

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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WE WAIT FOR THEE.

We wait for thee, all-glorious One!
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for thee through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for thee; already thou
Hast all our hearts' submission;
And though the spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

—Selected.

General Articles.

The Teacher's Responsibility.

BY MRS. E. G. WHITE.

IN an age like ours, in which iniquity abounds, and God's character and his law are alike regarded with indifference, and even contempt, special pains should be taken to teach the youth to study and to reverence and obey the divine will as revealed to man. Through the medium of the press, knowledge of every kind is placed within the reach of all; and yet how large a proportion in every community are depraved in morals, and superficial in mental attainments. This is because the words of God to men, which should receive our first attention, are neglected for the utterances of human wisdom. The fear of the Lord is fading from the minds of the youth because of their neglect of Bible study. If all, both old and young, would become Bible readers and students, we should see a different state of things.

In our schools and colleges, moral and religious influences should not be put in the background. The study of the sciences, taken alone, cannot give students the discipline they need. A broader foundation must be laid. The student must receive such discipline as will afford the fullest and noblest development of character. An education is needed that will demand from teachers and principal such thought and effort as mere instruction in the sciences does not require.

The young should every day be impressed with a sense of their obligation to God. His law is continually violated, even by the children of religious parents. As a general thing the

youth have but very little moral strength, because their education in this direction has been neglected; and a knowledge of the character of God, and of our obligations to him should not be regarded as of minor importance.

Morality and religion should receive special attention in our educational institutions; for the religion of the Bible is the only safeguard of the young. This is the education that is so much needed at the present time.

If morality and religion are to live in a school, it must be through a knowledge of God's word. As an educating power, the Bible is without a rival. This sacred word is the will of God revealed to men, and its study will ennoble every thought, feeling, and aspiration. Here we learn what God requires of the creatures formed in his image. Here we learn how to improve the present life so as to secure the future, immortal life. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we may behold the Majesty of the Heavens, as he humbles himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these, cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor. No other book can satisfy the questionings of the mind and the cravings of the heart.

A clear conception of what God is, and what he requires us to be, will give us humble views of self. He who studies the sacred word until he is imbued with its sacred spirit, will learn that human intellect is not omnipotent; that without the help that none but God can give, human strength and wisdom are but weakness and ignorance.

Connected with God, every teacher will exert an influence to lead his pupils to study God's word and to obey his law. He will direct their minds to the contemplation of eternal interests, opening before them vast fields of thought, grand and ennobling themes, which the most vigorous intellect may put forth all its powers to grasp, and yet feel that there is an infinity beyond. How important it is, then, that teachers be persons capable of exerting a right influence; that they be men and women of religious experience, daily receiving divine light to impart to their pupils.

The object of our institutions of learning is to educate and train young men and women for lives of usefulness. This can only be accomplished by ever keeping before them their high and holy calling, the exalted claims which God has upon them, and by properly cultivating the mind and talents to meet the high standard of God's word. We cannot over-estimate the importance of having a right class of educators. They should be men and women of irreproachable morals, who have stability of character, a clear conception of duty, and a depth of experience which will enable them to guide, counsel, and properly educate the youth under their care.

Everything connected with the work and influence of educators of youth is of importance. If they are lax in morals, if they are trifling in their deportment, if they are wanting in devotion, if they are not spiritual, the same want will be seen in the students under their care.

If teachers bear the stamp of a pampered, petted life, if their parents have neglected the work of properly bringing them up, and educating them to meet the great moral standard of God's law, to bow in obedience to its claims, they will not be inclined to see the necessity of strict discipline in our schools, of yielding obedience to the ruler themselves, and thus giving a worthy example to their students. Those who have never been taught to yield to discipline, to be subordinate to authority, who have been left to their own head, their own master, will not be the ones to wisely discipline others, to preserve order in the school-room, and require obedience to the laws of the school. If this work is left to them, any amount of disorder and irregularity will be allowed to come in and demoralize the school.

Very much is at stake. Teachers should rule with all wisdom, observing invariably the laws of Christian politeness, courtesy, and kindness, at the same time possessing a firmness and dignity that will not be trampled upon. Educators should be men and women who value the souls of those placed under their charge; they are all to be treated as younger members of the Lord's family, as the purchase of the blood of Christ, his property. Teachers should not manifest preferences, nor have pets; but they should treat all with equity, without partiality. Life and immortality are brought to light in the gospel, and for every one who believes in Christ there is an immortal life in the future world. This fact gives dignity to every human being. All the instruction and every act of the teacher should be with the view of so educating the pupils under his charge as to not disappoint the expectations of Christ in these youth; for they are the purchase of his blood.

Teachers should ever bear in mind that in their lives, and characters, they should represent Christ's character, exemplifying his meekness, lowliness, and purity. They should always have one aim, one object in life,—the perfection of character according to the Divine Model, and the purpose to so teach, so educate, so labor, that they will, through the Mighty Helper, present every youth under their charge perfect in Christ Jesus. They may fail in some instances; for not all the youth will be subordinate. Some have so long chosen their own wills, that they will act without reference to God or man, they will not bring their lives within the line of law or duty. Self, undisciplined, rough, coarse and untamable, will seek for the mastery; and when the will is crossed they will lose self-control, and take the bit in their own mouth. Persuasion, counsel, prayers, entreaties are of no account with them. They are as unreasonable as the inebriate, and Satan controls their thoughts and their actions. The demon within them is enraged and they are as verily under his control as the person whose reason is dethroned by the intoxicating glass.

When these persons come to a better state of mind, they will consider how much they have lost. In the place of bruising Satan under their feet, they have opened the door of their lips and permitted him to control their tongues; they have opened the door of their minds and permitted him to take possession of them; they opened the door of their hearts and permitted him to occupy the highest seat in the soul temple. After these inglorious defeats, they will ever carry the wounds and scars with them.

Even if Christ has mercy upon them, and pardons their sins, the scars remain; they were conquered instead of conquering. In such conflicts with the enemy they are taken captives by Satan at his will.

Many times parents are justly censurable for the failures of their children. They have neglected their duty, and the teacher should not be expected to do the parents' work. The parents have the first and most favorable opportunity to control and train their children, when the spirit is teachable, and the mind and heart easily impressed. But sometimes they neglect these golden opportunities, and permit their children to follow their own will until they become hardened in an evil course; and then they send these undisciplined children to school, to receive the training which should have been given them at home. If the teachers succeed in reforming these wayward youth, they receive but little credit; but if the youth choose the society of the evil-disposed, and go on from bad to worse, the teachers are censured, and the school is denounced.

In our conversation one with another, our influence is constantly at work. Every one is dependent upon others, and there are obligations resting upon all,—something every day to receive, something to impart. By the human associations around us we are bound to one another, as by cords, in one great web of mutual obligations. These attachments are firm and strong and genuine. We may ignore or abuse them, but we cannot possibly break one of them. We may be disloyal to every one of them, but they exist all the same, and our accountability and responsibility are the same. Every teacher should impress these principles upon all who are under his influence. If the teacher is a Christian, he will reveal these principles in his every-day life. As one connected with God, as a representative of Jesus Christ, he will not require of the student that which he does not exemplify in his own life,—purity, impartiality, nobility of soul. He may then, as Christ's servant, teach all under his charge what is really a Christian life.

Modest Apparel.

"WHAT is to be understood by modest apparel, as mentioned in 1 Tim. 2: 10?"

Modest apparel is such that from its singularity, or conspicuousness of style, color, etc., will not require a strain upon the natural modesty of the wearer to assume it, especially at the first wearing, or among plain and modest people.

Modest apparel is such as does not lead a stranger, judging from our attire, to suppose that we are wealthier than we really are; for it is not modest to try to pass for what we are not, either in station or in attainment.

Modest apparel is such as is not calculated to suggest licentious thoughts in the beholder, or to beget doubts as to the chastity of the wearer. It is a fact that modern fashions violate these conditions; and it is a fact that it is almost impossible on the part of lewd women to keep sufficiently extreme in fashion to be any help to them in advertising their nefarious vocation. And all apparel that from its character is at all calculated to obliterate the line of distinction between chastity and unchastity is not modest apparel. "The loyal ought not to wear the uniform of the disloyal." Christians ought to be as peculiar for their modest dress as worldlings are for ornamenting their persons. Divine taste asserts that modest apparel adorns "the meek and quiet in spirit."—*Free Methodist*.

KEEP your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.

"THEY that sow in tears shall reap in joy."

The Return of the Lord Jesus.

Do THE Scriptures teach this? And, if so, in what sense? Is he to come personally, visibly, in a human form and at a definite time, or is he to come spiritually, invisibly, at no particular time, but manifesting himself by the Holy Spirit in the hearts of his disciples whenever they earnestly desire, and especially at death?

Let us notice first the language of Scripture. Take such passages as these: Luke 19: 13, "Occupy till I come." 1 Cor. 1: 7, "Waiting for the coming of our Lord Jesus Christ." 1 Cor. 11: 26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Col. 3: 4, "When Christ who is our life shall appear, then shall ye also appear with him in glory." 1 Thess. 1: 10, "And to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." No one, it is perfectly safe to say, reading these passages without preconceived opinions, would ever think of understanding them in any other way than as teaching the literal, personal return of the Lord. But these are representative texts on this subject.

On its face Scripture language gives as much reason for believing in the literal, personal second coming of Christ, as in his first coming. Let any one go through the prophecies setting forth how and where Jesus was to be born, what sort of a life he was to lead, and how he was to die and be raised from the dead and taken up into Heaven, and then read those relating to his second coming, and the facts connected therewith, and he will see that the same principle of interpretation which requires him to take the first set of prophecies as literally fulfilled, requires him to take the second likewise. It is simply impossible to argue, for example, with a Jew, that the prophecies respecting the birth, humiliation, and sufferings of Jesus Christ are absolutely literal, but that those respecting the return, and exaltation, and glory of this same Jesus,—which are given by the very same prophets, are equally minute and specific, and appear side by side with their witness as to the humiliation,—are not literal, but figurative. Take the familiar passage in Luke 1: 31-33, for illustration: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." No one questions that what is taught here is a literal birth, with a literal name for the child, and with a literal greatness to be his portion as the Son of the Highest. By what principle, then, can the second half of the prophecy be made figurative and no real throne of David be meant, no real reign, no real house of Jacob, no real, personal manifestation of the Son of God in his glory? There should be, obviously, most express Scripture warrant for any such interpretation.

But other scriptures are very express in setting forth this coming of Christ as literal, visible, personal. Take the three words most used in the Greek of the New Testament in connection with the second advent of Christ. One is the word *apocalypsis*. It occurs in eighteen passages and is translated "to lighten," "revelation," "manifestation," "appearing," "coming." 1 Cor. 1: 7, "Waiting for the coming of our Lord Jesus Christ;" 2 Thess. 1: 7, "When the Lord Jesus shall be revealed with his mighty angels;" 1 Peter 1: 7, "At the appearing of Jesus Christ." Whoever will examine carefully these and other passages in their connection, can hardly fail to be convinced that whatever else they mean, they teach and emphasize a visible disclosure of the Lord.

Another word is *epiphaneia*. Together with the verb from which it is derived, it is found in

ten New Testament passages. These need not be cited. The word itself is sufficiently emphatic. It denotes an external, visible, resplendent appearance. Titus 2: 13, is a good illustration: "Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ." No New Testament word in the Greek more precisely and unambiguously denotes the visible, bodily appearing of the Lord.

But the word oftenest used is *parousia*. It occurs in twenty-four texts. In two of these it is translated "presence" and in the rest "coming." The revisers have left the translation unchanged, but have put in the margin wherever it is rendered coming, the word presence. Whatever the sense in some of the passages, in others it admits of no doubt that a literal, personal coming is what is meant. 1 Cor. 16: 17, "I am glad of the coming of Stephanas, and Fortunatus, and Achaicus." 2 Cor. 7: 6, "Nevertheless, God . . . comforted us by the coming of Titus." Phil. 1: 26, "That your rejoicing may be more abundant . . . by my coming to you again." Of a piece with these are the passages respecting the coming of Christ: Matt. 24: 3, "What shall be the sign of thy coming?" 1 Cor. 15: 23, "But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." 1 Thess. 2: 19, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Let any one try to read these and kindred texts, and dissolve out everything objective, visible, personal, and he will see what utter nonsense it makes of Scripture.

But there are those who think the Scripture teaching of the Lord's coming refers to his coming for believers at death. Those who hold this view cite our Lord's words to his disciples in John 14: 2, 3: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." No doubt our Lord meant his disciples to understand that he would return again; but clearly he did not mean that this would take place at death. The Scripture doctrine as to death makes it our greatest foe, but Jesus Christ is our greatest friend. Surely he who rides upon the pale horse, after whom death and hades follow, who has power to kill with the sword, and with hunger and death, and who is finally cast into the lake of fire—surely, he is not the same as He who rides upon the white horse, wearing many crowns, called Faithful and True, and followed by the armies of Heaven!

But the Scriptures nowhere speak of the Lord's coming to believers when they die. True, Stephen saw the face of Jesus when the mob gnashed upon him in their hate, and forthwith stoned him to death. But his own words are, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." And a little later he said, "Lord Jesus receive my spirit." Jesus Christ was revealed to him as in the heavens, and not as coming for him upon the earth. . . . Our Lord himself sets the question at rest in his reply to Peter concerning John. "If I will that he tarry till I come, what is that to thee? follow thou me." And John adds significantly, "Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee?" Which, surely, if words can make anything plain, makes this so, that our Lord never intended to have his coming identified with death; not even that of his most beloved disciple.

But do not the Scriptures mean that the descent of the Holy Spirit, and his indwelling in the hearts of true believers, constitute this return, or coming of Christ? This is the favor-

its idea with many. But the Scriptures never confound the indwelling of the Spirit with the coming of the Lord. The Spirit is *another* Comforter; his office is to glorify Christ by taking the things of Christ and showing them to his disciples. He is the representative of Christ, taking his place in the world, and doing his work. It is true that through him Jesus Christ is spiritually with and in his believers, in their life, has his image formed within them. But all this, not as personally present with them in the same sense in which he is personally at the right hand of God, but in the same spiritual sense in which God the Father is so present in their hearts. Jesus Christ is *potentially* there, there by his Spirit to teach, guide, comfort, help, purify, empower for service. This is what the Spirit was sent into the world for by Jesus Christ, who ever since his ascension has been literally, personally visible in Heaven at the right hand of God, and not on the earth. The very coming of the Spirit was conditioned upon his own departure: "For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7. And the testimony about himself which our Lord immediately adds, shows that his own coming was not to be confounded with that of the Spirit. "And when he is come he will reprove the world of righteousness. . . because I go to my Father, and ye see me no more."

That is to say, the Spirit should become the comforter of believers by making them know the things of Christ, by revealing in them the life that flows from him, so that they may have spiritual oneness with him as he with the Father. But his proper, personal, visible self was not to be on the earth disclosed to his disciples, but to abide in Heaven, at the right hand of God until the time of his literal return. Hence the prayer which follows this promise of the Spirit, after asking for this very thing, —viz, that all who should believe on him "may be one; as thou, Father, art in me, and I in thee" —goes on to say, "I will that they also, whom thou hast given me, be with me where I am," i. e., Jesus wills that they be carried through their trials and conflicts, and ultimately come up into the glory which the Father and himself have in common in Heaven.

If there were any doubt as to the correctness of this putting of the matter, the testimony of the Spirit himself sets it at rest. When he has come and has taken charge of the church as its supreme sovereign in the absence of Christ, he immediately testifies that the Lord Jesus is in Heaven at the right hand of God, and is to remain there until the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ whom the Heaven must receive until the times of restitution of all things, when God shall send him to set up his throne and fill the world with his glory, Acts 3:20, 21. And from the day of Pentecost through all the days of the Spirit's management of the church, no witness is more explicit and emphatic, nor more frequently given, than the witness which makes the doctrine of the literal, personal, visible return of the Lord Jesus the great hope which inspired apostles, evangelists, teachers, and the whole church. They exhorted one another to be patient, for the coming of the Lord draweth nigh; to comfort one another with the anticipation that soon the Lord would come for them, and they should be caught up to meet him in the air; to live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; to be diligent, watchful, zealous, that when the Chief Shepherd should appear they might receive a crown of glory.

Such passages might be multiplied indefinitely. If now the coming of the Spirit at Pentecost, or his manifestations in the hearts of believers, were meant to be regarded as the

coming of Christ, such testimony as this would be impossible. The Spirit who knows the deep things of God, and who came expressly to reveal the things of Christ, would never have inspired such utterances. They are only possible upon the supposition that the spiritual presence of Christ in the heart is one thing, and his personal presence in the day of his great appearing another. And so the sum of Scripture teaching on this subject is simply the unfolding of the witness of the angels to the disciples at the time of the Lord's ascension. "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." "Even so, come, Lord Jesus!"—E. P. Goodwin, D. D., in *the Advance*.

The Last General Conflagration.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10.

In this epistle of Peter there is one truth very plainly taught, namely, that *this present world is to be melted with fervent heat*. We learn also that this conflagration will take place in connection with the Judgment, for "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." The former destruction of the world by water was in consequence of sin, and was a declaration of God's wrath against it; it did not happen as an accident, or occur without design. Man sinned, was warned, and sinned again, until God saw that the wickedness of man was great in the earth. The amalgamation of the people of God with the world was the crowning offense of all, for "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose;" thus the church and the world blended, till the Lord's Spirit was grieved, and would no longer strive with man. Floods of sin called for floods of destruction. So will it be with the last fire; it will not happen as an inevitable result of physical causes, but because God intends to *purge this material world from all traces of sin*. It has been defiled and or ever he makes the promised new heaven and new earth, he will cleanse it as by fire. Under the Levitical dispensation the cleansing of vessels which had been defiled was effected by passing them through fire, as a type of the intense energy needed to remove sin, and the Lord's abhorrence of it; even thus shall this earth dissolve with fervent heat.

We gather also from our text that this fire will burn up all the works existing upon the earth—everything which man has constructed shall perish. We have heard architects speak of building for eternity! Ah! They have built but for an hour, and their noblest fabrics will disappear like children's castles of sand upon the sea beach. Down will go the vast cathedrals and the towering palaces, in one common crash; whole cities will flame upon earth's funeral pyre, while forests and melting mountains blend their smoke. The pride of power, the pomp of wealth, the beauty of art, the cunning of skill—all, all, must go; the sea of flame will overwhelm and devour everything without exception. The massive masonry, and rock-like foundations of our vast engineering works, shall run like wax in the tremendous heat. So fierce will be the flames that everything capable of being burned will be utterly consumed, and the elements, or the solid portions of the earth, shall be liquefied by the intense heat; rocks, metals, everything shall dissolve, and the atmosphere itself shall burn with fury when its oxygen shall unite with the hydrogen and other gases liberated by the intense heat. Chemists tell us that the great noise which Peter speaks of would certainly accompany

such a combustion. The whole world shall become one molten mass again, and this terrestrial firmament shall cease to be. "The heavens shall vanish away like smoke, and the earth shall wax old like a garment." God has impressed nature with his zeal to-day, but he will melt it down, and then will pour out the molten matter and stamp upon it a yet more lovely image than it has ever borne before.

We believe from various texts of Scripture, that this world will be refitted and renovated, and in that sense we expect new heavens and a new earth. Says the apostle Peter: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

Luther used to say that the world is now in its working clothes, and that by and by it will be arrayed in its garments of joy. One likes to think that the trail of the old serpent will not always remain on the globe, and it is a cheering thought that where sin has abounded God's glory shall yet more abound. It has groaned and travailed with mankind, being made subject to vanity for our sake: surely it is to have its joyful redemption, and keep its Sabbaths after the fire has burned out every trace of sin and sorrow.—*Spurgeon*.

Infidelity's Acknowledgement.

INFIDELITY demands that the Christian shall be upright, honest, reliable, above reproach in every respect; and promptly brands as a hypocrite any professed Christian who fails to manifest these traits in his daily life. In all of the infidel's railings against the faults of inconsistent Christianity he never calls one a Christian by way of reproach, but condemns him as one who *pretends to be a Christian*.

But, strange as it may seem, no one ever compliments another as being a *true* infidel. Why is it that infidelity is never attributed to any one as a meed of praise, even by infidels? Because it does not imply even a profession of virtue. However much one infidel may desire to laud the character of another, he never speaks of him as a "thorough infidel," an "undoubted infidel," or in any way expresses the thought that infidelity adds aught to his character. Anybody can be an infidel, and no one will doubt his infidelity. He need not be loud in his profession, either. No one ever suspects that a man is not an infidel who claims to be such; yet there are many reasonably suspected of being infidels who claim to be Christians. The basest criminal on earth may profess to be an infidel, and no one will doubt his profession; the veriest apostle of infidelity will not accuse him of hypocrisy. There is no moral character required in the make up of a genuine infidel. He merely denies Christianity and his recognition is assured.

What, then, is the conclusion? Infidelity being the judge, Christianity is the true standard of human character. It can only be recognized where there is unfeigned moral rectitude as a voucher. Infidelity needs no voucher, no detector, for there is no counterfeit. Be it ever so profligate, it is infidelity still. This is its own verdict. But infidelity ought to be a little more charitable in censuring hypocritical Christian professors. In condemning such it simply condemns its own; for one who claims to be a Christian and is not, is in reality an infidel. As infidelity's principal aim is the destruction of Christianity, it ought to laud and sustain such hypocrites, as they work far more injury to the Christian cause than the ablest avowed infidel can possibly do. There are many infidels who, for mercenary purposes, would fain be deemed Christians; but no Christian ever desires to be reckoned an infidel.

—W. N. GLENN.

I AM the light of the world. John 8:12.

The Saxons Enter Britain.

"WHILST Italy was ravaged by the Goths, and a succession of feeble tyrants oppressed the provinces beyond the Alps, the British island separated itself [A. D. 409] from the body of the Roman empire. The regular forces, which guarded that remote province, had been gradually withdrawn; and Britain was abandoned without defense to the Saxon pirates, and the savages of Ireland and Caledonia. The Britons, reduced to this extremity, no longer relied on the tardy and doubtful aid of a declining monarchy. They assembled in arms, repelled the invaders, and rejoiced in the important discovery of their own strength. . . . Britain was irrecoverably lost. But as the emperors wisely acquiesced in the independence of a remote province, the separation was not embittered by the reproach of tyranny or rebellion; and the claims of allegiance and protection were succeeded by the mutual and voluntary offices of national friendship. This revolution dissolved the artificial fabric of civil and military government, and the independent country, during a period of forty years [A. D. 409-449] till the descent of the Saxons, was ruled by the authority of the clergy, the nobles, and the municipal towns."—*Gibbon, Dec. and Fall, chap. 31, par. 41, 42.*

"Here, then, in the year 409, was our England an independent State. In the Anglo-Saxon Chronicle—the curious but meager record of early events, which is supposed to have existed in the time of Alfred, and even to have been partly compiled by that great king—there is the following entry which singularly agrees with the chronology of Greek and Latin historians:—

"A. 409.—This year the Goths took the city of Rome by storm, and after this the Romans never ruled in Britain, and this was about eleven hundred and ten years after it was built. Altogether they ruled in Britain four hundred and seventy years since Cains Julius first sought the land."—*Knight's History of England, chap. 4, last paragraph.*

"It was to defend Italy against the Goths that Rome in the opening of the fifth century withdrew her legions from Britain, and from that moment the province was left to struggle unaided against the Picts. Nor were these its only enemies. While marauders from Ireland, whose inhabitants then bore the name of Scots, harried the West, the boats of Saxon pirates, as we have seen, were swarming off its eastern and southern coasts. For forty years Britain held bravely out against these assailants; but civil strife broke its powers of resistance, and its rulers fell back at last on the fatal policy by which the empire invited its doom while striving to avert it,—the policy of matching barbarian against barbarian. By the usual promises of land and pay a band of warriors was drawn for this purpose from Jutland in 449, with two ealdormen, Hengist and Horsa, at their head. If by English history we mean the history of Englishmen in the land which from that time they made their own, it is with this landing of Hengist's war-band that English history begins. They landed on the shores of the Isle of Thanet at a spot known since as Ebbsfleet. No spot can be so sacred to Englishmen as the spot which first felt the tread of English feet."—*Green's England, chap. 1, par. 17.*

"Hengist and Horsa, who, according to the Anglo-Saxon historians, landed in the year 449 on the shore which is called Ypwinesfleet, were personages of more than common sort. 'They were the sons of Wihtgils; Wihtgils son of Witta, Witta of Wecta, Wecta of Woden.' So says the Anglo-Saxon Chronicle, and adds, 'From this Woden sprung all our royal families.' These descendants, in the third generation, from the great Saxon divinity, came over in three boats. They came by invitation of Wyrtegeone—Vortigern—king of the Britons.

The king gave them land in the southeast of the country, on condition that they should fight against the Picts; and they did fight, and had the victory wheresoever they came. And then they sent for the Angles, and told them of the worthlessness of the people and the excellences of the land. This is the Saxon narrative."—*Knight's England, chap. 5, par. 6.*

"The work for which the mercenaries had been hired was quickly done, and the Picts are said to have been scattered to the winds in a battle fought on the eastern coast of Britain. But danger from the Piet was hardly over when danger came from the Jutes themselves. Their fellow-pirates must have flocked from the Channel to their settlement in Thanet; the inlet between Thanet and the mainland was crossed, and the Englishmen won their first victory over the Britons in forcing their passage of the Medway at the village of Aylesford. A second defeat at the passage of the Cray drove the British forces in terror upon London; but the ground was soon won back again, and it was not till 465 that a series of petty conflicts which had gone on along the shores of Thanet made way for a decisive struggle at Wippedsfleet. Here, however, the overthrow was so terrible that from this moment all hope of saving Northern Kent seems to have been abandoned, and it was only on its southern shore that the Britons held their ground. Ten years later, in 475, the long contest was over, and with the fall of Lymne, whose broken walls look, from the slope to which they cling, over the great flat of Romney Marsh, the work of the first English conqueror was done."—*Green's England, chap. 1, par. 18.*

Other such events followed fast, of which we will now have Gibbon to tell the story, and close the narrative of the Saxon conquest of Britain:—

"While the kingdoms of the Franks and Visigoths were established in Gaul and Spain, the Saxons achieved the conquest of Britain, the third great diocese of the Prefecture of the West."

"About forty years after the dissolution of the Roman Government, Vortigern appears to have obtained the supreme, though precarious, command of the princes and cities of Britain. That unfortunate monarch has been almost unanimously condemned for the weak and mischievous policy of inviting a formidable stranger to repel the vexatious inroads of a domestic foe. . . . Vortigern could only balance the various perils, which assailed on every side his throne and his people; and his policy may deserve either praise or excuse, if he preferred the alliance of those barbarians, whose naval power rendered them the most dangerous enemies, and the most serviceable allies. Hengist and Horsa, as they ranged along the eastern coast with three ships, were engaged, by the promise of an ample stipend, to embrace the defense of Britain; and their intrepid valor soon delivered the country from the Caledonian invaders."

"The Isle of Thanet, a secure and fertile district, was allotted for the residence of these German auxiliaries, and they were supplied, according to the treaty, with a plentiful allowance of clothing and provisions. This favorable reception encouraged five thousand warriors to embark with their families in seventeen vessels, and the infant power of Hengist was fortified by this strong and seasonable reinforcement. The crafty barbarian suggested to Vortigern the obvious advantage of fixing, in the neighborhood of the Picts, a colony of faithful allies; a third fleet of forty ships, under the command of his son and nephew, sailed from Germany, ravaged the Orkneys, and disembarked a new army on the coast of Northumberland, or Lothian, at the opposite extremity of the devoted land. It was easy to foresee, but it was impossible to prevent, the impending evils. The two nations were soon

divided and exasperated by mutual jealousies. The Saxons magnified all that they had done and suffered in the cause of an ungrateful people; while the Britons regretted the liberal rewards which could not satisfy the avarice of those haughty mercenaries. The causes of fear and hatred were inflamed into an irreconcilable quarrel. The Saxons flew to arms; and if they perpetrated a treacherous massacre during the security of a feast, they destroyed the reciprocal confidence which sustains the intercourse of peace and war."—*Gibbon, Dec. and Fall, chap. 38, par. 32, 33.*

(To be continued.)

How Differently Received!

God has willed that the Third Angel's Message shall be proclaimed in the world as the closing message of probation. He has also pledged his word that it shall be given. He has dictated the terms of the message, and no man may add thereto, or take therefrom. It positively declares, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." This message must be, nay, it is being proclaimed.

But how differently it sounds to different individuals! To one it is only a horrible denunciation of unmixed wrath; to another it is the tender warning voice of sweet, long-suffering mercy. To the transgressor of God's holy Law who is determined to continue in transgression, it is a most unwelcome message, nay, it seems to such to be "perfectly savage." But to those who are willing to obey, who really desire to know their sins that they may turn from them, and thus be prepared to meet the Coming One, how welcome the message! Perhaps they have often wondered how it came, that while the Bible taught one thing, the Christian world were practicing another—while that taught the observance of the seventh day, and that only, the world were keeping the first day.

How welcome to such the clear light that is now shining upon the subject of the change. They feel to thank and praise God that he has not left them to smother the slight convictions that they had, and go on in sin, but has sent a special message for their help, in the perplexing circumstances they were in. Their language is, Let me see the light and know the truth, and, by the help of God, I will walk in it. The temple of God is now opened in Heaven, and while others would gladly close it, because the ark is there containing the hated fourth commandment, these still desire to look in, because they see the mercy-seat above the ark, and a merciful High Priest standing before it. While those see nothing but lightnings and hear nothing but thunderings, indicative of the wrath of God against the transgressors of his Law; these see the mercy-seat sprinkled with that blood that can take away sin, and hear the voice of love in sweet and melting strains proclaiming: "Return unto me, and I will return unto you, saith the Lord of hosts."

Blessed be the God and Father of our Lord Jesus Christ.

R. F. COTTRELL.

THE charge is made now and again by the little skeptics who swing their lanterns in the face of the sun and claim the credit of making the world light, that thinking men have done away with the Book of books. But the sun shines on, and the world at large does not mistake lantern-light for sunlight. The glad truth remains that the Bible is not the transient book of a buried past, but the permanent possession and impelling power of an ever-living present.—*The Standard.*

WHEN worthy men quarrel, only one of them may be faulty at first; but, if strife continue long, commonly both become guilty.—*T. Fuller.*

Immortality a Gift.

WITHOUT entering into a discussion as to what that principle or element denominated the soul of man is, or attempting an analysis of a body so "fearfully and wonderfully made" (Ps. 139:14), I propose to inquire briefly into a few particulars whether the Bible warrants the belief that there is in man a conscious principle or *entity*, which leaves the body at death, for an eternal existence, either in happiness or misery. This question correctly decided, and that decision cordially received and incorporated into the creeds of the popular Christian denominations, would eliminate from their articles of faith one of the most prolific sources of evil extant within the pale of professedly Christian organizations.

If the Bible be taken as the standard of judgment on this question, we must conclude that there is no such entity as an *immortal soul* pertaining to any mere man. For in 1 Tim. 6:15, 16, we have this declaration, "The King of kings, and Lord of lords, *who only hath immortality*." This Bible statement alone ought to be sufficient to forever settle the question in the *negative*; but when we find this cardinal negation of the soul's immortality corroborated by all other scriptures bearing on this point, and that such a view *only* harmonizes all parts of Scripture, and makes more clear the wonders of redemption, and the inexhaustible fullness there is in Christ Jesus, who is the Christian's life, we wonder that a fallacy so obvious should ever have gained so wide a currency among denominations of professedly Christian people, whose professed rule of faith and life is divine revelation.

It is somewhat significant that while the word soul is found eight hundred and seventy-three times in the original Scriptures, it is *never* once called immortal! And yet in sermons, prayers, exhortations, and so-called Christian instruction, "immortal soul," "never-dying soul," and equivalent expressions abound. The word immortality is found in 1 Tim. 1:17, but is applied to God, and not to man. The celebrated Olshausen says: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—*Com. on 1 Cor. 15:13*.

Seventh-day Adventists teach that immortality is a gift bestowed upon the righteous at the resurrection; and this view is in perfect accord with the Scriptures. In Romans 2:7 there is a class of persons spoken of, "who by patient continuance in well-doing seek for . . . immortality." This passage is comprehensive, and doubtless includes all true Christians, and conveys the idea of an utter destitution of the thing sought for, as well as an exhortation to earnestly strive for it. How those who believe that man is *naturally immortal*, can reconcile that idea with an exhortation to seek for immortality, we cannot understand.

In all God's requirements of man, in relation to securing his salvation, there is a beautiful propriety, nothing unnecessary, nothing superfluous. But if man has *immortality*, already, or *inherently*, why seek for it? The idea is absurd, from a logical point of view, and ought to be rejected because of its antagonism with a line of scriptures which are totally, irreconcilable with man's *inherent immortality*, but which teach the sad truth that *man is mortal*, and that even if he is a subject of "the redemption which is in Christ Jesus," he will not receive the boon of immortality until Jesus comes "the second time without sin unto salvation." Heb. 9:28. Compare also Rev. 22:12.

In Job 4:17 we have this expression, "Shall mortal man be more just than God?" If the theory that man is *inherently immortal* were true, Eliphaz (the speaker in the above quotation) certainly would not have made use of the expression *mortal man*. Eliphaz evidently intended to draw a sharp contrast between God,

who only hath *immortality*, and man, who hath *it not*, who is *perishable* and destined to pass into that state of unconsciousness referred to in Job 14:10, 21; also Eccl. 9:5, 6, and Ps. 6:5; 146:4.

These passages, with many others of like import, are so strong and emphatic in relation to the *mortal* and *perishable* nature of man, that we cannot wonder at Paul's inference, if there be no resurrection "then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18. This declaration would be strange and unwarranted if the "souls of believers pass *immediately* into glory" at death (as popular theology teaches). If the body is only a clog of clay, as Spiritualists and immaterialists would have us believe, why should Paul make such an ado about the body, when the jewel, the immortal (?) soul, escaped from its worthless prison (the body), is safe in Heaven? It may afford a fine foundation for such so-called sacred poetry as, "I want to be an angel;" or, "A never-dying soul to save," but such a theory has no support from the Bible, and seems to have been unknown to those who "spoke [and wrote] as they were moved by the Holy Ghost." 2 Peter 1:21.

In contradiction of such fine-spun sentimentalism, the solemn truth which the Bible clearly and in various phraseology makes known, remains, "The dead know not anything; . . . neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. The Bible assumes that man is only a *probationer* for immortality; and if it becomes his in actual possession, it will be because of a certain *perfection of character*, and will be given as a gift from the Lord Jesus ("I give unto them eternal life," John 10:28), who is the life of every Christian; which transaction is thus expressed in the volume of inspiration: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. This we know, because Christ hath brought to light, or made manifest, life and immortality through the gospel. 2 Tim. 1:10.

Thus we find a line of scriptures bearing on the *when* and *how* man becomes invested with the attribute of immortality, which, with the perfection of every Christian grace, launches him on the broad ocean of an endless felicity, in that glorious home which the Saviour has gone before to prepare for them who through "faith and patience inherit the promises," even the kingdom which the "saints of the Most High are to take and possess forever and ever."

The time *when* and the manner of this grand consummation, is beautifully set forth in 1 Cor. 15:52-54: "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

The complete triumph over the corrupt and perishable condition in which we pass our probation here will then have had a glorious consummation in "an abundant entrance" into the New Jerusalem, from which all evil is forever excluded, and whose grand register is the Lamb's Book of Life. S. P. BOLLMAN.

Wash Me Thoroughly.

THE Hebrew word here used by David to express heart-cleansing, is not employed in any superficial sense. It refers to a washing that touches the inner substance, not the mere outward surface. There is another Hebrew word that indicates this latter office.

We all need to offer this prayer of David. Our hearts are full of vanity, selfishness, and

secret pride. That which only gives us a fair exterior, and does not change the innermost springs of the heart, is sadly deficient. All that may be done, and leave the cause of our soul's unrest still untouched. The cleansing blood of Christ is all-sufficient because it goes down to the deepest defects of the soul, and removes the secret sin itself. O that we may apprehend our lost condition, and avail ourselves of its purifying and healing power.—*Sel.*

Who Owns Great Britain.

EVERYBODY knows that a small number of men own the bulk of the land in Great Britain, but there is always something startling about the figures. The total area of England and Wales (excluding London) is 37,243,859 acres, or about that of New York, New Jersey, and Delaware combined. One man owns 186,397 acres, or one-two-hundredths of the whole; a second, 132,996 acres; and a third, 102,785 acres; 66 persons own 1,917,076 acres, equal to Delaware and the three lower counties of New Jersey; 280 own 5,425,764 acres, a tract considerably larger than New Jersey; 874 own 9,267,031 acres, at which rate 1,000 persons would own a full third of New York State. A body of men, which does not exceed 4,500, owns more than one-half of all England and Wales.

In Scotland, the situation is still worse. The area of that country is 18,946,694 acres, which is a little more than that of Rhode Island, Massachusetts, New Hampshire, and Vermont together. One man owns 1,326,000 acres, which is as though a single individual owned a tract as large as Rhode Island and all of Massachusetts from Fall River to the end of Cape Cod; two others own 431,000 and 424,000 acres respectively, or between them more than enough to make another Rhode Island; 24 men own 4,931,884 acres, which falls but little short of the area of Massachusetts; 12 persons own nearly one-quarter of Scotland; 70 persons own about one-half of it, and nine-tenths of the whole country belongs to fewer than 1,700 persons.

Ireland contains 20,195,678 acres of land, which makes it not quite the size of Maine. One person owns 170,119 acres; 292 hold about one-third of the island; 744 hold about one-half of all the land.

Two-thirds of England and Wales is held by only 10,207 persons; two-thirds of Ireland, by 1,052; and two-thirds of Scotland, by but 330.—*N. Y. Evening Post.*

A Relic of Moon Worship.

IN China, where moon worship largely prevails during the festival of Yue-Ping, which is held annually during the eighth month, incense is burned in the temples, cakes are made like the moon, and at full moon the people spread out oblations and make prostrations to the planet. These cakes are moon cakes and veritable offerings to the queen of heaven, who represents the female principle in Chinese theology. If we turn now to Jer. 7:18, and read there, "The women knead dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods," and remember that, according to Rashi, these cakes of the Hebrews had the image of the god or goddess stamped upon them, we are in view of a fact of much interest. The interest becomes greater when we learn that in parts of Lancashire there exists a precisely similar custom of making cakes in honor of the queen of heaven. From these facts, the discovery of two buns, each marked with a cross, in Herculaneum, and other evidences, we are driven to the conclusion that the "hot-cross buns" of Christian England are in reality but a relic of moon worship.—*All the Year Round.*

"PEOPLE seldom improve when they have no better model than themselves to copy."

The Signs of the Times.

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

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Comments on Galatians 3. No. 6.

WE now know from the foregoing exposition, that the answer to the question, "Of what use, then, is the law?" may justly be paraphrased thus: "It was spoken in order that all sin might be perfectly well known to be sin, until the coming of Christ should bring the fulfillment of the promise." And now before the reader hastily jumps to the conclusion that this implies the doing away of the law at the second coming of Christ, let him carefully note the following points:—

1. The law existed in its fullness before it was "spoken" from Sinai. This has been amply demonstrated. It is the foundation of God's throne, and was in existence from the beginning of God's Government. The giving of it from Sinai added no feature that had not existed for ages.

2. It was spoken from Sinai for a special purpose. That purpose, as stated by Paul in Rom. 5:20, was that sin might be made to appear more plainly than it did before. God hated sin just as much before that time as he did afterward. And there were men who understood fully the nature of sin, and that God required "truth in the inward parts;" but the mass of mankind had wandered so far from God that he could not communicate with them as he did with Adam, Enoch, Noah, and such ones; and the only way that they could constantly know his will was to have it in writing. By the law in written form, they could always know God's will, just as well as if they could converse with him; for the law is a likeness of his character.

3. The making of sin to abound by the entering of the law, was necessary to the fulfillment of the promise. The inheritance can be given to none but the righteous; there must be no spot in those who inherit the earth. Matt. 5:5-8. It is true that righteousness can be obtained only through Christ, but sins must be confessed before they can be pardoned, and that cannot be done till sin is known. If the law had not been "spoken," perfect knowledge of sin could not have been had. The inheritance was not promised through the law, but through faith; but this, instead of making the law unnecessary, called for the clearest statement thereof. The law points out sin; the knowledge of his sinful condition drives the sinner to Christ as the only source of help; Christ imputes to the repentant sinner his own righteousness, which is the righteousness of God, and enables him to live up to the requirements of the law, thus making him "meet to be partakers of the inheritance of the saints in light."

4. When Christ comes, this design will have been accomplished. Under the second covenant the law will have been written in the hearts (see Jer. 31:33) of all who have desired the better country, and thus they will "all be righteous," and fit to "inherit the land forever." Isa. 60:21. They will be righteous because the law is written in their hearts. They will then be as pure as was Adam when he was first created, with this advantage, that their characters will have been fully tested. When that time comes, the prophet says: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. It will not be neces-

sary for them to teach one another, (1) because the law will be written in their hearts, and (2) because they can go direct to the great Fountain of truth. The prophet, speaking of the time when the promise shall be fulfilled, says: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13.

When "the tabernacle of God is with men, and he will dwell with them;" when "they shall see his face; and his name shall be in their foreheads," there will be no necessity for one man to say to another, "Know the Lord." When men can come in person to that glorious and awful throne of God, whose foundation is the perfect law of God, and can talk face to face with the author of that law, then there will be no need for copies of the ten commandments written in books, or even engraved on rock of man's hewing. The preaching of the gospel will be no more heard, and Bible societies will not be known. The law will have done its work in bringing men to Christ, and thus to perfect obedience to it, and then "They shall all know the Lord," for his law shall be in their hearts, and his name shall be in their foreheads.

5. To say that when that time shall come there will be no less law than there is now, or than there was in the days of Abraham, or of Adam, or before it was spoken from Sinai, is now unnecessary, for all must see it plainly. Indeed, it will then be far better known than it has been at any time since the fall, for men will literally "walk with God," as did Adam and Enoch. This point will be still more fully developed when we consider verses 24 and 25.

W.

The Restoration of the Papacy.

THAT our own country will play an important part in the restoration of the Papacy to that place where it can make war upon the saints, we are fully satisfied. And that causes are now at work which will bring it about, we regard as certain. Not that the Papacy as such will gain power here, for that we do not believe. But that the organization that does secure the power will exert it in favor of the institutions of the Papacy, and by the help of the Papacy. In the words of the prophecy, he "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12.

In this country the spirit of anarchy is rife as well as in Europe. The conflict between labor and capital is growing more and more bitter. The so-called labor element is so unsteady, and so violent in its methods, that capitalists are becoming afraid to invest in large enterprises, and capital by the millions lies unused in bank vaults. In connection with these things there is a large train of evils which all see and which many dread, but which we cannot here take time to trace. Now in the midst of all these troubles, and upon them in great measure as its capital, there is rapidly rising into prominence a party which traces all these evils directly to the "secular character of the Constitution of our country," and proposes to rectify all these difficulties by a religious amendment to that instrument. This party argues that God is not once named in the Constitution; that neither Christ nor his religion is recognized there; that the Bible receives no legal sanction as the law of the Nation; that under this order of things the tests of the Christian religion are not applied in this country; that, consequently, the land is filling up with multitudes of foreigners who bring the baser elements of European society with them; that all the troubles that afflict the land—the strikes, the floods, the cyclones, &c., &c.,—are but the judgments of God upon the Nation for its terrible shortcoming in the matter of the deplorably secular Constitution; and that the only remedy, the only possible escape, is to so amend the National Constitution that in it God will be de-

clared to be the Sovereign, Christ the King, and the Bible the law, of the Nation, and so "place all Christian laws, institutions and usages of our Government upon an undeniable legal basis in the fundamental law of the land."

This is not a Catholic movement. It is essentially Protestant; it originated with Protestants, and is carried on by Protestants, though willing to enlist the Catholics wherever practicable. And though directly contrary to Protestant principles, it is favored by almost all denominations of Protestants. It will be seen at a glance that such a scheme, if successful, would be nothing short of a union of Church and State. For when Christian laws, Christian institutions, and Christian usages, become a part of the fundamental law of the land, the State becomes the great conservator of the Christian religion. Religious tests must be applied, obedience to religious precepts must be enforced, and in all disputes the State becomes the expounder of Christianity; the State by its judicial authority decides what is, and what is not, a Christian law, a Christian institution, or a Christian usage. But the main question is not whether such a movement, if successful, would be a union of Church and State; this is conceded by all, except those who advocate it, and it is not to be expected that they would concede it; but the question is, Will it be successful? We verily believe that it will. The great majority of the nation do not yet so believe. Thousands do not believe that it will succeed; other thousands do not believe that, even were it successful, there would ever any such evil follow, that any such menace to liberty would attend it, as has always attended such an illicit connection. And in this very unbelief lies one of the most probable elements of its success. With the history before them, of all such unions, it is difficult for men in this enlightened age to realize that there could be any danger of a repetition of such things. But all such doubts rest upon an overweening confidence in human nature. Human nature is the same in all ages. Religious bigotry and priestly ambition are ever the same whether found in the sixteenth century or in the nineteenth. Clothe with the civil power Protestant religionists who are ambitious to obtain it, and their oppressiveness will be as cruel as would be that of Catholics in like circumstances.

What then are the evidences of the success of the religious amendment movement?—First, and the greatest of all is, of course, the prophecy. There stands the scripture, Rev. 13:11-17, which describes the rise and work of a power in the earth; and every specification of the scripture is fully met by our own nation, and not one of the specifications is met by any other nation. That scripture speaks of this power "saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live." The beast is the representative of that union of Church and State which formed the Papacy. An image to the beast, therefore, could not be formed otherwise than by a union of Church and State, and with such union formed by Protestants. For if formed by Catholics it would be but a part of the beast itself and not a likeness. But when such a union is formed by Protestants, as it is in defiance of Protestant principles, it is simply a formation of an image, a likeness, to the Papacy. It is true that while the prophecy is an evidence to us who believe in this application of it, it can be an evidence to others only by our giving to them evidence of the justness of the application. But when the prophecy so plainly points out that such a thing shall be; and we see working before us in this nation the very thing which the prophecy shows; then with confidence we point to this as proof that our application of the prophecy is correct.

Aside from this however, there are many evidences which point strongly towards the success of

the movement. We repeat, Almost all the Protestant churches favor it. The Prohibition Party in most of the States favors it. The Woman's Christian Temperance Union favors it. True the women cannot vote; but they can influence a multitude of votes. But it is not absolutely certain that the women will not yet have the right to vote—the party which is working for the religious amendment, favors woman suffrage also;—and if they do obtain the right, they will vote for the religious amendment. The movement will have the almost undivided support of the workingmen throughout the nation. And besides all these the Catholics favor it. Yea, the men who lead in the movement are willing, and even glad, to receive the support of the Catholic Church. Now take the churches, the Prohibition Party, the Woman's Christian Temperance Union, the workingmen, the Catholics, and all the politicians who will go as they see the tide going, and bring all these together at the polls and the movement would carry. The probability that it would is increased by another element that enters largely into the subject. That is, the argument that is swung in on every possible occasion by the advocates of this amendment, to the effect that to oppose this movement is to support atheism, and that, in fact, all such opposition is atheism. There are thousands of people who might not really favor the amendment, yet rather than to be set down and treated as atheists, they would hesitate to oppose it.

There is one thing that yet remains to be mentioned,—the one thing that underlies this whole subject; the one thing upon which all these parties, churches, and people, heartily unite; the one thing that is the key of the whole movement; the one thing which in itself carries the evidence of the success of the proposition to form a religious amendment to the Constitution,—that is, *the Sunday and its protection, the "American sabbath," and its preservation.* This has already been the leading question in States, and it is fast becoming the leading question in the Nation. Almost all the pulpits of the land denounce the "desecration" of Sunday and demand laws for its protection; the Woman's Christian Temperance Union works earnestly for Sunday and for laws to enforce its observance; the Prohibitionists resolve that man needs the Sunday sabbath; the workingman in all occupations must have his Sunday rest, and to make it sure he must have half of Saturday besides; the Catholic Plenary Council earnestly appeals to all Catholics without distinction to use their influence and power as citizens to assist in the movement for a better observance of Sunday; politicians in political conventions will move, and give, rousing, "three cheers for the triumph of this great principle" of the religious Sunday enforced by law; the Spiritualists join in the cry; and the National Reform Party gathers them all into one grand movement to amend the National Constitution so that Sunday, the one grand distinguishing institution of the Papacy, may be declared by law to be the Christian sabbath, and so that all people shall be compelled to observe it as such. Now we say, Let this question be agitated but a few years more, and let it be brought to a vote with the Sunday as the test, as it surely will be, *and its success is certain.*

And just as surely as its success is certain, the union of Church and State is sure and persecution inevitable. Thus will be formed the image to the beast—the likeness to the Papacy—and he "causeth the earth and them which dwell therein to worship the first beast [the Papacy], whose deadly wound was healed." So shall apostate Protestantism exalt the Papacy in this country and compel all, under civil pains and penalties, to do her honor. When this question is viewed in the light of these events of fact which are occurring before the eyes of all people, the imminence of the terrible ordeal that is involved in it is startling.

The discussion of the question of persecution, we are compelled to defer to another article. J.

The End of the Tribulation of Those Days.

"WHEN, where, and who, was the last martyr? My neighbor thinks it was in 1778, but we cannot find it in any book that we have. Christ said: 'Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light.' Now what we want to get at is, What great event shows the end of the days of tribulation?" S. H.

Your neighbor is mistaken; there have been several martyrs since 1778. In 1780 there was a woman burned by the Inquisition in Spain; and in the same country, in 1826, a Jew was burned, and a Quaker schoolmaster hanged by the same power. In Italy, as late as 1850-1855, there was severe persecution, and at Fermo one person died under torture. This is the latest martyrdom of which we know; and we think that it is the last one. You will find it mentioned in Eugene Lawrence's "Historical Studies," in the article "Dominic and the Inquisition," fifth paragraph from the end. In the same article you will find mention of the woman burned in 1780; and in the "Encyclopedia Britannica," article "Inquisition," you will find mention of the deaths of the Jew and the Quaker.

It is a mistake to so interpret the scripture referred to as to make it reach to the last martyr. The scripture says, "after the tribulation of those days." Now occasional and local persecution, with three or four, or a half-dozen martyrs in a century, could not properly be called tribulation, much less could it be the tribulation referred to in the text, "Such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21, 29. This could be no less than universal, a flood poured upon the whole church, and so great that, except the days had been shortened, there had been none "elect" surviving. Therefore when this great general persecution ceased, then it may be said the tribulation ended. This brings us to your last question: "What great event shows the end of the days of the tribulation?"

We believe there is an event clearly marked by a date upon which we may definitely fix as the end of the tribulation upon the church. The Inquisition was the great arm—the *tribulum*, threshing-sledge—of the Papacy in the dreadful tribulation which it laid upon the church of Christ for ages; and the Order of the Jesuits was the strength of the Inquisition. On this point we could present a volume of evidence, but we have space for hardly more than a word. Here is one testimony:—

"A Jesuit plotted with Mary of Scotland for the assassination of Elizabeth. Another strove to blow up James I. and the English Parliament with gunpowder. The Jesuits were charged with being constantly on the watch to assassinate William of Orange, and Henry of Hanover. Anthony Passevin, a Jesuit, is stated by Maurovief, the church historian of Russia, to have taught the Polish Catholics to persecute the Greek Christians, and to have plunged Russia and Poland in an inexorable war. Jesuits were constantly gliding over Europe from court to court, engaged in performing the mandates of popes and kings; and, if we may trust the records of history, the fatal vow of obedience was often employed by their superiors to crush the instincts of humanity and the voice of conscience."—*Historical Studies, Loyola and the Jesuits.*

Here is another:—

"To what country of Europe shall we turn where we are not able to track the Jesuit by his bloody foot-prints? What page of modern history shall we open and not read fresh proofs that the papal doctrine of killing excommunicated kings was not meant to slumber in forgotten tomes, but to be acted out in the living world? We see Henry III. falling by the dagger. Henry IV. [both of France] perishes by the same consecrated weapon. The King of Portugal dies by their order. The great

Prince of Orange is despatched by their agent, shot down at the door of his own dining-room. How many assassins they sent to England to murder Elizabeth, history attests. That she escaped their machinations is one of the marvels of history. . . . In the Gunpowder Plot we see them deliberately planning to destroy at one blow the nobility and gentry of England. To them we owe those civil wars which for so many years drenched with blood the fair provinces of France. They laid the train of that crowning horror, the St. Bartholomew Massacre. Philip II. and the Jesuits share between them the guilt of the 'Invincible Armada,' which instead of inflicting the measureless ruin and havoc which its authors intended, by a most merciful Providence became the means of exhausting the treasures and overthrowing the prestige of Spain. What a harvest of plots, tumults, seditions, revelations, torturings, poisonings, assassinations, regicides, and massacres has Christendom reaped from the seed sown by the Jesuits."—*Wylie's History of Protestantism, book 15, chap. 5, par. 5.*

And here is one more:—

"Its [the Order of Jesuits] services to Roman Catholicism have been incalculable. The Jesuits alone rolled back the tide of Protestant advance when that half of Europe which had not already shaken off its allegiance to the Papacy, was threatening to do so, and the whole honors of the counter-reformation are theirs singly."—*Encyclopedia Britannica, art. Jesuits, par. 11.*

As the Inquisition was the *tribulum* by which the Papacy inflicted such sore tribulation upon the church, and as the Order of the Jesuits was the strength of the Inquisition, therefore we believe that the abolition of the Order of the Jesuits is the event that marks the end of the tribulation. They had been expelled from Portugal in 1753, from France in 1764, and from Spain in 1767; but these decrees could not be permanently successful as long as the Jesuits retained their Order intact, and had the support of the Pope. But it was not long before the Pope was forced to turn against them, and the final crash came. Of this event we give the following narrative:—

"At last came the final blow that was to shatter into pieces the great army of Loyola. For more than two centuries the Jesuits had been fighting the battles of Rome. To exalt the supremacy of the Pope, they had died by thousands in English jails and Indian solitudes, had pierced land and sea to carry the strange story of the primacy to heathen millions, and to build anew the mediæval church in the heart of Oriental idolatry. And now it was the Pope and Rome that were to complete their destruction. By a cruel ingratitude, the deity on earth whom they had worshiped with a fidelity unequalled among men, was to hurl his anathemas against his most faithful disciples. France and Spain elected Pope Clement XIV. upon his pledge that he would dissolve the Order. He issued his bull July 21, 1773, directing that, for the welfare of the church and the good of mankind, the institution of Loyola should be abolished."—*Historical Studies, Id.*

For these reasons we believe that the abolition of the Order of the Jesuits is the event, and July 21, 1773, is the date, when "the tribulation of those days" ended. J.

NOTE.—The Jesuits were restored in 1814, by Pope Pius VII.; but not to their persecuting power. In the different countries of Europe since that time the Order has been expelled and restored several times, and even by the Papacy once. But Pius IX., after his return from Gaeta in 1849, gave them his entire confidence till the day of his death, and in his Vatican decrees is seen the crowning triumph of Jesuit Ultramontaniam.

THE Baptists of Great Britain averaged a dollar apiece in gifts to missions last year.

The Test of Loyalty.

OBEEDIENCE to God is the sole test and proof of love to God. "Love is the fulfilling of the law;" but some read it as if it said, Love is a substitute for the law. But it does not read so, nor does it mean so. That is but shallow love—rather a mockery of love—to God, which seeks its own benefit, merely. But this is the kind of love which too many show, who find nothing in the Bible but simply a provision for their salvation, or, more nearly, their gratification, without regard to the claims of God's law upon them. They see little or no necessity for any vindication of the justice of the divine government in the maintenance of the law. This is an error into which the "perfectionists" naturally run. Its end is antinomianism—a disparagement of all law. It is a religion of the emotions alone. Its only use for the gospel is the service of self.

But true Christian love is more than an arousing of the emotions. It is a deep and fixed principle controlling the actions of the life, bringing all the powers of the mind and heart into entire subjection to the revealed will of God. It is the very opposite of the carnal mind, which "is enmity against God, for it is not subject to the law of God, neither indeed can be." That which depreciates the law because it is the law, because it is legal, and considers that the law has too great restraining power to suit its ideas of Christian liberty, is nothing but carnality. They who possess this kind of religion profess a very exalted state of Christian knowledge and experience. And this shows the strength of what Andrew Fuller very truthfully styled "this antinomian delusion." It is self-deception of the most dangerous type. It gradually undermines the authority of all revelation, and makes the experience of the individual the sole test of truth, and his feelings the sole index of duty. We have found the most remarkable instances of this self-deception among the "Free Methodists" and the "United Brethren;" though scarcely any denomination is free from it now, as prejudice against, and opposition to, the law is everywhere increasing.

It is the prevalence of this superficial religion, this subordination of duty to feeling, this preference of benefit to self to the glory of God, that has caused so large a rejection of the Bible doctrine of the atonement. That which is denominated "the moral view"—an atonement as affecting man only—is much more nearly the immoral view, in that it does not uphold justice, or bring back rebellious man to subjection to the broken law. Self-will and self-glorification is its sum and substance.

"Love is the fulfilling of the law." Let us briefly notice the connection of these words (Rom. 13:8-10): "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." That is, the law requires that, instead of doing injury to your neighbor in any of his interests or relations, you shall do him only good. And he that loves his neighbor cannot do him injury, but will do him all the good he can. Therefore he only fulfills the requirement of the law who loves another. If the other view be taken, that love, but not obedience to the law, is required, then we should have the singular and absurd rule of duty, namely, that we may injure our neighbor in all his relations of life, chastity, property, and reputation, if we only love him! Can any one accept so great an absurdity as this? By no means. Hence the view we present is the true and reasonable one, namely, that the law defines our duty to our neighbor, but we can never fulfill its requirements unless we love our neighbor. And all profession of love without doing that which the law defines to be duty, is a pretense and a deception.

The text specifies our duty in part as follows:—

"For this, Thou shalt not commit adultery, Thou

shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

The fifth commandment is not mentioned. What a splendid opportunity is here presented for the antinomian to claim that it is not wrong to dishonor parents, because Paul, in re-affirming the commandments to the Gentiles, which forbid wrongs against our social relations, did not mention it! Yet there is no occasion here for antinomian rejoicing. The apostle includes all the commandments of that nature in this word: "Thou shalt love thy neighbor as thyself." No one who truly loves as here required will dishonor his parents, more than he will injure any one in his property or reputation.

How senseless, then, is the cavil which has been based upon this text, namely, that the Sabbath is not binding because Paul did not mention it in this enumeration of duties! The truth, evident to every reader, is that Paul did not specify all the duties in our social relations, but included them in a summary which had been before mentioned in both Testaments. And he was speaking only of our duty to one another, to our neighbor, not at all referring to the precept, "Thou shalt love the Lord thy God with all thy heart." On the precept, love thy neighbor, every duty to mankind depends, or is included in it. So on the precept, love God, every duty to God is included. Or, as the Saviour shows, "all the law" is contained in these two. And as the duty to care for the honor of our parents is included in the second table, though not mentioned in Rom. 13, so the duty to keep the Sabbath is included in the requirement to love God, for it is a part of the law; and "all the law" is contained therein.

Love is the spring of obedience, and obedience is the proof of love. They are positively inseparable. "God is love." That holy law which emanated from God is a law of love. It lives only in the atmosphere of love; love to God, and love to our neighbor. In the light of its revelation of duty, "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." It is that word of God which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

J. H. W.

The Missionary.

Progress of the Cause in Central Europe.

THE field occupied by our Central European Mission is a very large one. The laborers are few and most of the time widely separated in their work, and those who would be successful colporters are crippled for the want of a better assortment of books. But the efforts of the few laborers in this mission, during the past six months, have been the means of bringing the truth before many, and in each place where the truth has been presented some have given themselves fully to the Lord, and are striving to keep all of his commandments.

Since the last conference, a dozen or more have been added to the church in Chaux-de-Fonds, Switzerland, and six or seven to the church in Tramelan. At Lausanne, a church of twenty-three has been raised up, and at Geneva, Basel, Zurich, and other places, there have been additions of two, three, or four in a place. Besides those who are brought to a knowledge of the truth by the preachers and colporters, we hear of individuals and companies in various parts of the world who have begun to keep the true Sabbath from reading the

French and German papers. Thus we learn of a few French Sabbath-keepers in South America, and of a very earnest man in Algiers who, since learning the truth himself, is anxious to do what he can to proclaim it to his own nation, the Spaniards. In France several have begun the observance of the Sabbath, from reading *Les Signes* and tracts. One of these has labored so earnestly for his neighbors and friends, by distributing reading matter, and visiting from house to house, that six others have taken their stand to keep the Sabbath.

From the Sabbath-keepers in Russia, Elder Conradi has received many encouraging letters, and most earnest appeals that he visit them soon. For some time he has been kept from this field by the work in Switzerland, but the last week in June he left Basel for the Russian field. He planned to stop a short time in Hungary, where it is reported there are a number of Christian Jews keeping the Sabbath; then visit the little company in Roumania, and then go to Southern Russia, where the companies are who have been urging him to visit them.

Along the north shore of the Black Sea there are many German Mennonites who left their own country years ago, on account of religious oppression. After spending several years in Russia, and failing to find there the liberty that they desired, several thousands of them have gone to America to enjoy the religious freedom for which they long. It is among these that our German laborers have been most successful, and that the largest churches of German Sabbath-keepers have been established. After accepting the truth for themselves, they began with zeal to work for the conversion of their friends in Russia. They have sent them papers, and tracts, and many letters, and, as a result of these efforts, there are from fifty to seventy-five German Sabbath-keepers in Russia. We look with interest for the report of Brother Conradi's visit among them.

At the missionary council held at Basel last September, the possibility and advisability of using tents for holding meetings, as our ministers do in America, was discussed at considerable length, and there was a unanimous decision that notwithstanding the many difficulties to be met, it was best to attempt the use of tents. Until within a few years the laws respecting religious meetings have been such in France and Italy that it would have been impossible to hold meetings in this way; but the laws have been so changed, and Providence has so shaped the work, that these strongholds of Catholicism are the first countries of continental Europe where large tents are pitched for the preaching of the Third Angel's Message.

On the third of July, Elders D. T. Bourdeau, J. Ertzenberger, and A. Vuilleumier, with Brethren Comte and Garcide as colporters, began a series of meetings in Nîmes, France, using a forty-foot circular linen tent for the meetings. And just four days later Elder A. C. Bourdeau, with Brethren J. Geymet and P. Audetat as colporters, began meetings in a 30x50 foot tent in the village of Saint-Germain, Piedmont, Italy.

How the meetings prosper in Italy we have not yet heard, but in France there is a deep interest to hear, and a violent opposition. From a private letter received from Brother Whitney, who made a short visit to Nîmes to assist in planning the work, pitching the tent, and beginning the meetings, I shall quote some paragraphs that will give an idea of the difficulties to be met and the situation of the work:—

"You can readily judge that it has not been very easy to get on with our preparations in a strange place, without tools, material scarce and extremely high, and with only two of us who had had any experience in fitting up a tent. As this was the first effort with a tent in France we were anxious to have things in as good shape as possible, and by perseverance we succeeded in being in a tolerable degree of readiness for

the first meeting, which was appointed evening after the Sabbath. One point, however, which we had not regarded as one of any difficulty, but supposed was a matter of mere formality, was left till the last moment, as we were busy with our other preparations. The law requires that the application for holding a public meeting be signed by one or two citizens of the place, and when it came to the case in hand our brethren did not know who would sign this application. Whoever signed it became in a certain sense responsible for the result of the meeting, and that at the present juncture seemed not so very certain. The population of Nîmes, always excitable and turbulent, had just been stirred by a frightful row in the great arena, on the occasion of a recent *fête*, in which one man was killed and many wounded. When we applied to the man whom we thought would be most likely to sign for us, we found that he was not a citizen; but he recommended us to a Catholic merchant, who was induced to sign; and so at a late hour Thursday we were able to present our petition, and receive the permission to distribute our tent-meeting journal, an eight-page sheet announcing to the people of Nîmes the nature and object of our meetings.

"When the permission was granted, the commissioner of the police was instructed to protect the meeting, so we expected that we should have police on the ground ready to maintain order. When the time for meeting came, the tent was filled with as good a class of people as are to be found in the city, as we have since learned from various sources; and, as might be expected, there were some of the baser sort also on hand. The meeting commenced quietly, but little by little those who had come to make trouble began to talk aloud, and in spite of our best endeavors, created so much disturbance as to greatly annoy the speaker, and to make it almost impossible for the people to hear. When the meeting was dismissed, it broke up in confusion, and the rowdies refused for a while to leave the tent. The people staid apparently to see that no harm was done, and we feared for a time that there would be serious trouble, but they finally left, and we had a quiet night. The next morning we went to the commissioner of the police to ask him for protection. He answered us very promptly that if we wanted order and the good of the city, the way to secure it was to take down our tent and leave the place. He said he could not protect us, and would give no encouragement that he would do anything for us. He said that we might depend upon it that our tent was in danger, and that he would take no responsibility about it. We asked him directly if we had not the right to protection as we had the permission of the Prefect to hold the meetings. Then he claimed that he had not a sufficient force at his command.

"We were surprised afterward to learn that this commissioner and his sub-agent, stationed within ten rods of the tent, were both at the meeting, and did not say a word to check the disturbance. It appears that they were only too glad to see it go on. The commissioner even told us that the mob intended to tear down our tent, and we had good reason to believe that it might be done. Now that we had done all we could, we felt that we had a right to look to the Lord for protection, and you may be sure we prayed most earnestly for it. In good season last night, two policemen came to the tent ready to serve us, and we had a comparatively quiet time. We have reason to thank God for his protecting care, and for the good influence which this meeting left."

From a later letter, we learn that our brethren will print admission cards, and give them to all who are interested in the prosperity of the meetings. Then they will station some one at the gate who will admit only those who have the cards. It is favorable that the lot on which the tent stands is inclosed by a stone wall nine

feet high. [By Brother Bourdeau's report it will be seen that there even stone walls are not a first-class protection.—Ed.]

THE PUBLISHING WORK.

The mission publishing house at Basel is at present a very busy place. Several important works are in progress of publication, and others greatly needed are being translated. Many of the workmen have had but a short experience in this work; but there is a great earnestness to learn, and an ambition to reach perfection in the work; and every month the capacity of the office to turn out books is increased. There are several young men waiting for these new books, and we hope soon to have such an assortment that there may be many colporters engaged in their sale.

In some respects this office at Basel is different from others. The managers of the work are English-speaking Americans, and most of the workers are either German or French. If any one thinks that the confusion of languages at Basel was a matter of small consequence, a visit to Switzerland would show him his error, and our brethren have found that the managing of an office in which periodicals and books are to be printed in four different languages, is a matter of no little care and perplexity. To many of the apprentices, the office is as much a school as a place of business. Those who understand only the German, study French, and those who understand only the French, study German. Besides this, almost all of the French and German workers study English. As a rule, the youngest learn to speak most readily, while the older ones make more progress in writing. The rapidity with which these young people learn the English is an astonishment to us Americans, who take hold of the French and German more slowly.

The effect of this general effort to learn the languages will be very beneficial to our future work. Each apprentice in the type-setting department will be taught both French and German composition, and to those who master the English, there is opened up the study of all our English publications on present truth.

Just now there is a grand *fête* in progress on the commons in front of our publishing house. It is the National Tournament of Athletes, and prodigious preparations have been made for the occasion. An immense building has been erected, and over three thousand athletes are expected to be present. These come from all parts of Switzerland, and some come from other countries. As we have watched the great preparations being made for this *fête*, which will last but three or four days, we have wondered if it was not our privilege to place in the hands of these people who are so much interested in physical improvement, some reading matter that will call their attention to the necessity of spiritual improvement. With this in view, a special edition has been prepared of *Les Signes des Temps*, and *Herald der Wahrheit*, and several thousand will be distributed during the *fête*. Our prayer is that God will make these papers a blessing to some readers, and that from these small sparks there may be kindled fires that will give light to the various communities where they may be carried.

W. C. WHITE.

Copenhagen, Denmark, July 15, 1886.

Oregon.

GRAVEL FORD, COOS COUNTY.—We commenced meetings at this place June 17. It lies at the forks of the North and the East branches of the Coquille River, seven miles north of Myrtle Point, which is our nearest town. The country is thinly settled and our attendance small; only thirteen were present the first evening, but the number increased as the meetings continued, the average attendance from the beginning to the close being about thirty, except on Sundays, which we made special occasions by announc-

ing to have a "basket dinner" on the grounds, thus drawing the people settled along the valleys for a distance of ten miles. Many of these heard only our Sunday sermons, therefore we improved the time by giving four discourses each Sunday, on the most important points of our faith. We closed meetings here July 17, just thirty days from the time we began. We gave forty-three discourses. As a result seventeen new Sabbath-keepers signed the covenant and four others are keeping the Sabbath who have not yet signed.

NORWAY.—July 23, we commenced a series of meetings at this point, which is also a rural neighborhood. We have pitched our tent in a pasture near the post-office, three miles west of Myrtle Point; we had thirty-three present the first night. We have more young people in attendance here than at Gravel Ford but not quite so serious a turn of mind and a little harder to interest.

The presiding elder of the M. E. Church has spoken against our position on the Sabbath question. We will review his discourse next Sunday, Aug. 1, in the M. E. Church five miles north of here.

W. C. WARD.
J. M. COLE.

Nîmes, France.

Our tent was pitched in this city June 30, Elder B. L. Whitney rendering valuable assistance. My vitality had been sorely taxed in searching three weeks for rooms and a tent ground, then in settling my family, and finally in doing heavy work in the hot sun to prepare the tent ground. The extreme heat of this southern climate, together with the sting of poisonous flies, also produced swellings and burnings on my person causing sleep to depart and making additional help an urgent necessity. Also, the re-enforcement of Brethren Ertzenberger and Albert Vuilleumier, which soon followed, was appreciated.

The first discourse was given by the writer the evening of July 3, before a large audience, the first number of our *Journal de la Tente Évangélique* (*Journal of the Evangelical Tent*), a neat eight-paged paper, filled with spicy, appropriate matter, and published at Basel, having been quite thoroughly distributed in the Protestant part of Nîmes. The novelty of such a style of meetings, together with a report which had just appeared in a daily, stating that we outdid Salvationists by a special costume, and by our singing, brought in quite a number of turbulent persons, who made it very difficult to speak. I could not deliver more than two-thirds of my discourse, and what I did say could not make a full impression on minds because of the noise. I appealed to the honor of the disturbers, but all in vain. The night following, Brother Ertzenberger met the same difficulty. The next night was characterized by the same disturbances, but I felt sensibly that God braced me up so as to drown the voices of the disturbers, and I spoke with greater satisfaction, though with the conviction that order must be secured, or our effort would be in vain. Some candid hearers were being disheartened and resolved not to attend under such circumstances, but other new ones replaced them through curiosity.

At this point, the central commissioner of the police said that the surest way for us to secure order, was to take down our tent and leave. I called on him, and found that some had received the impression that we were Prussian spies in disguise. I corrected this, making use of the fact of my being an American, and appealed to the good feeling existing between the two nations. This had a good effect, and secured us a stronger corps of policemen. Notwithstanding this, the next meeting was more noisy, and more disorderly. Polished collegians mixed with the disturbers. Our tent was pitched inside of a stone wall nine feet high for

safety; but a breach was made in this wall, and the rabble were determined not to leave the tent, though it was late in the night.

I saw mere kindness would not do. It seemed to me that God had gone before us in France, causing laws to be enacted of which we must take advantage. I hastened to three policemen, who soon stepped in and cleared the tent, the roughs fleeing in every direction. The next night, two more breaches were made in the wall; but two of the aggressors were taken, shut up, and punished. Since then we have had pretty good order, though our position has been very similar to that of Nehemiah,—that of praying, building, and keeping the enemies at bay. Two men are at the door; one, with the aid of policemen, secures order in the tent and watches the wall within; the other walks around the wall without. I take my turn in watching the wall. It is understood that we are at home, and that the first man who comes in over the wall, or disturbs the audience, will be seized and delivered to the authorities to be locked up in prison for three months, or to be fined.

We are thankful to the authorities for their protection thus far. Several times each week duty calls us to either write to, or call on, the authorities on business matters, and to correct false rumors published by newspapers. Thus we have had pleasant interviews at the Prefecture (capitol buildings of the department) with men who would gather around us from different rooms to hear our statements, showing true respect.

Thus far we have held nine meetings, and have shut singing out of our exercises so as not to be mistaken for those who have abused singing. We have also introduced the use of a card of invitation to enlist the services of our true friends in securing order, and to keep out unworthy and tumultuous persons.

God has a people in France, and our hope is in God, who can turn the hearts of men in power to favor us, and who can overrule events which would seem disastrous to the cause, and have them result in victory to his truth and people. I have been thus particular and minute that our brethren might be in a better condition to pray for the cause in France, and partly to meet the minds of my numerous correspondents, to whom I cannot write as formerly without doing great injustice to the work which God and my brethren have assigned me.

Cheer us by your letters, and let your earnest prayers follow us, that the mission in France may prove a success.

D. T. BOURDEAU.

July 13, 1886.

Why Not?

Most men and women have unselfish impulses; they would like to serve some good cause or to help some struggling person. In many cases these impulses never get beyond the stage of impulse; they appear on the horizon of thought, and disappear like beautiful summer clouds; they are radiant, remote, and unfertile. There are some, however, to whom these unselfish desires come more frequently, and are more constantly present, but remain impulse only because there seems to be no way to make them operative. They are perpetually suggesting the performance of a work which the hand seems unable to do because the opportunity is apparently lacking. Such men and women are often envious of those who have been called to harder but more unselfish careers. If such work came to their hand, they are sure they would do it; but what service can they perform in their limited life?

There never was a greater mistake than that which removes the need and want of the world to a distance, which makes people feel that they are shut out from noble unselfishness of thought and action by reason of the narrow range of

activity about them. There is no community so small that there is not room in it for the spirit and work of large-hearted and large-minded men and women; there is no village, no remote neighborhood, which does not cry out for the inspiration and help of a great service. The great problems are never at the ends of the earth; they are always at our own doors, and we turn them away as if they were beggars, instead of God's messengers, sent to us with a divine commission for a divine work.

First and foremost, it may be the privilege of every man and woman to enrich the community with one of those noble and unselfish natures which are a perpetual ministration of Heaven in the world; those natures which diffuse cheer and light and faith in high things as the sun diffuses heat and power through the whole atmosphere. The value of one noble man or woman in a community is simply incalculable; no service of the hands, no special work for any cause, is comparable with it in influence and inspiration. The influence of one man who looks over the narrow walls of his own interests, and carries the welfare of his neighbors in his heart and mind, is like the falling of the rain which revitalizes every living thing. This noblest service to your kind is open to you. Does your life touch the community in which you live with the power which stimulates every good enterprise? Does your character mean kindlier feeling, purer religion, better education for and among your neighbors?—*Christian Union*.

North Pacific T. and M. Society.

REPORT FOR QUARTER ENDING JUNE 30, 1886.

No. of members.....	198
“ “ dismissed.....	6
“ “ added.....	24
“ reports returned.....	116
“ missionary visits.....	583
“ letters written.....	333
“ pages of tracts and pamphlets distributed.....	30,072
“ “ “ “ given away.....	27,633
“ “ “ “ books sold.....	22,522
“ periodicals distributed.....	3,329
“ Signs taken in clubs.....	197
“ other periodicals taken in clubs.....	375
“ new subscribers obtained.....	126
“ Bible-readings held.....	95
Received on donations and membership.....	\$ 73.22
“ “ foreign missions.....	23.40
“ “ Sales and Periodicals.....	429.96
“ “ five-thousand-dollar-fund.....	204.00
“ “ two “ “ “.....	196.15
“ “ educational fund.....	188.00
Total receipts.....	\$1,114.73

J. A. BURDEN, Sec'y.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Warning to Judas and Peter.

(August 22.—John 13:21-38.)

JESUS met his disciples in the upper chamber, and they soon perceived that something weighed heavily upon his mind. At length, in a voice of touching sadness, he addressed them thus: “With desire I have desired to eat this passover with you before I suffer.” He clearly foresaw the events which were to transpire in the near future. His heart was wrung with grief as he contemplated the ingratitude and cruelty of those he had come to save, and saw pictured before him the terrible fate that awaited them in consequence.

THE interviews between Jesus and his disciples were usually seasons of calm joy, highly prized by all of them. The passover suppers had been scenes of special interest; but upon this occasion Jesus was troubled in spirit, and his disciples sympathized with his grief although they knew not its cause. This was

virtually the last passover that was ever to be celebrated; for type was to meet antitype in the slaying of the Lamb of God for the sins of the world. Christ was soon to receive his full baptism of suffering; but the few quiet hours between him and Gethsemane were to be spent for the benefit of his disciples.

AS THE disciples sat at the passover with their beloved Master, they observed that he still appeared greatly troubled and depressed. A cloud settled over them all, a premonition of some dreadful calamity, the character of which they did not understand. As they ate in silence, Jesus said, “Verily, I say unto you, that one of you shall betray me.” Amazement and consternation seized them at these words. They could not comprehend how any one of them could deal treacherously by their divine Teacher. For what cause could they betray him, and to whom? Whose heart could give birth to such a design? Surely not one of the favored twelve who had been privileged above all others to hear his teachings and who had experienced his marvelous love, and for whom he had shown such great respect by bringing them into close communion with himself!

AS THEY realized the full import of his words, and remembered how true his sayings were, a sudden fear and self-distrust seized them. They began to examine their own hearts to ascertain if one thought against the Master found lodgment there. With the most painful feelings, one after another inquired, “Lord, is it I? But Judas sat silent. John, in deep distress, inquired at last, Who is it, Lord? and Jesus answered, “He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born.”

THE disciples had searched one another's faces closely as they asked, “Lord, is it I?” and now the silence of Judas drew all eyes to himself. Amid the confusion of questions and the expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now to escape the searching scrutiny of the disciples, he asked as they had done, “Master, is it I?” Jesus replied with solemn accents, “Thou hast said.” Confused and overcome by the unexpected discovery of his crime, Judas hastily rose to leave the room; but as he went out, Jesus said, “What thou doest, do quickly.”

THERE was a touching forbearance manifested in the dealing of Jesus with Judas. It evinced an infinite mercy, giving him one more chance of repentance, by showing him that all his thoughts and purposes were fully known to the Son of God. He deigned to give one final, convincing proof of his divinity to Judas before the consummation of his treachery, that he might turn from his purpose before repentance was too late. But Judas, although surprised and alarmed, was not moved to repentance. He only became more firmly settled in his plan as the discovery of his guilt was made apparent. He went forth and proceeded to carry out the work he had engaged to do.

THE purpose of the Saviour in pronouncing the woe upon Judas was twofold: First, to give the false disciple a last opportunity to save himself from the betrayer's doom; and, secondly, to give the disciples a crowning evidence of his Messiahship, in revealing the hidden purpose of Judas. Said Jesus: “I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he.”

HAD Jesus remained silent, in apparent ignorance of that which was to come upon him, an impression might have been left on the minds of his disciples that their Master had not divine foresight, and had been deceived, surprised and betrayed into the hands of a murderous mob. A year before, Jesus had told the disciples that he had chosen twelve, but that one was a devil; and now his words to Judas on the occasion of the passover, showing that his treachery was fully known to his Master, would strengthen the faith of his true followers during his humiliation. And when Judas should have come to his dreadful end, they would remember the woe which Jesus had pronounced upon the betrayer.

THE withdrawal of Judas was a relief to all present. The Saviour's face lighted immediately, and the oppressive shadow was lifted from the disciples, as they saw the peace of Heaven return to the pale, worn countenance of their Lord. Jesus had much to say to his beloved disciples that he did not wish to say in the presence of the multitude, who could not understand the sacred truths he was about to unfold. Even the disciples could not fully understand them till after the resurrection should have taken place.

Looking upon his faithful followers, Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." He then informed them of his approaching separation from them. The ardent Peter could not rest while the matter remained in uncertainty. He inquired, "Lord, whither goest thou?" Jesus answered, "Whither I go thou canst not follow me now; but thou shalt follow me afterward." But Peter's interest was intensely roused, and he urged Jesus to explain his full meaning, saying, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus answered sorrowfully, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice." Then, looking with pitying love upon his little flock, so soon to be left without a shepherd, he sought to draw their minds from the perplexity into which his statements had thrown them, and said tenderly, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

WITH the deepest interest Jesus poured forth the burden of his soul in words of comfort, of counsel and prayer, which would ever remain imprinted on the minds and hearts of his disciples. These words from the lips of the Saviour, traced by the inspired John in chapters fifteen, sixteen, and seventeen, were repeated again and again by the disciples to stay their sinking hearts in their great disappointment and trial. Not until after the resurrection, however, were the words spoken upon this memorable occasion fully understood and appreciated. But the truths uttered by the Redeemer in that upper chamber have spread from the testimony of the disciples over all lands, and will live through all ages to comfort the hearts of the desponding, and give peace and hope to thousands who believe.

JESUS with his disciples now left the upper chamber, and crossed the brook Kedron. Sorrow and anguish again pressed heavily upon his heart. With touching sadness he addressed his companions: "All ye shall be offended because of me this night; for it is written, I will

smite the Shepherd, and the sheep shall be scattered. But after that I am risen I will go before you into Galilee." Peter, again anxious to assure his Master of his fidelity, said, "Although all shall be offended, yet will not I." Jesus, reproving his confidence as before, said, "Verily, I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But Peter only "spake the more vehemently, If I should die with thee I will not deny thee in any wise. Likewise also said they all."—*Mrs. E. G. White, in Great Controversy.*

THE LAW OF GOD.

The Seventh Day the Lord's Day.

(Lesson 19.—Sabbath, August 28.)

1. WHERE were the children of Israel forty-five days after they left Egypt?

"And they took their journey from Eim, and all the congregation of the children of Israel came unto the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt." Ex. 16:1.

2. How long was this before the giving of the law from Sinai? Compare Ex. 16:1 with Ex. 19:1, 10, 11.

3. What did the Lord there promise to give them?

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4.

4. In so doing, concerning what did he design to prove them?—He designed to prove them to see whether they would walk in his law or not.

5. How often were they to gather the food?—"Every day."

6. Did this include the Sabbath also?

"Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16:26.

7. If they gathered more than they needed, what was the result?

"And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them." Ex. 16:19, 20.

8. How then were the people provided with food on the Sabbath?

"And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein." Ex. 16:5, 22-24.

9. How long was this kept up?

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Ex. 16:35.

10. By thus miraculously providing food for the people, and by a miracle preserving it over the Sabbath, when none fell, what did the Lord indicate?—He showed how highly he regarded his Sabbath.

11. What else was also proved?—That the Sabbath was not any seventh part of time, but the seventh day of the week, and that only.

12. Is there a day that belongs specially to the Lord?

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1:10.

13. To what day does the Lord apply the title "my holy day"?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

14. And which day is the Sabbath?

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10.

15. Then which day is the Lord's day?—Since the Lord claims the Sabbath as his "holy day," and "the seventh day is the Sabbath of the Lord," it necessarily follows that the seventh day is the Lord's day.

16. What honor should be given to Christ?

"For the Father judgeth no man, but hath committed all judgment unto the Son;" that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." John 5:22, 23.

17. How does God tell us to honor him? Isa. 58:13.

18. Then can we honor Christ as we ought, if we do not keep the Sabbath?—Certainly not.

19. Since the Sabbath is the memorial of creation, why should we keep it in honor of Christ, the same as in honor of the Father?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:16, 17.

20. If Christ made the worlds, how many days did he work in the beginning?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it." Ex. 20:11.

21. On what day must he also have rested?

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3.

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Heb. 4:4.

22. As a consequence, of what does Christ declare himself to be Lord?

"Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

23. Then when we say that the seventh day is the Lord's day, to whom do we refer by the word "Lord"?—To both the Father and the Son. See John 1:1-3.

Note the following points made above: 1. The Sabbath is the memorial of God's creative power. 2. It is "the Lord's day." 3. Jesus Christ is Lord, and is one with the Father. 4. It was by the Son that the worlds were made. 5. Therefore we are told that the Son should receive equal honor with the Father. 6. And since we are told to honor God by keeping his holy day, the Sabbath (compare Isa. 58:13 and Ex. 20:8-11), it follows (7) that we cannot honor Christ as we honor the Father, without keeping the Sabbath.

The Home Circle.

I'M HURRIED, CHILD.

"Oh, mother, look! I've found a butterfly
Hanging upon a leaf. Do tell me why
There was no butter? Oh, do see its wings—
I never, never saw such pretty things—
All streaked and striped with blue and brown and gold,
Where is its house when all the days are cold?"
"Yes, yes," she said, in absent accents mild,
"I'm hurried, child!"

"Last night my dolly quite forgot her prayers;
And when she thought you had gone down stairs,
Then dolly was afraid, an' so I said:
'Just don't you mind, but say 'em in the bed,
Because I think God is just as near.'
When dolls are 'fraid do you s'pose he can hear?"
The mother spoke from out the ruffles piled:
"I'm hurried, child!"

The mother now has leisure infinite;
She sits with folded hands, and face as white
As winter. In her heart is winter's chill.
She sits at leisure, questioning God's will.
"My child has ceased to breathe, and all is night!
Is Heaven so dark that thou dost grudge my light?
O life! O God! I must discover why
The time drags by."

O mothers sweet, if cares must ever fall,
Pray do not make them stones to build a wall
Between thee and thine own; and miss thy right
To blessedness, so swift to take its flight!
While answering baby questions you are
But entertaining angels unaware;
The richest gifts are gathered by the way
For darkest day.

—Emma Burt, in *Michigan Farmer*.

The Miser's Reform.

YES; I came pretty near wrecking body and soul both, and I'll tell you how. Losing wife and child while I was still a young man broke me down. For a time I didn't care whether I lived or died; but I still kept on with my business, and presently I found myself beginning to love money. It became the greatest pleasure of my existence to count up my gains, and add dollar to dollar.

The house I had furnished so prettily for Marie, and in which she had taken such pride, left to itself began to show signs of neglect. For a time I retained the old housekeeper to brighten up things and keep them tidy; but that luxury cost too much, and I dismissed her.

Then, not liking to see the pretty things that had been so dear to Marie go to decay through dust and neglect, I had them carried up to the great garret that extended the whole length of the house.

I did feel for a time very unhappy when they were all banished, and I was left with the bare boards and two or three chairs; but I consoled myself by the reflection that some day I would have them all back again.

I turned the once cheerful room in which I had spent so many pleasant hours with my wife and little one into a sort of second office, and there I slept, ate my scanty meals, and did much of my work. It was a sordid, sorry life. I denied myself every comfort, almost, but that of fire in the dead of winter. That I would have, and of the best hickory, no matter what it cost. I could do without meats and delicacies, books and comforts of many sorts; but a fire, that was the one link that bound me to the instincts of my kind.

I grew shabby, seedy, lean, and ugly. To gather gold, to count it, to gloat over its accumulation, and that for its own worshiped sake, became the ruling passion of my life. Not houses and lands, and friends that might have been bought, but gold, gold, gold! For this I slaved, neglected my kind, and denied God.

I shall never forget Tuesday, the 13th day of January, Anno Domini, eighteen hundred and sixty-seven. That is the way I have written it down in my day-book.

Imagine me going to my solitary house, in

the lower part of the great city of New York, hemmed in by warehouses. I say, imagine me shivering in my thin coat, buttoned over a pocket-book as plethoric as I was lean, entering the unpainted and cobwebbed front door and walking through the large hall, solacing myself with the thought that I should soon be comfortable in front of a blazing fire, and finding, as I opened the door to my own den, a great red flame upon the hearth, and cowering over it, the thin, almost skeleton form of a child.

Shall I ever forget the look of the great, dark eyes she turned upon me, eyes that seemed to my excited fancy to light up the very corners of the room.

"Oh, the fire is so good," she said.

"What do you mean? Who are you? How did you get here?" I asked sternly.

"I crawled in through the bars down into the cellar. I guess I staid there all night. Oh, it was so dark and cold! But I'm used to that now. Then I found the cellar door, and it was open, and so I came here, and there was coals on the hearth, and I made a fire."

If the child had not been pretty, I am sorry to be compelled to say, pretty in spite of the grime, the rags, and marks of hard living, and perhaps brutal treatment, or if she had come there in any other fashion, at the door as a mendicant, or even been sent there by any friend, I should have expelled her on the instant; but she had thrown herself upon my bounty—the fire lit up the dark eyes that somehow made me think of those of my own little pet,—she had stood her ground without flinching,—she had prepared an agreeable surprise by making the fire, for I was very cold, and she did not seem in the least afraid of me.

"Where do you belong?" I asked.

"I don't belong anywhere."

"Well, who takes care of you? With whom do you live?"

"I don't live with anybody. I haven't any home. Mother died and father died long ago, and I am all alone by myself."

Her words and manner touched me, but avarice was tugging at my heart. I grudged this poor mite the little food she would require.

"Well you've got warm now; I can't keep you any longer; there is the way to the door," I said.

She rose up, holding the rags of her shawl together, and then I saw that her arms and chest were bare; for her dress was a summer one, probably some gossamer thing that had been given her. She looked at me pleadingly, and for the life of me I could think of nothing but the eyes of my dear child.

It rushed over me as I followed her to the door: "Fancy if this were your own little Kitty," and my heart began to beat furiously.

As I opened the door a cold wind blew in that chilled me to the core, and the child looked pitifully up to me again. I couldn't stand it, and led her back to the fire. She staid that night, and was quite ready the next morning to go out and beg; but the good angel who stood at my side the night before prompted me again.

"Do you think you could do anything to pay for your keeping?" I asked her.

"Oh!" and her hands came together, "I'll clean up everything, and do just what you tell me. I'm so tired of being cold and hungry!"

"Then stay," I said. That day I had something to think of besides gain. I shut up my office earlier, pulled my hat over my eyes, and went across the city to the shop of a German Jew, and there I bought what I thought the child needed, ready made. It cost a good many twinges; the soul of the miser was almost rent in twain. By the time I reached my own door, I had called myself a fool at least twenty times, and fully expected to find the child gone off with everything she could lay her hands on. But, no; there was the fire blazing, the hearth swept up, the floor washed, and the room, even

with its scant furniture, so homelike and attractive that my heart began to throb with human pulses again. The girl had washed, made herself as tidy as possible with her scant opportunities, and looked really beautiful in the glow of the evening fire. That night she sat beside me, dressed in the warm and comfortable garments, and I quite forgot to look over my accounts. I could do nothing but look at her.

One night I came home, and was surprised at the appearance of my room. A handsome rug lay before the fire, and four faded crimson chairs and a rocker brought back the old-time sense of comfort. A little table decked with a white cloth held the old-fashioned chinaware which my wife had prized. At first I looked round, almost expecting to see her. But no, there stood Ally, as she had called herself, smiling and blushing, yet half afraid at my hasty exclamation.

"You won't be angry with me, will you? But all the things were up-stairs; and they looked so sad and lonesome, just as I used to feel, that I thought I'd bring some of them down-stairs. Now don't they make the room look beautiful? And oh, I found this, but I didn't dare to play with it." As she spoke she brought from another part of the room a little broken, faded-faced doll.

That was too much for me; my little child with its brown tresses and blue eyes came to me in the person of the waif who had brought order and symmetry and love into my desolate home, and from that moment I said, "She shall be mine, and I will never part from her, but will be to her a father indeed."

Then I awoke from the lethargy that had bound my soul so long. I became a new man. Together we sang and worked and prattled, like two children. I ceased to think that she had ever been a stranger, and her thoughtful, womanly little ways were a constant delight to me. By degrees my home brightened more and more. The cobwebs disappeared from doors and windows; in their stead came fresh new paint and house plants. All the books were brought down from the garret, with their old racks, and nailed to the wall where my wife herself had planned for them to be placed. Every night after my work I came home to a well-ordered dinner, for the child seemed to take naturally to all the mysteries of cooking, and after that I spent two happy hours in teaching her with books and slate and pencil. I was myself again. I had something to live for, something to look forward to. My old friends recognized me, and the world took on new beauty, for I saw it out of fresh young eyes, and felt it throb in a grateful heart.

Now, in place of the rusty lock, the spent candle, and the greed for counting money in a den thick with dirt, through whose windows the glaring sun itself looks dim—in place of the discomforts of cold and niggard meals, I sit in my pleasant, gas-lighted room, filled with the perfume of flowers. Am I weary? my Alice reads to me. Am I sorrowful? she sits down at the piano and plays the sweet melodies of love, the songs of long ago. The gray hairs are shining on my temples; but, thank God, the rust and the canker have faded out of my heart.—*Mary A. Dennison.*

Muskets for Africa.

MUSKETS for the interior of Africa are still made in Birmingham, with the flint-lock and priming-pan of a century ago, and for this reason, that, while powder can be made and flints collected in the very midst of the desert sands of the Soudan or the Sahara, it would be a work of risk or of impossibility to import percussion caps or cartridges adapted to central-fire or hammerless guns; and, on similar grounds, the long barrel retains its supremacy as a weapon of offense in those regions to the present day. When the trader from Tripoli visits Valetta, he

may be seen carefully measuring the lengthy tubes which are exhibited in the gunsmith's show-cases, in order that he may find a weapon of sufficient caliber for the coarse and slack shooting powder he is compelled to use.—*Blackwood's Magazine*.

Firemen of Ye Olden Time.

THE following extract from McMaster's "History of the United States" is going the rounds of the Press at present:—

"The law then required every householder to be a fireman. His name might not appear on the rolls of any of the fire companies; he might not help to drag through the streets the lumbering tank which served as a fire engine, but he must at least have in his hall, pantry, or beneath the stairs, or hanging up behind the shop door, four leathern buckets inscribed with his name, and a huge bag of canvas or of duck. Then, if he were aroused at the dead of night by the cry of fire and the clanging of every church bell in the town, he seized his buckets and his bag, and while his wife put a lighted candle in the window to illuminate the street, set off for the fire. The smoke or the flame was his guide, for the custom of fixing the place of the fire by a number of strokes on a bell had not yet come in. When at last he arrived at the scene he found there no idle spectators. Each one was busy. Some hurried into the building and filled their sacks with such movable goods as came nearest to hand. Some joined the line that stretched away to the water, and helped to pass the bucket to those who stood by the flames. Others took post in a second line, down which the empty pails were hastened to the pump. The house would often be half consumed when the shouting made known that the engine had come. It was merely a pump mounted over a tank. Into the tank the water from the buckets was poured and pumped thence by the efforts of a dozen men.

"No such thing as a suction hose was seen in Philadelphia till the year 1794. A year later one was made which became the wonder of the city. The length was 160 feet; the material was canvas, and, to guard against decay, was carefully steeped in brine. The fire buckets, it was now thought, should be larger, and a motion to that effect was made in the common council. But when it was known that the new buckets, if ordered, must hold ten quarts, the people protested. Ten quarts would weigh twenty pounds, and the buckets five pounds more. This was too much, for, as everybody knew, the lines at a fire were often made up of boys and lads not used to passing heavy weights. Eight quarts was enough. Much could also be accomplished by cutting the city into fire wards and giving a different color to the buckets of each ward. They could then be quietly sorted when the fire was put out. At New London five fire wardens took charge of the engines, all of whom aided in putting out fires. To disobey a warden's order was to incur a fine of one pound. If a good leathern bucket was not kept hanging in some convenient place in the house, and shown to the warden when he called, six shillings a month was exacted as punishment. At New York, however, it was long before the buckets gave way to the hose. There, if a householder were old or feeble or rich and not disposed to quit a warm bed to carry his buckets to the fire, he was expected, at least, to send them by his servant or slave. When the flames had been extinguished, the buckets were left in the street to be sought out and brought home again by their owners."

FLOATING bricks are made of a very light silicious earth, clay being sometimes added to bind the material together. They can be made so light that they will float on water, while their strength equals that of ordinary bricks,

Health and Temperance.

A Free Advertisement for "The Bacchus."

If a paper entitled "The Murderer's Journal" should present itself and state that it comes "to fill a long-felt want;" that these are times demanding the greatest personal liberty, and that the "associated murderers" desire to lay before the great American people the necessity of adopting the most scientific methods of killing people, as well as the necessity of murdering a stated number of people each month, the result would be that considerable interest might be taken in the matter. Even the religious journals would consider the subject in carefully prepared editorials; sermons would be preached; public meetings held; the people would arise in their might, and the "associated murderers" would find themselves enjoying their personal liberty in a space measuring about 7x4 feet.

If a druggist accidentally gives out morphine instead of quinine, and the patient dies, there is an immense amount of newspaper talk, lawyer's talk, and damage suits; but the same druggist can sell whisky, vile with belladonna, opium, stramonium, or *cocculus indicus*, to a man for whose crazy actions or even deed of murder following, no one but the drinker is held responsible.

"The Bacchus Publishing Co.,"—that sounds well, doesn't it? *Bonfort's Wine and Spirit Circular* says concerning this new journal:—

"BACCHUS.—A particularly lively new member has just taken its place in the ranks of trade journalism. *Bacchus* yept, and profusely illustrated, it proclaims its intention 'to wage war against shams of all descriptions, whether political, social, theological, national, State, or local.' The illustrations are very good, the letter press admirable, and the editorial work ably done. We have no doubt that the paper will be a very valuable reinforcement to the little army that is fighting the formidable hosts of prohibition."

We particularly admire the modesty of this editor—"the little army" *vs.* "the formidable hosts of prohibition!" Poor little innocent dears, what a pity they have to be annoyed.—*Union Signal*.

Poisonous Serpents.

THE *Missionary Herald* for June says: "Twenty-two thousand lives are lost annually in India through the bite of venomous serpents and by wild beasts. Officials are seeking a remedy for this loss, thus far without avail. While commending such efforts, Mr. Howland, of Ceylon, pertinently asks: "What complete remedy can there be until the belief of the cobra-worshipping Hindu is changed?" Serpents will live so long as men reverence them, and so long as they live they will bite. What India needs to save her from this fearful loss of life is a new religious faith. And yet there are those who tell us that the faith they have is good enough for them. One would think it sufficient answer to this assertion to point to the more than twenty regiments of men dying annually, the victims of a senseless superstition."

Perhaps thousands who read this item will shudder, and say that they are glad that they do not live in India; and probably never give a thought to the twelve-fold worse curse which afflicts our own Christian (?) land. India had, at the last census, a population of 241,120,525; the death rate from venomous serpents and wild beasts is, therefore, about one to each 12,000 inhabitants. But in the United States, with a population of only 60,000,000, the victims of intoxicating liquors annually number 60,000; about twelve times as many as are annually destroyed in India by beasts and serpents. What are our officials going to do about it? What some of them are doing is

shown by the following from a daily of recent date:—

"Some time ago the Circuit Court of the United States in Iowa decided that breweries in existence when the prohibition law was passed could not be stopped without compensation to their owners; and now we hear of another ruling by the same Court, that drinking saloons are likewise entitled to protection. They are property which cannot be rendered useless without compensation."

Can India or any other mother-land show a worse state of affairs?

Tobacco.

THE following facts gleaned from the *Atlanta Constitution*, relative to a single city, will give some idea of the magnitude of the tobacco business in the United States:—

The town of Durham, N. C., has now 5,000 inhabitants, and the majority are in the tobacco business. I visited immense establishments, and was bewildered at the extent of the business. There are now in Durham 10,000,000 pounds of leaf tobacco awaiting manufacture, and it comes in every day by the train load from all the surrounding country. The tobacco manufacturers of Durham pay to the railroads over \$1,000,000 a year for incoming freights. They have over two thousand operatives, more than half of whom are girls. I saw five hundred girls in one factory. They were all sitting at little desks, making cigarettes. They make 750,000 cigarettes in one day in the Duke factory. Just think of it! Nearly a million! and all to be burned up into smoke and ashes.

Tobacco is very low now because of the overproduction of last year, and the Durham manufactory has bought very largely at very low figures. I was shown a pile of 150,000 pounds that cost only 2½ cents a pound; but it was very common indeed. Nevertheless it is worked up and flavored with a little New England rum, and sells very well.

Great Damage from Damp Linen.

DAMP linen is sufficient to account for frequent colds, consumption, and premature death of a whole family; and where the mischief, having not taken that direction, is developed in the form of a rheumatism, which when once set in from that cause, is generally incurable. All body linen, shortly before putting on, should be made dry by a good fire. Those who have experienced no signal evidence of the mischief of damp linen are apt to be careless on the subject; but the carelessness will inevitably entail its punishment, which is likely to accumulate insidiously until it is too late.—*Hall's Journal of Health*.

The Sick Room.

SELECT the sunniest room in the house. There is life and healing in the solar ray, even if its light, which is only a part of the ray, is excluded. We all feel instantly, on entering a room on which the sunlight never directly falls, a chill and an absence of something essential to cheer and brightness. Observation shows that in hospitals more patients die in shady than in the sunny wards; and in cities, disease is more fatal on the shady side of the street than on its opposite.

THE saloonists in Iowa and Kansas have changed their tune. A few months ago they were shouting lustily: "Prohibition don't prohibit!" Now they are demanding just as loudly: "Give us compensation for ruining our business!" If prohibition does not prohibit, how can it ruin the rum traffic?—*Lever*.

DRAIN pipes and places that are sour or impure may be cleansed with lime water or carbolic acid or chloride of lime.

News and Notes.

RELIGIOUS.

—The total number of Sunday-schools of all "evangelical" denominations in New York City is 370; number of scholars, 103,823; teachers, 10,152.

—A nephew of the late Zulu King, Catwayo, has spent six years in Stockholm, Sweden, in theological and other studies, and now returns to his own land and people to devote himself to mission work.

—Mgr. Straneiro, the papal ab-legate, who brought the baretta to Cardinal Gibbons, is now making a tour of the United States, and is being royally received, feasted, and flattered everywhere. There are a great many Catholic votes to be caught in this country.

—It is said that "Rev. Dr. Lathrop, pastor of the Baptist Church at Stamford, Conn., has offered his resignation, and a local authority says that the pastors of the Episcopal, Roman Catholic, Congregational, Methodist, and Universalist Churches have requested him to recall it."

—The Young Men's Christian Association owns ninety buildings in the United States and Canada, and the net valuation of the association property is \$5,040,178. There are 1,006 associations, 444 reading-rooms, 365 libraries containing in all 272,624 volumes. The annual current expenses of the 1,006 associations is over \$800,000.

—The American Sunday-school Union offers its one-thousand-dollar-prize this year, for the best essay, containing between 60,000 and 100,000 words, on the subject of "The Christian Obligation of Property and Labor." Unless the Union either obtains a better essay or makes a better selection, than it did at the time of offering this prize for an essay on the subject of the Obligation of the Christian Sabbath, it had better spend its \$1,000 for something else.

—There are yet some people in the world who could profit by the experience of the editor of the *Richmond Christian Advocate*, who says: "It takes much heavenly-mindedness to have a manuscript returned by an editor, and receive it with a smile of sweetness. We have had that test more than once with our own productions of the pen; and while not having grown in grace with a stalwartness of piety worth bragging about, we have augmented our stock of common sense."

—It is stated that "according to the lately-issued official report of the General of the Jesuits, this order is now 350 years old, has furnished 248 saints, 1,500 martyrs, 13 popes, 60 cardinals, 4,000 archbishops, 6,000 authors, and now numbers 2,500 missionaries." We would amend that so as to read that the order has furnished the prison and the grave with 50,000,000 saints; the stake with 1,500 thousands of martyrs; and read *emissaries* for missionaries; and we are sure the report will be that much nearer the truth.

—A recent decree of the Sacred Tribunal of the Holy Roman and Universal Inquisition forbids Catholics to become members of orders affiliated to Free Masonry. The decree also inhibits the faithful from in any wise participating in or promoting the act of cremation, whether in leaving directions to that effect or in any other way. If the persons are only heretics, however, there will be no objection to their cremation, especially if they are alive. "The Sacred Tribunal of the Holy Roman and Universal Inquisition" has practiced that kind of cremation in a vast number of instances.

SECULAR.

—The Jordan has been bridged at Jericho.

—Samuel J. Tilden died at his home, Greystone, New York, Aug. 4.

—There are still 1,800 Cherokee Indians in Western North Carolina.

—The aggregate population of Brooklyn and New York is nearly 2,300,000.

—A child died recently at Fremont, Neb., of glanders contracted from a horse.

—Prince Alexander has prohibited the circulation of Russian coin in Bulgaria.

—A fire at Cincinnati, August 8, destroyed property to the value of \$100,000.

—There was some further rioting at Belfast on the 6th inst. The police were compelled to fire on the crowd, and seven persons were seriously injured.

—The United States consumes over thirty million dollars' worth of tin annually.

—Six members of a yachting party were drowned in Lake Huron a few days since.

—An explosion of coal gas, at Cardiff, Wales, August 3, fatally injured six men.

—It is said that Japan, with a total population of 37,000,000, has less than 10,000 paupers.

—August 6, a fire destroyed the entire business portion of the town of Mancelona, Mich.

—A man committed suicide at San Rafael, Cal., a few days since, by swallowing six feet of bale rope.

—Parliament reassembled August 5, and Sir Arthur Wellesley Peel, Liberal, was elected speaker.

—President Cleveland has signed the Oleomargarine Bill. It will take effect in ninety days from its passage.

—Belfast has again been the scene of Orange rioting. It is evident that Protestant is not a synonym of Christian.

—The War Department has issued orders for the immediate establishment of a new fort in Northwestern Utah.

—The police of Brussels have received a number of placards advocating anarchy and the establishment of the commune.

—A Reading, Penn., judge has decided that shaving is a necessity, and that it is legal on any day of the week, Sunday included.

—The National Grand Army Reunion was held in San Francisco, August 3. The number of visitors from the East was very large.

—August 3, A. P. Williams, of San Francisco, was elected United States Senator for the unexpired term of General Miller, deceased.

—August 3, one and one-half inches of snow fell on Mount Washington, N. H., and the thermometer registered 28°—four below freezing.

—The cholera is virulent in Bartel, Italy. One hundred and thirty-two new cases and forty-two deaths were reported there on the 7th inst.

—Thirteen divorces in three hours were granted in Minneapolis the other day, and even Chicago calls upon the Judge to pause and reflect.

—Another cyclone visited Kansas, on the 5th inst., doing a great deal of damage. In the town of Hartland twenty houses were demolished.

—A detachment of the United States Geological Survey is engaged in taking soundings of Crater Lake, Or. The greatest depth yet found is 1,959 feet.

—Samuel J. Tilden bequeathed to the city of New York his residence in Gramercy Park, together with his fine library. The property is valued at \$1,100,000.

—The aggregate of the appropriations made by this Congress amounts to \$365,000,000, which is \$45,000,000 more than the appropriations made by the preceding Congress.

—Under the postal telegraph system in England—management by the Government—the number of messages sent annually has increased from 9,000,000 in 1870 to 34,000,000 in 1885.

—It is now thought that Geronimo, with about twenty followers, has gone over into the State of Chihuahua, and the rest of the renegades are making their way back to the reservation.

—The torpedo cruiser *Destruction* was launched July 29 at Glasgow. She was built for the Spanish Government, and it is claimed that she will be able to overtake and destroy any similar vessel afloat.

—It is now openly charged that the recent order of the Post-master General admitting liquors to the United States mails in direct violation of the law as passed by Congress, is in the interest of liquor dealers who wish to use the mails to send liquor into Iowa.

—The most destructive grain fire of the season occurred in San Benito County, Cal., August 5. It burned over an area of at least 10,000 acres. Several barns were destroyed, and at least 400 settings of grain, with hundreds of acres of standing grain. The loss is very heavy.

—Congress adjourned August 5, after having been in session nearly eight months. During that period there were introduced in both Houses 13,202 measures—bills, and joint resolutions. Of this number only 1,101 passed both Houses, and 113 of these were vetoed by the President.

—A Norwegian vessel from Aspinwall arrived at Ship Island, Gulf of Mexico, a few days since, with yellow fever aboard. Six of the crew had died.

—A Methodist minister was shot and instantly killed at Sioux City, Iowa, a few days since. The murdered man had rendered himself obnoxious to the liquor interests, and though there is no clue to the perpetrator of the crime, there is no doubt that it was a result of the war on the saloons.

—It is stated that upon unloading a British steamer which arrived at Philadelphia a week or two ago, it was found that about one-half the cargo of 2,200 tons of sugar was a fluid mass of syrup instead of sugar in bags as it had been shipped from India. The sugar had been melted by heat, and the syrup was eight feet deep in the hold of the vessel, which had come through the Suez Canal.

—The Parnellites have decided to give the Government time to prepare a new Home Rule bill, but will demand a measure for the suspension of evictions. Owing to the fall in prices, numerous tenants in Ireland are in arrears and are unable to pay their rents. If the introduction of an Irish bill be postponed until spring, the landlords will in all likelihood resort to wholesale evictions unless restrained from doing so.

—A recent London dispatch says: "The labor troubles in Holland are much more serious than is generally known. Dutch capitalists are seeking investments abroad. Probably the disturbances are reflections of those which have already afflicted Belgium. They are instigated by anarchists and socialists who flock to the low countries from all over Europe, attracted by the comparatively liberal laws. Then they stir the working people to revolt."

—A recent London dispatch says: "Affairs in Burmah are, and have been, ever since the British occupation, in a condition of political discord and social confusion. In consequence of this the British Government in India has decided to intrust the supreme command in Burmah to Major-General Sir Herbert Macpherson, commander-in-chief in Madras. Five thousand troops will be sent into the country as soon as the cold season commences, to scour the country and drive out and subdue the insurgents, and 1,000 additional police will be sent to India to maintain order."

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.

EAST PORTLAND (Or.)—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

Massachusetts Camp Meeting.

OUR people in this conference have decided to hold their annual camp-meeting this year in the city of New Bedford, Mass. The meeting will open Friday, Aug. 20, and hold over two Sundays, closing Aug. 30. Any readers of the SIGNS who would be interested to attend such a meeting will find a hearty welcome at this gathering. All those who come to the city on railroads can take the horse cars at the depot and ride directly to the camp ground. We cannot now speak definitely of reduced fare on the railroads but we shall probably be able to do as in past years,—issue free-return to those who come to the meeting on the cars. Any who desire to rent tents can do so at a reasonable price by addressing at once, E. P. Farnsworth, South Lancaster, Mass.

It is expected that the president of the General Conference, Elder Geo. I. Butler, will be present, also Elder S. N. Haskell, who has spent a year in Australia and New Zealand, with other efficient help. Those desiring to examine our publications will find a full assortment at the book stand on the camp ground.

D. A. ROBINSON.

Publishers' Department.

STATE TRACT SOCIETIES, AGENTS, AND BOOK DEPOSITORIES.

Australia—International Tract Society, Bible Echo Office, Rae and Scotchmer Sts., North Fitzroy, Victoria, Australia.
 British Guiana.—Joseph R. Brathwaite, 152 Church St., Georgetown, and Thos. E. Amsterdam, 10 Church St., New Amsterdam, B. G., S. A.
 California Tract Society—1067 Castro St., Oakland, Cal.
 Canada Tract Society—South Stukely, P. Q.
 Colorado Tract Society—441 Jay Street, Denver, Colo.
 Dakota Tract Society—Vilas, Miner Co., Dak.
 District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
 England—The Present Truth, 72 Heneage St., Grimsby, Eng.
 Fiji Islands—Wm. T. Peckham, Matti Plantation, Tavuni, Fiji Is.
 Florida Tract Society—Miss Lysie Reynolds, Secretary, Box 232, Jacksonville, Fla.
 France—Pastor D. T. Bordeau, Rue St. Giles 30, Gare de Nimes, Gard, France.
 Hawaiian Islands—International Tract Society, Honolulu, H. I.
 Idaho—Elder D. T. Fero, Boise City, Idaho.
 Illinois Tract Society—3652 Vincennes Ave., Chicago, Ill.
 Indiana Tract Society—No. 32 Cherry St., Indianapolis, Ind.
 Iowa Tract Society—1315 E. Sycamore St., Des Moines, Iowa.
 Kansas Tract Society—Box 160, Ottawa, Franklin Co., Kan.
 Kentucky Tract Society—West Clifty, Grayson Co., Ky.
 Louisiana—International Tract Society, Pitt Street, between Valmont and Leontine Streets, New Orleans, La.
 Maine Tract Society—113 Pearl St., Portland, Me.
 Michigan Tract Society—Battle Creek, Mich.
 Minnesota Tract Society—2830 Nicollet Ave., Minneapolis, Minn.
 Missouri Tract Society—321 Lamine Ave., Sedalia, Mo.
 Montana—Walter Harper, Butte City, Mont., Box 358.
 Nebraska Tract Society—Fremont, Dodge Co., Neb.
 New England—N. E. Tract Society, South Lancaster, Mass.
 New Mexico—John McMurchy, Nogal, Lincoln County, N. M.
 New York Tract Society—Box 113, Rome, N. Y.
 New Zealand—Edward Hare, Upper Queen Street (Turner Street), Auckland, N. Z.
 North Pacific—N. P. Tract Society, Box 18, East Portland, Oregon.
 Norway—Sundhedsbladet, Christiania, Norway.
 Ohio Tract Society—259 Adams St., Toledo, Ohio.
 Pennsylvania Tract Society—No. 5 Madison St., Wellsville, N. Y.
 Society Islands—John I. Tay, Papeta, Tahiti, Society Islands.
 Switzerland—Elder W. C. White, 48 Weiherweg, Basel, Switzerland.
 Tennessee Tract Society—Springville, Henry Co., Tenn.
 Texas Tract Society—Mrs. Lee Gregory, Secretary, Denton, Tex.
 Upper Columbia—U. C. Tract Society, Walla Walla, W. T.
 Vancouver Island—Bernard Robb, Victoria, B. C.
 Vermont—Lizzie A. Stone, South Lancaster, Mass.
 Virginia Tract Society—New Market, Shenandoah Co., Va.
 Wisconsin Tract Society—1029 Jenifer St., Madison, Wis.
 Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

All of the above Agencies are authorized to receive subscriptions to the SIGNS OF THE TIMES, American Sentinel, and Pacific Health Journal and Temperance Advocate. Catalogues of our books, pamphlets, and tracts, in English and the various foreign languages, can be obtained from them. Write to the agency nearest you.

RECEIPTS.

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

CALIFORNIA CONFERENCE FUND.—Mrs E Spath (tithe) \$5.10, Mrs E G Fulton (tithe) \$3.10, C A Newbiee (tithe) \$10.00, Los Angeles Church \$37.50, Woodland Church \$101.45, San Jose Church \$25.50.

RECEIVED ON ACCOUNT.—Wisconsin T & M Society \$100, Vermont T & M Society \$100.

CALIFORNIA T & M SOCIETY.—Dist No 3 Stockton \$4.70, Dist No 4 San Jose \$11.42, Mrs J J Smith \$7.00.

CALIFORNIA CITY MISSIONS.—Ira A Wheeler \$5.00.

Dr. Kellogg's new work, entitled "Man, the Masterpiece," is just out of press, and promises to have a very large and rapid sale. The work meets an evident want in supplying young men with just the information they need to enable them to make the most of themselves. It is really a *vade mecum* of what young men ought to know on every subject relating to their physical welfare, and ought to be placed in the hands of every young man and boy in the country. It contains a vast deal of information of interest and value to old men as well.—*Good Health Magazine*.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 12, 1886.

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Camp-Meetings for 1886.

OHIO, Mount Vernon, Knox Co.,.....	Aug. 17-24
TEXAS, Midlothian,.....	" 17-24
KANSAS, Osborne,.....	" 19-20
MASSACHUSETTS, New Bedford,.....	" 20-31
CALIFORNIA, Santa Maria, Santa Barbara Co.,.....	Aug. 25 to Sept. 1
WASHINGTON, Seattle,.....	Sept. 1-6
MAINE,.....	" 1-7
ILLINOIS, Clinton,.....	" 8-14
NEW YORK,.....	" 15-21
NEBRASKA,.....	" 15-21
NEVADA, Dayton,.....	" 15-22
MICHIGAN,.....	" 20-28
MISSOURI,.....	Sept. 29 to Oct. 5
INDIANA,.....	" "
KENTUCKY,.....	Oct. 6-12
CALIFORNIA, Woodland, State meeting,....	" 6-19
TENNESSEE,.....	" 13-19
CALIFORNIA, Santa Ana,.....	Oct. 28 to Nov. 5

WE return cordial thanks to the friend who sends us the Sunday issues of the *St. Louis Republican*.

THE August number of the *Work at Home*, Albany, N. Y., is almost entirely devoted to a finely illustrated fifty years' sketch of the Albany City Tract and Missionary Society. It forms an interesting and excellent number.

WE are glad to lay before our readers such an excellent view of the work in central Europe as we are permitted to do this week, in the reports of Elder W. C. White and Elder D. T. Bourdeau. See pages 488 and 489. From these narratives some idea may be gathered of the difficulties which attend the presentation of the truth there, as compared with our own and other countries. Paul repeatedly asked the brethren to pray for him in his work, and surely our brethren in Europe especially need the prayers of all who love the truth.

SAYS Beecher: "It is of no use to say that a man must be a fool who does not believe in a God." Yet this man occupies the pulpit of what passes among the uninformed as a Christian church. True, he has virtually abjured Christianity, and, fortunately, has lost most of his influence among professed Christian people in this country; still among unbelievers his words pass as those of a theologian, and thus they are strengthened in their unbelief. Beecher is perhaps no worse an infidel than is Ingersoll, but he is more than twice as dangerous an enemy to Christianity.

THE following sentiments are reported to have been used by Dr. Stebbins in a recent sermon in San Francisco:—

"God made the world in the rough and left it to man to finish. The railroad overcame the mountains, and was greater than the mountains. With all his shortcomings and weaknesses, man had vastly improved, beautified, and adorned the world. Art was superior to nature. A work of God that could not be improved was no work at all."

It has been said that Unitarianism is the half-way house to Spiritualism. Such utterances as the above lead us to conclude that it is about the stopping place of infidelity. When men get so puffed up in their own minds as to imagine that they can im-

prove upon God's handiwork, their destruction cannot be far off. We are reminded of Nebuchadnezzar, who, imagining himself to be a god, exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" And even while the words were on his tongue, God showed him that there was a greater than he. So now when man is getting to think that he has no use for God, we are admonished that soon the Lord will arise "to shake terribly the earth," and that then "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." Isa. 2: 17.

WE are informed by the secretary of the Pennsylvania Tract and Missionary Society, that Thursday night, July 22, the meeting tent, 30x40 feet, and nearly new, that was pitched at Shunk, Sullivan Co., in that State, was set fire to and completely destroyed. The tent belonged to the Pennsylvania Conference, and meetings were being held in it by Elders J. W. Raymond and D. A. Ball. That the enemy is so angry, shows that the truth is working strongly there, and we believe that the wrath of man will be made to praise the Lord in that place. Pray for the brethren in the field, "that the word of the Lord may have free course, and be glorified;" and that they "may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful." 2 Thess. 3:1-3.

THE twentieth annual encampment of the Grand Army of the Republic was held in San Francisco during the past week, and a larger or more enthusiastic gathering was never seen on this Coast. Thousands have had the privilege of visiting this State for the first time, and the citizens have seemed to vie with each other to see who could do the most to make their stay here a pleasant one. The universal testimony is that this encampment eclipses by far any previous one, and the veterans are highly pleased with their royal reception. They say that California fully sustains her enviable reputation for liberality and hospitality. General Lucius W. Fairchild, of Wisconsin, was elected Commander-in-Chief, and Samuel W. Backus, of California, Senior Vice-Commander-in-Chief, for the coming year. The next encampment will be held at St. Louis.

Boys and Girls' Aid Society.

WE have received the Twelfth Annual Report of the Boys and Girls' Aid Society of San Francisco, Cal. It is a pamphlet of sixty-four pages. With mingled feelings of shame, indignation, and admiration, we have read it through,—shame that parents of human kind can drag their own offspring to such depths of shame and degradation; indignation at the unconscionable meanness that opposes the rescue of such unfortunates; and admiration at the chivalrous manliness and courage that resolutely invades the realm of iniquity, that boldly meets the mean opposition, and that bravely fights the battles of the unfortunate, that helps the helpless, and that rescues the perishing.

By relating what the Society has done, we can perhaps best show its purpose. In four years the Society has saved from imprisonment, and a consequent association with the worst criminals, more than two thousand children. It has secured better influences about all these, and has materially improved the surroundings of as many more. It has placed in homes, other than those of their own parents and friends, more than five hundred, and now has under direct control about three hundred and fifty, and under indirect surveillance as many more. In brief, the method of the Society is indicated in the following lines:—

"The Society rescues homeless, neglected, or abused children of California; receives juvenile offenders, who are in danger of being imprisoned; provides for such until suitable homes or employment and oversight are found for them, and continues a systematic attention to their condition and treatment. A free Employment Bureau for boys and girls is maintained; also a day and evening school; a department for industrial training of both sexes; classes in singing; reading-rooms and library."

"A child in untoward circumstances is brought to the attention of the Society. The first step is to place such child back under the care of its own people, where the care and responsibility belong. If this cannot be done to the advantage of the child, the next step is to acquire an authority over the child that will enable the Society to place it elsewhere, by seeking the personal guardianship of such child." "It is our policy to *always* return a child to its own home, where we feel confident that its conditions have become fairly suitable or can be made at all worthy of the name, by any influences we can bring to bear, officially, personally, or in any way, and that with our oversight the child's interests will be comparatively safe."

The Society is supported wholly by voluntary contributions, some excellent examples of which have been shown the past year,—Senator James G. Fair gave a piece of land which cost \$11,500, and Mr. Charles Crocker has erected a building upon the land at a cost of \$31,000; the estate of William Sharon gave \$4,000; Mrs. Charles Crocker gave \$1,300; Senator Fair \$1,000. The Society also issues a quarterly entitled *Child and State*. Ex-Governor Geo. C. Perkins is President of the Society, and is supported by a Board of Trustees numbering seventeen noble men and women, and also, we rest assured, by the prayers, the best wishes, and the hearty support of all God-fearing people who know of the good work in which the Society is engaged.

In the use of plain, vigorous, Anglo-Saxon, and by the downright honesty apparent on every page, the report is a model of its kind. We wish a copy could be placed in the hands of every adult person in the State of California. Mr. Edmond T. Dooley is the Superintendent. Address, corner Baker and Grove Streets, San Francisco, Cal.

PROHIBITION in Rhode Island has driven the liquor dealers to the novel shift of smuggling whisky into the State in those porcelain imitation eggs commonly used as "nest-eggs." The other day, in Boston, there were cases containing 147 dozen supposed eggs, on a truck on the way to the depot to be shipped to Newport, Rhode Island. One of the cases happened to tumble off when lo, the sham "eggs" were found to be as full of whisky as the proverbial real egg is full of meat. Each egg contained about enough whisky for a common drink. A small hole had been made in the big end, the whisky poured in, the hole covered over with water-proof-cemented cloth, the egg chalked all over, and the work was done. They looked exactly like real eggs. But fortunately, or unfortunately, according as it is viewed, the whisky dealers did not insure the eggs against breakage, and in one short moment all their ingenuity came to naught. We cannot imagine what the whisky men will do now, for this scheme must certainly have been the last resort. We think after the failure of this, Prohibition will surely prove a success in Rhode Island. Prohibition forever say we.

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