hoping to obtain fire enough from the match to get a smoke. What would the audience say, who heard me last night, should they see me now? The inconsistency of my practice with my profession struck me so forcibly that I said, "I'll have no more of it." I rose from my knees, took cigars and matches and threw them into the river, and I never touched a cigar to smoke for eighteen years.—*Sel.*

STOP all moderate drinking, and in five years there will be no drunkards, and the 250,000 liquor saloons in the United States will be closed up. Moderate drinking leads to immoderate, and immoderate drinking makes drunkards. All who uphold moderate drinking uphold making drunkards, and Christians should clear themselves of this sin. "For the time is come that judgment must begin at the house of God."—*Baptist Weekly.*

News and Notes.

RELIGIOUS.

—The foundations of the twenty-second Protestant church in Rome have been laid.

—During the year 1885, two lady physicians of the M. E. Women's Foreign Missionary Society in India, and one assistant, treated 28,253 patients.

—The *Christian Cynosure* mentions as an evidence that civilizing influences are at work in the heart of Africa, the fact that last year the natives bought ten tons of soap from the Scotch mission at Livingstonia. Pretty good evidence.

—A Philadelphia woman has given an estate and \$100,000 to establish a home for twelve aged Presbyterian ministers who do not use tobacco. The *Congregationalist* thinks that it would be difficult to find twelve aged Presbyterian ministers who do use tobacco. It ought not to be possible to find any ministers, whether old or young, who use tobacco.

—Would that many might read these words spoken by the President of the Baptist Missionary Union: "Giving should be an act of worship. Why do we have fairs and festivals? Is it not to do away with the pain of giving, as if giving were a sort of surgical operation, whose pain should be relieved? Let us honor the offerings of the poor, and not depend only on the few gifts of the rich; the latter are precarious—the former are abiding."

—The popular writer, H. H. Boyesen, in an article in the *Congregationalist*, entitled, "The Clerical Profession in Germany," says: "A State church cannot well avoid fostering hypocrisy and worldliness; and mere intellectual advantages, without reference to character, are apt to push men into positions for which mere intellectual qualifications are insufficient. Where appointment and advancement are dependent upon secular authorities, influences will be brought to bear upon the clerical profession which tend toward the decay, rather than the awakening of spiritual life." We think no one can successfully dispute this statement.

—That the much-dreamed-of temporal millennium is receding, rather than approaching, is evident by the following facts given by the *Missionary Review*: "In the year 1800, the common estimates rarely placed the population of the world as high as 800,000,000. Let us suppose it even 1,000,000,000—an estimate that would usually be considered extravagant. Of this 1,000,000,000, it is claimed that there were 200,000,000 Christians of all kinds, Greek, Romish, and Protestant. This leaves 800,000,000 of the non-Christian population of the world in 1800. The present population is reckoned, by the highest authorities, at about 1,400,000,000. Of these 400,000,000 are claimed as nominal Christians. Suppose these to be all true Christians—and none will claim that—we have 1,000,000,000 yet unsaved. That is, there are 200,000,000 more souls to be reached and rescued by the gospel than there were eighty years ago!"

SECULAR.

—Two persons were fatally burned in a fire at Chicago, July 5.

—Cholera has appeared at Fiume, Croatia, (in Austro-Hungary), and the people are panic-stricken.

—A fire in Paris, a few days since, caused a loss of 2,000,000 francs, and threw 500 persons out of employment.

—Colonel Corkhill, widely known as the prosecutor of the assassin Guiteau, died at Mount Pleasant, Iowa, July 6.

—In a recent anti-Jewish riot in Russia twenty-three persons were injured, nine of whom are in a critical condition.

—Eight French torpedo-boats were lost a few days since in a storm on the Atlantic. Fifty persons were drowned.

—July 6, the Denver, Col., Academy of Music was totally destroyed by fire. The loss is \$179,000. One man perished in the flames.

—The three American fishing schooners recently seized by the Dominion authorities were fined \$400 each for violation of the Canadian revenue laws.

—July 7, the propeller *Oconto* was sunk at Watertown, N. Y. The cargo consisted of silks, cotton, boots, shoes, wire, and iron to the value of \$500,000. The loss on the cargo will be at least \$300,000.

—The Senate Committee on Appropriations has inserted a paragraph in the Sundry Civil bill, appropriating \$56,500 for the Bartholdi statue.

—The great hall and entire right wing of the University of Brussels was burned July 7. A portion of the library was saved. The loss is \$200,000.

—July 5, two express trains came into collision between Edinburgh and Glasgow, Scotland, and thirty-five persons were more or less seriously injured.

—The arrest of four men at Elizabeth, N. J., a few days since, for stealing sewing-machine shuttles, led to the discovery of quite a large quantity of dynamite and arms.

—The first through train from Montreal over the Canadian Pacific arrived at Port Moody on the morning of July 4. It made the run in 136 hours and 7 minutes, at an average speed of 21½ miles per hour.

—Among the steerage passengers of the *Nevada*, which arrived at New York, July 8, were 400 Mormons bound for Salt Lake City. They were accompanied by several Mormon elders, and were from Scandinavia.

—Advices received at London, July 7, say that on the 2d inst., a body of Albanian Mussulmans attacked and pillaged several Montenegrin villages, killing some of the inhabitants and capturing a number of elders. The Montenegrins rallied and repulsed the Albanians, capturing and killing a number of them.

—The rather sensational statement is made that "the late ex-District Attorney Corkhill, of Washington, at the time of his death, was preparing a narrative for publication on the shooting of Garfield, which contained evidence to the effect that the murder was the result of a plot in which many persons were concerned."

—Recent advices from Fort Worth, Texas, state that "the suffering from the long drought in Western Texas is unprecedented, rain to any extent not having fallen in some localities for fourteen months. The cattle are starving. In many localities settlers are selling their farms for mere trifles, and leaving for the East in abject poverty."

—A recent London dispatch says: "The massing of Russian troops in Bessarabia has caused great anxiety. The *Daily Chronicle* correspondent at Constantinople says that there is a general belief that war between Russia and Austria will not be long delayed. The Russian Government is pressing the Porte to pay the indemnity due Russia."

—Seven hundred rug-weavers who were employed by John Bromley & Son, carpet and rug manufacturers, Philadelphia, Pa., went on a strike July 10, because the firm refused to discharge the non-union learners employed in the mill. The strike involves about twelve hundred men and women, as the other departments of the mill will be obliged to stop work.

—What is probably the true story of the Custer massacre has at last been told by the Sioux Chief Gall, who with Sitting Bull commanded the Indians upon that occasion. It will be remembered that Reno and Custer separated their forces. This was a fatal mistake; for while a few of the Indians engaged Reno's men thus leading them to suppose that they were the real object of the attack, the main body of the savages were annihilating Custer's command.

—About two-thirds of the new House of Commons have been elected, and the Ministerialists have abandoned all hope of victory. Much feeling has been occasioned by the elections, especially in Ireland, and there has been some rioting. It is impossible to forecast the probable action of the new Parliament, but at the present time it seems almost certain that the Tories cannot secure a working majority, and the Parnellites will still hold the balance of power. Gladstone will probably resign, and either Salisbury or Hartington will then be asked to form a government.

—A recent London dispatch says: "Russia has informed the Powers that Batoum is no longer a free port. The Berlin press concurs in the belief that this announcement is the first step in the Czar's renunciation of the treaty of Berlin. Fifteen thousand Russian troops have passed through Odessa and are massing in Bessarabia." The European newspapers regard Russia's action at Batoum as a reply to England's sympathy with Bulgaria. The British Government will, however, take no isolated action in the matter, but will merely join the other Powers in a diplomatic protest.

—The Minneapolis, Minn., post-office was robbed of \$20,000 in stamps and money a few days since.

—Confirmatory reports of the petroleum discoveries in Upper Egypt, near the Red Sea, have been received at Alexandria.

—The Union and Central Pacific Railway Companies have arranged to put on fast express trains which will reduce the time between New York and San Francisco to five days.

—A sheriff's posse was successfully resisted a few days since in Rowan County, Ky., by a mob. The sheriff was mortally wounded. The trouble was over an attempt to make an arrest.

—July 9, a crank, who claims that he desired to attract public attention to his misery, fired a pistol in the French Chamber of Deputies, the bullet passing close to the head of the President of the Chamber.

—Cholera is spreading in Italy. From July 6 to July 9 inclusive, there were, at Brindisi, 463 new cases, and 196 deaths. The disease is officially reported in six cities, besides several cases in the provinces of Bologna, Padua, and Vicenza.

Appointments.

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

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at the church.

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"Weaker and wiser" the world is growing, according to a common proverb, the truth of which is confirmed, in part at least, by common observation. The human race is certainly growing weaker physically. Each generation bequeaths to its successor the accumulated knowledge of preceding ages, so that there must necessarily be a certain growth in intellectual wisdom; but are men growing stronger and better morally?

"In this book the author has undertaken to point out some of the evils which lie at the foundation of physical and moral degeneracy, and which, in his opinion, are doing more at the present day, to deteriorate the race physically, mentally, and morally, than all others combined. Some of the statements made will undoubtedly startle those who have been lulled into a 'Rip Van Winkle sleep' by the alluring delusion of the cry 'Peace, peace,' while the most hideous monsters of vice are waging unceasing war upon the purity and morals of the race. A few of the facts presented will undoubtedly seem incredible to many whose opportunities for observation have not been such as to give them an adequate knowledge of the extent of the evils with which the author has undertaken to deal; but the greatest care has been taken to avoid the slightest degree of exaggeration, and, indeed, in many instances, one-half the real truth has not been told.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 15, 1886.

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Camp-Meetings for 1886.

INDIANA, Worthington, Green Co.,.....	Aug. 3-10
VIRGINIA, Harrisonburg,.....	" 3-10
ARKANSAS, Springdale,.....	" 4-10
CALIFORNIA, Eureka, Humboldt Co.,.....	" 4-12
VERMONT, Vergennes,.....	" 10-17
TEXAS, Midlothian,.....	" 17-24
KANSAS, Osborne,.....	" 19-30
CALIFORNIA, Santa Barbara Co.,.....	Aug. 25 to Sept. 1
NEVADA,.....	Sept. 15-22
CALIFORNIA, Woodland, State meeting,.....	Oct. 6-19
CALIFORNIA, Santa Ana,.....	Oct. 28 to Nov. 5

NOTE the change in the appointment of the Texas camp-meeting. Instead of August 10-17, its date is now August 17-24.

We learn that the managers of the Pennsylvania Railroad have agreed to make no more contracts for Sunday excursions, and have ordered that all trains on the main line not loaded with stock, be stopped from six o'clock Saturday night until midnight of Sunday, and the men be let go to their homes. This concession to the Sunday, on the part of so great a corporation as the Pennsylvania Railroad Company, will have its weight in influencing Sunday legislation.

We notice a short article in the *Catholic Mirror* concerning a banquet in Australia at which a Protestant proposed "The Pope's Health." The article is entitled, "The Pope Toasted by a Scotch Protestant," which reminds us that many Protestants in days gone by have been toasted by the Pope's minions. Notwithstanding the great difference in the two kinds of toasts, we are of the opinion that in the end it will be much easier for those Protestants who were toasted over the coals by the Pope than for the so-called Protestants who are now toasting the Pope over their wine.

THE most unreasonable thing in the world is prejudice. This is the reason why it is so difficult to overthrow it. If a false accusation against any person is based upon circumstantial evidence, the charge may easily be disproved by showing the fallacy of the supposed evidence. In that case, the one who made the charge, upon what he supposed to be good evidence, will readily retract it. But prejudice is not based upon argument, therefore argument will not meet it. After any amount of argument, the prejudice will still exist. The only thing that will remove prejudice is a change of heart on the part of the prejudiced person.

A FEW religious journals, following the lead of the *Independent*, have fully decided that the man who claims that two kinds of wine—one intoxicating and the other harmless—are spoken of in the Bible, is an ignoramus. Those papers scout the idea that there ever could be such a thing as unfermented wine. Nothing is wine, say they, unless it is fermented. And yet the very men whose "scholarship" demands this concession to the cause of intemperance will speak of the recently expressed juice of apples as "sweet cider," and of that which has fermented as "hard cider." Now if it is not wrong to call apple juice cider before it is fermented, why

may we not call grape juice wine before it has fermented? The idea that we may not is absurd. The simple fact is this: The juice of apples is cider; if preserved in just the condition it was in when first pressed out, it is harmless and as wholesome as the juice of any other fruit. Otherwise it is grossly intoxicating and unfit to be used by man. In like manner the juice of grapes is wine; when first expressed, it is sweet wine, and is wholesome and good. By proper care it may be preserved in that condition for an indefinite time, and is a pleasing and healthful drink. But when it becomes fermented, there is nothing which will more surely turn a man into a brute. There is good wine and bad wine; some folks will have it that it cannot be called wine until it becomes bad.

In an article in the last *Independent*, entitled, "Bulgaria and Europe," George Washburn, D. D., President of Robert College, Constantinople, gives a summary of the Bulgarian question, showing how unsettled it is at the present time, and the advantage which Russia has gained in the case, and closes thus:—

"If the Greek question is settled, there is no reason why we should not anticipate at least one more year of peace in Europe. If war begins in earnest between Turkey and Greece, no one can say where or when it will end."

With no certainty of an amicable settlement of the difficulty, with the certainty of a terrible war in case it is not soon settled, and with no reason to anticipate more than a year of peace in case it is settled, it does not seem that the prospect for peace in Europe is very flattering.

Our Camp-Meetings.

THE attention of our readers, especially in California and Nevada, is called to the change in the camp-meeting appointments. We have received word from Elder Haskell that, if our State meeting could be held Oct. 6-19 instead of in September, as before appointed, he would be able to be present during the whole of the meeting, and Elder Butler during at least the last half of the meeting. Of course with the promise that the President of our own Conference and the President of the General Conference will both be with us, the Committee had no hesitation in changing the date of its appointment, and we know that our brethren will heartily second the motion. With the help that is promised, we ought to have, and shall expect, the largest attendance at the Woodland camp-meeting that there has ever been at any meeting in this State. The change in this appointment made it necessary to change the time of the other meetings, except the one in Humboldt County, as will be seen by the camp-meeting list.

Going to Rome.

THERE was an incident in connection with the investiture of Cardinal Gibbons with the insignia of his new office, the like of which was never before heard of in this country, and which should open the eyes of sleeping Protestants. Before the arrival of the papal delegates, the Treasury Department at Washington received a letter from a Mr. Keiley, President of some Catholic organization, requesting that their baggage be passed free of duty. An order to that effect was given by the acting Secretary of the Treasury, and a revenue cutter was placed at the disposal of the reception committee. The Government vessel met the steamer *Servia* at quarantine, and transferred the papal delegates and their baggage without any delay to the depot in Jersey City, whence they started for Baltimore. But this was not all. A Catholic paper relates the following incident which occurred as the revenue cutter was conveying its popish freight from the steamer to the station:—

"A pleasing incident occurred in coming up the North River. The papal flag was flying from the fore, and as it passed the Brazilian man-of-war there lying at anchor, the officers from the quarter deck, recognizing the colors, saluted by taking off their hats, which salute was responded to from the cutter."

The request for extra courtesies was a piece of impudence, and its approval by the Government was a piece of contemptible toadyism to the Catholic vote. But the hoisting of the papal flag by a U. S. revenue cutter was an insult to loyal Americans, as it marked the lowest degree of Government obsequiousness to the self-constituted "Vicar of Christ." By that act the United States did just what the German Government has done,—recognized the pope as a sovereign. No greater recognition of sovereignty could be granted to the Czar of Russia than has been given to this "wise old gentleman," who, though he owns no territory, governs more people than any other ruler on earth. And since the pope has no temporal power, this recognition of his sovereignty can be nothing else than an acknowledgment that his preposterous ecclesiastical assumptions are just.

"And all the world wondered after the beast. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life." How far is this from its fulfillment? Is not all the world now going to Rome? The only thing now lacking to the pope's complete triumph is for degenerate Protestantism to unite with the civil power, thus forming "an image to the beast," and recognizing the Papacy as a sister branch of "our Zion," and then for the United States to send a representative to the pope's court, and to unite with the Governments of Europe in restoring to him his ancient temporal dominion. This is the next step in the programme, and the indications are that it will not be long delayed.

College Rowdyism.

THE press dispatches of June 28, reported the serious results of a bar-room row raised by five students of Harvard College, on the night of June 19. Eight students had attended a champagne supper and, "after drinking much wine," these five started home together, and, already drunk, entered a bar-room and soon raised a free fight. The police stopped the fight and arrested three of the hoodlum students, but the proprietor refused to prefer any charges against them "for fear of injuring his business," although one of them had hit him on the head from behind with a loaded cane, cutting a gash in which seventeen stitches had to be taken. About midnight one of the gang was found in his room, wildly insane, and the chances are that he will forever remain so, as the latest report is that neither his death nor his recovery is probable. But we read no hint of any college discipline applied to the rowdy students. And this is Harvard College. This is "the leading institution of learning in America." And the worst of it is the lead is too closely followed by nearly every such institution in the country. The hoodlumism, the rowdyism, of college students is a disgrace to the nation. There are, however, honorable exceptions. There yet remain some colleges so old-fogyish as to inculcate upon the minds of young men the idea that they should have other ambition than to become educated brutes.

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