

The Signs of the Times.

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

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The Signs of the Times.

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HE LEADS HIS OWN.

He leads his own! enough to know
He marks the path, and bids me go;
I'll trust him though the way seems long,
And follow on with cheerful song.

He leads his own! not mine the choice,
Content I listen for his voice;
Gladly I hasten to obey,
And journey where he leads the way.

He leads his own! I would not say
That mine should be a pleasant way;
Only to know he leads me on
To perfect rest, and joy unknown.

He leads his own! though deep the wave,
Mighty the arm reached forth to save;
My heart shall know no doubt or fear,
For Christ the Lord is very near.

He leads his own! when bade to go
Through pastures green, where streamlets flow;
And when the gloomy vale they tread,
And clouds hang darkly overhead.

He leads his own! though oftentimes
The sun and joy seem left behind;
Just as of old he led his flock,
And gave them water from the rock.

General Articles.

Right Methods in Education.

BY MRS. E. G. WHITE.

THERE is at the present time an unparalleled interest in the subject of education. The wide diffusion of knowledge through the agency of the press, placing the means of self-culture within the reach of all, has awakened a general desire for mental improvement. But while we gratefully acknowledge our increased educational facilities, we should not ignore the defects in our present school systems. In many cases, physical as well as moral training has been neglected in the too eager desire to secure intellectual culture; and the youth have left school with morals debased and physical powers enfeebled, with no knowledge of practical life, and little strength to perform its duties.

As these evils have come under my observation, the inquiry has arisen, Must our sons and daughters become moral and physical weaklings, in order to have the advantages afforded by an education in our schools? This should not be; and it need not be if teachers and students will but be true to the laws of nature, which are also the laws of God. A right education will make the youth strong, well-balanced men and women, by developing and calling into active exercise all the powers of mind and body. It will make them a blessing to the world; for it will enable them to attain a true and noble manhood and womanhood.

Many times students are so anxious to complete their education that they are not thorough in anything that they undertake. They do not understand the true object of education,

and so fail to take such a course as to secure this object. They apply themselves to the study of mathematics or the languages, while they neglect a study far more essential to happiness and success in life. Many who can explore the depths of the earth with the geologist, or traverse the heavens with the astronomer, take not the slightest interest in their own bodies. Others can correctly describe every organ of the body, and tell how many bones there are in the human frame, and yet they are as ignorant of the laws of health, and the cure of disease, as though life were controlled by blind fate, instead of definite and unvarying law.

Sound health lies at the very foundation of the student's success. Without it, he can never see the fruition of his ambitions and his hopes. Hence a knowledge of the laws by which health is secured and preserved is of pre-eminent importance. The human body may be compared to nicely adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is taxed, the muscles also should have their proportion of exercise. Every young person should learn how to regulate his dietetic habits,—what to eat, when to eat, and how to eat. He should also learn how many hours may be spent in study, and how much time should be given to physical exercise.

It is a duty which every student owes to himself, to society, and to God, to properly regulate his habits of eating, sleeping, study, and exercise; but there are few who have the moral courage and the self-control to act from principle. The student who studies hard, sleeps and exercises little, and eats irregularly of an improper or inferior quality of food, is obtaining mental discipline at the expense of health and morals, of spirituality, and, it may be, of life itself.

Young persons are naturally active, and if they find no legitimate scope for their pent-up energies after the confinement of the school-room, they become restless and impatient of control; they are thus led to engage in the rude, unmanly sports that disgrace so many schools and colleges, and even to plunge into scenes of dissipation. And many who leave their homes innocent, are corrupted by their associations at school. Much could be done to obviate these evils, if every institution of learning would make provision for manual labor on the part of the students,—for actual practice in agriculture and the mechanic arts. Competent teachers should be provided to instruct the youth in various industrial pursuits, as well as in their studies in the school room. While a part of each day is devoted to mental improvement and physical labor, devotional exercises and the study of the Scriptures should not be overlooked.

Students trained in this manner would have habits of self-reliance, firmness, and perseverance, and would be prepared to engage successfully in the practical duties of life. They would have courage and determination to surmount obstacles, and moral stamina to resist evil influences.

If young persons can have but one set of faculties disciplined, which is most important, the study of the sciences, with the disadvant-

ages to health and morals under which such knowledge is usually obtained, or a thorough training in practical duties, with sound morals and good physical development? In most cases both may be secured if parents will take a little pains; but if both cannot be had, we would unhesitatingly decide in favor of the latter.

Where useful labor is combined with study, there is no need of gymnastic exercises; and much more benefit is derived from work performed in the open air than from indoor exercise. The farmer and the mechanic each have physical exercise; yet the farmer is much the healthier of the two, for nothing short of the invigorating air and sunshine will fully meet the wants of the system. The farmer finds in his labor all the movements that were ever practiced in the gymnasium. And his movement-room is the open fields; the canopy of heaven is its roof, and the solid earth its floor. A farmer who is temperate in all his habits usually enjoys good health. His work is pleasant; and his vigorous exercise causes full, deep, and strong inspirations and exhalations, which expand the lungs and purify the blood, sending the warm current of life bounding through arteries and veins.

In what contrast to the habits of the active farmer are those of the student who neglects physical exercise. The student sits day after day in a close room, bending over his desk or table, his chest contracted, his lungs crowded. His brain is taxed to the utmost, while his body is inactive. He cannot take full, deep inspirations; his blood moves sluggishly; his feet are cold, his head hot. How can such a person have health? It is not hard study that is destroying the health of students, so much as it is their disregard of nature's laws. Let them take regular exercise that will cause them to breathe deep and full, and they will soon feel that they have a new hold on life.

Young ladies, too, should be taught how to work. Experienced teachers should be employed to instruct them in the mysteries of the kitchen. A knowledge of domestic duties is beyond price to every woman. There are families without number whose happiness is wrecked by the inefficiency of the wife and mother. It is not so important that girls learn painting, fancy work, music, or even the more solid branches of study, as it is that they learn to cut, make, and mend their own clothing, and how to prepare palatable and wholesome food. That was a wise father, who, when asked what he intended to do with his daughters, replied, "I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become wives and mothers, heads of families, and useful members of society."

Every young woman should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children, and to direct her household affairs. It is her duty to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless other things that intimately concern the well-being of her household. Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are

shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness and well-being. They may talk of woman's rights and her elevated sphere; yet they themselves fall far below the true sphere of woman.

Ignorance of useful employment is contrary to the design of God in the creation of man, and is by no means an essential characteristic of the true gentleman or lady. Idleness is sin, and ignorance of common duties is the result of folly,—a folly which the after-life will give ample occasion to bitterly regret.

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," will be the rule of life with students who desire to serve and honor God. Such students will preserve their integrity in the face of temptation; they will come from school with well-developed intellects, and with health of body and soul, and the world will be the better for their influence and labors.

Blessed Are They That Do.

THE religion of the Bible consists in believing what God says and doing what he commands. "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. "But be ye doers of the word, and not hearers only, deceiving your own selves." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:22, 25, 27. To obey God's perfect law, honoring him and doing righteous deeds to our fellow-men, is religion pure and undefiled. The opposite kind of religion, of course, is impure and defiled.

The religion of many consists chiefly in feeling. They do what they feel it duty to do; but they do not always feel it duty to do what God says. They say they know that they are accepted of God; for they feel it so in their very souls. "The Lord saves me, and he saves me now," is a favorite form of expression. They know God answers their prayers, because they feel it so. On the contrary, an apostle has said, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. Here it is again: "Blessed are they that do."

Now feeling is not faith. It is all right when it is founded in faith and obedience to the word of the Lord. When a man has an intelligent faith in what God has revealed, and does what that revelation requires, he has a right to feel and to rejoice in the Lord. What is it that distinguishes the true religion from all false religions? Is it not that the truth of God lies at its foundation? True feeling, then, will always be found in conformity to this truth. Then a person must be intelligent in the truth before he can depend upon his feelings.

Do not false religionists feel? Do they not manifest a religious zeal? What but the most ardent feeling of devotion could cause a heathen mother to cast her infant into the river Ganges to be devoured by the monsters of the deep? or to cast herself before the car of Juggernaut to be crushed to atoms? I think that there is feeling in every kind of religion; and therefore we will be deceived if we trust to feeling, unless we know that our faith and works are in harmony with the truth of God.

The first and most pressing want of the people in these days is instruction in the truth as revealed in God's word. They need a true foundation for their faith; and then they want a faith that will cause them to act—to do what

that word requires. Their ears have been turned away from the truth to fables. This is as Paul foretold it would be.

Sensational preaching stirs the religious sentiments or faculties, producing certain emotions or feelings, and this passes for genuine Bible religion, though many of the duties therein revealed are neglected entirely, either from ignorance or unwillingness to obey. I repeat it: *Truth* is the thing which distinguishes true religion from every false way. The truth is in our Bibles; but in a land of Bibles the great need of the people is to be instructed in the truth. They talk of worshiping God in spirit; but they that worship him must worship him "in spirit and in truth."

The truth is the word of God. "Thy word is truth." John 17:17. "Thy law is the truth." Ps. 119:142. "All thy commandments are truth." Verse 151. This refers to the moral law, the ten commandments. Every word of them is true, every jot and tittle of this law shall endure till heaven and earth pass. Matt. 5:18. Yet the leading ministers and churches of to-day are treading the fourth commandment of that law under foot. God is now pleading with them, saying, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

On the other hand, God is now sending a fearful message of warning to the nations of the earth, saying, "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, which is poured out without mixture into the cup of his indignation." At the same time he is calling the attention of all to his patient, enduring, and obedient people, saying, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." See Rev. 14:9-12.

Through the influence of apostasy, the Sabbath of the fourth commandment has been disregarded, and another institution has been put in its place, according to the prophecy of a wicked power that should "think to change times and laws." Dan. 7:25. This same power is the beast, against the worship and mark of which we are being warned. Rev. 13:1-10. The Roman popedom is the power thus foretold; and the Roman church to-day claims that their church changed "the Sabbath into Sunday," or "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." See *their doctrinal works*.

Now the question is, Shall we follow the changes and corruptions of the popedom, or shall we keep the commandments of God? Does it make any difference whether we have the light of God's word, and walk in that, or follow the traditions of an apostate church, which claims the power to change the law which God spake with his own voice, and wrote with his own finger, and to "substitute" something else in its place? In a land of Bibles, and in which God's voice is being heard in fulfillment of the last message of warning promised in his word, will it be just as well to walk on in darkness, following the dictates of a fallen church which blasphemously claims to make laws for God, "if the heart is only right"? We have the word of the living and true God; and Jesus says, "Blessed are they that hear the word of God, and keep it." Luke. 11:28.

Jesus said to the apostate Jewish Church, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark. 7:9. Is not this his voice to the professed Christian church to-day?

Let us hear Jesus. "Not every one," says he, "that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. Listen to his voice again, in his last benediction to his people, recorded in the Book of Revelation: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

R. F. COTRELL.

"As Becometh Saints."

THE people of God, in the Scriptures, are characterized as "saints." They are thus designated, because they are already holy in some measure, and because they will eventually be perfectly so. And, as saints, certain things become them. They should essentially differ from what they once were, and from what others still are.

In the first place, they should be saintly. They should be what the name signifies. This, as applied to them, should not be a misnomer. They should possess, in a large measure, that holiness, without which no man shall see the Lord. They should be both pure in heart and pure in life. They should abstain from all appearance of evil. They should be Israelites indeed, in whom there is no guile.

They should be heavenly minded. Their thoughts and affections should be chiefly on things above. . . They should be Christ-like. They should be characterized for all the excellence that adorned his character. Like him, they should be "holy, harmless, undefiled, and separate from sinners." They should be meek and lowly in heart, benevolent and kind, patient and submissive, forbearing and forgiving, loving and sympathizing, humble and condescending, and eminent for everything that is lovely and of good report.

These, and the like things, are expected of all that belong to Christ. He himself expects it of them. When he washed the disciples' feet, he said unto them: "I have given you an example, that ye should do as I have done unto you." And so should it be in respect to all imitable things. It is by thus doing, that they adorn the doctrine of God their Saviour.

And the world also expects these things of them. They reasonably expect that the disciples of Christ will conform their lives to his precepts and example. It is only then that they act becomingly. Those that profess to be saints should be consistent. They should be saintly.—*New York Observer*.

"DO IT WITH THY MIGHT"—This is the first injunction, and most needful. If Christians would put a tithe of the energy into their religion which they put into their business, what vast results would accrue! Somehow or other it seems almost incredible, in the view of many of Christ's disciples, to be chargeable with an intense and vehement zeal for God. "Strike the iron while it is hot," everywhere but in religion, there keep a cool and suitable respectability, is the voice of multitudes who call themselves the servants of Christ. But there is no welding on to cold iron, and there is no joining and assimilation between a cold church and penitent souls. If we would save men, we must serve the Lord with all diligence.—*Sel.*

God is the whole life of our soul. All the powers of the mind do not find their aim till they find God. In him the heart finds its happiness, the reason its truth, the will its true freedom.—*Luthardt*.

The One Foundation.

THERE is a word which is used more, I think, with us in France than with you in England, in reference to religious meeting,—it is the word, “edify.” We ask the question, oftentimes, “Have you been edified?” Now “edified” does not mean moved or interested, but built up. And if you want to know whether you have been edified here, I can tell you who has been and who has not. Only those have been truly edified who have been building on Christ. “Other foundation can no man lay than that is laid, which is Jesus Christ.” And no building is worth anything that is not built upon him. Suppose a man should lay a foundation at one corner of a street, and should go on building his house at another corner, that house would not be edified very quickly. Many people try to build themselves up on doctrines, or systems, or on their own emotions. But, brethren, we are learning here to build ourselves up on Christ. Let us, then, lay everything upon him, that goes to make up our building. If we get hold of a new truth, let us lay it on Christ. If God gives us joy we must lay it there, or if he gives us sorrow we must lay it there; whatever comes, sunshine or shadow, peace or conflict, lay it there. And there are small stones needed in a building as well as large ones, so you must take all the little things of your lives and lay them upon him. It is a blessed way to do, it grows wonderfully better every day, and thus we shall truly “build ourselves on our most holy faith.”
—*Thomas Monod.*

Morality.

How prone even Christians are to separate morality from religion, in their ordinary speech concerning the character and conduct of their fellows. To say that a man is of good moral character, is commonly understood as meaning that he has never been in jail, and that the grand jury would have no ground for a bill of indictment against him. It is not supposed to include any reference to his recognition, or his performance, of his duty to God, but only to cover his relations to his fellows. Yet it is common, on the other hand, to speak of the ten commandments as “the moral law,” although the first four of these commandments look Godward, rather than manward. When our Lord was asked, Which is the great commandment in the law?—in the moral law—he answered unhesitatingly, that man’s duty to love God supremely was “the first and great commandment.” How, then, can a man be called a truly moral man while he makes no pretense of obeying the first and the greatest requirement of the moral law? It certainly is to a man’s credit that he is not a liar, a thief, or a murderer; but that, in itself, does not make him a truly moral man—*S. S. Times.*

“Just As I Am Without One Plea.”

A FAITHFUL pastor of a small flock once met one of the young ladies of his congregation on the street, as she was on the way to her dress-maker’s to have a dress made for a ball. Stopping her, he frankly asked her her mission; she frankly told him.

“I wish,” he said, “you were a Christian woman; that you would forsake all these frivolities, and learn to live nearer to God. Won’t you stay away from this ball, if for nothing else, because I ask it?”

She replied, “I wish you would mind your own business, sir. Good-day.”

This young lady went to the ball and danced all night. She went home, and when her head was at rest upon her pillow, conscience began to do its work. She thought how she had insulted her pastor, the best friend she had perhaps in all the earth. This torment of conscience was

kept up for three days, until she could endure it no longer.

Going to her pastor’s study she told him how sorry she was that she had said words that caused his heart to ache. “I have been the most miserable girl in the world for the past three days,” she said, “and now I want to become a Christian; I want to be saved. Oh, what must I do to be saved?”

The old pastor, with his heart full of compassion and sympathy and love for the contrite spirit before him, pointed her to the Lamb of God, and told her how she must give herself to God just as she was. “What! Just as I am, and I one of the most sinful creatures in the world? You surely do not mean to say that God will accept me just as I am?”

“I mean just that,” was the pastor’s reply. “God wants you to come to him just as you are.”

The young lady went home, and retiring to her room, kneeled beside her bed and prayed God to take her, just as she was. Reaching to a chair that stood by the bed, she took a piece of paper and a pencil that were there, and under these holy influences wrote the verses of that hymn so dear to the heart of every true Christian:—*

“Just as I am without one plea,
But that thy blood was shed for me,
And that thou bids’t me come to thee,
O Lamb of God, I come!

“Just as I am and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

“Just as I am, though tossed about
With many a conflict, many a doubt,
With fears within and foes without,
O Lamb of God, I come!

“Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come!

“Just as I am; Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!

“Just as I am, thy love unknown,
Has broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come!”

—*Sel.*

* (The lady was Miss Charlotte Elliot. The poem was written in 1834.)

Faith.

THE Scriptural definition of faith is found in Heb. 11:1: “Now faith is the substance of things hoped for, the evidence of things not seen.” We also find in the same chapter, which is truly a chapter on faith, that without faith it is impossible to please God. By it pardon and purity are obtained. It is therefore a subject of very great importance, and should be properly understood.

Perhaps many do not distinguish between an intellectual and a saving belief or faith. To believe the Bible, as you would what is recorded in history, would not secure to us salvation. A mere assent to the truths in God’s word does not make any one a Christian. It requires heart-belief. “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Rom. 10:10. “Trust in the Lord with all thine heart.” Prov. 3:5.

The antecedents to the exercise of saving faith are renunciation of all sin and the world, true repentance and entire submission to God. When the conditions are fully met the exercise of faith becomes easy. When we hear the very common expressions, “It is hard to believe,” “I’m trying to have faith,” we are led to the conclusion at once that there is a defect somewhere else. If any one has really renounced sin and the world, and has fully decided to become a Christian, he is not far from

the kingdom. There is no struggle or effort in faith. The struggle and effort of a seeking soul is in giving up sin, is surrendering to God.

It is certainly dishonoring to God to say, “It is hard to believe.” You would not treat a friend so. How would it sound for you to say to your truthful and affectionate wife or husband, “I am trying to believe what you say is true”? God cannot lie. He is faithful. His promises are sure. They cannot fail. Simply rest in them. Some one has said, “Faith is that thing we do when we cease doing everything else.” Then let go and trust. Some pray for faith as though it was a blessing to be poured upon them. Of course God will give grace and the ability to meet all requirements and to believe, but the act of faith is ours.

Let persons become intimately acquainted with the nature and character of God, and they will then find no difficulty in believing. Read the eleventh chapter of Hebrews and the promises on prayer carefully and prayerfully instead of praying for faith, and you will be more likely to obtain your heart’s desire. Try it, brethren. How often we have heard professed Christians pray for faith, and then immediately afterwards deprecate their unbelief. “According to your faith be it unto you.” We are justified by faith. “Therefore being justified by faith, we have peace with God.” Rom. 5:1. We are kept by faith. “Who are kept by the power of God through faith.” 1 Peter 1:5.—*Rev. J. H. Meek, in Methodist Recorder.*

Dividing a Bible.

AN extract from a letter from Miss La Paz, a colporter of the Ladies’ Bible Society of Philadelphia, in Havana, gives the following interesting incident: “I went to the suburbs of Havana, and called at a very poor house. I did not know any one there, but was invited to go in. I found an old man and woman. After talking to them for fifteen minutes, I asked if they would allow me to read the New Testament to them, and whether they had a Bible in the house. The man, who was eighty-nine years old, went to his room and brought half of a Bible, commencing at the 51st Psalm. I asked them why they broke such a book as the Bible in such a manner, and he answered me as follows: ‘When I was twenty-five years old my mother died suddenly, and all her property was divided between my brother and myself. We got along very well in the division until we came to this Bible, which my mother brought from New York a hundred years ago. My brother and I both wanted it, and neither of us would give up, so there was nothing else to do but to divide it, and we broke it into two equal parts, and each took a part, and each of us read it every day. My brother went to Africa, and stayed there thirty years, and when he came back, we changed, he read my part and I read his, and both of us believed.’” Miss La Paz adds that these old Cubans had never heard about “Protestants,” and were not Roman Catholic, but upon questioning them closely she found that they were truly Christian people, and had got all they knew from this Bible, under the guidance of the Holy Spirit.—*Sel.*

THEY are great lives that fashion themselves in prayer. Their communion with God gives them somewhat of the dignity of their associations. All the belittling things of life are obscured and hidden under the august conceptions that engross the mind when it is holding fellowship with God. Outwardly, such a life is filled with the peace and warmth of the gospel, and it is fruitful in spiritual results that shall be counted among the treasures of Heaven.—*Leighton.*

THE pious man and the atheist alike talk of religion: the one speaks of what he loves, the other of what he fears.—*Montesquieu.*

The Ostrogoths Enter the Western Empire.

FOUR years after the Saxons set their feet on the soil of Britain the OSTROGOTHS established their independence [A. D. 453] in the Western Empire, where they remained as long as they were a nation. It will be remembered that before the permanent separation of the Visigoths from their eastern brethren, the whole Gothic nation—both Ostro and Visi—was subject to the great Hermanric whose dominions extended from the Baltic to the Black Sea; that the great body of the united nations dwelt in the country drained by the river Dnieper; that in A. D. 375 the inundation of the Huns swept away the Alani who dwelt between the Volga and the Don, and poured like a mighty flood upon the dominions of Hermanric. We have already traced the Visigoths from there to the shores of the Atlantic Ocean; we now return to the Ostrogoths, of whom, at the attack of the Huns it is said:—

"The Ostrogoths submitted to their fate; and the royal race of the Amali will hereafter be found among the subjects of the haughty Attila.—*Gibbon's Dec. and Fall, chap. 26, par. 12.*

The power of the Huns steadily spread until the reign of Attila—A. D. 423-453—whose dominions extended from the Black Sea and the Lower Danube to the Baltic; and from the Upper Danube to unknown limits in the steppes of Scythia; over "an empire which did not contain in the space of several thousand miles a single city."—*Id. chap. 34, par. 13.* The capital—"an accidental camp which by the long and frequent residence of Attila, had insensibly swelled into a huge village"—seems to have been near, if not at the place, where Tokay is situated in Austria.

"In the proud review of the nations who acknowledged the sovereignty of Attila, and who never entertained, during his lifetime, the thought of a revolt, the Gepidæ and the Ostrogoths were distinguished by their numbers, their bravery, and the personal merit of their chiefs. The renowned Ardaric, king of the Gepidæ, was the faithful and sagacious counselor of the monarch, who esteemed his intrepid genius, whilst he loved the mild and discreet virtues of the noble Walamir, king of the Ostrogoths. The crowd of vulgar kings, the leaders of so many martial tribes, who served under the standard of Attila, were ranged in the submissive order of guards and domestics, round the person of their master. They watched his nod; they trembled at his frown; and at the first signal of his will, they executed, without murmur or hesitation, his stern and absolute commands. In time of peace, the dependent princes, with their national troops, attended the royal camp in regular succession; but when Attila collected his military force, he was able to bring into the field an army of five, or according to another account, of seven hundred thousand barbarians."—*Id. chap. 34, par. 5.*

In A. D. 451 Attila, with an immense army, made a raid into Gaul, and the Ostrogoths went with him; the way in which it was brought about was this: Theodoric was at that time king of the Visigoths, in their country in south-western Gaul; his two daughters "were given in marriage to the eldest sons of the kings of the Suevi and of the Vandals, who reigned in Spain and Africa." The one who married the son of the king of the Vandals, thus became the daughter-in-law of the terrible Genseric.

"The cruel Genseric suspected that his son's wife had conspired to poison him; the supposed crime was punished by the amputation of her nose and ears; and the unhappy daughter of Theodoric was ignominiously returned to the court of Thoulouse in that deformed and mutilated condition. This horrid act, which must seem incredible to a civilized age, drew tears from every spectator; but Theodoric was urged,

by the feelings of a parent and a king to revenge such irreparable injuries. The Imperial ministers, who always cherished the discord of the barbarians, would have supplied the Goths with arms, and ships, and treasures, for the African war; and the cruelty of Genseric might have been fatal to himself, if the artful Vandal had not armed, in his cause, the formidable power of the Huns. His rich gifts and pressing solicitations inflamed the ambition of Attila; and the designs of Ætius and Theodoric were prevented by the invasion of Gaul."—*Id. chap. 35, par. 4.*

Thus it was at the request of Genseric that Attila poured his "hostile myriads" into Gaul.

"The kings and nations of Germany and Scythia, from the Volga perhaps to the Danube, obeyed the warlike summons of Attila. From the Royal village, in the plains of Hungary, his standard moved [A. D. 451] towards the West; and after a march of seven or eight hundred miles, he reached the conflux of the Rhine and the Neckar; where he was joined by the Franks who adhered to his ally, the elder of the sons of Clodion. A troop of light barbarians, who roamed in quest of plunder, might choose the winter for the convenience of passing the river on the ice; but the innumerable cavalry of the Huns required such plenty of forage and provisions, as could be procured only in a milder season; the Hercynian forest supplied materials for a bridge of boats; and the hostile myriads were poured, with resistless violence, into the Belgic provinces. . . . From the Rhine and the Moselle, Attila advanced into the heart of Gaul; crossed the Seine at Auxerre; and after a long and laborious march, fixed his camp under the walls of Orleans."

"Orleans had been strengthened with recent fortifications; and the assaults of the Huns were vigorously repelled by the faithful valor of the soldiers, or citizens, who defended the place. The pastoral diligence of Anianus, a bishop of primitive sanctity and consummate prudence, exhausted every art of religious policy to support their courage, till the arrival of the expected succors. After an obstinate siege, the walls were shaken by the battering rams; the Huns had already occupied the suburbs; and the people, who were incapable of bearing arms, lay prostrate in prayer. Anianus, who anxiously counted the days and hours, despatched a trusty messenger to observe, from the rampart, the face of the distant country. He returned twice, without any intelligence that could inspire hope or comfort; but, in his third report, he mentioned a small cloud, which he had faintly descried at the extremity of the horizon. "It is the aid of God!" exclaimed the bishop, in a tone of pious confidence; and the whole multitude repeated after him, "It is the aid of God." The remote object, on which every eye was fixed, became each moment larger, and more distinct; the Roman and Gothic banners were gradually perceived, and a favorable wind blowing aside the dust, discovered, in deep array, the impatient squadrons of Ætius and Theodoric, who pressed forwards to the relief of Orleans."

"On their approach, the king of the Huns immediately raised the siege, and sounded a retreat to recall the foremost of his troops from the pillage of a city which they had already entered. The valor of Attila was always guided by his prudence; and as he foresaw the fatal consequences of a defeat in the heart of Gaul, he repassed the Seine, and expected the enemy in the plains of Châlons, whose smooth and level surface was adapted to the operations of his Scythian cavalry. . . . The nations from the Volga to the Atlantic were assembled on the plain of Châlons; but many of these nations had been divided by faction, or conquest, or emigration; and the appearance of similar arms and ensigns, which threatened each other, presented the image of a civil war."

"Cassiodorus had familiarly conversed with many Gothic warriors who served in that memorable engagement; 'a conflict,' as they informed him, 'fierce, various, obstinate and bloody; such as could not be paralleled, either in the present, or in past ages.' The number of the slain amounted to 162,000, or, according to another account 300,000 persons; and these incredible exaggerations suppose a real and effective loss, sufficient to justify the historian's remark, that whole generations may be swept away, by the madness of kings, in the space of a single hour. . . . The Huns were undoubtedly vanquished, since Attila was compelled to retreat. . . . It was determined in a general council of war, to besiege the king of the Huns in his camp, to intercept his provisions, and to reduce him to the alternative of a disgraceful treaty, or an unequal combat. But the impatience of the barbarians soon disdained these cautious and dilatory measures; and the mature policy of Ætius was apprehensive that after the extirpation of the Huns, the republic would be oppressed by the pride and power of the Gothic nation. [As Theodoric had been killed in the battle]. The patrician exerted the superior ascendant of authority and reason, to calm the passions, which the son of Theodoric considered as a duty; represented, with seeming affection, and real truth, the dangers of absence and delay; and persuaded Torismond to disappoint, by his speedy return, the ambitious designs of his brothers, who might occupy the throne and treasures of Thoulouse. After the departure of the Goths, and the separation of the allied army, Attila was surprised at the vast silence that reigned over the plains of Châlons; the suspicion of some hostile stratagem detained him several days within the circle of his wagons; and his retreat beyond the Rhine confessed the last victory which was achieved in the name of the Western Empire."—*Id. chap. 35, par. 7, 9, 10, 11.* J.

(To be continued.)

Calling Us to Christian Life.

"HE calleth thee." These encouraging, comforting words were addressed to the poor blind man who sat by the wayside begging as Jesus passed by. As soon as he knew that it was Jesus he cried after him, "Have mercy upon me," and immediately the answer came, and casting aside his outer garment, that he might the more easily and quickly reach him, he came to Jesus, and coming received the fulfillment of his faith. Oh, weary wanderer in by and forbidden paths, blinded by sin and the deceitful glamour of the world, come to Jesus—"He calleth thee"—and coming, receive thy spiritual sight—a sight that shall reveal to thee what a friend thou hast in him. He stands waiting. Cast aside all thy self-righteousness, and every sin that, like long garments, may hinder thee, and go to him and find how graciously he will receive and how freely forgive. Oh, thou who dost long for a true friend, go to Jesus; "He calleth thee," and will satisfy thy soul with all the fullness of his sympathy and love; a love that never changes or grows cold, and a sympathy that takes in all thy weakness, and weariness, and unrest, and when thou hast truly found him no power above or beneath shall be able to separate thee from him.—*Sel.*

THE work you have to do in the counting-house, in the shop, or wherever you may be, is that by which you are to serve God. Do it with a high regard, and then there is nothing mean in it; but there is everything mean in it, if you are pretending to please people when you only look for your wages.—*Macdonald.*

HE only truly lives to whom the world is like a house immense, with no day passing by in which some new department is not visited.

"None Other Name."

THE occasion which called forth the utterance which heads this article was the examination of Peter and John, by the Jewish authorities, as to the healing of the impotent man at the Beautiful Gate of the temple, and contains in one brief sentence the substantial elements of what is elsewhere called "so great salvation." Heb. 2:3. To carry out the divine plan of redemption, specific directions and special requirements were laid down or revealed in pursuance of promises made and reiterated at various times, designed to impress deeply on the minds of men what they must do and what they must believe in order to secure eternal life.

Three main features characterize the requirements under the former dispensation,—faith in God and in the promised Saviour, the observance of the ceremonial, and obedience to the moral law. Under the latter, faith in the Father and in his Son, and obedience to gospel ordinances as instituted by Christ, and obedience to the moral law. Under the former dispensation the ceremonial law was typical and temporary, and to be done away in Christ. The moral is perpetual, and hence passing over into the latter constitutes the rule of Christian life under the closing dispensation of grace, which is ended by the Saviour's second coming to gather his ransomed home. As all the sacrifices pointed to Christ and in themselves could not take away sin, their total abolition was especially appropriate when accomplished amid the sublime scenes which took place when the Lamb of God, by the sacrifice of himself on Calvary, took away the sin of the world.

The essential oneness of the plan of salvation in its adaptation to sinners in every age is thus clearly made manifest by the Scriptures, and also from the nature of the case. Sin in every age is a transgression of the same law, and redemption from sin must be effected by the same Saviour, for "there is none other name under heaven given among men, whereby we must be saved." We see, then, the force of the apostle's assertion that "Christ is all, and in all." Col. 3:11. Faith in Christ is the means by which Christ and his benefits become ours, and love for, and obedience to, the law are the evidences of our union to Christ. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. This obedience, when from love in the heart, as expressed in Roman 7:22, is satisfactory evidence that the possessor is by faith in Christ, a branch of the living vine, and thus enabled to bring forth "the fruits of righteousness unto eternal life." As "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law [subject to its penalty], to redeem them that were under the law," he has established the regulations and requirements essential in every age, and required of every nationality.

That God, and he alone, as the Creator and sovereign Lord, has the right to impose laws and definite regulations, and to require obedience thereto, none will deny in words, though creeds and practices sometimes show a non-compliance therewith. The paramount question now to be considered is, are God's laws to be observed as given, or may men mutilate or alter them, either in whole or in part? If salvation is one and the same in every age, and the procuring agencies are also the same (as they undoubtedly are), can happy results be attained by disobedience to any part of the law and the substitution of a different requirement from that which God has laid down? Assuredly not. As there is but one Lawgiver,—“one Lord, one faith, one baptism,”—the idea of a partial obedience, and a partial loyalty to God's law as he himself enunciated it, is preposterous, and is contradicted by all scripture bearing upon this point, because not in harmony with God's plan which is the infallible rule of faith and practice.

The salvation of men by the Lord Jesus, is a salvation from sin, from its consequences, and from its practice. "Sin is the transgression of the law,"—the law of ten commandments—and those who are saved by Christ, are saved from the breaking of any of God's commandments. The commandments were given as a rule of life, for all who are saved by the Lord Jesus. Their spirit and requirements as God gave them, are in exact harmony with the spirit of Christ, and "as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. Thus Paul reasons in Gal. 4:4, 5: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

Thus we find this "only name whereby we must be saved," pointed forward to by sacrifices as the true objective point of faith; and that the grand central thought of the gospel message from lost Eden until Jesus comes the second time, is, "There is none other name under heaven given among men whereby we must be saved." And in the great day when Jesus comes to receive and reward his own, will not all the redeemed harmoniously unite in the grand acclaim?—

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

S. P. BOLLMAN.

The Sunday Law and Sabbath Persecution.

IN the *Christian Cynosure* of August 12 we find, under the above heading, the following letter from Elder R. M. Kilgore. It gives, in brief, the details of the Arkansas persecutions, and shows very clearly that it is a spirit of hatred to the Sabbath of the Lord, that prompts all these so-called Prosecutions. It should be preserved for future reference:—

EDITOR *Christian Cynosure*: In your issue of July 29, 1886, you refer to the sermon given by myself, as reported in the *Inter Ocean*, July 19, in which it was stated that "the aim of the National Reform Association was to secure a religious amendment to the Constitution of the United States, thereby making our Nation a Christian nation, thus forming a union of Church and State, and restricting the rights of conscience; that already persecution has broken out in Arkansas, Tennessee, etc., and those who worship God according to the teachings of God's Word, are suffering under this Sunday Law."

This article is called forth in response to your statement, that "if there are Seventh-day Baptists now in jail or fined because, having kept Saturday as their Sabbath, they have refused to keep Sunday also, their names and the jails where they are confined should be published at once."

We are Seventh-day Adventists not Seventh-day Baptists, and as I am now on the ground where our brethren are feeling the effects of this bitter spirit of persecution, I am glad to give you and your readers the desired information.

Two years ago a church of Seventh-day Adventists was raised up in this place (Springdale, Ark.). Last fall they erected a house of worship, and for painting, one Sunday, on the rear of the house, unseen from the road, Elder J. W. Scoles was indicted by the Grand Jury at Fayetteville, Washington county, Ark., tried, convicted, and fined by the Circuit Court. An appeal was taken, and the case is now pending

the action of the Supreme Court of the State. James Poole, of the same county, a conscientious Sabbath-keeper, for pulling weeds in his garden on Sunday morning, was indicted by the Grand Jury and fined by the same court, though he had attended public worship in the forenoon and afternoon, four miles from his home. William Martin was indicted by the same jury for sowing oats, and tried before the Circuit Court, but the jury disagreed. J. M. Davis was indicted by the Grand Jury for "harrowing oats on the Christian Sabbath or Sunday," and tried before the Circuit Court, but failing to sustain the charge the court picked up a man who swore that he saw Mr. Davis hauling wood on Sunday, and without even an indictment for said offense, the court fined him and taxed him the costs. F. M. Elmore, for three minutes' labor on Sunday, was indicted, convicted and fined in the Circuit Court of this county. The second arrest of J. A. Armstrong, of Springdale, was effected July 9, for digging potatoes on Sunday for the table. In four hours after his arrest he was on his way to jail at Fayetteville, where he was kept five days to commute the fine imposed upon him, which he refused to pay, and thus honor an unjust law and a partial administration which oppressed the conscientious observers of the Fourth Commandment, while others who observed neither day were permitted to go unmolested. The railroad cars could rumble, and carry their heavy burdens, and the loud voice of the locomotive could be heard more than once every Sunday, and yet go unrebuked. The factory could ply its vocation and keep its servants at work every Sunday; the hotels could send their runners to each train soliciting patronage and collect their fees for labor performed on Sunday without a word of censure from the authorities. Other citizens could drive their hogs to market; livery teams could be hired to pleasure-seekers and money exchanged for such service, and no one was disturbed enough to take cognizance of the matter, and report it to the Grand Jury; and when the jury was told of these breaches of the law by a Sabbath-keeper who was summoned to testify against a brother, no notice was taken of them, while the brother was arrested and fined for wielding, quietly, a paintbrush, after he had conscientiously observed the day before as the Sabbath, according to the commandment of God.

Allen Meek, of Star of the West, Pike County, was indicted by the Grand Jury for planting potatoes on Sunday morning, on the testimony forced from a friend who was visiting him. While the case was pending in the court he was cited to appear on Monday morning twenty-five miles distant. The road being rough he was compelled to repair the break in his wagon on Sunday. He was again indicted and fined for that offense, on the testimony of a man who came to see him on business. The man who came on business could go home free after causing the arrest of the Sabbath-keeper. Others with whom I am personally acquainted in this same county, and whose names I could give, have also been arrested and fined in this same manner.

Any one can see that it is not because the Sunday law is broken, or that these good and conscientious Sabbath-keepers make more noise or disturbance than others; but the strong arm of the law is the best argument that can be wielded against their faith and practice. However "abhorrent to our Constitution such persecution" may appear to the editor of the *Cynosure*, we are now realizing its effects.

WHAT God wants is not "services" but service. A Christian life is the best argument for Christ.—*Rev. J. E. Johnson.*

BE loving, and you will never want for love; be humble, and you will never want for guiding.

The Signs of the Times.

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

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.

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OAKLAND, CAL., FIFTH-DAY, AUGUST 26, 1886.

Comments on Galatians 3. No. 8.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Verse 23.

It has been abundantly proved that "under the law" indicates, in general, a state of sin and consequently of condemnation. See the comments on Rom. 6:14; Gal. 4:4, 5, 21; 5:18; and Romans 7. The idea of bondage is everywhere connected with sin. It is a cruel master. Paul says: "The law is spiritual; but I am carnal, sold under sin." In the verse before us, we have the strongest expression on this point that occurs in the Bible. Take earthly laws as an illustration of the fact. When they are violated, the offender is seized as soon as possible, and cast into prison. He is "shut up" to await either the execution of the penalty or a pardon. Of course in earthly affairs miscarriages of justice often take place. Sometimes a culprit is not apprehended, and very often the guilty escape without either sentence or pardon. But from the law of God there is no escape. There is a standing sentence of death on all who violate it, and consequently as soon as a man sins, he brings himself under its curse. He is "condemned already." Moreover, although sentence may not be executed speedily, God's Government does not, like human governments, need detectives to ferret out the criminals. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3.

As in human governments the criminal is cast into prison as soon as he is detected, so violators of God's law are at once "shut up." As soon as they transgress the law, they are indicted and condemned, and there is no possibility of escape from the threatened penalty. Yes, there is just one way of escape. "The righteousness of God which is by faith of Jesus Christ" will make the man stand free before God. The sinner, as is described by Paul in Rom. 7:14-24, may strive with all his might to keep the law, and to get rid of the body of death that is fastened to him. But how can the guilty one help himself when he is "shut up" in prison, "in bondage," and securely chained to a body of death? All his struggles are fruitless. He makes an effort to escape in this direction, but finds himself confronted by the prison wall; then he makes an effort on the other side, and there the massive wall opposes an effectual barrier to his progress. He is absolutely "shut up" to the faith which may afterwards be revealed as the only means of escape from present guilt, and from the wrath to come.

Peter carries out the same idea when he calls the wicked antediluvians "the spirits in prison," and says that Christ, by the Spirit, went and preached to them. 1 Peter 3:18-20. If they had listened to this preaching, they might have been released from prison, for it is the mission of Christ "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

Take notice that in every case of just imprisonment it is the law that seizes the criminal, shuts him up, and keeps him confined until his trial and execution. The sheriff, jailer, and executioner are only agents of the law. It is the strong arm of the law that gives power to the prison walls and bolts. But for the violated law, they could have no power

to confine a man. So the law is in reality the jailer to every criminal. This idea is carried out in the verse under consideration. The New Version makes it emphatic by saying, "But before faith came, we were kept *in ward* under the law, shut up unto the faith which should afterwards be revealed." The addition of the words "in ward" is not unwarranted. The Greek is *sugkleismentos*, which carries the idea of confinement, from *kleis*, a key. Alford says on the expression, "were kept in ward": "Not simply 'kept,' as authorized version, but as Chrysostom says, *as it were in a fortress*." And this agrees strikingly with Luther's version, which reads: "*Wirden wir unter dem gesetzte ferwahret und ferschlossen*." "We were under the law, guarded and imprisoned." The word *ferschlossen* means "locked up," from *schloss*, a lock, a castle, a fortress. All this agrees with the known office of any law,—to confine within prison walls those who violate it.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24.

The word "schoolmaster" does not convey to us the idea of the original. The Greek is *παιδαγωγος* (*paidagogos*), pedagogue. The *paidagogos* was a slave who attended the children on their way to school, beating them if they were inclined to play truant. He also had charge of them out of school, having the general duty of correcting their manners. We have come to use the word pedagogue as synonymous with school-teacher, but in reality we have nothing which corresponds to the ancient *paidagogos*. In the New Version the word is rendered "tutor," the first definition of which is, "One who guards, protects, watches over, or has the care of another." The word occurs in but one other place in the New Testament, in 1 Cor. 4:15, where in King James's Version it is rendered "instructor." "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." Here the same idea is conveyed as in Gal. 5:24, 25. The Corinthians might have many *tutors*, many who would lay down the law to them, and show them their errors, but they had not many, who, like Paul, would preach "Christ, and him crucified," and with the tenderness of a father win them to faith in Christ. The old meaning of "pedagogue" still attaches to the word "tutor," for it is very common to speak of "tutoring" some person, the idea being that of disciplining, of correcting with authority.

This idea is still further carried out in Luther's translation, where the Greek word *paidagogos* is rendered *zuchtmeister*, which means "a master of a house of correction;" "a task-master;" "a jailer." Before faith came we were kept in prison, under the law, shut up unto the faith which should afterwards be revealed; wherefore the law was our master in that house of correction, to lead us to Christ, that we might be justified by faith.

The reader will notice that the idea that the law acts as a jailer to sinners does not conflict with the idea that it also acts as a tutor, or pedagogue. It acts as pedagogue by virtue of its office as jailer. As jailer it shuts us up in a stronghold from which we cannot escape. Now the more galling this imprisonment is made, the more our desire to escape is increased; and since there is no means of escape except through faith in Jesus Christ, it follows that the more of a jailer we feel, the law to be, the more of a pedagogue it becomes, forcing us to flee for refuge to the hope set before us.

This office the law now has, and it has no other. It cannot pardon; it can only point out our sin. It is this which, directed by the Spirit of God, convicts of sin. Stung by his awakened conscience, the guilty one seeks peace and rest, but the law relentlessly charges him with his sin. All that it will do is to

deepen conviction, and thus add to the load that weighs down the sinner. Finally, when he loses confidence in himself, and cries out, "O wretched man that I am," he is forced to cast himself at the feet of Jesus, saying, "Lord be merciful to me, a sinner." This is the only avenue of escape, and it is one that never fails. Thus the law literally *drives* the sinner to Christ, by shutting up every other way of freedom from guilt. And when the sinner has come to Christ, he learns from the one whose life is but the embodiment of the righteousness of the law. He is thus exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. Christ says: "Take my yoke upon you, and learn of me." Matt. 11:29. He is "the way, the truth, and the life" (John 14:6), that is, the law in its perfection. In Christ he may perform good works, because he walks at liberty. As the justified one abides in Christ and Christ in him (John 15:4), he is enabled finally to grow "unto the measure of the stature of the fullness of Christ."

"But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3:25-27.

The best comment on the expression, "after that faith is come, we are no longer under a schoolmaster," is found in Rom. 8:1-4. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Or this: "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:14, 15.

Still another comment on Gal. 3:22-25, and a parallel passage is found in Rom. 3:20-25: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Not only *may* the above text be applied the same as Gal. 3:20-25, but it *must* be applied to the same thing, for the argument in each place is exactly the same.

"For as many of you as have been baptized into Jesus Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27-29.

This closes the chapter, and the argument. In the fourth chapter, an exposition of which has been given, the apostle goes over the ground in another way, to bring out additional points. There, as here, Christ is the focal point. Baptism is for the remission of sins. We are buried with Christ by baptism into death, and by that act we "put on Christ." And if we are Christ's, which honor we attain to

only by the exercise of faith, then we are children of faithful Abraham, and with him are heirs of the promise. In this way, and in this way alone, can we be made "meet to be partakers of the inheritance of the saints in light." W.

Humboldt County Camp-Meeting.

THIS meeting was held in Eureka, on the same ground as the camp-meeting last year, a beautiful alder grove but a short walk from the business center of the city. On our arrival we found that the ground had been well cleared of underbrush and sticks, and that all the lumber necessary for pitching the tents had been procured. The brethren in the vicinity took hold faithfully to assist in the preparation for the meeting, doing team work, etc., so that when it was time for the meeting to begin, everything was ready.

The camp, although small, presented a very neat appearance. The tents were arranged in the form of a hollow square, with the large tent occupying the principal part of one side. Every tent was floored, sufficient lumber for that purpose having been donated by friendly citizens. The encampment was inclosed, and well lighted.

The Sabbath-keepers in Humboldt County were well represented, about two-thirds of the entire number being present. We hope that by another year those who enjoyed the meeting just past will have convinced every Sabbath-keeper in the county that their camp-meeting is something that they cannot afford to miss.

There being no business to transact, all the time of the meeting was devoted to religious services and general instruction. There were forty-five services besides the Sabbath-school. Of these, seven were children's meetings,—one each day,—and twenty were preaching or Bible-reading services. The remainder were prayer and social meetings, and meetings for instruction in missionary work and on other important topics.

There were no purely theoretical sermons given. It was sought to show the practical importance of all the doctrines presented, and their bearing on our daily life. Our duty to God and to each other, the love of God to us, and how it should beget in us faith and courage, and also tenderness and love for the brethren, were dwelt upon, and the Lord blessed the efforts. The blessed, melting influence of the Holy Spirit was manifest from the first to the last. We believe that many received new views of truth and duty, and will be better able than ever before to withstand the assaults of Satan.

The attendance from the outside was not large, but was quite regular, and the attention and order were excellent. We were never present where there was more perfect quiet and order, and we never before saw so much reverence manifested by unbelievers toward religious worship. The people of Humboldt County, and especially of Eureka, have shown themselves generous and hospitable, and we believe that there is on this Coast no better field for labor.

The general verdict at the close of the meeting was that it had been too short. We had never before met any of the Sabbath-keepers in that section, save two or three, but we left them feeling that we were parting from dear brethren and sisters. Those who are united by the bonds of Christian fellowship cannot long remain strangers. Personally, we felt much strengthened by the meeting. We pray for the continued blessing of God on his cause and people in Humboldt County. W.

"WITH my whole heart have I sought thee; O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord; teach me thy statutes." Ps. 119:10-12.

Restoration of the Papacy.

IN the course of the discussion of this subject we have stated once or twice that the Religious Amendment party is willing and even anxious to enlist the Catholic Church in behalf of the movement. Now we give the proof. Says Rev. Sylvester F. Scovel in the *Christian Statesman* of August 31, 1881:—

"This common interest [of all religious people in the sabbath—Sunday] ought both to strengthen our determination to work and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

And the *Statesman* itself, in an editorial, Dec. 11, 1884, said:—

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

Notice, the advances are all on the side of the Protestants, all on the side of the Religious Amendmentists. They are not only willing to make the advances, but are willing to be subjected to "rebuffs," and to "make repeated advances" to overcome the coquetry, and to gain the favor, of the "mother of harlots." And why?—Because, "It is one of the necessities of the situation"—and the italics are his. Was there ever in the world a more humiliating, a more contemptible, surrender to the Papacy.

But it is true as Mr. Scovel says, they do receive cool treatment and some rebuffs. The Catholic Church does not to any considerable extent directly aid in the movement. She is too crafty for that. She knows as well as they, that "it is one of the necessities of the situation," and she is determined to have the surrender come from Protestantism. Only a few days ago, one of our brethren riding on the railroad, fell into conversation with a Catholic priest, and finally said to him, "What is your church going to do with the Religious Amendment movement? are you going to help it forward? are you going to vote for it?" "Oh," said the priest, "we have nothing to do with that. We leave that to the Protestants, we let them do all that. They are all coming to us, and we only have to wait."

Such is the attitude of the Catholic Church at present; and such it will to all appearances remain until the Protestants have done the work, till Protestantism, by repeated advances and in spite of repeated "rebuffs," has come to her and made the proper surrender. Because she knows that were she now to actively engage in the enterprise its success would be seriously compromised. But let Protestants do the work, as they are doing, and bring the matter to the point of being voted upon, then there will be found at the polls every Catholic voter in the United States, casting his ballot for the Religious Amendment which is to place Sunday where its observance can be enforced by law. This is what all Catholics are commanded to do, by the present Pope. In his Encyclical published only last year Leo XIII. says:—

"All Catholics should do all in their power to cause the Constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescriptions."

The work of the National Reform party is to cause the United States Constitution, and legislation under it, to be modeled upon the principles of the Catholic Church; and although that church apparently takes no active interest in the work itself, we may rest assured that there is not a single writer, nor a single official, of the Catholic Church, from the Pope to the lowest priest, who ever, "for

an instant," loses sight of the movement, or of the "prescriptions" which the Pope has given in view of it. And therefore, by the authority of the Encyclical of Pope Leo XIII., when the matter comes to the vote, we repeat, every Catholic in the United States will be at the polls to do his duty to the Pope and to the Catholic Church, in the task of modeling our Constitution and legislation "upon the principles of the true church" and the consequent enforcement of the Catholic institution of Sunday upon all people, not only in honor of the Roman Church but *by* the Roman Church as well as by Protestants. For when the matter comes to the enforcement of the laws what is to hinder the Catholics from doing it, and that too in the Catholic way? Every priest in the United States is sworn to root out heresy. And Monsignor Capel, in our own cities and at our very doors, defends the "Holy Inquisition." And when, by Constitutional Amendment, the refusal to observe Sunday becomes heresy that can be reached by the law, what then is to hinder the Catholics from rooting out the heresy? Certainly when the Protestants shall have been compelled by the necessity of the situation to surrender to the Catholics, it would not be in their power, even were it in their disposition, to repeal the laws; so there would then be nothing left but the enforcement of the laws—by Catholics if by nobody else. This view of the case, alone, ought to be sufficient to arouse every Protestant and every American to the most uncompromising opposition to the National Reform party.

We stated, a few lines above, that it would not be in the power of the Protestants, *even were it in their disposition* to repeal the laws to prevent persecution by the Catholics, but let no one suppose that by this we would imply that such a thing would be in their disposition or that the enforcement of the laws, even in the last extreme, will be left to the Catholics. And for positive proof that such will not be the case we refer the reader to the article, "The Sunday Law and the Sabbath Persecution," on page 5 of this paper, which shows that Protestants can be just as mean, just as petty, just as treacherous, and just as persistent, in the persecuting enforcement of the Sunday laws, as any Catholics could possibly be. This shows that we are not fighting a shadow, when in the interests of human right and human liberty we oppose the Religious Amendment movement. It shows that there is just cause for dread in the event of the success of that movement. Thus the result of enforcing religious observances by the civil power can be nothing else than persecution and that of the meanest kind. Because, as George Bancroft well says (we quote from memory): "The humane always shrink from enforcing such laws, and consequently their enforcement falls to the fanatic or the savage." Nor is that all, for when the enforcement of such laws thus falls to the fanatic or the man of savage disposition, it becomes not only the meanest persecution but also the most severe and the most savage.

We need to present no further evidence that the success of the Religious Amendment movement will be to form in this Nation the living image of the Papacy, with all that that involves. And all this is for the express and sole purpose of compelling all people here to keep Sunday, which is wholly a Catholic institution. Thus will the Papacy—the beast—be exalted to honor in this Government, and "the earth and them which dwell therein" will be compelled to worship the beast and his image, even to "the last extreme;" for "he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark,

or the name of the beast, or the number of his name." Rev. 13:12, 15-17. And we make the distinct and direct charge that the work of the National Reform party will yet be to compel all people under this Government to receive their doctrine from a hierarchy inspired by the "Mystery of Iniquity;" to compel all, through the observance of the Sunday, to render homage to the "man of Sin;" and thus to cause all to worship the Papacy—"the beast which had the wound by the sword and did live."

So much for our own Nation's part in the restoration of the Papacy. We must now revert for a moment to Europe. We have shown the reconciliation between Germany and the Papacy, and the proposed reconciliation between Italy and that power. We have also shown the cause—"the ever-spreading spirit of anarchy"—which impels these two nations to this step, and which in the very nature of the case must cause others to follow their lead. But all this is entirely political so far, with no religious element apparent in it anywhere; while the restoration of the Papacy which we are discussing and which the prophecy contemplates is pre-eminently to religious power—he made war with the saints till they possessed the kingdom, Dan. 7:21; "and all that dwell on the earth shall worship him, whose names are not written in the book of life." Rev. 13:8. How then are we to expect its restoration to religious supremacy in Europe? Exactly as in this country, except that in Europe it will be the Papacy direct while here it is the Papacy under the guise of National Reform Protestantism. That is to say, the thing by which the Papacy is lifted to the place of honor in this country—the Sunday—that same thing it is by which the Papacy is to be restored to religious power in Europe.

In Europe the Sunday question is fast assuming a place as the leading question, even as it is in the United States. In September, 1876, there was held at Geneva, Switzerland, the International Sabbath—Sunday—Congress. It consisted of the representative friends of Sunday, from different lands, who met "to report and confer as to the condition of things in their several localities, and to unite in one organization for the promotion of the observance of the Lord's day." At this congress there were represented "the Swiss Cantons, Germany, Austria, France, Belgium, Holland, Spain, Italy, Roumania, Scotland, England, and the United States." "The German Emperor delegated his ambassador to Switzerland—Count Roder—to sit as his representative. The king of Wurtemberg, and the Duke of Baden were also represented. The Vicomte de la Panous, Inspector-general of the Orleans Railway, M. L. Charlier, chairman of the Roumanian Railways, Messrs Andre and Arnaud of the Paris and Lyons Railway, represented their several companies. Various societies for Home Missions sent their directors or prominent members. Members of Chambers of Commerce, lawyers, bankers, editors, numerous physicians, commercial men, the consuls at Geneva, of Great Britain, the United States, Spain, Brazil, Denmark, Belgium, and the Netherlands, sat as members of the congress, to the number of four hundred. Many other prominent men of Europe, several of the leading railway companies, and various associations, sent communications expressing interest in the movement, among which was a letter of warm sympathy from the Archbishop of Canterbury."

A permanent International Federation was organized. A committee was appointed to formulate a basis and plan of action for the Federation. The first paragraph of the "Declaration of Principles" reads:—

"The Federation founded by the congress held at Geneva, at its meeting of the 29th of September, 1876, proposes, by the help of God, to labor to restore for the good of all, a better observance of the day of rest, known under the old covenant by the name of the Sabbath, and transferred by the prim-

itive church, under the name of the Lord's Day, to the first day of the week, in remembrance of the resurrection of Christ."

The Federation calls for laws to make Sunday a public holiday and for its protection as a day of rest; laws for the protection of public worship; laws that will insure a good example of the observance of the day in Government offices and in public works; and "finally that it shall be provided by law that every concession of special privileges to individuals or companies shall be accompanied by adequate guarantees in favor of Sunday rest for those employed in their respective enterprises."

In active harmony with the International Federation are the Catholics of Europe, though they carry on their part of the work in an organization of their own. This organization is patterned after that of the Jesuits for the "Propagation of the Faith." The object as stated is, "To stop the scandal of the profanation of Sunday and the four feasts of obligation." The duties of the members of the Association are, "Not to buy on Sundays and feast days, nor to send others to buy; not to work and not to make others work; to give the preference to merchants, workmen, and manufacturers who neither sell nor work on Sundays; to propagate the Association with zeal and perseverance; to endeavor to secure the closing of stores, shops, and manufactories on Sunday and feast days; not to be contented with a low-mass on Sundays and feast days, but to be present at high-mass and at the services and instructions of the parish; to avoid travel and parties of pleasure which would occupy the larger part of Sunday or a great feast day, and to avoid such great efforts at ordering and cleaning as make a notable increase in the duties of the domestics; and to do each month some good works, such as hearing mass on a week-day, communing, reciting chaplets, offering one's labor, etc., in atonement for the profanation of Sunday."

The Association publishes a monthly called "The Catholic Sunday." Besides their own publications the Association uses the Sunday publications of the International Federation. One member of the Association asked the Federation for a thousand of their publications. Another member asked for "several hundreds" saying, "They are Protestant in their origin, but essentially Catholic in their meaning." And then the representative of the Federation naively adds, "We are far from denying this since for us true Protestantism is the Catholicism of the primitive Christians." For a full account of this see the *Christian Statesman* referred to at the beginning of this article. It was the work of this Catholic Association, which stirred up Mr. Scovel of the National Reform party to recommend to that organization repeated advances and the suffering of rebuffs to gain the co-operation of their Roman Catholic fellow-citizens in this country in behalf of the Catholic Sunday and the enforcement of its observance.

This European movement in behalf of Sunday-keeping has now been going on these ten years, and the latest report of its progress, which we have seen, is the following from the San Francisco *Bulletin*, August 14:—

"The agitation in Central and Northern Europe in favor of better observance of the Lord's day is gaining in breadth and depth. In Alsace-Lorraine two petitions in favor of the reform have lately been circulated. The first one, originating in Roman Catholic circles, has already 140,845 names, but many on this monster petition are Protestants. The second petition was started by the Protestant Pastoral Conference at Strasburg, and has now 6,367 subscribers. In Paris the 'Society for the Better Observance of Sunday' recently offered prizes for the best popular discussion in pamphlet form of the Sunday question, the condition being that only workmen were to send in their essays. No less than forty-one manuscripts were received, five of which took prizes."

This is the report of but a single province, and

from it may be gathered some idea of the "breadth and depth" of the movement when all the nations named above are considered.

"The ever-spreading spirit of anarchy" is causing the restoration of the Papacy to political preference; the ever-spreading spirit of the Catholic Sunday is likewise causing its restoration to religious power enforced by the secular arm; and thus there stands at the very threshold of human events the complete RESTORATION OF THE PAPACY.

And then what saith the Scripture? "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Again, no one can fail to see that the one religious thing in the observance of which all nations agree is the Sunday. They all likewise agree that its observance shall be enforced by law. Switzerland, Germany, Austria, France, Belgium, Holland, Spain, Italy, Roumania, Scotland, England, the United States, Denmark, Brazil, Scandinavia, Australia, and even Japan—Catholic, heathen, and so-called Protestant alike—all agree in the exaltation of Sunday to the highest place in human affairs, and in compelling all to observe it so. But, we repeat, the Sunday is the institution *par excellence* of the Papacy—that which "the Church" sets forth as the sign of her authority; and when the nations exalt Sunday and compel its observance, they thereby cause men to honor, obey, and do homage to the Papacy; the "man of sin" is made once more the fountain of authority and the source of doctrine; all men are compelled, under pains and penalties, to recognize it as such, and so, "All that dwell upon the earth shall worship him, whose names are not written in the book of Life of the Lamb slain from the foundation of the world." The worship of the beast and his image menaces the world to-day, and God says, "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, which is poured out without mixture into the cup of his indignation." Rev. 14:9, 10.

What then shall we do? The Lord does not leave us in doubt, he tells us exactly what to do. And that we shall discuss in future numbers. J.

Morality of the Ten Commandments.

PSALM 119 is, in some respects, the most remarkable production that ever was penned. As a composition it stands almost unrivaled. Highly poetic, an acrostic throughout, were it found in any ancient book other than the Bible, it would be the subject of the admiration of all classes. But it is now even more than the admiration—it is the delight—of every reverent heart. It does not belong to any one dispensation; it serves for all time, and for all classes of true worshippers. Consisting of 176 verses, every one has direct reference to the law of the Most High, under the various terms of word, precepts, ways, judgments, testimonies, statutes, commandments, and law. Every part, every sentence of this psalm, gives evidence of the sincere and earnest devotion of the writer. Let any one read it carefully, and then picture to himself the frame of mind, the exalted spiritual condition, of the person who could breathe such devotional utterances. Where can be found the individual in this age of gospel light and Christian graces who can excel it in its true spirit of piety? Surely no one can have read the book of Psalms with any carefulness who thinks, as many affect to think, that the religion of the present age is more exalted, more spiritual, than that manifested in past dispensations.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Look at

Enoch, at Abraham, at Moses, at Samuel, at Elijah, at David, at Daniel. Read the eleventh chapter of Paul's letter to the Hebrews. The religion of Christ is the same in all ages; with the patriarchs who trusted in "the seed" who was to bruise the serpent's head, and who rejoiced to see the day of Christ by the faith of the gospel which was preached to them (see 1 Cor. 10; Heb. 4); with the prophets who searched diligently for a further insight into those things of which the Spirit of Christ that was in them testified (1 Peter 1); and with the apostles who proved the truthfulness of the doctrine of Christ by the testimony of those who had spoken aforetime, even of "holy men of old who spoke as they were moved of the Holy Ghost." And the apostles exhorted to the very highest state of holiness of which it is possible for the mind to conceive, by the highest authority to which they could appeal: "For it is written."

In our brief remarks it is not our purpose to enter upon any analysis or lengthy examination of this psalm. Only a few prominent points can be noticed.

1. The fervent piety of the writer. The more we read this, and all the psalms, the more we shall appreciate this fact.

2. His spirit of meekness and submission. In everything there is a constant recognition of his dependence, of his need of help, and of mercy; as he said in another psalm, "My sin is ever before me."

3. The evidence of his deep religious experience. A man can be very devotional who has not yet attained to a deep knowledge of the things of God. But this was not the case with the psalmist. He had learned contentment with his lot; he had ceased to envy the prosperity of the wicked, because he had been in the sanctuary of God; he had there learned the end of evil-doers, and the faithfulness of Jehovah to those who delight in his testimonies.

4. His love of the law of God. This is the groundwork of all his piety, of his reverence, and the spring of all his religious joys. We notice some of the expressions in this psalm.

His desire for the enlargement of his heart was that he might run in the way of the commandments. Verse 32.

He longed for understanding, that he might keep the law with his whole heart. Verse 34.

He would walk at liberty, for he sought the precepts of God. Verse 45. Compare James 2:8-12—"the law of liberty."

He was comforted in affliction, because the word of God had quickened him. Verse 50.

He was in horror at the wicked, for they forsook the law. Verse 53.

He thought on his ways (a good example to all), and turned his feet to the Lord's testimonies. Verse 59.

He would arise at midnight to give thanks to God; because of his righteous judgments. Verse 62. Seven times a day he worshiped in giving praise, because of his judgments. Verse 164.

He acknowledged afflictions to be for his good, that he might learn the Lord's statutes. Verses 67, 71.

He esteemed the law as better than thousands of gold and silver. Verse 72. Not many have that kind of religion now.

He desired to be quickened after the loving-kindness of God, that he might keep his testimonies. Verse 88.

He had perished in his afflictions, had not the law been his delight. Verse 92.

He had seen an end of all perfection; why? "thy commandment is exceeding broad." Verse 96. It is worthy of note that they who claim perfection (for themselves) in these days take limited views of the law of God. We have had occasion of late to point out the anti-nomianism of the "holiness" claimants.

The psalmist was wiser than all his enemies, be-

cause God's commandments were ever with him. Verse 98.

He had more understanding than all his teachers, because the testimonies were his meditation. Verse 99.

He understood more than the ancients—this expression denoted those who were honored for wisdom—because he kept God's precepts. Verse 100.

He hated every false way, because he got understanding through those precepts. Verse 104, also 128.

If he was overwhelmed with grief, it was because of the wicked, who kept not the law. Verse 136.

They who follow after mischief are far from the law. Verse 150.

He prayed to be delivered from affliction, because he did not forget the law. Verse 153.

"Salvation is far from the wicked; for they seek not thy statutes." Verse 155. A good and sufficient reason.

His lips should praise God, when he was instructed in his statutes. Verse 171.

He longed for the salvation of God, for his law was his delight. Verse 174.

And when he went astray he desired the Lord to seek him, for he did not forget his commandments. Verse 176.

His most impressive contrasts between right and wrong, good and evil were based on regard for the law. "I hate vain thoughts; but thy law do I love." Verse 13. "I hate and abhor lying, but thy law do I love." Verse 163.

He declared that the righteousness of God is an everlasting righteousness, and his law is the truth. Verse 142. That they have great peace who love the law. Verse 165.

And with such views as are here expressed, and found also in many other expressions, of its truth, righteousness, breadth, perfection, a source of comfort and hope, teaching the wisdom of God, he yet prayed thus: "Open thou mine eyes, that I may behold wondrous things out of thy law." Verse 18. He could see in it wisdom, righteousness, salvation, comfort,—everything which could delight the heart of the saint of God; yet he knew there were wonders in the "statutes of Heaven," the "ten words" of Jehovah, which he had yet never seen or conceived. We can only add to what David has said of the law by quoting the words of inspiration in the New Testament: "The law is holy, and the commandment holy, and just, and good." J. H. W.

Sunday and the State.

THE following article we find in the *Catholic Mirror* of July 24, reprinted from the *St. Louis Sunday Republican* of a late date. We commend it to the consideration of Protestants in general, and to the National Reform party in particular, and to all who favor Sunday laws. The argument is sound throughout, and plainly sets forth the fact that all laws for the observance of Sunday are legislation entirely on matters religious, and are of the nature of Church and State. The article was written by a Catholic priest, Rev. M. M. Harts, S. J., St. Louis; but we should like exceedingly to see any Protestant who observes Sunday, or demands Sunday laws, attempt a refutation of his argument.

"In regard to the question of Sabbath observance, I shall give you not my opinion, which would be worthless, but the law of the Catholic Church, which has a binding force on all Christians. Nothing seems to me more unreasonable than the controversies which break out now and then about Sunday observance, Sabbath-breaking, etc., and the appeal to the legislature and the executive for the enacting and enforcing of Sunday laws.

"When men speak about making laws for the

observance of Sunday, they speak about making laws in matters religious, for Sunday is a day set apart for the practice of religion. Now, who has the power to legislate in religious matters? Where there exists a State church, where there is a close union between Church and State, the State may enforce the observance of the Church's laws; but in a country where there is separation between Church and State, where the State professes no particular form of Christianity, where every religious denomination has equal rights, and none enjoys privileges, it is, in my opinion, absurd to expect of that State [the enactment or the enforcement of laws favoring any particular form of Christian worship. That State, of course, should make laws which protect every citizen in his rights; and as every citizen has a right to worship God in the way he pleases, provided that way is not opposed to natural law or order, the State should protect him in the practice of his religion. But it would be simply absurd and tyrannical to force me, or anybody else, to observe a law which some think necessary for the salvation of their souls, but which I think useless and foolish.

"The State which professes no particular form of Christian religion has no right to exact from any of its citizens the observance of laws which are purely religious. It can, and it should, protect every citizen in the practice of his religion, but it cannot force any religious observance on any one. Who, then, is our guide with regard to Sunday observance? Who can legislate in this matter? To answer this question, we should first find out who instituted the Sunday as a religious day.

"We know that in the old law God himself had commanded the sanctification of the seventh day, or of the Saturday. . . . We celebrate Sunday, not Saturday, as a religious day. Who replaced the Saturday of the Jews by the Sunday of the Christians? We know from tradition that the church did so in commemoration of the resurrection of Christ, and of the descent of the Holy Ghost, which events took place on Sunday, and also to distinguish the Christians from the Jews.

"Now, as the church, and the church alone, to whom Christ had given the power to make laws, could transfer the Sabbath from Saturday to Sunday, she also, and she alone, can lay down laws for the observance of the Sunday. If, therefore, I desire to know how the Sunday is to be observed, I must consult the church; she alone can legislate in this matter; her laws alone are binding, because she alone has received power from Christ to make regulations and laws relating to religion. 'Whatsoever you shall have bound on earth, shall be bound also in Heaven; and whatsoever ye shall have loosed upon earth, shall be loosed also in Heaven.'

"Now every one can easily find out what regulation the Catholic Church has made with regard to Sunday observance. She requires all the faithful who have reached the age of seven, and who are otherwise able to do so, to be present at the Sacrifice of the Mass; and to abstain, except in case of necessity, from all servile—that is, hard, manual—labor. She advises the faithful to be present also at a sermon or instruction, and to spend some time in prayer or good reading.

"The church does not forbid—and she alone has the power to forbid—innocent amusements, of whatsoever description they may be. The church has set apart the Sunday, both as a day of special divine worship, and as a day of rest and relaxation; and when a man has fulfilled the first part, when he has been at Mass and spent a part of the day in religious exercises, the church gives him full liberty to spend the remainder of the Sunday in innocent amusements. I know that amusements may be abused, and that they may become occasions of sin; but then it is not the amusement, but its abuse, that should be condemned; or, if the abuse cannot be separated from the amusement, then the amusement is no longer innocent, and it is forbidden on week days as well as on Sundays."

The Missionary.

Ziska's Blindness and Death.

COULD God's people realize how his providence has been over his cause and work in every age of the world, unbelief would not have that prominent place in their hearts that it now has. A power has ever gone with, and been manifested in behalf of faithful devotion. God has raised up men at the right time with the necessary qualifications for the advancement of his cause. Ziska was a man of God's providence, raised up for the struggle through which the church was then passing. He had but one object before him and that was to do what he believed was God's will. God gave him especial wisdom and most remarkable success. In boyhood he had lost the sight of one eye and at the siege of Raby he lost the other eye; from which time he was totally blind. But his marvelous genius for arranging the army and directing its movements did not leave him. When it became known that his eyes were both gone his enemies rejoiced, thinking that then he and his people would be an easy prey; but unlike Samson, his hands were not bound, and he smote his enemies with swift, terrible, and unerring blows; and having overwhelmed them in ruin, himself retired from the field victorious.

His modes of warfare were as novel as they were successful. His wagons were linked together by strong chains, and arranged in lines. This formed a fortification through which the enemy must always come before they could reach his forces. This was called a *wagenburg*, and sometimes it was made to surround the whole army. Behind this rampart arose another, formed of the long wooden shields of the soldiers, stuck in the ground. These were formidable obstructions to the German cavalry, which was armed with pikes and battle axes. While they were hewing away at the wagons, in order to force their way through them, the Bohemian archers were plying them with their arrows. Thus their leading men were picked off, and their ranks greatly thinned before they could fight at all. This brought confusion into their ranks and greatly weakened them, while to the Bohemians it was mere sport. After the Germans had with great effort forced their way through this double fortification, they still found themselves working at great disadvantage. The Bohemians were armed with long iron flails, which they swung with prodigious force. Whenever they struck an enemy with one of these flails, and they never missed their aim, it would break through his helmet and crush his head. They also carried long spears which had hooks. With these they would bring the German horsemen speedily to the ground, and then dispatch them with their iron flails. Ziska fought in all, sixteen pitched battles, and from all of them he retired a conqueror.

The career of this remarkable man did not end on the battle-field. He did not fall by the sword. While occupied in the siege of Pysbislav, he was attacked by the plague, and died Oct. 11, 1424. It is said that on his death-bed he gave directions to have a drum made of his skin, believing that its sound would terrify the enemy, and years afterward a drum, said to be the one, was shown in a museum at Prague. Some historians, however, say that this is false, and no doubt it is. It would seem that the providence of God raised up this man to vindicate a people who were determined to protect God's word.

Before his death Ziska nominated as his successor, one Procopius. With his death came a feeling of depression among the Bohemians. They could not believe that any other man could do as well. But it was as it has ever been in God's cause, when his providence removes one man, it supplies another equally fitted to perform the work that he designs shall be done.

Notwithstanding Procopius was looked upon with suspicion for a time, he proved to have a knowledge in conducting the armies of the Bohemians which was not inferior to that of Ziska. He was the son of a noble of small fortune; a man of excellent education, which his maternal uncle, who had adopted him, had taken great care that he should receive. Not only this, but he had given him the advantages of traveling in many countries, the Holy Land among others, and his taste had been refined, and his understanding enlarged, by what he had seen and heard abroad. He had entered his warfare under Ziska with all his heart. His devotion to the cause was as ardent as Ziska's. If his spirit was less fiery, it was not because he was less brave. Ziska was a soldier, and a general; Procopius was a statesman in addition; and for that time, proved a better man than Ziska.

The remarkable feature in all the Bohemian wars was the religious sentiment that prevailed among the people and nerved them to action. Although different from the Waldenses as we have before explained, they adhered to the principles which they had adopted. They believed without a doubt that the time had come when the word of God should be preached in the Bohemian language, when there should be liberty of conscience, and when a reform should take place. They thought that they should defend themselves from their enemies for the sake of God's cause. It was this spirit that inspired them in every battle. It may be a question whether all their moves were right, but one thing is certain, God's providence was over them, and his blessing attended their efforts for many years, while they strictly adhered to principle.

At the death of Ziska their enemies took courage. The emperor was beginning to disrelish battles with them, although his army was much superior to theirs; but the pope continued to use all of his influence and power to keep up the crusade until all the heretics, as he called them, should be put out of existence. He urged Sigismund on, by repeatedly declaring to him that it was a more meritorious work to bring about the extirpation of the Bohemian adversaries than it was to overthrow the Turk, who was continually making inroads upon his territory. At intervals he would issue bulls ordaining new crusades against the Hussites. He wrote to the king of Poland exhorting him to extirpate the Bohemian heresy, and he sent legates to see to the execution of his wishes. All through Europe, wherever his influence was felt, he endeavored to raise means with which to subdue the Bohemians, and to inspire a spirit of warfare against them. It was his determination to rid Bohemia of his terrible adversaries.

S. N. H.

Oregon.

ALBANY.—We commenced a series of meetings here June 12. From the first to the last we had but very little opposition publicly. The "stay away argument" was used by the ministers, and quite strictly obeyed by their followers. There are eight church buildings, and no less than ten religious denominations in the place. Considering the prejudice that exists among the church people of the city, our meetings were well attended. Only two opposition sermons were preached—one upon the Sabbath question the other upon the kingdom—both were reviewed in the tent with good results.

During our seven weeks of labor we have held fifty-six meetings. Twelve signed the covenant, three of whom were Sabbath-keepers when we went there. Two began the observance of the Sabbath and went from the place before the covenant was presented. One of these is now in Battle Creek, assisting in the German work. He is capable of teaching in the German, Latin, Greek, and Hebrew. Two

others are keeping the Sabbath, who did not feel free to sign the covenant at present. One has left the place since signing the covenant, thus leaving a company of thirteen in Albany to hold up the light of present truth. A Sabbath-school was organized. Our donations amounted to \$53.65; our book sales to \$23.25. We feel that God has greatly blessed our efforts, for which we daily praise and thank him.

HALSEY.—We are now in Halsey, and nearly ready for meetings which we are to commence Sunday, August 8. This is a small town of about 250 inhabitants. We learn that one religious body has already been warned not to come out and hear us. We trust that God's people will pray for us.

August 5, 1886.

W. M. POTTER.
H. W. REED.

From the Hawaiian Islands.

ABOUT three weeks ago I went to the island of Maui, and remained over two Sabbaths. The plantations and residences on this island I found much more difficult of access than on Kauai; and although I came in contact with more people, I found a far less proportion of them who were willing to read and investigate the truths so precious to us. What is known here as the "Missionary" element largely prevails on this island. Still I found some who were willing to subscribe for our periodicals, and invest in books on these subjects.

I sold forty-five dollars' worth of books, and obtained seventeen yearly subscribers to the SIGNS. Three or four others here have recently signified their intention to obey God rather than man, and are now meeting with us regularly; and we trust will yet become useful workers here among the natives. One of them, whose birth and education gives him quite an influence among his people, will, no doubt, be very useful in translating when he is thoroughly acquainted with the doctrines.

So the truth is reaching hearts, in spite of the enemy, and we are glad and give God the glory. Paul may plant and Apollos water, but God giveth the increase. We rejoice at the progress of the cause in every quarter of the globe, and in the prosperity of all the institutions that the Lord has raised up to help forward this great work of warning the world of its impending doom, and preparing a people to meet the King at his coming.

L. A. SCOTT.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus the True Vine.

(September 5.—John 15:1-16.)

FROM the last supper Jesus repaired with his disciples to the garden of Gethsemane, at the foot of Mount Olivet, a retired place which he had often visited for seasons of communion with his Father. It was night; but the moon was shining brightly, and revealed to him a flourishing grape-vine. Drawing the attention of the disciples to it, he said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

THE Jewish nation was a fruitless branch, and was therefore to be separated from the living vine, which was Christ Jesus. The Gentiles were to be engrafted upon the stalk, to become a living branch, partaker of the life that nourished the true vine. This branch was to be pruned that it might be fruitful. In view of his separation from his disciples, Jesus now exhorted them to connect themselves firmly to

him by faith, that they might become a part of the living Vine, and bear a rich harvest of fruit. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

WHEN the sinner has repented of his sins, and is united with Christ, as the branch is engrafted in the vine, the nature of the man is changed, and he is a partaker of the divine nature. He loves the things that Christ loves, and hates that which he hates. His desires are in harmony with the will of God. He treasures up the words of Christ, and they abide in him. The life-giving principle of the Saviour is communicated to the Christian. Just so the little scion, leafless and apparently lifeless, is engrafted into the living vine, and fiber by fiber, vein by vein, drinks life and strength from it, till it becomes a flourishing branch of the parent stalk.

HE still impressed upon them the importance of carrying forward the work which he had begun, and bearing fruit to the glory of God: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." The disciples were the chosen depositaries of the truth of God. They were witnesses of the Father's acknowledgement of Jesus as the Son of God. They had beheld his miracles, heard his teachings, and it was theirs to give the message of salvation to the world, that through their evidence men might lay hold of Christ by living faith. Thus would the disciples bring forth fruit to the glory of God.

JESUS assured his disciples that he would in no case forsake them, but would be clothed with power, and would become their Advocate at the right hand of the Father, to present the petitions they might ask in the name of his Son. The disciples did not then fully comprehend the words of their Master, but later in their religious experience they cherished the precious promise, and presented their prayers to the Father in the name of Jesus.—*Mrs. E. G. White, in Great Controversy.*

"YE are my friends." There is something inexpressibly touching in these words. To be CHRIST'S friends—what glory or blessedness is greater? If a human father should say of his child, "He is not only my son, but also my friend," it would be an ascription of something more excellent than filial loyalty to his son. In some such sense, more easily felt than defined, the Saviour says to all who keep his commandments, "Ye are my friends." It denotes the most intimate and confidential and unreserved communion.

"THESE things have I spoken unto you, that my joy might remain in you, and that your joy might be full." There is no motive so controlling over the Christian's will as the adequate appreciation of Christ as he is. Out of the many views of this divine Friend which this allegory solicits us to take, this one is perhaps the most powerful. The agony of Gethsemane and the horrors of the crucifixion were just before him, and their shadows were shrouding his soul. He was on the way to "lay down his life for his friends." And yet, for some mysterious reason, he was filled with sacred joy.

HE speaks these words of the Father's love and his own love to the sorrowing disciples that he may soothe their grief and impart to

them his joy and fill them with their own proper joy. Why should not they rejoice even in tribulation when he was rejoicing under his mighty woes? His sacred bliss was founded in the mutual love and communion of himself and the Father. But as the Father loved him, so he loved them. In him they had the same foundation for abiding joy. Why should not they abide in his love as he "abides in his Father's love"? That they may share this full joy he spoke these words even at such a time.

WHAT a Friend to us wretched and sinful men, who are the cause of all his unparalleled woe! And yet if we abide not in his love as he abides in the Father's love, we have no joy. "In the world" his disciples shall have tribulation, but "in him they shall have peace." None but God could be such a Friend. Yes, that joy at that time—and, what is more, the tender solicitude to impart it and lead his followers into full abiding joy, and the friendly and confidential and unreserved revelation—declare him to be the true Vine, humanity glorified by indwelling Deity, in whom we have everlasting joy and gladness. "We know whom we have believed." We love him and one another. This is the perfection of a fruitful branch.—*J. A. LeFevre, D. D., in Half Hours with the Lessons.*

THE LAW OF GOD.

The Shadowy Sabbaths and the Enduring Sabbath.

(Lesson 21.—Sabbath, September 11.)

1. WHAT does Paul say that Christ has blotted out?

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2:14.

2. What else has he done to these ordinances? Col. 2:14, last part.

3. Because this has been done, in respect to what are we not to be judged?

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Col. 2:16.

4. On what were the ten commandments written?

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 4:12, 13; 5:22.

5. How were they graven on these tables of stone?

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16.

6. Could words engraved in stone be blotted out?—No.

7. Would it be proper to speak of "nailing to the cross" a law that was engraved in stone?—Not at all.

8. Then what must we conclude concerning the law spoken of in Col. 2:14?—That it has no connection with the ten commandments.

9. How did the ordinances that were blotted out stand related to men?

"Blotting out the handwriting of ordinances that was against us, which was contrary to us,

and took it out of the way, nailing it to his cross." Col. 2:14.

10. Is the Sabbath of the Lord contrary to us?

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

11. When was the Sabbath made for man?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 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. 2:1-3.

12. What was man's condition at that time?

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:31. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

13. Did man then stand in need of a Saviour?—No. See 1 Tim. 1:15.

14. But what was the object of the sabbaths mentioned in Col. 2:16?

"Which are a shadow of things to come; but the body is of Christ." Verse 17.

15. Where do we find a record of sabbaths that were ceremonial and shadowy? Lev. 23:5-7, 24, 27, 34, 39.

16. How often did each of these sabbaths come?—Once a year.

17. Did the Lord command these sabbaths with his own voice as he did the Sabbath of the fourth commandment?

"And the Lord spake unto Moses, saying, "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons." Lev. 23:1, 4.

18. Were they to be confounded with the seventh-day Sabbath?

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day; beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord." Lev. 23:37, 38.

19. Repeat the fourth commandment.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; 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. 20:8-11.

20. How long is this to remain unchanged?

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "Concerning thy testimonies, I have known of old that thou hast founded them forever." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:152, 160.

As Christ stands at the end of the ancient world, so he stands also at the beginning of the new. He is at once the ripened fruit of the history before, and the fertile seed of the history after his coming. He is the turning point in the biography of our race, the glory of the past and the hope of the future.—*Schaff.*

"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Ps. 112:1.

The Home Circle.

ONLY A SMILE.

ONLY a smile that was given me
In the crowded street one day!
But it pierced the gloom of my saddened heart
Like a sudden sunbeam's ray.
The shadow of doubt hung over me,
And the burden of pain I bore;
And the voice of hope I could not hear,
Though I listened o'er and o'er.

But there came a rift in the crowd about,
And a face that I knew passed by,
And the smile I caught was brighter to me
Than the blue of a summer sky;
For it gave me back the sunshine clear,
And scattered each somber thought,
And my heart rejoiced in the kindling warmth
Which that kindly smile had wrought.

Only a smile from a friendly face
On the busy street that day!
Forgotten as soon as given, perhaps,
As the donor went her way;
But straight to my heart it went speeding
To gild the clouds that were there,
And I found that of sunshine and life's blue skies
I also might take my share.

"Thou Art the Man."

"It's the last straw that breaks the camel's back," said Lucy, bursting into tears.

The pleasant June sunbeams came peeping into the cool, stone-paved dairy, where pans of milk were ranged in orderly array. Great stone pots stood under the shelves, and a blue-painted churn was already placed on the table for service.

Mr. Bellenden was justly proud of his dairy. Not a chance guest came to the house but was invited down to see it; not a housekeeper in the neighborhood but secretly envied its many conveniences and exquisite neatness.

"And it isn't the dairy alone," triumphantly remarked Mr. Bellenden. "You may go through the house from garret to cellar, and you'll never find a speck of dust. There never was such a housekeeper as my wife."

Mrs. Bellenden was young, too—scarcely three and twenty. She had been the daughter of a retired army officer, delicately reared, and quite ignorant of all the machinery of domestic life until she married Seth Bellenden.

"It's very strange," Lucy had written to her father. "The farm is beautiful. You never saw such monstrous old buttonball trees, nor such superb roses, and the meadows are full of red clover, and the strawberries shine like jewels on the sunny hillsides. But nobody sketches or reads. All they think of is how many eggs the hens lay, and how many cheeses they can make in a year. And the woman who has a new receipt for waffles, or a new pattern for a horrible thing they call 'crazy quilts,' is the leader in society."

But presently young Mrs. Bellenden herself caught the fever, and became a model housewife.

Example is all-powerful, and Lucy began to believe that the whole end and aim in life was domestic thrift, money-saving, and the treadmill of work.

"My dear," said Seth, "if you thought you could get along without Hepsy—the maid—I might be able to afford that new reaper before the oat crop comes in."

"I'll try," said Lucy.

After this she rose before daybreak, and worked later in the night than ever.

"What is the matter with your hands, Lucy?" Seth asked one day. "They are not so white and beautiful as they used to be."

Lucy colored as she glanced down at the members in question.

"I suppose it is from starting fires," said she.

And then she took to wearing old kid gloves at her sweeping and dusting, and digging out of the ashes.

"My coat is getting shabby," Seth one day remarked.

"Why don't you buy another one?" asked his wife.

Seth laughed a short laugh.

"What do you think Mrs. Higginbotham has done?" said he. "She has ripped up her husband's old suit, and cut a pattern by it, and made a new one, and entirely saved him ten dollars."

"I could do that," said Lucy, with sparkling eyes. "I'll try it."

"You could do anything, my dear," said Mr. Bellenden, admiringly.

And Lucy felt that she had her rich reward.

Company began to come as soon as the bright weather set in.

All the affectionate relatives of Mr. Bellenden soon discovered that the farm-house was cool and shady, that Lucy's cooking was excellent, and that the bedrooms were neatness itself.

Some of them were good enough to bring their relatives as well, and so the house was full from April to December.

All the clergymen made their home at Brother Bellenden's when they came to Sylvan Bridge for ecclesiastical conventions; all the agents for unheard-of articles discovered that they knew somebody who was acquainted with the Bellendens, and brought their carpet-bags and valises, with that faith in human hospitality which is one of life's best gifts.

Mrs. Bellenden's fame went abroad among the Dorcas of the neighborhood in the matter of butter and cheese; she took the prize in the domestic department of all the agricultural fairs, and the adjoining housewives took no trouble to make things they could borrow of Mrs. Bellenden, "just as well as not."

And one day, when poor Lucy, under the blighting influence of a horrible sick headache, was endeavoring to strain three or four gallons of milk into the shining pans, the news arrived that Uncle Paul was coming to the farm.

"Another guest," said Lucy, despairingly.

And then she uttered the proverb that heads our sketch.

"Oh, it's only Uncle Paul!" said Mr. Bellenden. "Don't fret, Lutie; he's the most peaceable old gentleman in the world. He'll make no more trouble than a cricket. John's wife thought she could not have him because she had no hired girl just now"—

"Neither have I," said Lucy, rebelliously.

"And Sarah Eliza don't like company."

"And I am supposed to be fond of it," observed Lucy, bitterly.

"And Reuben's girls don't want old folks staying there, it's too much trouble," added Seth.

Lucy bit her lips to keep back the words she might have said.

"Where is he to sleep? The Belfords have the front room, and your Cousin Susie occupies the back, and the four Misses Patterson sleep in the two hall chambers, and the hired men have the garret room."

She might have added that she and her husband and the baby had slept in a hot little den opening from the kitchen for four weeks, vainly expecting Mr. and Mrs. Belford to depart, and that she had never yet had a chance to invite her father to the farm in pleasant weather.

But she was magnanimous, and held her peace.

"Oh, you can find some place for him!" said her husband lightly. "There's that little room at the end of the hall where the spinning-wheel is."

"But it isn't furnished," pleaded Lucy.

"You can easily sew a carpet together out of those old pieces from the Belfords' room, and its no trouble to put up a muslin curtain to the window, and lift in a cot bed. There are plenty of good, sweet husks in the corn house, and you can just tack a mattress together, and white-wash the ceiling, and—

"What's that, Beniah? The cows in the rye lot! Dear me! Everything goes wrong if I step into the house a moment. And really Lutie, those things are your business, and not mine!" he added irritably.

Lucy could not help laughing all to herself as her husband ran up the steps. But it was a very sad little laugh, and soon changed into a sigh.

But this little bedroom was fitted up for all that, as fresh as a rose, and Uncle Paul arrived—a dried-up, yellow-complexioned old man, with an old-fashioned cravat tied in many folds around his neck, and a suit of navy blue with brass buttons.

He had the polite way of half a century ago, and Lucy thought she should like him very much, if she only had time to get acquainted with him.

But she was churning ten pounds of butter a day, and there was the baby, and the company, and the young chickens, and the baking to do for the sewing society, which was to meet at her house that week.

She was almost too busy to sleep.

But Uncle Paul was watching her quietly all the time.

He came out one day to the barn where his nephew was putting a new handle on a sickle-blade.

"Pretty busy times, eh, Uncle Paul?" asked the farmer, scarcely taking the leisure to look up.

"Aye," absently answered the old man. "Did I tell you, Nephew Seth, about the reason I left your Cousin Eliab's?"

"Not that I remember," said Seth, breathing on the blade and polishing it with his silk handkerchief.

"Dorothy died—his wife."

"Oh, yes," said Seth. "Malarial fever, wasn't it?"

"No!" bluntly answered Uncle Paul. "It was hard work. That woman, Nephew Seth, did the housework for eight persons. Eliab didn't even let her have a woman to help her with the washing and the ironing."

"Must have been a regular going brute," said Seth, tightening the handle a little.

"All the sewing, too," added Uncle Paul, "the mending and making. Never went anywhere, except to church. Eliab didn't believe in women gadding about."

"The old savage!" said Seth.

"She was fond of reading, but she never had any time for it," said Uncle Paul. "She rose before sun-up, and never lay down until eleven o'clock. It was hard work that killed that woman, and Eliab coolly declared that it was sheer laziness when she could not drag herself around any longer. And when she died, he rolled up his eyes and called it a visitation of Providence."

"Why didn't the neighbors lynch him?" cried Seth, fairly aroused to indignation at last.

Uncle Paul took off his glasses, wiped them vigorously, and looked his nephew hard in the face.

"Why don't the neighbors lynch you?" said he.

Seth dropped his sickle, and stared.

"Nephew Seth," said Uncle Paul, impressively, "'Thou art the man!' Are you not doing the same thing?"

"I!" gasped Seth.

"Your wife is doing the work of a household of sixteen people," said Uncle Paul. "She is drudging as you could hire no foreigner to drudge. She is rising early and lying down late. She is offering up her life on the shrine of your farm and its requirements. I have seen her grow thin and pale, even during the few days I have been here. I have carried water and split wood for her, because there was no one to do it. I have seen her carry up Mrs. Belford's breakfast daily to her room, because Mrs. Belford preferred to lie in bed; and

cooking dainty dishes for Helen Patterson, because Helen couldn't eat what the rest liked. No galley slave ever worked as she does. And you, with your hired men, whose board only adds to her cares, and your labor-saving machinery, stand coolly by and see her commit slow suicide. Yes, Nephew Seth, I think it is a case for lynching!"

Seth had grown pale.

"I—I never thought of this," said he. "Why didn't some one tell me?"

"Where were your own eyes?" asked Uncle Paul.

Seth Bellenden rolled down his shirt sleeves, put on his coat and went into the house. He told the Belfords and Pattersons that it was inconvenient to keep them any longer. He gave Cousin Susan to understand that her room was needed. He made arrangements to board the hired men at a vacant farmhouse, and engaged a stout dairyman and a house servant to wait on Lucy. He telegraphed to her father to come to Sylvan Bridge at once.

"She deserves a treat," he said, "He shall spend the summer with us."

And then he went to tell Lucy.

She had fainted among the butter-cups, picking strawberries for tea.

Poor little Lucy! The machinery had refused to revolve any longer.

His heart grew cold within him.

"She will die," he thought, "and I shall have murdered her!"

But she did not die. She recovered her strength by degrees.

And Uncle Paul, "the last straw," as she had called him, had proved her salvation.

"I didn't want her to go as Eliab's wife did," said Uncle Paul.—*Home Circle.*

The Turkish Army.

A RECENT letter to the *Missionary Herald*, from a gentleman in European Turkey, speaks as follows of the condition of the Turkish army, and of the relation of the soldiers to the towns in which they are quartered:—

"Fifteen thousand Turkish troops are in the border towns,—Djumaa, Bansko, etc.—but I have never known traveling so safe and business so undisturbed. Forced labor is paid for, and the Turkish soldiers often quartered in stables, etc., leaving, so far as possible, the homes of the Bulgarians free to their owners. The people of Bansko were not even required to draw wood from the near forests to supply the soldiers who, coming from the warmer regions of Smyrna and vicinity, poorly clothed, were suffering and dying without the hospital care they needed. I saw the rooms of the hospitals in which the only means for warming them was a stove for each room, made of a tin oil-can. In Djumaa we saw a squad of soldiers digging graves as we approached the place, and a Turk told us that 1,300 of the 10,000 soldiers who had come there had died since their arrival two months before. These soldiers, it seems, have received but *one franc* a month."

WHEN Franklin on one occasion was discussing State affairs with some English lords, one of them being short for argument became offended, and said, "It is a high time o'day when American tallow-chandlers assume to teach English statesmen!" We can readily imagine the twinkle in Franklin's eye when he replied: "If your honor had once been a tallow-chandler most likely you would still be one.—*Sel.*

POISONED ARROWS.—Some Indian arrow heads were lately shown at the Societe d'Anthropologie which were poisoned with curare over a century ago, but still retained their deadly power. Small animals scratched with them died in half an hour.

Health and Temperance.

Pasteur's System.

PASTEUR'S system of inoculating for rabies is thus described by the New York correspondent of an Eastern paper:—

"One of the principles of the Pasteur theory is the well-known one that the human system can, by taking gradually increased doses of any poison, become so habituated or hardened to it as to be unaffected by it. To carry out this principle of the Pasteur method the patient who has received the rabid virus from a mad dog's bite, and which, if it is allowed to run its course, is liable to bring its victim to death through the terrible hydrophobia, is inoculated with virus of gradually increasing strength until he becomes so habituated to taking this kind of poison into his system that not only is the original virus received from the dog's bite rendered innocuous, but he can invite rabid dogs to bite him with impunity.

"How to dilute the virus is one of Professor Pasteur's discoveries, and it is at this work Dr. Mott, who spent several months with Pasteur, has been engaged for some time past. He brought with him from Paris a rabbit that had some poison flowing through his body. On his arrival in this country this rabbit died from hydrophobia, as was expected. Then some of the virus from his body was introduced into the brain of a live and healthy rabbit through a small hole drilled in his cranium. Then on the death of this last rabbit the operation was repeated to another, and so on, the virus becoming, by transmission from one rabbit to another, weaker and weaker, and the length of time required for the virus to show its effects on each rabbit becoming more and more extended in the same ratio. Virus from each rabbit is carefully labeled and preserved in sterilized jars for future use as medicine.

"The first patient treated in America was a boy who was first inoculated with virus after its transmission through fifteen rabbits. The operation is a simple and painless one, a mere abrasion of the skin of the left breast and a touch of the virus, as in vaccination. This operation was repeated once each day for ten days, the patient receiving on the last day virus ten degrees stronger than that first used. The system is thus gradually accustomed to the poison and the original rabies received from the dog is rendered harmless."

Tobacco Catechism.

TWELVE reasons why no rational being should use tobacco.

1. The habit is at war with temperance. Tobacco is an intoxicant, it is a part of the merchandise of dram shops, and an incentive to drunkenness.
2. The habit is a self-indulgence. It hinders moral reform and impedes progress.
3. The habit is essentially filthy. No Christian gentleman should fill the air with poisoned smoke or deluge the floor with liquid filthiness.
4. The lips of the tobacco-chewer or habitual smoker are swelled and saturated with a disgusting poison. The gums are spongy and tender, and the whole mouth and throat affected by its use.
5. The habit impairs digestion, brings on consumption, and weakens the constitution.
6. The habit injures the voice. The smoker generally articulates huskily. The chewer often croaks. The snuffer speaks indistinctly, as he cannot breathe through his nose.
7. The habit is costly. Official statistics show that more money is spent for tobacco in the United States every year than for bread.
8. The habit often lowers the self-respect of those who practice it. "I love my pipe," said

a clergyman, "but despise myself for using it."

9. The habit disturbs the regular pulsation of the heart; tobacco-users are thus in constant danger; many fall dead suddenly.

10. The habit weakens the mind. It enfeebles the memory, paralyzes the will, produces morbid irritability, diseases the imagination, and deadens the moral sensibilities.

11. The habit is at rebellion against conscience. The user knows that it wastes time, money, strength, and life, and tramples upon the laws of nature, which are the laws of God.

12. The habit is as contagious as the cholera.—*Silver Star Catechism.*

The Boy and the Cigarette.

THE City Council of Oakland last night passed an ordinance making it a misdemeanor for boys under sixteen years of age to smoke cigarettes in any public place. . . . It was brought out in the testimony before the Oakland Council that a great many boys who attend the public schools are in the habit of smoking cigarettes. These are not the only ones. But the principal of the High School and other teachers had observed the pernicious practice and testified that the habit has a deleterious effect on the mental development of the boys. There is a loss of memory and inability to fix the mind steadily on subjects of study. In short, the boy who smokes cigarettes is in a bad way.

There is nothing new in these revelations. But the evil had become so great and obtrusive that something was required to be done. The prohibition of cigarette smoking in the streets by small boys is a very good sanitary regulation, and one having some regard for decency. It will hardly go far enough to reform the boy who is addicted to smoking cigarettes. Indeed it may well be doubted whether he is not already past reform. . . . In ninety cases out of every hundred, the boy who gets the habit of smoking cigarettes once fixed on him will never amount to anything. . . . He will in most instances have a weak brain, a lack of stamina, and will fall into the ranks of dullards.—*San Francisco Bulletin, Aug. 17, 1886.*

ANOTHER case showing the communicability of contagious diseases by clothing is reported from Bath, Me., where a girl had scarlet fever at a boarding-school. After recovery she returned home, and a trunk containing the clothing she wore while sick was put away in the garret. Six months later two little children were playing in the garret, and opening the trunk, took out some of the clothing. In a week both were taken very ill with the disease, and one died. There were no other persons ill with scarlet fever in the community.—*Sel.*

A MASSACHUSETTS manufacturer, who employs 700 men in the small town where his factories are located, recently presented each man with a new \$10 bill which he had previously marked for identification. The second day afterward 410 of these bills had been deposited in the various banks by saloon-keepers, and in consequence the workmen are said to have organized a temperance society. It would be a good plan in several localities to make this test on the money paid for wages, and see how much of it gets into the saloon.—*Sel.*

THE following is given as a cheap mode of rendering fabrics unflammable: Four parts of borax and three parts sulphate of magnesia are shaken up together just before being required. The mixture is then dissolved in from 20 to 30 parts of warm water. Into the resulting solution the articles to be protected from fire are immersed, and when they are thoroughly soaked they are wrung out and dried—preferably in the open air.—*Sel.*

News and Notes.

RELIGIOUS.

—Over 80 per cent. of the people of the United States are nominally Protestants; but only about 18 per cent. of these—less than one in four—are actual church members.

—There is a point worth considering in the following anecdote concerning a certain bishop: "Why is it, Bishop," inquired a lay friend, "that we have so many ordinary men in the ministry?" "Well, you see," answered the bishop, "we do the best we can with the material we have to draw from. We do not select the clergy from the angels, but from the laity."

—A newspaper in closing the account of a bank defalcation by one who had been stealing the funds for several years, said: "His character has always stood high in the community." This is an instance of the too common mistake of putting *character* for *reputation*. The man had a good reputation, but a very bad character. Reputation is what we seem to be; character is what we are.

—And now the *Christian at Work* throws its influence in favor of tobacco. It says: "The Reformed Presbyterian Church refuses to license candidates who use tobacco. We thought but one denomination had incorporated the nicotine test in its standards, but it seems there are two. Stramonium, however, can be smoked as usual." A paper that attempts a feeble joke at a step toward securing ministers who are clean in their habits, ought to be named "The Christian Asleep."

—A Boston Anarchist says that Christianity must be abolished before they (the Anarchists) can succeed. Not necessarily. Christianity is entirely opposed to all Anarchist ideas and methods, but a short triumph of the Anarchists will not abolish it, and "the triumphing of the wicked is short." Christianity has no connection nor sympathy with lawlessness of any sort, although many who wear the outward garb of Christianity give aid to the Anarchists by denouncing the foundation of all laws—the law of God.

—The *drift* of the "Christian world" may be learned from the list of subjects discussed at the "Inter-denominational, or Pan-evangelical Conference" opened last month near Pittsburg, Pa. Among the denominations represented were Lutheran, Baptist, Episcopal, Protestant Methodist, United Presbyterian, Reformed Presbyterian, and other Presbyterian churches. Among the subjects were: "Union without Absorption the Glory of Our Christianity;" "Our Nation a Christian Nation, and the Outgrowth of Christian Principles;" and "How Can We Best Subserve the Interest of Our American Sabbath?"

SECULAR.

—The shortage of wheat in Great Britain is estimated at 60,000,000 bushels.

—Hogs recently killed and partially devoured a drunken man near Salinas, Cal.

—Tulare, Cal., was the scene of a very destructive fire on the night of the 16th inst.

—A large loan has been raised in France for the completion (?) of the Panama Canal.

—The triennial conclave of the Knights Templars will be held in St. Louis in September.

—Serious riots have recently occurred at Nagasaki, Japan, between the Chinese and Japanese.

—A deficit of \$1,500,000 has been discovered at Havana, Cuba, in the funds in charge of the Public Debt Board.

—The population of the United States is estimated at over 60,000,000, and Russia is the only Aryan nation which now exceeds this country in population.

—It is stated that out of 4,600 men who last spring entered upon a strike on the Missouri Pacific system, less than 200 have ever been restored to their places.

—The loss by fire in the United States and Canada during July was \$10,000,000, which is 20 per cent. greater than the average for the same month for twenty years.

—A recent London dispatch states that the attention of the Government is again necessarily directed to the Afghan frontier question. The situation is delicate, and may easily lead to war between Russia and Afghanistan, involving England.

—The convention of the Irish Nationalist League of America convened in Chicago on the 18th inst. About four thousand members were present.

—It is stated that of 7,000 persons inoculated for yellow fever by a Rio Janeiro physician only seven died of the disease, although the epidemic was of unusual intensity.

—News has been received at San Francisco of the capture, by the revenue cutter *Thomas Corwin*, of three British schooners which were engaged in seal-fishing in Behring Sea.

—Two thousand idle workmen sent a deputation to the Board of Guardians of Liverpool, July 22. The spokesman said that in fifty years he had never known distress to be so severe.

—A passenger steamer, plying on the river Volga, between Astrakhan and Saratov, the capital of the province of Saratov, in Russia, was burned on the 21st inst., and 200 lives were lost.

—A number of oleomargarine manufacturers in Chicago propose to test the constitutionality of the law recently passed taxing their business and compelling them to conduct it honestly.

—A woman has been arrested in Somerville, Mass., charged with having, at various times, fatally poisoned at least eleven persons, all her own relatives, the last victim being her son.

—At Havana, Cuba, August 16, 6,000 cigar makers struck for higher wages. Smokers, however, will continue to put in from ten to eighteen hours daily as usual, besides paying their own expenses.

—Affairs in Belfast, Ireland, are in a very unsettled condition. Mobs gather frequently, and indulge in acts of violence. Nine policemen have been arrested, charged with willful murder.

—A six-year-old Holstein cow, in Syracuse, N. Y., has during the past year given 26,000 pounds of milk, or about 70 pounds per day. The highest previous record was 23,775 pounds by a cow in Utica.

—The Knights of Labor of North America will hold a convention at Richmond, beginning October 4. The members of the convention will represent a constituency of 1,000,000 working men and women.

—It is said that the workingmen of New York will demand of the Legislature next winter a law legalizing boycotting; but the *New York Mail* advises them that a law will not do the business, but that they must first reorganize the State Constitution.

—A very disastrous storm swept over a part of Texas on the night of the 20th inst., doing immense damage to property. Buildings were wrecked, trains were blown from the track, bridges were washed away, and large sections of country inundated. Some lives were lost.

—The newly elected Parliament assembled in London on the 19th inst. The queen's speech, which contained only about two hundred words, was read. The only measures suggested were those which are necessary to the maintenance of the public service for the remainder of the financial year.

—An imbecile widow residing in Selles, France, was burned at the stake recently by her two sons, who had previously endeavored to obtain her admission into the mad-house. While the woman was suffering, her sons sprinkled holy water over her, and when arrested said that they had burned her because of religious motives.

—The new torpedo boat *Nautilus*, which made a successful trial trip recently in New York Bay, is a submarine vessel capable of being fully operated while completely submerged. The boat has attained a speed of nine miles, and remained under water half an hour. It is claimed that the success of this invention will revolutionize naval warfare.

—Telegrams from St. Petersburg state that the feeling in favor of an offensive and defensive alliance between Russia and France is rapidly growing. It is also believed that an understanding will be effected between Germany, Austria, England, and Italy, amounting practically to a coalition against Russia and France in the case of a breach of the European peace, which now seems probable.

—A large meeting of Anarchists was held in New York City, on the 20th inst. The purpose of the meeting was to denounce the conviction of the Chicago bomb-throwers. The speakers vied with one another in their denunciation of the trial, law, Government, police, press, and everything that did not suit them. Every mention of anarchy was cheered, as were also the threats against law and peace.

—Punched coins are thus valued by the Treasury Department: double eagle, \$15; silver dollar, 75 cents; half dollar, 35 cents, quarter of a dollar, 18 cents; and dimes, 5 cents.

—It is stated that Dr. Gatling, the inventor of the Gatling gun, is in Washington, D. C. He will soon have ready a new form of his machine gun, specially devised for use by the police in large cities. The barrels of the gun are only twelve inches long; and the whole thing, when mounted on a police wagon, will not weigh more than 50 pounds. His idea is to have two or three of these guns mounted on a police wagon, which can be driven rapidly to the scene of a threatening riot. Each gun will fire at least 1,000 shots a minute.

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.

Indiana Camp-Meeting and Conference.

THIS meeting is to be held September 29 to October 5, at Wabash, the county seat of Wabash County. The use of the Fair-ground has been secured at very reasonable rates. It is about one-half mile from the Wabash, St. Louis, and Pacific depot, and three-fourths of a mile from the Cincinnati, Wabash, and Michigan depot. The camp will be found at the west end of the city, at the terminus of Hill Street. The ground to be occupied is high and dry, with an abundance of good water.

This meeting will be centrally located for all our churches north of Indianapolis. It will be held at a time favorable for a large attendance of our people, and we shall be disappointed if we do not see more Seventh-day Adventists at this gathering than ever before convened in Indiana. Begin in earnest *now* to prepare to attend this meeting. Do not fail to be there at the beginning. Make arrangements with your neighbors to take care of your homes so you will not think it necessary to leave the meeting until after it closes. We would further advise all who have made pledges to come prepared to pay them where it is possible to do so. But do not remain away from the meeting if you cannot redeem your vows.

Remember that we are one year nearer the Judgment than when we met twelve months ago, and that earthly possessions are depreciating in value as we approach the year of Jubilee. Lev. 25:8-16.

Workers' meeting will begin one week earlier than the time set for the camp-meeting. We hope for an abundant outpouring of God's Spirit at this annual gathering. Shall we all labor and pray for it?

WM. COVERT.

Camp-Meeting for the Northwest.

A CAMP-MEETING will be held at Seattle, W. T., Sept. 1 to 6, which is especially designed for the Sabbath-keepers of Western Washington, many of whom have never enjoyed the privileges of a camp-meeting. Those who regularly attend these annual convocations, know their importance, and have felt a deep anxiety for those of this Conference who are at too great a distance to attend the regular annual camp-meeting. Now a provision is made for the wants of such; and it is hoped that none will permit any common circumstances to keep them from attending.

Quite a number have already embraced the Sabbath here at Seattle, and we confidently look for their number to be much increased. We want to have all the Sabbath-keepers together.

Brethren, be entreated to come, not only to obtain, but to bring God's blessing with you.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 26, 1886.

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Camp-Meetings for 1886.

WASHINGTON, Seattle,.....	Sept. 1-6
MAINE, Portland,.....	" 1-7
WISCONSIN,.....	" 8-
MINNESOTA, Owatonna,.....	" 8-13
ILLINOIS, Clinton,.....	" 8-14
NEW YORK, Watertown,.....	" 15-21
NEBRASKA, Lincoln,.....	" 15-21
NEVADA, Dayton,.....	" 15-22
KANSAS,.....	" 16-26
MICHIGAN, Grand Rapids,.....	" 20-28
MINNESOTA, Osakis,.....	Sept. 29 to Oct. 4
MISSOURI,.....	" 5
INDIANA,.....	" "
KANSAS,.....	Oct. 1-17
KENTUCKY, Bowling Green,.....	" 6-12
CALIFORNIA, Woodland, State meeting,...	" 6-19
TENNESSEE,.....	" 13-19
CALIFORNIA, Santa Ana,.....	Oct. 28 to Nov. 5

We hope to be able next week to give definite information in regard to reduced rates to the Woodland camp-meeting.

The City Council of Oakland has passed an ordinance making it a misdemeanor for boys under sixteen years of age to smoke cigarettes in any public place. This ordinance, if enforced, will go quite a ways toward abating a terrible nuisance.

We learn that the meetings held by Elders Starr and Tait in Centralia, Ill., have closed, with the result that seventeen have covenanted together to keep the Sabbath, and that several whose names are not on the covenant are keeping the Sabbath. The tent has been moved eight miles north to Odin, where there is a good interest, several having already begun to keep the Sabbath.

EIGHT of the Anarchists who participated in the Chicago riot, and who killed several policemen with their dynamite bombs, have been convicted of murder. Seven of them have been sentenced to be hanged, and one to fifteen years' imprisonment. All lovers of law and order will agree that this is a righteous verdict. We do not share in the general opinion that the execution of these murderers will put a stop to the work of Anarchists in this country. The spirit of lawlessness is rife, and men are "fierce." Sad to say, anarchy is fostered by many professed ministers of the gospel, who openly express their contempt for the law of God. When men disregard the law of God, it is not to be expected that they will respect the laws of man. But in this case sentence may not be executed; for we notice that, notwithstanding the hatred which Anarchists have for the law, they are very glad to take all possible advantage of it to save their own necks.

"G. H. ROUSE, of the English Baptist Mission in Calcutta, says, that if the same rate of progress is made by Protestantism in India as during the past century, it will be Christianized in the sense that England is, in 108 years."—*Christian Cynosure*.

Well, and what if it should be? what would then be gained? That expression, "in the sense that England is," takes all the life out of their glorying. When we consider England's fastening of the accursed opium habit upon the Chinese, by force of arms, to say nothing of other acts of tyranny, and then glance at the manner in which church "liv-

ings" are bought and sold by unscrupulous politicians, to say nothing of the millions of human beings in the large cities of "Christian England" who never heard the name of the Creator except in blasphemy, and who are living in worse than heathen degradation, we may well ask if India will be any better off than she is now when she is "Christianized in the sense that England is." If that is the highest ambition of the English Baptist Mission in Calcutta, we would advise them to give up the job.

AND now comes the discovery that the cashier of the Bank of Sonoma, Petaluma, Cal., has been stealing from the bank for eighteen years, although all this time a prominent member and officer of a church, and supposed to be so honest that the directors of the bank had not even required of him a bond. As usual in such cases, "he is greatly prostrated." We should think that such systematic and gigantic hypocrisy ought to have prostrated him long before, if he had any conscience at all. It is particularly noticeable, however, that these fellows are never prostrated by their rascality *till they are found out*. Even then it is not their rascality, nor their hypocrisy that prostrates them, but their being caught in it.

State Camp-Meeting.

THERE are less than six weeks intervening between the date of this paper and the beginning of our State camp-meeting. It is high time that active preparations were being made for it. In the first place, every one should decide to go. Let nothing but sickness keep you away. You need the meeting. It will be in many respects the most important camp-meeting ever held in California, and should therefore have the largest attendance. Do not excuse yourself on account of "hard times." If you do, you will probably never attend a camp-meeting, for there is no reason to expect any better times than we are now having. If you now *decide* to go, you can make circumstances bend to that decision. Make all your plans with reference to that event. And in all your preparation, do not forget the preparation of heart. Renew your consecration to God. Do not wait for the camp-meeting to warm you into spiritual life, but take the Spirit of the Lord with you, that you may not only receive richer supplies, but may be a blessing to others.

Sabbath-Day Travel.

"F. K." asks: "Is it right for a Seventh-day Adventist to hitch up his team and drive, or to take his boat and row, seven or eight miles to meeting on the Sabbath?"

It certainly is right for a Seventh-day Adventist if it is right for anybody, and there are principles by which our friend can decide that matter as well as we. Is it right to go to meeting on the Sabbath? It is; for the day was set apart for the worship of God. But if one goes to meeting he must either walk or ride, and either one involves labor. This labor is allowable; for the commandment forbids doing only *our* work on the Sabbath, and attending religious worship is a part of our service to God. But though it is in the Lord's service, the work should be reduced to a minimum, and therefore we must go in the way that will involve the least labor. If the meeting is very near, walking would be the easier method of going; but if it is at quite a distance, it would involve far less labor to drive. With many, walking a long distance would be an impossibility. If the meeting is on the opposite side of a body of water from one's residence, common sense would say that the family must go by boat if they have such a conveyance. If the meeting is at a distance on the same side of the water as one's residence, he may go by boat if that is the only conveyance he has, or if it involves less labor

than driving a team. The whole question rests on whether or not it is right to go to meeting on Sabbath. That it is right, is taught by the Scriptures. We would be glad if those who think that it is wrong to ride to meeting would tell us just how far it is allowable to walk to meeting, and if it is wrong for the very young, the very old, and the feeble to attend meeting.

Important to Somebody.

ON July 15 a draft was received at the office of the SIGNS OF THE TIMES, which was accompanied by no instructions whatever, not even by the name of the person who sent it. The draft was drawn at Newton, Iowa, but further than that nothing is known at this office. Will the person who sent such a draft from Newton, Iowa, early in July, please send us his name, and let us know what disposition to make of the money?

To Conference Laborers.

THE Conference year closes September 1, and all accounts with the Conference should be closed at that date. All who have been in the employ of the California Conference during the whole or any portion of the past year, should make out their report of labor and expenses immediately after September 1, that they may be prepared for proper presentation to the Auditing Committee. Much work will be saved to the committee, if the reports are all arranged before the camp-meeting. Send your reports to the Conference Secretary, E. A. Chapman, Pacific Press, Oakland, Cal.

Tents for Woodland Camp-meeting.

THOSE who wish to rent tents for the General Camp-meeting at Woodland are requested to write immediately to J. N. Loughborough, Pacific Press, Oakland, Cal. The prices are the same as usual, 10x12, \$4.00; 12x16, \$6.00; 14x19, \$7.00; or the same size with partition arranged for two families \$8.00. These tents have a space 7x19 in each apartment. Those who have tents of their own to pitch will please notify the committee, as it will save delay when they come upon the ground. We can plan our grounds better if we know about how many tents are to be erected. CAL. CONF. COMMITTEE.

THE London *Christian World* says that literal interpretations of the book of Jonah, and of the story of Lot's wife would scarcely be heard there even from the most venerable of old-fashioned preachers. Not only the London *Christian World*, but the so-called "Christian world" in general are throwing the Bible overboard so fast that we cannot help wondering what it is by which they expect to convert the world. The truth is that the world is converting the church away from the Bible; and when that conversion shall have been completed, and the church and the world stand together, the church, seeing that the world is like itself, will fancy that the world and not itself has changed, and will be ready to cry, "The millennium has come." Then "sudden destruction" shall come upon them both, and they shall not escape.

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