

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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JESUS IS MINE.

BY MRS. SARAH M. SWAN.

WHAT though my path o'er life's rough way,
Be strewn with thorns, with snares beset,
Though dark and cloudy be my day,
And oft with tears my couch be wet,
Though worldly hopes be blasted all,
And pleasure prove an empty dream,
If mid the storm, the gloom, the thrall,
My soul can chant the glorious theme,
Jesus is mine.

Yes, he is mine, I ask no more,
My shepherd, husband, and my friend,
My hope when life's brief day is o'er,
My shield from evil to defend,
My stay on which I now may lean,
My refuge from the coming storm.
His presence shall my soul sustain,
And bring me to that glorious morn;
Jesus is mine.

Jesus is mine; let all depart,
Come joy or sorrow, grief or pain,
To him I give this trembling heart,
And he will ne'er the trust disdain.
His love shall bear me safely through,
Though high the waves of trouble rise.
To earth I soon will bid adieu,
And sing with angels in the skies;
Jesus is mine.

General Articles.

Woman in the Home.

BY MRS. E. G. WHITE.

THE principle inculcated by the injunction, "Be ye kindly affectioned one to another," lies at the very foundation of domestic happiness. Christian courtesy should reign in every household. It is cheap, but it has power to soften natures which would grow hard and rough without it. The cultivation of a uniform courtesy, a willingness to do by others as we would like them to do by us, would banish half the ills of life. The wife and mother may bind the hearts of her husband and children to her own by the strong chords of love, if in her intercourse with them she will manifest unvarying love in gentle words and courteous deportment.

Marked diversities of disposition and character frequently exist in the same family; for it is in the order of God that persons of varied temperament should associate together. When this is the case, each member of the household should sacredly regard the feelings, and respect the rights of the others. By this means mutual consideration and forbearance will be cultivated, prejudices will be softened, and rough points of character smoothed. Harmony may be secured, and the blending of the varied temperaments may be a benefit to each. Christian courtesy is the golden clasp uniting the members of the family in bonds of love that become closer and stronger every day.

In many cases homes are made unhappy by the useless repining of the wife and mother,

who turns with distaste from the simple, homely tasks of her domestic life. She looks upon her cares and duties as hardships, and the ministrations which might be made pleasant and interesting become the merest drudgery.

Many a woman goes through the routine of her daily duties with fidelity and exactness, while she is all the time comparing her lot with that of others whom she considers more favored, and is cherishing unsanctified longings for an easier position, where she will be free from the petty cares and exactions that vex her spirit. She little dreams that in that widely different sphere to which she aspires, trials fully as vexatious, though perhaps of a different nature, would certainly beset her. And while she is fruitlessly yearning for a different life, she is, by her sinful discontent, casting from her the blessings which a kind Providence has already granted.

Others become so occupied with their household cares that they forget the little courtesies which make life pleasant to their husbands and children. While their time and energies are absorbed in the preparation of something to eat or to wear, their husbands and sons come in and go out as strangers. And very many, finding nothing attractive at home, perhaps being greeted with continual scolding and murmuring, seek comfort and amusement in the dram-shop, or in other forbidden places.

The true wife and mother will pursue an entirely different course. She will perform her duties with dignity and cheerfulness, not considering it degrading to do with her own hands whatever it is necessary to do in a well-ordered household.

In order to be a good wife, it is not necessary that woman's nature should be utterly merged in that of her husband. Every individual has a life distinct from all others, an experience differing essentially from theirs. It is not the design of our Creator that our individuality should be lost in another's; he would have us possess our own characters, softened and sanctified by his sweet grace. He would hear our words fresh from our own hearts. He would have our yearning desires and earnest cries ascend to him marked by our own individuality. All do not have the same exercises of mind, and God calls for no second-hand experience. Our compassionate Redeemer reaches his helping hand to us just where we are.

If woman looks to God for strength and comfort, and in his fear seeks to perform her daily duties, she will win the respect and confidence of her husband, and see her children coming to maturity honorable men and women, having moral stamina to do right. But mothers who neglect present opportunities, and let their duties and burdens fall upon others, will find that their responsibility remains the same, and they will reap in bitterness what they have sown in carelessness and neglect. There is no chance work in this life; the harvest will be determined by the character of the seed sown.

Many who do well under favorable circumstances seem to undergo a transformation of character when trials and adversity come; they deteriorate in proportion to their troubles. God never designed that we should thus be the sport of circumstances. We are not responsible for circumstances over which we have no control, and it is useless to deny that these often affect our life-work; but we sin when we per-

mit circumstances to subvert principle, when we are unfaithful to our high trust, and neglect known duty.

The first and most urgent duty which the mother owes to her Creator is to train for him the children that he has given her. Infant children are a mirror for the mother in which she may see reflected her own habits and deportment. How careful, then, should be her language and behavior in the presence of these little learners. Whatever traits of character she wishes to see developed in them, she must cultivate in herself.

When the mother has gained the confidence of her children, and taught them to love and obey her, she has given them the first lesson in the Christian life. They must love and trust and obey their Saviour, as they love and trust and obey their parents. The love which in faithful care and right training the parent manifests for the child, faintly mirrors the love of Jesus for his faithful people.

Mothers, awake to the fact that your influence and example are affecting the character and destiny of your children; and in view of your responsibility, develop a well-balanced mind, and a pure character, reflecting only the true, the good, and the beautiful. Your compassionate Redeemer is watching you with love and sympathy, ready to hear your prayers, and to render you the assistance which you need. He knows the burdens of every mother's heart, and is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. When upon earth, he had a mother that struggled with poverty, having many anxious cares and perplexities, and he sympathizes with every Christian mother in her cares and anxieties. That Saviour who took a long journey for the purpose of relieving the anxious heart of a woman whose daughter was possessed by an evil spirit, will hear the mother's prayers, and will bless her children.

He who gave back to the widow her only son as he was carried to the burial, is touched to-day by the woe of the bereaved mother. He who wept tears of sympathy at the grave of Lazarus, and gave back to Martha and Mary their buried brother; who pardoned Mary Magdalene; who remembered his mother when he was hanging in agony upon the cross; who appeared to the weeping women, and made them his messengers to spread the first glad tidings of a risen Saviour,—he is woman's best friend to-day, and is ready to aid her in all the relations of life.

Our Saviour, who understands our heart-struggles, and knows the weakness of our natures, pities our infirmities, forgives our errors, and bestows upon us the graces which we earnestly desire. Joy, peace, long-suffering, gentleness, faith, and charity are the elements of the Christian character. These precious graces are the fruit of the Spirit, and the Christian's crown and shield. Where these graces reign in the home, the sons are "as plants grown up in their youth," and the daughters "as corner-stones polished after the similitude of a palace." These heavenly attainments are not dependent upon circumstances, nor the will or imperfect judgment of man. Nothing can give more perfect contentment and satisfaction than the cultivation of a Christian character; the most exalted aspirations can aim at nothing higher.

Inconvenient and Unpopular.

In the long list of objections raised against the observance of the Sabbath of the fourth commandment; the two suggested in the heading of this article are seldom mentioned; and yet with the masses they have more weight than all other objections put together. Strict Sunday-keepers gravely tell us that the fourth commandment simply enjoins the observance of any day in seven, and no day in particular; then in almost the next sentence they charge Sabbatharians with having fallen from grace because they keep the seventh day. But this any-day-in-seven theory, stripped of its dress, is an affirmation that every day is a sabbath. Let us grant, for argument's sake, that the commandment means that any day in seven is the Sabbath. If so, then it means that every day is the Sabbath.

To illustrate: I place in a circle seven pieces of coin. I now affirm that any seventh piece is gold. If my affirmation is true, then it follows that each and every piece is gold; and if each piece is not gold, then my statement that any seventh piece is gold is wickedly false. So in the case of the statement that any seventh day is the Sabbath, if it does not prove that all days are sabbaths, it proves that the statement is foolish and false. Well, says one, isn't that just what the Lord meant, that we should keep all days right? Answer: "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." If the seventh day there means any day, it means, as I have shown above, every day, and hence we have the Lord giving this remarkable instruction to man, namely, to work six days, and then in the next sentence forbidding labor on every day in seven. All can see that this is the legitimate conclusion to which we are driven when we take the position that the fourth commandment means any seventh part of our time.

Another objector tells us that our interpretation of the commandment is all right, that it should be taken literally just as it reads, but that we overlook the fact that Christ changed the Sabbath from the seventh to the first day, and that if we fail to keep the latter, we deny Christ. We ask the objector, and we ask you, reader, as well, Is there any Scriptural proof that either Christ or the apostles ever made such a change? The only honest answer that can be given is that there is not a single text in all the word of God to prove that Christ, the apostles, or the early church ever changed the Sabbath, ever thought of doing so, or ever desired it to be done.

Nowhere in the inspired volume is any sacred title applied to the first day. Christ never observed it, neither did he ever tell any one else to keep it. What does the objector say? Reader, what do you say? This same objector, after finding no proof for his supposed change of the Sabbath, tells me that the world is round and that it is impossible to keep the seventh day. Why did he not think of that when he was enforcing upon me the observance of the first day, and charging me with denying Christ if I did not keep it? Is the seventh day so radically different from the first that its observance on a round world is impossible, while the first day can be kept there as well as not? Is not this position rather a miserable make-shift and quibble to avoid the force of a plain precept of Jehovah, which says: "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work?"

A clergyman of considerable note, not long since, after instructing his audience that the world was too round to admit of observing the seventh day, told them that time had been lost so that it was impossible to tell which the seventh day was. Then as if to put the matter beyond all dispute, he drew a picture of the death, burial, and resurrection of Christ. He

described pathetically "the dead Christ" there on that "old Jewish Sabbath, the seventh day," and then told of the "living Saviour" who came forth on "Sunday, the glorious first day, the day of all days." Let us place these arguments side by side.

1. The world is round, and we cannot keep the seventh day.

2. Time has been lost and we cannot tell which the seventh day is.

3. Sunday is the first day. On it Christ rose from the dead; and if we would honor him, we must keep it sacredly.

4. This first day came the next day after the "old Jewish Sabbath, the seventh day."

A strange thing is this Sunday! There is no such thing as "the seventh day;" the commandment simply means any seventh day; time has been lost, and the seventh day cannot be found, and the world is round and you could not keep it if you were to find it; but none of these things militate one whit against the first day!! Strange, indeed, is Sunday! The seventh is the only day that God ever commanded to be observed as a weekly Sabbath. It was kept by patriarchs, prophets, Christ, and the apostles. A commandment concerning it was placed among the everlasting ten. It was enjoined in the teaching of our Saviour; and yet this first day, with no command for its observance, no hint that Christ or the apostles ever kept it or that they required or desired us to keep it, steps forward with all the authority of a God-given institution, and boldly asks us to recognize its claims. This whole matter of objections to Sabbath observance, in the minds of those who have given the question anything of a fair and careful examination, when simmered down amounts to this: It is inconvenient and unpopular to keep the seventh day. Then why should not those who think they cannot afford to obey the commandment just as it reads, unite on these objections, abandon the weak and puerile arguments they have been using against the Sabbath, and present one united front to Sabbatharians on this question?

Inconvenient and unpopular! All other objections against the Sabbath can be answered, but these we cannot answer, only as each answers them for himself. These objections are true; all others are false. It is often inconvenient to keep the seventh day—to be out of joint with the world two days in the week—this is what makes it one of the closest tests of our loyalty to Him who bade us: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8, 9. And it has always been unpopular, so far as the world goes, to be in the minority; but while we are free to confess that no one can remove these objections for another, we wish to ask you, kind reader, what excuse do they contain for our violation of that law of which the Saviour says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law"? Matt. 5:18.

No, it is not always convenient to keep the Sabbath. Neither does the commandment say: "Remember the Sabbath day to keep it holy if it be convenient." It was not a matter of convenience for the three worthies to face the fiery furnace and the wrath of earth's then mightiest king; and yet they did it, and by sending the "form of the fourth" into that furnace to protect them from the destructive elements, God approved of the course they pursued. It was not convenient for Peter, Paul, James, John, and other of the disciples to meet persecution, to have their character maligned, their names cast out as evil; to be whipped, stoned, imprisoned, and put to death; and yet they suffered all this for the truth's sake, and rejoiced "that they were counted worthy to suffer shame for His name." It wasn't convenience that led our Saviour to give up all the

glory of Heaven, and become "sin for us." He was the "man of sorrows, and acquainted with grief." He came not to do his own will, but the will of Him that sent him. Of him it is said, "even Christ pleased not himself." Oh, let us become partakers of his Spirit; and when an unpopular truth presents to us a cross, let us take one look at the royal Man of Calvary in his life of humiliation, and remember that—

"There is suffering ere the glory,
There's a cross before the crown."

D. A. ROBINSON.

Roman Aggression and Protestant Apathy.

Of all the great evils that exist in our land, there seems to be none toward which the American people exhibit such apathy and perfect indifference as the insidious and rapid encroachments of Romanism. Although they cannot shut their eyes to the fact that this sect always has been the uncompromising enemy of religious and civil liberty, and that their leaders still claim that they never change, yet by some strange infatuation business men, and politicians especially, seem to vie with each other in their efforts to court the favor and to yield to all the demands of this sect, which they should know is endeavoring to destroy us as a free people.

The man who found a viper benumbed, cold and stiff, and put it in his bosom to warm it to life, and as it revived stung him to death, acted just as consistently and as suicidally as those who so readily yield to the demands and seek the favor of Romanism. The fact is we are warming to life a veritable viper whose ultimate aim is to sting to death the life and liberties of this Nation. The rum power is bad enough—a great and terrible evil, causing untold misery and desolation, and filling graveyards with its victims—yet I think it would not lay violent hands on our Constitution and trail our banner in the dust at the feet of foreign despots. But Romanism would do this to-day if it had the power. It first blindfolds its victims, then robs them and leads them deluded to eternal destruction under a cloak of religion. And this is the principle that Protestant Americans are fostering and apologizing for, in order to gain office, or a few dollars in trade, etc., like Esau, who sold his birthright for a mess of pottage; yea, worse, for he only injured himself. But these persons deliberately sell our blood-bought liberties for all time, for mere sordid gain and personal ambition.

Is it not wonderful, astonishing, and even shameful to see governors, legislators, judges, merchants, and business men, even down to the humblest citizen, cringing at the feet of Rome's hirelings—the priests—as if anxious to do their bidding, and awed into submission to their will by the crack of that terrible weapon, the boycott lash, which they keep constantly twirling over their heads. Merchants want their trade and politicians their votes, therefore they keep very quiet and don't say anything to disturb them.

Oh, ye Protestants of America, will ye never awake to your danger till your liberties are taken from you, and only here and there one like Father O'Connor to raise his voice against this usurpation of the priests of Rome, while there is not a nation on earth where Romanism bears rule that has the least semblance of civil and religious liberty. It would seem as if Protestant Americans are bent on their own destruction. May God have mercy on us, and save us from this terrible apathy before it is too late, is my prayer.—*R. T., in Converted Catholic.*

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.—*F. W. Teal.*

Who May Rejoice.

"Oh give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Ps. 107:1, 2.

DAVID sang of the redemption from Egyptian bondage; but how appropriately can the soul which has been brought to see itself all stained and polluted by sin, "sunk in deep mire where there is no standing,"—how appropriately can such an one adopt the language of Israel's sweet singer, when that peace which passeth all understanding flows into the weary, sin-sick soul! When, loathing its bondage to sin, it is brought to comprehend that "where sin abounded, grace did much more abound" (Rom. 5:20), then it must rejoice in Him who hath become its strength and salvation.

When a soul finds that in itself "there is no good thing," that sin is the natural fruit of the heart, how comforting then the precious assurance that although sin exists in the heart, a God of love extends grace; that because we are sinners, Jesus died to save us. That even though the sin piles up until it seems mountain high, and "abounds" on every side until we seem to be hedged in with it, yet "grace doth much more abound." That God's mercy and favor extends above and beyond all the sin. "That as sin hath reigned [in our hearts] unto death, even so might grace reign through righteousness unto eternal life." How? "By Jesus Christ our Lord." Rom. 5:21.

May not the redeemed of the Lord, redeemed from the galling bondage of sin, sing with a joyful heart, "Oh give thanks unto the Lord, for he is good; for his mercy endureth forever"? Surely, if any being endowed with power to rejoice and give praise to God can do so intelligently, it is the soul redeemed from sin. When with David we have bowed low in humiliation, and cried "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgression, and my sin is ever before me," then we are made to realize that a broken and contrite heart God does not despise, and that "the Lord raiseth them that are bowed down."

Can a heart that has truly become conscious of its own sinfulness and its utter helplessness to resist evil and overcome sin of itself, alone, unaided by Christ, once realize the cleansing power of the Holy Spirit, the transformation which will be wrought in the soul by the love of Christ,—can such an one, I ask, taste the joy of sins forgiven and keep silent? Nay, verily. Such a thing is an impossibility. The soul that has found this priceless blessing can no longer bow low in mourning over sin. It will ever maintain a consciousness of its own danger without Christ, and this very consciousness will increase the gratitude which culminates necessarily in glad rejoicing.

In the consciousness of its own weakness the heart throbs and swells with glad praises to that Friend who hath not only redeemed, but who can also keep. Such an one will not be ashamed to proclaim, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord." Ps. 40:2, 3.

Even "as the hart panteth after the water brooks," so will such an one pant and long for a closer union with Christ. He will sing "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." And then, glad to acknowledge the reason for his joy, he will not fail to add, "Who forgiveth all thine iniquities." Ps. 103:1, 2, 3.

Then is it not our privilege to rejoice in the Lord? May we not say, "He only is my rock and my salvation; he is my defense; I shall not be greatly moved"? Ps. 65:2. Yes, we may

make these glad words ours if we forget not to confess, "O God, thou knowest my foolishness; and my sins are not hid from thee." Ps. 62:5. Thus ever blending a sense of our weakness and sinfulness by nature with a sense of his abundant mercy and abounding grace, we may rejoice evermore. MRS. M. J. BAHLE.

The Loss of Conscience.

THERE is a passage of scripture in 1 Tim. 1:19, which merits more attention than it has generally received. The thought of the apostle is that the thrusting away of a good conscience entails the shipwreck of the faith. The word "faith" has two uses,—first, confidence in God; second, the gospel doctrine in which we believe. The gospel is called the faith, because it is that on which our faith leans. The expression, "the faith," is employed in this sense in the passage referred to. A man first loses faith in the gospel, and then loses the gospel—faith and "the faith" go down together. . . . There remains this, however, that when a man destroys the gospel it is destroyed only for himself; it continues a living power for others. The destructive critic makes a wild mistake by supposing that because he has put the truth beyond his own reach he has thereby utterly destroyed it. Conscience plays a prominent part in the destruction of faith in the soul. By putting away a good conscience, Paul tells us many have made shipwreck of the faith. . . . A good conscience may be thrust away, and when the admonitions of this faithful monitor are persistently resisted, it ceases to utter its warning voice. Conscience is a voice that may be stifled, an alarm-bell which may be muffled, a mirror whose clear face may be sullied till it refuses to reflect the image of the persevering transgressor. Conscience is thrust away by the constant doing of deeds which conscience condemns. When the sinner loses his conscience, he loses a faithful monitor and a true friend; and that is enough to lose. But he loses more; he loses faith in the gospel, he makes shipwreck of the faith; and from him it sinks to the bottom of the sea. How does it happen? An evil life, a life disapproved by conscience, blinds the sinner so that he is unable to see the truth in its beauty; it has no beauty for him, and has lost its power over his life. He thinks it has no force, and believes he was childish when he owned the influence of gospel truth on his life. He thinks he is wiser now.

It is common to say of bad men that they only pretend they do not believe the gospel, and thus make an open way to shun what they hate and are glad to get rid of. It is to be feared the truth lies deeper; that they in fact cannot see in the gospel plan of salvation the beauty others clearly see there, because they have blinded their faith, the soul's eye, by an ungodly life. The gospel has lost attraction for them, and that is unbelief in earnest; there is no need of making a show of skepticism. Their unbelief is but too real, too much of a stubborn fact in their experience. Many are in this sad state who would promptly repel the charge that they are skeptics. They have put their hands on their ears to shut out the sound of the truth till the gospel has ceased to sound in their ears. . . . He who daily declines to do what he knows is right, is fast making it probable the day may come when he shall not know what is right. The man who doeth Christ's will shall know of the doctrine. Obedience is the key to the inner chambers of gospel wisdom. Disobedience dulls the conscience, blinds the eyes, and thrusts the truth into the deep sea. The most discouraging fact concerning persons who thus destroy the influence of the truth upon them by unconscientious living is, that they believe themselves all right, and think the defect is entirely with the truth itself, in which they perceive no remarkable beauty or power.—Rev. W. S. Dunley.

Antiquity of the Scriptures.

FEW of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of the Book and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before Magna Charta.

What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow! Yet there can be no doubt that that chapter contains the oldest writing, twenty-five hundred years before the invention of printing. Xenophon's record of the conversation of Socrates, in his *Memorabilia*, seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch, and Quintilian are not modern, yet the books of the New Testament are older than they.

As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can, are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexander has no modern sound to us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than the name of Alexander is now.

The writings of Confucius are modern compared with most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures.—Dr. Upson.

A Difference.

THERE is a vast difference between *breadth* and *looseness*. A very narrow man may be loose, and a very broad man may be solid. But this difference is commonly lost sight of in the estimate of religious opinions. Many a man counts himself "broad" merely because he is "loose." Holding no opinions with positiveness, he thinks that his theological sprawling is a result of his breadth of view, when it is really a result of his looseness. True breadth in religious opinions is desirable; but mere looseness in religious opinions is not to any man's credit. A man with a clear head can take firm steps along a straight line in a broad avenue, or across the broadest open fields; but a man with a confused brain will stagger from one side of the street to the other, even in a contracted alley. Before you pride yourself on being a broad Christian, be sure that you observe the distinction between breadth and looseness.—S. S. Times.

The One Condition.

BEAR in mind that your loving Master's eye is upon you. He knows your name; it is on his book of life. He heard your promises when you came into his church. Somewhere in his wide vineyard is your bit of soil to till. He guarantees strength to wield plow, spade, or other tool, and the sunshine of his smile, and rain when it pleases Him. You are not responsible for the size of the crop, nor the yield of the tree you cultivate, or, in plain English, for the number of souls you may save. The work is yours; the results are his. "Be ye faithful unto death" is the one supreme condition on which He employs you.—Sel.

The Lombards.

THE Lombards fixed their name forever upon a part of the fallen empire of Western Rome. Lombardy in the north of Italy perpetuates the name of this nation, which at one time even spread its name over all Italy. Although in Italy was the place where the Lombards permanently fixed their kingdom, and to which their name was given, that was not their first settlement within the Western Empire. They, as well as the Ostrogoths, had been subjects of the empire of Attila and obtained their freedom, settling in Noricum on the Danube, at the death of that savage warrior. They were of Vandal blood and were the kindred of the Heruli and Burgundians. See Gibbon's *Decline and Fall*, chap. 10, par. 8.

"The name *Lombard* is the Italianized form of the national name of a Teutonic tribe, *Langobardi*, itself an Italian arrangement based on a supposed etymology of the Teutonic *Lang-bard*, *Langobardi*, the form used when they are first named by the Roman writers—Velleius and Tacitus. The etymology which made the name mean *Longbeard* is too obvious not to have suggested itself to the Italians, and perhaps to themselves; it is accepted by their first native chronicler, Paul the Deacon, who wrote in the time of Charles the Great [Charlemagne]. But the name has also been derived from the region where they are first heard of. On the left bank of the Elbe, 'where Börde or Bord still signifies a fertile plain by the side of a river,' a district near Magdeburg is still called the *Lange Börde*; and lower down the Elbe, on the same side, about Lüneburg, *Bardengau*, with its *Bardewik*, is still found; it is here that Velleius, who accompanied Tiberius in his campaign in this part of Germany, and who first mentions the name places them. As late as the age of their Italian settlement [A. D. 568] the Lombards are called *Bardi* in poetical epitaphs, though this may be for the convenience of metre.

"Their own legends bring the tribe as worshippers of Odin [Woden] from Scandinavia to the German shore of the Baltic, under the name of *Winili*, a name which was given to them in a loose way as late as the twelfth century. By the Roman and Greek writers of the first two centuries of our era they are spoken of as occupying, with more or less extension at different times, the region which is now Hanover and the Altmark of Prussia. To the Romans they appeared a remarkable tribe; '*gens etiam Germana feritate ferocior*' [fierce, bold, and savage above all the tribes of the Germans], says Velleius, who had fought against them under Tiberius; and Tacitus describes them as a race which, though few in numbers, more than held their own among numerous powerful neighbors by their daring and love of war. In the quarrels of the tribes they appear to have extended their borders; in Ptolemy's account of Germany, in the second century, they fill a large space among the races of the northwest and north."—*Encyc. Brit.*, art. *Lombards*, par. 2, 3.

"The Lombards. This corrupt appellation has been diffused in the thirteenth century by the merchants and bankers, the Italian posterity of these savage warriors; but the original name of *Langobards* is expressive only of the peculiar length and fashion of their beards. I am not disposed either to question or to justify their Scandinavian origin; nor to pursue the migrations of the Lombards through unknown regions and marvelous adventures. About the time of Augustus and Trajan, a ray of historic light breaks on the darkness of their antiquities, and they are discovered, for the first time, between the Elbe and the Oder. Fierce, beyond the example of the Germans, they delighted to propagate the tremendous belief, that their heads were formed like the heads of dogs, and that they drank the blood

of their enemies, whom they vanquished in battle. The smallness of their numbers was recruited by the adoption of their bravest slaves; and alone, amidst their powerful neighbors, they defended by arms their high-spirited independence. In the tempests of the north, which overwhelmed so many names and nations, this little bark of the Lombards still floated on the surface; they gradually descended towards the south and the Danube; and, at the end of four hundred years, they again appear with their ancient valor and renown. Their manners were not less ferocious."—*Decline and Fall*, chap. 42, par. 2.

When Attila united under his dreadful sway the kingdoms of both Germany and Scythia, the nation of the Lombards was certainly comprised in the number of his subjects. And although Gibbon does not mention them by name, as indeed he so mentions very few, when "the kings and nations of Germany and Scythia obeyed the warlike summons of Attila," to invade the Western Empire, A. D. 451–453, yet we consider it impossible that a nation so war-loving, so "fierce beyond the example of the Germans," should have been left behind by Attila when he went on such an important expedition as this,—an expedition in which he knew that he needed every obtainable element of warlike strength. If we had no more definite account than this general narrative of Gibbon's, we believe we would by it be justified in the conclusion that the "ferocious" warriors of the Lombard nation were numbered with the forces with which Attila invaded Gaul and Italy; and that that nation among others regained their freedom at the death of Attila. But besides this probable and just deduction, we have definite authority to this effect:—

"Attila's sudden death, either by hemorrhage, or the vengeance of his Burgundian bride, checked the progress of the Hunnish Empire. The Ostrogoths, the Gepidæ, and the Langobards obtained their independence after a severe struggle, whilst the remains of the nomadic Huns were last in the rich pastoral steppes of Southern Russia."—*Weber's Outlines of Universal History*, sec. 180. [Dr. Geo. Weber was professor and director of the High School of Heidelberg, Germany.]

To show more clearly not only the position of the Lombards after the battle of the Netad, but also that of the principal nations which had been subject to Attila, we would state:—

1. On the left bank of the Danube where it flows south, Attila's brother, Dengisich, with the remains of the Huns, "maintained his ground above fifteen years," in a kingdom that was "confined to the circle of his wagons." In A. D. 455, these Huns crossed the river and made an attack upon the Ostrogoths, but were repulsed by a single division of the Ostrogoths under Walamir. About A. D. 468, Dengisich, with his "kingdom," invaded the Eastern Empire, but lost his life, and his brother Irnac led the remnant of the Hunnish nation away into the Lesser Scythia, whence their fathers had come nearly a hundred years before.—*Decline and Fall*, chap. 35, par. 16; chap. 39, par. 2.

2. The Scyrrî, whose king, Edecon,—the father of Odoacer—"enjoyed the favor of Attila," and whose part it was in their turn to guard the royal village, remained in alliance with Dengisich for about thirteen years, when in a second bloody battle with the Ostrogoths, about A. D. 465, Edecon was killed and the Scyrrî were defeated and dispersed.—*Id.*, chap. 36, par. 29.

3. The wooden palace of Attila, on the Teyss, with the plains of what is now Upper Hungary, and "the old country of Dacia, from the Carpathian hills [and after Dengisich left, even from the Danube] to the Euxine [Black Sea], became the seat of a new power which was erected by Ardaric, king of the Gepidæ," and was possessed by that nation about a hundred years.—*Id.*, chap. 35, par. 16; chap. 42, par. 2.

4. North of the Gepidæ, and extending into "the southern provinces of Poland," was the country of the Heruli.—*Id.*, chap. 42, par. 2.

5. On the west side of the Danube, as already shown, the Ostrogoths held "the Pannonian conquests from Vienna to Sirmium." [Sirmium was near the mouth of the Save.]

6. On the Danube above Vienna, and as best we can make out, possessing for awhile at least both banks of the river, was seated the Lombards, who, as we have seen, regained their independence at the death of Attila, A. D. 453. Some time afterward, at the command of the daughter of the king of the Lombards, a brother of the king of the Heruli was assassinated while a royal guest at the Lombard palace, apparently as a suitor for the hand of the Lombard princess. This brought on a war and the Heruli were successful in imposing upon the Lombards "a tribute, the price of blood." We know not to a certainty how long the tribute was paid. We only know that the success of the Heruli made them insolent, and that their insolence was paid for by their ruin. The narrative of these troubles and the result is given by Gibbon in a few words:—

"The assassination of a royal guest was executed in the presence, and by the command, of the king's daughter, who had been provoked by some words of insult, and disappointed by his diminutive stature; and a tribute, the price of blood, was imposed on the Lombards, by his brother, the king of the Heruli. Adversity revived a sense of moderation and justice, and the insolence of conquest was chastised by the signal defeat and irreparable dispersion of the Heruli, who were seated in the southern provinces of Poland."—*Decline and Fall*, chap. 42, par. 2.

This expedition carried the main body of the Lombards beyond the Danube for awhile, but the exploit only the more firmly established their power which was afterward further displayed in the extirpation of the Gepidæ, as will be related further on. For the present we shall merely state that, in A. D. 526–536, they took entire possession of Noricum and Pannonia, which they held till A. D. 566, when they removed to Italy and established their kingdom in the valley of the Po. The causes and the course of these events will be related in connection with the establishment of the Papacy.

J.

The Test of Love.

HEART in religion is the main thing. We can never be perfect in knowledge, but we may be perfect in love. We can never know God fully, but we may love him with all our heart. This God requires, and this he esteems above everything else. Out of this will naturally grow obedience. "If ye love me," says Christ, "keep my commandments." Obedience is both the fruit and evidence of our love. A loving heart and an obedient life are inseparable. The one can not exist without the other. As soon as a man loves God he has the spirit of consecration, the spirit of obedience, the spirit of service; and while love continues to dominate the heart, that spirit of service manifests itself in the life. How true it is, then, that "love is the fulfilling of the law." Heart-religion is the only kind of religion that is worth having. It is the pure in heart that shall see God.—*Methodist Recorder*.

Unbelief.

TRUTHS which men disrelish, they soon persuade themselves to reject. The thought of strict, personal responsibility, which the idea of a God involves, is very disagreeable to a carnal and corrupt heart, and men by various processes persuade themselves to believe that there is no God, and thus relieve themselves of the uneasiness which a sense of responsibility and of future retribution involves. Unbelief is a sad evidence of a bad heart.—*Methodist Recorder*.

Disobedience Dangerous.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

AMONGST the numerous lessons taught us in the Bible concerning the danger of disobedience, few are more instructive than the failure of Saul to carry out the Lord's instructions in regard to the destruction of the Amalekites. God's judgments and requirements are always righteous and infallible; and men's, in so far as they vary from divine requirements, are always erring and fallacious. The Lord, through the instrumentality of Saul, designed to visit punishment on the Amalekites as the cup of their iniquity was full. See 1 Sam. 15:2. Saul, instead of executing his instructions to the letter, presumed that an approximate obedience would be sufficient; but his departure from specific instructions cost him his kingdom, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15:23.

A notable instance of the exactness which the Lord requires in services concerning which he has given specific instructions, may be found in Lev. 10:1, 2, where Nadab and Abihu, who, although authorized to offer sacrifices and burn incense to the Lord under certain conditions and in a certain way, for not observing the specific requirements, were devoured by fire from the Lord. Another notable instance, showing that exact obedience to the Lord's requirements is absolutely essential, is found in the 16th chapter of Numbers. There the rebellion of Korah, Dathan, and Abiram, and certain princes, famous men in the congregation, is recorded, with the swift destruction which overtook them for finding fault with Moses and Aaron for obeying the Lord and carrying out in detail all particulars as commanded them. And further, even Moses himself, for hastiness of spirit, and not giving God the glory in the matter of bringing water from the rock at Meribah (Num. 20:10-13), was not permitted to go over into the goodly land which he viewed from Pisgah's top, but "died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor." Deut. 34:5, 6. Compare also Deut. 3:26, 27. But not only does the Bible abound with instances of the punishment of individuals for transgression of his law, but also of nations as well.

We mention the captivity of the Jews in Babylon as an instance in point. The particular sin long persevered in, which resulted in their being carried into captivity, was their breaking of the Lord's Sabbath, and the consequent idolatry which followed from their forgetting that the Lord created the heavens and the earth and all the hosts of them; hence, by the rivers of Babylon, with their harps hung upon the willows, they mourned their lost privileges; and wept when they thought upon Zion.

If God, then, in the past, has visited upon his own peculiar people severe judgments and sore chastisements because of their transgressions of his laws and violation of his commandments, may we not expect that his requirements will be insisted upon with the same inflexibility to the end? Most assuredly, men may not construct creeds or systems of faith which contradict God's revealed will or moral law without suffering the penalty which he has attached to a transgression of his commandments, "though hand join in hand he [wicked persons, communities, or denominations] shall not be unpunished." Prov. 16:5. In 2 Thess. 1:7, 8 we are assured that the Lord Jesus shall be revealed from Heaven "in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." It is obedience to what God has revealed and clearly expressed as obligatory upon the children of men, which will be the test in the Judgment. If those were times of ignorance concerning the perpetual obligation

to keep the Lord's Sabbath, those times are surely now past, and the providence of God in the Third Angel's Message, now going forth and being proclaimed in the world, surely calls upon men to repent of Sabbath breaking and to honor the Lord by keeping the seventh day as the Sabbath, instead of the first which has no divine authority for its observance.

S. P. BOLLMAN.

The Religious Amendment.

THE position of those who insist upon Christianizing our Government is truly marvelous. Their organ, the *Christian Statesman*, sees the corruption, the utter rottenness, of Government officers and political parties, and also that in the history of the past such corruption as now exists here has been the certain prelude to national overthrow; and yet a firm hope is cherished that amid this teeming corruption we are suddenly to arise to the eminence of a truly Christian government, an eminence that has never been attained by any earthly government during the more than eighteen hundred years of the preaching of the gospel of Jesus Christ.

Such a transformation would be marvelous in the extreme. The faith and hope they entertain is bold indeed. It looks for wonders, wonders not exceeded by a resurrection of the dead. This, God has promised; but the other, never. The hope of the resurrection is sure; because it rests in the promise and the power of God, the God who spoke the universe from naught. But how men can expect that out of the mass of civil and political rottenness which they see existing, purity is suddenly to arise, and that from the prevailing iniquity and infidelity a pure, moral, and truly Christian government is about to come forth, and all this without a single promise of God to that effect, is a thing too wonderful to be expressed in words; "expressive silence" itself can only faintly point to the amazement due to so bold a hope.

And it is not only contrary to all appearance, and without a promise of God, but in direct opposition to what God has said of the latter days of the dispensation. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith;" "evil men and seducers shall wax worse and worse;" "in the last days perilous times shall come," and "when they shall say, Peace and safety, sudden destruction shall come upon them." Said Jesus: "Because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved;" and, "as it was in the days of Noah, so shall it be also in the days of the Son of man."

The religious amendment which they demand has no other hope of success but by securing the suffrage of one or another of the corrupt political parties. When it shall be clearly seen that this "Christian party in politics" holds the balance of power, the most corrupt and degraded politicians will not scruple to espouse their cause, in order to their own advancement, and aid in the glorious work of fabricating what the world never saw, a government truly Christian. Then the fabled millennium of "peace and safety" will have begun. Out of the rotten materials of a degenerate republic, out of iniquity and infidelity, the true spiritual reign of righteousness and peace, the kingdom of God on the earth, is to be built! And this by the suffrages of a corrupt people, and contrary to the word of the living God! Did men of sane mind ever entertain a hope so preposterous?

R. F. COTTRELL.

IN order to render acceptable service to God it must be from a proper motive. The inward feeling of the heart must be in harmony with the outward act. God looks at the heart.—*Sel.*

Meaningless Words.

IN a recent letter to the *Sunday School Times*, one correspondent speaking of what another had written says:—

"A writer in the *Sunday School Times*, referring to the common habit of using words of which we do not realize the meaning, has said, that to many in all our congregations, the words of the hymns which we sing are the words of an unknown speech,—known, indeed, in outward form, but unknown in life and spirit. The truth of these words I have often been reminded of, especially at our communion services, when it is the custom in our church, after the sacrament, to sing a verse or two of that beautiful hymn, 'Jesus, I my cross have taken, all to leave and follow thee.' Now it sounds comical to hear an ordinary congregation of well-dressed, comfortable-looking people singing these words. Think of a woman with a silk gown on, and a stuffed bird in her hat, standing up and singing, 'Naked, poor, despised, forsaken, Thou from hence my all shalt be.' And then for many of us to sing, 'Perish earthly fame and treasure,' is about as bad, for how much fame and treasure have we got to lose! We read of one who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasure of Egypt; but we don't hear him reminding the Lord of it every little while. Indeed, he seems to have forgotten all about the pleasures of Egypt after he had his mind fixed on the promised land.

"Most men's vocabulary for religion and sentiment is rich and lofty beyond their needs; the terms which are applicable to the great crises of the soul, are applied indiscriminately to every passing emotion.' Only the other day, in speaking of the words 'Blessed are they which do hunger and thirst after righteousness,' I heard some one say that everybody hungered and thirsted after righteousness—more or less. This kind of talk is quite common in these days. Some people seem to want to bring everything down to their own level; they don't want to think of anything higher than what they find in themselves, or any one nobler or more heroic than themselves."

Sin Should Be Called Sin.

MEN pay their tribute to virtue by their careful evasion of the plain facts about their personal vices. Many a man who does not scruple at doing a wrong, will resent the suggestion that he has done that wrong under its ordinary name. A man will feel justified, for example, in saying that which is not true about a matter that he is deeply interested in concealing; but he will not admit that he is "a liar." No, indeed! Even if he takes money from his employers who have trusted him, he is not ready to say squarely that he is "a thief." Far from that! Even if he were to kill a man in a duel, when he had tried to do it, he would not think it fair if he were called "a murderer." Of course not! Indeed, there are very few persons who are willing to have their particular transgression called by its appropriate designation. But, however they may feel about it, it is not right for any of us to become partners in their crime, or apologizers for their criminality, by refusing to stigmatize their mode of sinning by its proper Saxon name.—*S. S. Times.*

"WHY are some of the newspapers so mealy-mouthed about the origin of boycotting? Why do they not say plainly that it is simply an imitation, or adaptation, or application of Papistical excommunication; and that it partakes of the arrogance, insolence, and impertinence, the injustice and merciless cruelty, the extreme barbarity of Papistical excommunication?"—*Christian Intelligencer.*

The Signs of the Times.

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

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

CORRESPONDING EDITORS.

J. H. WAGGONER, S. N. HASKELL,
URIAH SMITH, GEO. I. BUTLER.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 9, 1886.

Their Wisdom Is Perished.

THE subject of the International Sunday-school Lesson for August 15 was "Christ Teaching Humility," the text being John 13:1-17. We do not design in this article to consider in detail the subject of feet-washing as a Christian ordinance, for that ground was thoroughly canvassed in the "Notes" in the SIGNS of that week; but we wish to call attention to some of the "expositions" of the text that are given in the various religious journals.

First, we pick up the *Christian Union*. It says on verses 12-16:—

"Feet-washing seems here to be as explicitly commanded as the Lord's Supper. Yet there is no evidence that it was practiced in apostolic times, nor is in general use in the Christian church to-day. It is practiced in some Greek convents, by the Pope once a year on Maunday Thursday, and by some minor Baptist sects, chiefly confined to Pennsylvania. This apparent disregard of Christ's seemingly explicit command can be defended only on the general ground that no ceremonial is of the essence of Christianity; that what Christ prescribes is not the symbol, but the spirit symbolized."

Then we think it would be well for "the Christian church" to learn the meaning of these words which are found in this connection: "The servant is not greater than his lord; neither he that is sent greater than he that sent him." If Christ gave an explicit command (as he did in this instance), and "the church" has taken it upon itself to decide that compliance with that command is not necessary, then certainly the servant has, in his own estimation, got quite a distance above his Lord.

"No ceremonial is of the essence of Christianity." Very true; but that is no reason for disregarding the ceremony if it is commanded. We should not refuse to follow certain ordinances because those ordinances may be performed in a mechanical manner, but should see to it that we perform them with the spirit. We all know that love is shown by obedience to the expressed wishes of another. We also know that a child may mechanically or from necessity obey any given command, and that then the obedience indicates no love. That is, love is manifested, not by the mere performance of any act, but by the spirit with which that act is performed. Now recognizing this fact, a boy will say, "It seems quite plain that my father told me to care for this garden; but since the essence of love and obedience is not in any form, nor in outward acts of obedience, I will pay no attention to what he has said, but will be sure to have a strong feeling of love in my heart." The father would quickly decide that such a son was too "progressive."

It is not true that feet-washing was not practiced in apostolic times, as is shown by 1 Tim. 5:10. But even if the Saviour's command had never been obeyed, that would not be the shadow of a reason why we should not obey it.

Next we pick up the *Methodist Recorder*. On verse 14 it has the following:—

"The command will rather find its fulfillment in all kinds of mutual condescension and help than in any literal observance."—*Alford*.

Oh, yes; that settles the matter. Mr. Alford's dictum is sufficient. To be sure Christ said, "Ye also ought to wash one another's feet," but Dean Alford says that he didn't mean what he said, and so we need not trouble ourselves over the matter any

more. This is a sample of the pernicious use of commentaries, and of the perniciousness of nineteenth-century commentaries that are written. When a man gives a scholarly criticism on the meaning of some terms in the original, or when he compares several texts bearing on one point, and shows the necessary conclusion therefrom,—that is legitimate comment; but when he ventures to give his own opinion of a text, unsupported by any authority, it were better for that man if he had never written a commentary; and people who implicitly trust any commentator who will even once give his own opinion as to the meaning of a text, are willingly walking into darkness.

The *Christian at Work* has a comment very similar to that of the *Christian Union*. It says:—

"Finally the application of the entire transaction comes out in the words: 'If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.' This is not to be literally understood; for neither the apostles nor the members of the early church, though acting under the direction of the Spirit, ever actually practiced feet-washing as a religious rite."

To this we would say, (1) That because a public record of the performance of an act is not kept, that is no evidence that the act was not done. The thing having been commanded, we naturally conclude that it was practiced, except when the church was not led by the Spirit; for obedience to known requirement is an evidence of being led by the Spirit. (2) In 1 Tim. 2:10, feet-washing is mentioned by Paul as a well-known Christian duty, and one entirely distinct from acts of hospitality and relieving the afflicted. (3) Obligation to perform any deed can rest only on an expressed commandment, and not on the action of any other persons. When a thing is commanded, it is our duty to do it, even if everybody else disregards it.

But the *Christian at Work* overthrows its own theory when it says concerning the Saviour's command:—

"It means that as the Lord found it not inconsistent with the highest dignity and glory to minister in all lowliness unto the weakest, so we must find exaltation and happiness by doing likewise."

Just above it said that feet-washing is not to be practiced, because (as it claims) the apostles and the members of the early church did not do so. Then by the same "reasoning," ministering unto the weak and lowly is not to be done unless "the church" in all ages has done so. Now the veriest tyro in history knows that the great apostasy began in the very days of the apostles, when there were many in the church who loved to have the pre-eminence, and that for hundreds of years the members of the church, instead of finding exaltation and happiness in serving the weak, found it in building themselves up at the expense of others. And so according to the popular exposition of John 13:1-16, it is now every man's duty to look out for himself, regardless of others. When one begins to "explain away" the Bible, he may as well throw it away.

The *Sabbath Recorder*, however, caps the climax of absurdity in the following extract:—

"In company with a traveling companion, we reached the house of another friend about noon, after a long journey on foot, under a hot sun, and over a dusty road. We had barely passed the customary greetings, and taken our seats in the best room, when the good woman of the house asked us to take off our boots. Seeing that we hesitated, she repeated her request in a manner which plainly showed that she was not joking. We accordingly took them off, and she took them out of the room. Presently she returned them as neatly blackened as they had been for some time. When she set them down she said, 'And thus I have fulfilled my Lord's command to wash the disciples' feet.' And who shall say that she had not done so?"

Everybody ought to say that she did not. In the first place, even if our Saviour's command had reference only to acts of hospitality, it would not be fulfilled by performing such acts and then calling

attention to it. True hospitality, as well as true obedience, is unostentatious. But the idea of saying that for one person to black another's boots is a fulfillment of our Lord's words, "Ye also ought to wash one another's feet," is too absurd for serious comment. According to this exposition, the Saviour's words should be read thus: "If I then, your Lord and Master, have washed your feet, ye also ought to black one another's boots! For I have given you an example, that ye should do as I have done to you." The simple statement of the case refutes it. Besides, the reader will notice that the act of feet-washing is to be reciprocal: "Ye also ought to wash one another's feet." Now, allowing that to wash feet means to black boots, in order to have the command fulfilled in the case under consideration, the editor of the *Recorder* ought to have turned around and blacked the good woman's shoes.

The very absurdity of such an exposition as the above is, after all, the most serious thing about it; for it is sad to think that men will thus sport with divine commands. It is nothing less than making void the commandments of God. On the same principle men rest on Sunday, and say that they are thus obeying the Lord's command to "Remember the Sabbath day, to keep it holy." With as much reason others are sprinkled with a few drops of water, and say that they are obeying the injunction to be baptized. On such a principle of interpretation there is no conceivable act that may not be construed into obedience to some divine command.

It is sad to think that because of such evasions of plain precepts, men are losing their power to comprehend the simplest truths; but so it is. The Lord says: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. When a wise man turns aside from the plain commandments of the Lord, he becomes the most dangerous of counselors.

Who Is Worthy?

W. D. C. asks: "When will Matt. 25:31-46 be fulfilled? Are 'my brethren' (verse 40) a third class distinct from the sheep and the goats? It seems as if those who have heard the gospel would not be so surprised at the words of Christ."

A reading of the text itself should suffice to answer the question. "When the Son of man shall come in his glory, and all the holy angels with him," can be nothing but the glorious second advent of Christ, when "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31); when "he shall reward every man according to his works." Matt. 16:27. At that time, as now, there will be but two classes,—the righteous and the wicked. A reading of the passage will show that those on the right hand, the sheep, are the righteous, and that those on the left, the goats, are the wicked. There is not now, nor will there ever be, any class between these two; if a man is not good, he is bad: there can be no middle ground. Says Christ: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

Now as to the question of surprise which the righteous ask, verses 37-39, we see nothing in it to indicate that those who ask it have never heard the gospel. Humility is the characteristic of the Christian. If they have learned of Jesus, who is meek and lowly of heart, they will be very unconscious of their own worthiness. There will be no

spirit of boasting. If they should say, "Yes, Lord, we know that we have done all these things; we have served you faithfully," that would be an indication that they had heard the gospel in vain. See Matt. 7:22, 23. But no such spirit will exist among those who are really Christ's. No one will think of proclaiming his own worthiness, because, as a matter of fact, no one will have any worthiness of his own, but will be "complete in Him, who is the head of all principality and power." Col. 2:10. And so instead of thinking of themselves, or claiming anything because of their own merit, the redeemed will with one accord unite in saying, "*Worthy is the Lamb* that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Camp-Meeting in Santa Barbara County.

THIS meeting, the third of the kind that has been held in the State this season, was held at Santa Maria, just within the north boundary line of Santa Barbara County. The camp was located in a eucalyptus grove close by the village, and was a pleasant place to see. Its arrangement, as well as the uniform quiet on the grounds, and the promptness and order with which everything was conducted, called forth many expressions of surprise and admiration from all who attended either as campers or as transient visitors. Many had supposed that camp-meetings were always scenes of disorder and confusion; they seemed surprised to learn that people can worship God in a house of cotton with as much decorum and reverence as they can in a house of wood.

The attendance, both of our own people and of others, was small. The time of the camp-meeting was a little unfortunate, it being a time when nearly everybody was engaged in threshing. This, of course, was sufficient reason for the limited transient attendance; and the fact that our brethren in that section have newly come to the faith, and could not realize the importance of a camp-meeting, will account for the absence of some of them. But we think that an impression was made on all who were present that will be lasting, and that will not be confined simply to them. Visitors who came out of curiosity went away to sound the praises of a meeting where all was peace and quiet; and some who were in the dark as to duty, went away rejoicing in the light of present truth. All seemed very grateful for the instruction given, and no one could doubt but that the souls of all were refreshed, as they testified of their increased knowledge of the love and mercy of God, and of their determination to press forward to new victories in the strength of that love.

The spirit of sacrifice manifested by those who came to the meeting was commendable, and will, we believe, bear fruit. From nearly one hundred miles south, and from an equal distance north, women and children rode in open wagons over mountain roads, camping out at night under their wagons, that they might be present. It is almost needless to add that they were present at the beginning of the meeting; and that they stayed until the close. This is not, however, meant as a reproach to those who were present only a portion of the time. We are convinced that all made the strongest effort possible under the circumstances.

The expenses of the meeting were promptly and cheerfully met. As an item of encouragement we also note that the attention of many is being directed to the College, and that some from the southern country will attend the coming term. We believe that our educational institutions were planted in the providence of God, and that upon them largely depends the future of the young among us, as well as the general advancement of the cause. We believe that God designs them to wield an influence that has as yet scarcely been dreamed of but by few.

All left for their homes with good courage, with regrets that the meeting closed so soon, and with a determination that the next one should be more largely attended if their influence could do aught toward accomplishing that result. W.

The Time of the Third Angel's Message.

HAVING shown that the Third Angel's Message ends with the end of the world, and that the events of which it speaks and against which it pronounces warning are the events which immediately precede the end of the world, we propose now to find by the Scriptures as nearly as possible the time when this message should begin. We believe that the Scriptures reveal the time, and it is only reasonable to expect that they should. For under the threat of the most dreadful penalties, the Third Angel's Message warns all people against the worship of the beast and his image; and if it could not be known when the message should be given, or when it were given, it would be impossible for any one to take advantage of the warning and escape the judgments threatened. From this it would follow that the message could never be given, and consequently it would have been written in vain.

But not so. The message was not written in vain. It will surely be given to the world. It will surely gather out a people who will not worship the beast and his image, but who will "worship Him that made heaven, and earth, and the sea, and the fountains of waters;" and so will get "the victory over the beast, and over his image, and over his mark, and over the number of his name," and will "stand on the sea of glass, having the harps of God." Jesus said, "The Scripture cannot be broken." John 10:35. Then as surely as this scripture has been written, so surely will this message be given to the world, warning them against the worship of the beast and his image; and calling them to the worship of God, by keeping "the commandments of God, and the faith of Jesus." But for such a message to be given, it must be known; and it can be known only by the word of God—the word of God must reveal the time when it is due to the world.

Now let us study this point. Turn to Revelation 14. There, in verse 9, we read: "The third angel followed them." Followed whom?—Why certain angels that had gone before. The eighth verse says, "There followed another angel." As this angel likewise "followed" some one, we must go yet farther back. So in the sixth verse we read, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." We must know then, the time of the angel of the sixth verse, before we can know the time of the angel of the eighth, or of the ninth verse; for the angel of verse 8 follows the angel of verse 6, and the third angel of verse 9, follows both these. Therefore the time of the angel of verse 6 must be known, to know the time of the third angel, verse 9.

Notice again verse 6. It does not read, And I saw an angel, but it reads, "And I saw *another* angel." By this word "another," there is direct reference made to some angel or angels that the prophet had seen before. Tracing backward in the book to find what will answer to this we find none until we come to chapter 10:1, where we read, "And I saw another mighty angel." But this text also uses the word "another," and therefore we must go further back. So we go on backward till we come to chapter 8:13, where we read, "And I beheld, and heard an angel flying through the midst of heaven." Here the word "another" is not used, but simply "I beheld, and heard *an* angel." This, then, is the first of certain angels which the prophet saw which the language

used will connect directly with the angel of chapter 14:6, thus: "I beheld, and heard an angel" (chap. 8:13), "And I saw *another* mighty angel" (10:1), "And I saw *another* angel" (14:16).

Notice further that these angels appear upon the scene in the midst of the events that accompany the last three of the seven trumpet angels. In chapter 8:2, John saw seven angels to whom were given seven trumpets; and in verse 6 he says, "And the seven angels which had the seven trumpets prepared themselves to sound." Then after the first four had sounded, this angel of chapter 8:13 appears, when the prophet says, "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound." Now as this angel is connected, by the expressions used, with the angel of chapter 14:6, and as this angel appears just before the sounding of the fifth trumpet, the sounding of the fifth trumpet is a proper starting point to find the time of the message of chapter 14:6. If we can find the time of the first trumpet, we can find the time of the angel of chapter 14:6.

In chapter 9:1-11 is the prophecy of the events of the fifth trumpet, of which says Albert Barnes, "With surprising unanimity, commentators have agreed in regarding this as referring to the empire of the Saracens, or to the rise and progress of the religion and the empire set up by Mohammed." We cannot see how any one who will read the prophecy, and Gibbon's history of Mohammed and his successors in the light of it, can disagree with the application of the prophecy to the Mohammedans. We cannot here go into a detailed explanation and application of the different points of the prophecy,—for that, see the work, "Thoughts on Daniel and Revelation," or "The Seven Trumpets," both published at this office—we can here only notice *the time* referred to in the prophecy. The rise of Mohammedanism is shown under the symbol of a cloud of locusts, but in verses 7-9 the symbol is explained by the words, "The shapes of the locusts were like unto horses prepared unto battle; . . . and their faces were as the faces of men; . . . and the sound of their wings was as the sound of chariots of many horses running to battle." And says the Scripture, "Their power was to hurt men five months." Five months are one hundred and fifty days; this being prophetic time—a day for a year—equals one hundred and fifty years, during which they were to hurt men.

This one hundred and fifty years is to be counted from the time that they had a king over them, as says verse 11. "They had a king over them . . . whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon (margin a destroyer)." For more than six hundred years the Mohammedans had no regularly organized government, and recognized no such dignitary as that which answers to the title of king. Each tribe, under its own chief, was independent of all the others and came and went as it pleased. While this was the case it is evident, and it is the fact too, that their character as "a destroyer," was not, and could not be, such as it was after they were solidly united in one government under the sway of a ruler recognized by all. This is made more apparent when it is seen what was to be destroyed by this "destroyer." The first four trumpets show the ruin of the Western Empire of Rome, and the fifth relates to the destruction of the Eastern Empire. And it is in the character of the final destroyer of the last remains of the Roman Empire that this power acts. It was not as a destroyer of men as such, for of them it is said "that they should not kill them, but that they should be tormented five months," "and their power was to hurt men five months." It is evident then that his character and work as "a destroyer," relates to the final destruction of the Roman Empire which was then represented in the Eastern Em-

pire with the capital at New Rome—Constantinople.

Othman was the caliph who established the organized Government of the Mohammedans, and from him is descended the name and title of the *Ottoman Empire*. It was under the organized power of Othman that the work of the destroyer began. In closing his account of the devastating rage of the Moguls and Tartars under Zingis Khan and his generals, Gibbon says:—

"In this shipwreck of nations [A. D. 1240-1304], some surprise may be excited by the escape of the Roman Empire, whose relics, at the time of the Mogul invasion, were dismembered by the Greeks and Latins."—*Decline and Fall*, chap. 64, par. 13.

But when the decline of the Moguls gave free scope to the rise of the Moslems, under Othman, of him he says:—

"He was situate on the verge of the Greek Empire; the Koran sanctified his *gazi*, or holy war, against the infidels; and their political errors unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bithynia. . . . It was on July 27, A. D. 1299, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster."—*Id.*, par. 14.

The work of destruction, then, which was to subvert the last remains of the Roman Empire began July 27, 1299, and never ceased till the imperial power passed into the hands of Amurath July 27, 1449. Then the first woe was passed, verse 12, and the sixth angel sounded, and the four angels of the Euphrates were loosed "which were prepared for an hour, and a day, and a month, and a year." This also being prophetic time each day represents a year. A year=360 years, a month 30 years, a day 1 year, an hour, the twenty-fourth part of 360=15 days, altogether=360+30+1=391 years and 15 days. This, from July 27, 1449, onward, gives us August 11, 1840, when the imperial power passed out of the hands of the Ottoman Emperor into the hands of the Great Powers of Europe, just as it passed into his hands 391 years and fifteen days before. Then it was that the second woe passed, and behold the third woe was to come *quickly*. Chap. 11:14.

Then it is between the second and third woes, in the space marked by the word "quickly," that Rev. 10:1 applies: "And I saw *another* mighty angel come down from Heaven, clothed with a cloud; . . . and he set his right foot upon the sea, and his left foot upon the earth. . . . And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth forever and ever, who created Heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Notice that this angel refers to the sounding of the seventh trumpet as then future—"the seventh angel, *when he shall begin to sound*." Of that sounding we read in chapter 11:15: "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

The kingdoms of this world become the kingdoms of our Lord and of his Christ at the second coming of Christ. Says Paul: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *his appearing and his kingdom*, Preach the word." 2 Tim. 4:1. When He comes, "He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Now mark, the sixth trumpet and the second woe ended August 11, A. D. 1840. Then saith the word of God, the third woe and the seventh trumpet comes quickly; and when that comes, the kingdoms of this

world become the kingdoms of our Lord and of his Christ. This is at the coming of Christ, and the coming of Christ is the end of the world. The first four trumpets mark the downfall of the Western Empire of Rome; the fifth marks the destruction of the Eastern Empire of Rome; and the seventh trumpet marks the downfall of all empires, all kingdoms, and all nations; for when the God of Heaven sets up his kingdom, "it shall break in pieces and consume all these kingdoms." Dan. 2:44. The woe of the fifth trumpet was called by Gibbon the "shipwreck of nations;" but the woe of the seventh trumpet will be not only the shipwreck of nations, but of the great globe itself; for in Rev. 11:19, among the events of the seventh trumpet—the third woe—are that earthquake by which every mountain and island are moved out of their places, and that great hail, both of which come in the seventh plague, when God "ariseth to shake terribly the earth," and the great voice is heard out of the temple of Heaven from the throne, saying, It is done. Rev. 16:17-21.

Further consideration of this subject must be deferred until next week. J.

Object of Matthew XXIV.

A STRIKING point of similarity between Matt. 24 and those parts of the book of Revelation which refer to the closing scenes of this dispensation, is that which refers to the working of miracles to deceive. These are the words of the Saviour:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible they shall deceive the very elect." Matt. 24:23, 24.

In Rev. 13:11-17 is a prophecy of these wonders, wrought by a certain power called the beast with two horns like a lamb, by means of which he deceives the world, and fastens upon the people a system of false worship. Against this work of deception and falsehood, God causes a warning to be proclaimed, which is found in chap. 14:9-12. And this warning is given just before the Son of man appears to reap the harvest of the earth, which takes place at the end of this dispensation. See Matt. 13:38, 39, and Joel 3:9-15.

These miracles are again shown at the very conclusion of their work, in Rev. 16:12-14. Here also is shown the object of the deception which is wrought by "the spirit of devils working miracles." It is to gather the kings and the people of the earth to the battle of the great day of God Almighty. And at this point of time the Saviour says, "Behold, I come as a thief. Blessed is he that watcheth."

The "great day of God," mentioned in this text, is that "day of the Lord," "day of his wrath," or "day of the Lord's anger," so often spoken of in the Scriptures, and which immediately succeeds the "day of salvation." By comparing the texts to which reference has now been made, it evidently appears that Matt. 24 refers to the same period of time that is referred to in Rev. 13, 14, and 16, Matt. 13:38, 39, and Joel 3:9-15. The deceptions are put forth and the world is deceived, the Son of man appears, the harvest is reaped, the battle is fought and the enemies of God are overthrown.

Now we have a most important consideration to present to the minds of the readers. We think we have given, in articles written some time since, facts and reasonings to prove that the coming of the Lord, mentioned in Matt. 24, is a literal, personal, visible coming. We have no idea that these facts can be controverted, or that these reasonings can be refuted. But if the question be asked to us, Do you, then, believe that the instruction of this chapter was given to prove that the second coming of Christ will be literal and personal even as his first was?

we answer, No; we do not. No such object was in view; no question concerning the nature of his coming was asked. Mark well this point. The disciples did not ask him, Master will you actually come to this world again, that we may behold you personally as we see you now? No, no. This was not yet a matter of query. The Universalist or spiritualizing view of the second coming was not yet invented. Nor did the Saviour say, When ye see these things, then ye may know that my coming is personal and visible.

The question was, "What shall be the sign of thy coming, and the end of the world?" It was a question concerning a certain event, and the time of its fulfillment; and the answer was to this question and to no other. And to this it was direct. "When ye shall see all these things, then know that it is near, even at the doors."

Thus is shown the great mistake made by a majority of those who study this chapter. They appear to think that the sole object of the Saviour was to guard his followers against the idea that they can know anything about the time of his coming. But to the contrary he leads our minds down through a series of events and signs with the special object that we may know the time; not, indeed, the day nor the hour; but the time when it is near—very near,—even at the doors.

Verse 36 is only perverted when it is used to justify the oft-repeated assertion, that "we cannot tell anything about the time of the Lord's coming." When our opposers quote this verse, we accept its statement fully and cheerfully. They seem to have exceeding strong confidence in our Saviour's words, that we cannot tell the day nor the hour. We have equal confidence in this declaration. But will they accept, with the same confidence, the statement in verse 33, which gives assurance that *we may know when it is near*? If they accept this as they do verse 36, then the controversy of this chapter is ended. If they do not accept it, but still insist that we cannot know, then how can they consistently claim to be believers of the Saviour's words? We invite all readers to look candidly at this point, and answer to their own hearts before God this question, For what was the instruction of this chapter given? If the Lord did not intend that his people shall know anything about the time, what is the meaning of his words in verse 33? He says we may know when his coming is near, and we have too much reverence for, and fear of, his word to contradict him.

And more than this, we believe that verse 33 is not merely *instructive*, but also *preceptive*. It contains, not only a statement but also a commandment. It does not barely inform us that we may know, but it commands us to know. The Saviour spoke in the imperative; and therefore no one can justly claim exemption, and say, it makes no difference whether we know, or not. To say that we cannot know, is to slight the words of the Lord. To refuse to diligently and prayerfully search in order to know, is to disobey the Lord's commandment. Reverence, humility, and a spirit of obedience, all call for a careful examination of our Saviour's teachings, and a reception of the evidence of his near coming.

And this view is yet further confirmed by the illustration of the case of Noah. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Verses 37-39. This shows that *we cannot innocently be ignorant on the subject of the Lord's soon coming*. It will be a terrible calamity in that day to those who do not know, even as it was to the world in the days of Noah because they did not know of the approaching time of the

flood. If they had had no means of knowing they would, of course, have been innocent, and have escaped destruction.

But they might have known, for Noah warned them by his preaching, and yet more forcibly in building the ark. In this "he condemned the world." Heb. 11:7. He proved his faith by his works. They proved their unbelief, and were justly condemned. They turned away from his warnings, and forgot his words, and so the flood came when they did not expect it—they did not know,—and took them all away. *So will it be when the Son of man is revealed.* J. H. W.

The Appointment of the Next General Conference.

AFTER careful consideration by the members of the General Conference Committee accessible, it is decided that the next session of the General Conference of Seventh-day Adventists, will convene at the Tabernacle in Battle Creek, Mich., November 18, 1886, at nine o'clock, A. M., to continue its session as long as its business may demand. It is impossible to tell the exact time of its continuance, as unexpected business often prolongs the meetings. All delegates should come prepared to stay as many as three weeks; no appointments should be made which will call them away sooner, as it injures much the closing interest of the Conference for many of them to withdraw before its adjournment.

Every year the sessions of the General Conference increase in interest and importance. Our work is extending to all parts of the globe, and soon the message will have encircled the earth. We make this appointment thus early in order that our brethren in distant lands may prepare their reports, appoint delegates, and arrange their business in time. We want all parts of the field represented, if consistent, by delegates; otherwise, let full reports be sent in season. These should be directed to the secretary, Elder Uriah Smith, Battle Creek, Mich., as the writer is much of the time away.

Let our State Conferences send the most responsible men accessible to represent them,—persons of good judgment, and those who are intelligent in reference to the wants of the cause. Fields in great need of help should make their wants known in season. Let all our foreign missions send in statements of their accounts, financial condition, etc., for the consideration of the Conference. The appointment of the anniversary meetings of our associations, societies, and other institutions usually held in connection with the Conference, should be appointed in season.

Most important questions will come before the Conference the next session. Plans will be laid for the progress of the cause in distant lands. Selections of laborers will have to be made for entering foreign fields, and going to countries far away. Our message is to the world. Already the light of present truth is enlightening more or less the most remote portions of the earth. The spirit of persecution is abroad. Already some of our brethren know what it is to be deprived of personal liberty for observing and teaching the law of God. We have in this respect reached a point never before attained in this cause. Troubles are gathering over the world. It is a time for serious thought and much prayer. May all our people pray for the success of the next General Conference. We trust our people will not forget to pray earnestly that it may have wisdom to discharge aright all its heavy responsibilities.

GEO. I. BUTLER,
Pres. General Conference.

WHAT more passing than words? A breath! What very, very few words of ours rest with us! We forget them as soon as spoken; God does not forget them. They do God's work or Satan's work on others; they pass in act; they abide in effect. —Pusey.

The Missionary.

A Terrible Battle, or the Second Crusade Against the Bohemians.

THE Hussites had internal differences which contributed more to their overthrow than did their enemies, who were so numerous; and there was nothing but affliction and the general oppression brought to bear upon them as a nation that united the different parties which existed among them. The two leading parties were the Taborites and Calixtines. The latter believed in a more thorough reform than the former, and many of their ideas were correct and in harmony with the views taught by the Reformers of the sixteenth century. To the Pontiff's summons for a second crusade against the Bohemians there was a general response. An army was collected of not less than 70,000 picked men, some historians say 100,000, and they carried with them 3,000 wagons and 180 pieces of cannon. On Saturday, June 15, 1426, they entered Bohemia in three columns, marching in the direction of Aussig, which lies on the great plain between Dresden and Toplitz, on the confines of the Slavonic and German worlds. On the approach of this formidable army Procopius sent a proposal to the invaders that quarter should be given to the defeated party, whichever it might be. The Germans did not expect to need quarter for themselves, and therefore refused it to the Hussites, saying, that they were under the curse of the Pope, and that to spare them would be a violation of their duty to the church. Procopius replied, "Let it be so, then; let no quarter be given on either side."

The Bohemians entrenched themselves behind 500 wagons, fastened together with chains forming a formidable rampart. The Germans entered the battle with great impetuosity. They stormed the first line of defense, and with great difficulty broke through the line of wagons, and threw down the second and weaker line, which consisted of wooden shields stuck in the ground. When they reached the area where the Bohemians were entrenched, they were weary with the labor it had cost them to break through this double rampart. Meanwhile the Bohemians had been picking off their men as usual with their swivel guns. They were fresh for battle, and as the enemy approached they raised their war cry, and began to swing their terrible flails and ply their long hooks, pulling the Germans from their horses and making fearful slaughter among them. Rank after rank of the enemy came forward only to be blended in the terrible carnage that was going on. The battle raged until late in the afternoon. The soil was slippery with blood and cumbered with the corpses of the Germans. The Bohemian ranks were almost unbroken, and the day finally closed with the total rout of the Germans, who fled from the field in confusion and sought refuge in the mountains and woods around the scene of action. When the fugitives were overtaken they implored quarter, but they themselves had settled this question and accordingly no quarter was given. A large number of knights, nobles, counts, and barons struck their swords into the ground and prayed for mercy, asking simply that their lives might be spared; but all in vain. In one place 300 slain knights are said to have been found lying together in one heap.

"Palacky's History of Bohemia," which is said to be based on original documents, and the accuracy of which has never been questioned, says that there were killed, wounded, and missing, not less than 50,000 of the Germans. There never was a time, says the historian, when the German nobility suffered such a tremendous loss as this; nearly all of their leaders having been left on the field of battle. The loss of the Hussites was only thirty men. We have

never seen a history that questioned these figures. A rich booty was reaped by the victors. One historian says that every Bohemian was made rich by the plunder he received which the Germans left on the battle-field when they retreated. The Hussites jeeringly said, "The Pope owes the Germans his curses for having enriched us heretics with such boundless stores of treasure." The national poets of Bohemia celebrated this triumph in song.

After each victory and before every battle the Bohemians celebrated the communion and held religious services. They carried their cause to God in prayer, acknowledging him as the author of the religion which they professed, and they devoted their lives to his service. It was not for themselves that they fought, but for their country, from which they desired that the world might have the light of truth. They were stirred to action by the injustice of the Emperor Sigismund in violating his sacred promises made to them, and in disregarding the safe conduct given to Huss, and also in the condemnation of Jerome. They felt that their leaders had been taken from them, and that they must fight to prevent the word of God from being crushed out of existence. Their souls were stirred within them, and no other nation ever passed through so many wars, to maintain their right, and with as firm adherence to the principles that governed them as they. It is a singular fact that in all of their wars for eighteen years they never lost a battle. After the great victory above described, a poem was composed by the poets of Bohemia which was handed down to many generations. It most clearly describes the battle, giving particulars of their asking for quarter, what was said respecting the matter, how they were looked upon, and the German's subsequent demand for mercy. The poem begins as follows:—

"In mind let all Bohemians bear,
How God the Lord did for them care,
And victory at Aussig gave,
Where war was waged their faith to save.
The year of grace,—the time to fix—
Was fourteen hundred and twenty-six,
The Sunday after holy Vite
The German host dispersed in fight."

The poem closed as follows:—

"Ho! All ye faithful Christian men!
Each lord, and knight, and citizen!
Follow, and hold your father's creed
And show ye are their sons indeed.
Be steadfast in God's truth always
And so from God ye shall have praise.
God on your offspring blessing pour,
And grant you life forevermore."

S. N. H.

Progress in New Zealand.

In a business letter to the office, Brother Edward Hare, of Auckland, New Zealand, writes as follows:—

"Our meetings are still kept up with interest; several since we commenced have come out on the Sabbath question and are now good and earnest workers. I find it more and more that there is a power in the truth, that will save men. All the children take great pleasure in our Sabbath-school; at first we found it very strange, as the little ones were much attached to their former Sunday-school. I found that my best plan was not to play ball with both hands, and accordingly we have made a complete sweep from our old church. Our minister is very angry, but this I cannot help; I have found more real happiness in consequence, and we are all more than ever determined to go on to know more of the law of God which maketh wise the simple.

"We have a Tuesday evening Bible-class, and also one on Friday evening; we have not had occasion to let one evening drop through since Elder Haskell left us. Truly God is with us to help us in the work. The Sabbath-school and service is held in my own house, and we have indeed some refreshing seasons from the pres-

ence of the Most High. My dear people in Kaao are all so energetic and united in the work that in no distant future there will be a strong influence that must be felt far and near.

"We read with great interest in your papers of the progress of our brethren in other parts, and very naturally we long for the time when, in our beautiful New Zealand, the Lord's holy day will be hallowed by the people, and the nation learn righteousness."

Calistoga, California.

It is now seven weeks since we came to this place and began meetings in the tent. Besides preaching each evening, we have held meetings in the day-time on Sabbaths and Sundays. The whooping cough and mumps have been prevailing and have kept some from attending the meetings, which has necessitated much labor from house to house in the way of Bible-readings, etc. We now have fifteen names, of adults, on the covenant, and hope for others.

W. M. HEALEY.
H. A. ST. JOHN.

Pomona, Los Angeles Co., Cal.

Our tent meetings in this place have been in progress for seven weeks; and a wide-spread interest in "the present truth" has been manifested. The opposition to the law of God which has been shown is more bitter and malignant than anything I have hitherto experienced. One minister of the place claims to have proved that Sunday is the "Christian sabbath;" a second has taken the position that Sunday is not the Sabbath, but it is the Lord's Day: while a third claims that there is no Sabbath or Lord's Day for Christians. Is this Babylon? Meanwhile fourteen new converts have signed the covenant to keep "the commandments of God and the faith of Jesus;" and our meetings will not close for several days longer. May God help the little band to be firm and faithful, even until the Master comes to usher his commandment-keepers into the golden city. Rev. 22:14.
August 26, 1886. E. A. BRIGGS.

The Boston Mission.

As no report has been sent from this place for a long time we thought it might be of interest to the friends of the cause to know what is being done in Boston and neighboring towns. At the general meeting held at Lancaster last winter it was decided to abandon the Boston mission and send workers to re-enforce other missions. So from the first of February to the first of June there was but one worker left in this place, and he specially to attend to the ship work.

The first of February three canvassers were sent to Lynn, a city of about 50,000 inhabitants, ten miles from Boston. They remained there until about the middle of April. Good success attended their efforts to sell our publications. They paid to the tract society \$346 for publications, and as the result of Bible readings held and the reading of our publications, eight or ten are keeping the Sabbath, while many others are interested and some are already convinced of the truth. Through the kindness and liberality of the brethren and sisters at Danvers, the Conference was relieved of the expense of the workers in Lynn.

At the general meeting held at the close of the school term in May it was decided to separate the canvassing from the colporter and Bible-reading work; and two of those who were employed by the Conference were permitted to work on commission and select their own territory. Inasmuch as the mission rooms at Boston were unoccupied they decided to make this their head-quarters. About June 1st they were joined by Bro. C. W. Priest who has been engaged with them in the canvassing work since that time. Owing to the hot weather

and the fact that many of the people were away, they have extended their work into neighboring towns, where they have introduced our publications. The blessing of the Lord has seemed to attend their efforts in a remarkable manner. They have taken orders for our publications to the amount of about \$800, most of which have already been delivered. This, with the amount taken in Lynn, together with Brother Priest's sales while engaged in ship work, would make a total of about \$1,200 worth of orders since February 1.

It is a little over two years since the mission was established in Boston, and while we have not seen that measure of success desirable, we have been permitted to see some good results from the efforts put forth. Quite a number have embraced the truth and are faithfully living it out, while many others are investigating. One of the most important results of the establishment of this mission has been in the encouragement and building up of the church.

One important item of improvement is in the increase of tithes paid. The last quarter the treasurer received more tithes than was paid for the whole year previous to the establishment of the mission.

We are of good courage and hope the time will soon come that this mission will be re-enforced with a strong corps of workers.

S. L. EDWARDS.
E. W. SNYDER.
C. W. PRIEST.

Nevada.

SINCE my last report I have held services in Mason Valley, St. Clair, and Reno. Two persons were baptized at Mason Valley, and one at each of the other places. I have also held a series of tent meetings in Winnemucca, assisted for awhile by Brother F. T. Lamb. At this place five signed the covenant and five others made verbal promises to obey the truth, but because of real or imaginary hindrances, they could not be persuaded to pledge themselves in writing to be loyal to the just government of Heaven. Time will tell how many will fulfill their vows.

Since leaving Winnemucca I have learned that eight adults had signed the covenant, as the result of Brother Lamb's effort at Unionville; and that he hoped for as many more.

Our tent is pitched in Dayton, where we hope to see ripening fruit as the important exercises of our annual camp-meeting draws towards a close.

G. W. COLCORD.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus Interceding.

(September 19.—John 17:1-3, 11-21.)

THIS is Jesus's prayer for his disciples wherever found in all the world to the end of time. He says, "Neither pray I for these [the eleven] alone, but for them also which shall believe on me through their word." Here in this prayer is expressed the tender love and considerate care which the divine Saviour has for those who believe on him. Before departing out of the world he left this prayer to be recorded for the consolation and confirmation of his children who are left in the world. When his children are afflicted if they would remember more than they do this prayer of the Saviour for them, there would be more peace and comfort and joy in the Christian course.

CHRIST once said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Shall we not

believe that in this sifting, in this tossing about, which Peter experienced, he was strengthened by the consciousness that Jesus had prayed for him? Certainly. But Peter is not the only one of Christ's followers whom Satan has desired; he is not the only one who needed to be sifted as wheat; and, far better than this, he is not the only one for whom Jesus has prayed. Notice, he did not pray for Peter that he might escape the sifting, he prayed that his faith should not fail, while being sifted. Peter needed the sifting, so do we. He needed the faith to endure it, so do we. He had the prayer of the precious Saviour that his faith might not fail, so have we.

"THAT he should give eternal life to as many as thou hast given him." Eternal life is in Christ, and that alone for those who are his. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. These scriptures show, and indeed the Scripture altogether shows, that there is life only in Christ. Out of him there is no life, for the wages of sin is death. But Christ died for sinners, and through faith in him there is forgiveness of sin. Without faith in him there is no escape from sin, and sin when it is finished bringeth forth death. And death is death—the second death—and not eternal life in misery. Out of Christ there is no such thing as eternal life, in misery nor anywhere else. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And when He appears in his glory, he takes "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction [not with everlasting misery] from the presence of the Lord, and from the glory of his power." 2 Thess. 1:8, 9. In Christ is life literal and eternal. Out of Christ is death literal and eternal. Choose Christ that you may live.

"HOLY Father, keep through thine own name those whom thou hast given me." It is not the Saviour's wish, nor is it the Father's wish, that any should fall away. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. 5:9. And, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. 8:32. Notice, the word is not, How shall he with him freely give us all, but it is, "How shall he not." If God so loved us that while we were yet enemies he gave his dear Son to die for us, now, being reconciled and his friends, how shall he not with him freely give us all needed grace to keep us. Oh, how great is his goodness, and how great his mercy. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

"THEY are not of the world." These are they for whom this prayer is made, and who can claim the comfort and the strength which it promises. For he said that in this prayer he prayed not for the world. "I pray for them; I pray not for the world, but for them which

thou hast given me." It is plain therefore that no one can have the world, and the benefits of this prayer at the same time, nor even off and on. We must be Christ's. We must be not of the world. "They are not of the world, even as I am not of the world." "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:16, 15. Therefore, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

"I PRAY not that thou shouldst take them out of the world." No. They are the light of the world; they are the salt of the earth; they are epistles which Christ writes to the world to tell the world of him, of his goodness, his holiness, his purity, his righteousness—in short to tell the world that he is Christ, the sent of God, in whom God reconciled the world unto himself. They are in Christ's stead in the world, for he said, "As thou hast sent me into the world, even so have I also sent them into the world." And when Christ's work is done for the world,—when he ceases to be priest upon his Father's throne, and becomes king upon his own throne; when he lays off the garments of the intercessor, and puts on the "garments of vengeance for clothing;" when the cup of salvation shall be emptied, and the cup of wrath filled; when the mystery of God shall be finished—then he will appear upon the white cloud, and call to the heavens above and to the earth, "Gather my saints together unto me;" and "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other;" then and thus he will take them out of the world.

"THAT they all may be one." The unity of his disciples is the strong point of the Saviour's prayer, this wish being expressed no less than five times in it,—*"That they may be one, as we are;" "That they all may be one;" "That they also may be one in us;" "That they may be one, even as we are one;" "That they may be made perfect in one."* Surely then the oneness of his disciples is the greatest wish of their Lord. This unity is accomplished and maintained by the Holy Spirit; as he says, "I in them, and thou in me, that they may be made perfect in one." On this Paul says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:1-6. Again, in 1 Cor. 1:10, he says, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." See also Rom. 15:5, 6; 12:16; Phil. 2:2, 5; 1 Peter 3:8.

AND the object of this unity for which he so earnestly prayed, and upon which, through Paul, he so strongly insists, is, "That the world may believe that thou hast sent me;" and "That the world may know that thou hast sent me." If his disciples everywhere had met, or if they would meet, the wish expressed in this

prayer, the world could not deny that God sent his Son into the world. But alas, even in the very days of the apostles, there were those who loved to have the pre-eminence, 3 John 9, and from among the churches they themselves established, there should "men arise, speaking perverse things to draw away disciples after them." Acts 20:30. Jude however exposes the secret of all such things then and in all ages. "These be they who separate themselves, sensual, *having not the Spirit.*" Verse 19. Absence of the Spirit of Christ, destroys the unity which should characterize the disciples of Christ. For this cause Paul beseeches us to *endeavor to keep* "the unity of the Spirit, in the bond of peace;" and Jude continues, "But ye, beloved, building up yourselves on your most holy faith, *praying in the Holy Ghost*, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." J.

THE LAW OF GOD.

The Authority for the Change of the Sabbath.

(Lesson 23.—Sabbath, September 25.)

1. What did Isaiah say of Christ's relation to the law of God?

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21.

2. What did Christ himself say of it?

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

3. What have we found to be the practice of Christ and the apostles?

4. Did Sunday-keeping originate in the days of the apostles?

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."—*Christian at Work (Presbyterian)*, Feb. 18, 1886.

5. Is there any direct command for this Sunday observance?

"The change from the seventh to the first day of the week appears to have been gradually and silently introduced, by example, rather than by express precept."—*Dr. Scott; comment on Acts 20:7*.

6. When and by whom was the first Sunday commandment given?

"Whatever may have been the opinion or practice of these early Christians, in regard to cessation from labor on Sunday, unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A. D. 321."—*Chambers's Encyclopedia*, art. "Sabbath."

7. Did this edict require the observance of Sunday as a sabbath?

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines."—*Part of the decree of Constantine*.

8. When and by what authority was abstinence from agricultural labor on Sunday first recommended?

"It was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesias-

tical authority (the third council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers."—*Chambers's Encyclopedia*, art. "Sabbath."

9. When was liberty to labor on Sunday fully taken away?

"Nor was it till about the end of the 9th century that the Emperor Leo, the Philosopher, repealed the exemption which it [agricultural labor] enjoyed under the edict of Constantine."—*Id.*

10. How did Paul describe the Papacy?

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

11. How was it to exalt itself above God?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

12. Does the Roman Catholic Church acknowledge this charge?—She does, and boasts of it. Thus:—

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

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

13. What does the Catholic Church claim as the proof of her authority?

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

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

14. Upon what foundation do all festivals of the church rest?

"Sundays and holy days all rest on the same foundation, namely, the authority of the church."—*Catholic Christian Instructed*.

15. Do professed Protestants concur in this statement?

"We rest the designation of Sunday on the church having set it apart of its own authority. The seventh-day rest was commanded in the fourth commandment. . . . The selection of Sunday, thus changing the particular day designed in the fourth commandment, was brought about by the gradual concurrence of the early Christian Church, and on this basis, and none other, does the Christian sabbath, the first day of the week, rightly rest."—*Christian at Work*, Jan. 3, 1885.

16. What is the only position that the true follower of Christ can take on this question?

"Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:29.

17. And what does God say?

"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." "Thou shalt not follow a multitude to do evil." Ex. 20:8-10; 23:2, first clause.

The Home Circle.

JUDGE NOT.

"JUDGE not; the workings of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field
Where thou wouldst only faint and yield.

"The look, the air that frets thy sight,
May be a token that below,
The soul has closed in deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

"The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

"And judge none lost; but wait and see,
With hopeful pity not disdain;
The depth of that abyss may be
The measure of the height of pain
And love and glory that may raise
The soul to God in after days!"

—*Adelaide A. Proctor.*

Power of a Few Words of Scripture.

A PAINTER who rented a room in a tenement house, in one of the crowded squares of a great city, was one evening leisurely smoking his pipe, when he heard a rap at his door. It was repeated several times; then at his gruff "come in," a little ragged boy timidly entered. "What do you want here?" demanded the man, keenly eyeing the intruder.

"Please, sir," said the little boy eagerly, "can you read?"

"What do you want to know that for, boy?" "Mother's very ill, sir, and maybe she'll die, and she wants somebody to read something to her, and I can't get nobody, sir, and won't you come?"

"Nonsense, child; I'm busy now; get away down with you, and mind you shut my door."

The boy was so much in earnest that he still pleaded, but after another rebuff went sorrowfully away.

Brian took up his pipe again, but the voice of the little suppliant was still speaking to his heart, and presently it seemed to him a sound like a sob came from the entry. He opened the door, and on the stairs sat the child, sobbing as if his heart would break. Brian spoke to him more kindly, and told him to go down to his mother. But the boy said piteously, "Mother'll be so sorry I can't get nobody to come and read to her." And then, encouraged by his auditor's attention, he told how a lady had visited his poor sick mother, and read to her from a little book which did her "a deal of good," and that she left the book with her, but his mother was too sick now to make out the words, and had sent him to find somebody to read to her, and how he had asked all the other lodgers in the house and they all made excuses; "and there's nobody left but you; please, sir, won't you come?" The man was touched, and went so far as to say, "I'll see—maybe I'll come a bit when I've done my pipe." He turned back to his room but he could not finish his pipe. He laid it down, covered his fire, locked his door, and joined his little guide at the foot of the stairs.

As they entered the sick woman's room, she looked up eagerly. It was plain to be seen that she was very ill. In her hand she held the book Willie had described and, handing it to Brian, gasped out her thanks. It was open at Luke 5, and the verses she wanted were the 12th and 13th—"And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou

canst make me clean. And he put forth his hand and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him." When Brian had finished reading, he waited for her to speak.

"Aye," she said, "poor man—full of leprosy—that was like me, full of sin—aye, I am full of sin—nothing but sin—all my life! Oh, how many, many sins. But, I must come to Jesus—he came, poor man! I want to come. What was it he said?"

"Lord, if thou wilt, thou canst make me clean," read Tom Brian.

"Lord if thou wilt thou canst make me clean," said the poor woman again and again. "O Lord, do make me clean—please do—make me clean now!"

Brian read on: "And he put forth his hand, and touched him, saying, I will; be thou clean."

"Lord, touch me," said the poor woman, "oh, make me clean; say, 'I will' to me—take the sin away!—oh! take it away!"

Then there was a long silence. Little Willie fell asleep on the floor, his mother leaned back on her pillow, again and again her lips moved and the words were faintly uttered, "make me clean." Brian sat looking out of the window thinking. He thought of the old times; of his godly mother; his childhood's home; his Bible, well known once, now long neglected; of the house of God, and of his Sabbath-school teacher. Then, of months and years of carelessness and sin—a wasted life. Oh, might he return to God now? Would Jesus receive him, and say, in answer to his prayer for mercy, "Be thou clean." He turned to look at the sick woman; she was drawing near to her life's close. But her face was peaceful now. She beckoned to him and said, "Thank you, I see it all now. He has said 'I will' to me, he has touched me, he has made me clean." Her eyes closed, she fell back on her pillow, and was dead.

Brian stood looking at her a few minutes, then called in a neighbor to perform the last offices, and taking the sleeping boy in his arms, carried him up-stairs and laid him on his own bed. But for himself there was no sleep. He opened an old box, half full of rubbish, and drew out his long-neglected Bible. On the fly-leaf he read his own name and that of his Sabbath-school teacher; and underneath, these words of our Lord, "Him that cometh unto me, I will in no wise cast out;" and, falling on his knees, he prayed, "Lord, if thou wilt, thou canst make me clean." He was sitting by the fire, his face buried in his hands, when little Willie awoke, and, coming to him, asked in a troubled voice, "Please, sir, where's my mother?" At first Brian could not speak; when the question was repeated, he forced himself to answer, "She's dead, little lad."

The boy looked earnestly at him and asked with a sob, "Shan't I never see her no more?"

"Yes, little lad," said he, putting his arm around him, "if you come as she came. You must say her little prayer, 'Lord, if thou wilt, thou canst make me clean.'"

"Let's say it now, please, sir," said the boy.

So the man and the child knelt together, and repeated again and again the prayer, "Lord, if thou wilt, thou canst make me clean."

And more than one soul in that crowded square was touched that night; more than one heart heard a loving voice saying, "I will, be thou clean."—*Sel.*

Embalmed by the Soil.

HUMAN bodies buried in limestone countries, are often turned to solid stone by the lime-water which penetrates the graves. In other soils there are elements which sometimes so embalm the buried dead as to preserve form and features unchanged. Many such cases are on record. Robert Burns's body was disinterred in 1815, to be removed to a new tomb. To the

surprise of all his friends, the features were found to be as perfect as at burial.

The case of John Hampden, the famous English patriot and leader, was more surprising. His body was disinterred by Lord Nugent, two hundred years after burial, but form and features were as unchanged as if the corpse had been recently laid in the grave.

When General Washington's body was taken up at Mount Vernon, to be laid in a sarcophagus and removed to the permanent tomb, his face was found to be in a state of perfect preservation.

In all these cases, however, the process of decay had gone on internally, though arrested at the surface. After a brief exposure to the air, the body crumbled, and all resemblance to life passed away.—*Sel.*

London as It Is.

WHAT a constant marvel and enigma is a great city! The facts that are appearing in regard to London almost stagger imagination and challenge belief, but they are the sober figures of cold calculation. The original city within its wall comprised only 370 acres, and was wholly included in the county of Middlesex. It now has spread until its area covers 75,362 acres, extending into three counties, and including 122 square miles, being equal to a square having about eleven miles on each side. Within this area, by the census of 1881, there were more than 486,000 inhabited houses, each occupied by 7.8 persons, and the population was then 3,814,571, which has since increased to at least 4,000,000.

Every year the births in London outnumbered the deaths by more than 1,000 a week, so that the natural yearly increase is 52,500. A low estimate of the immigration from the country and abroad is 65,000 a year. With all the accumulation of this immense population, there are less than twenty deaths out of every 1,000 persons, showing that London is a remarkably healthy city, only three of the twenty-eight largest towns in the kingdom being more so. Last year, indeed, the death rate was the lowest on record. In connection with this, the fact is also stated that the marriage rate was then the lowest, showing the hardness of the times and the difficulty of getting a livelihood.

These bare statistics of the size and growth of London are amazing. But still more so would be the facts, could they be as readily computed, of its immense influence on the financial, social and religious enterprises of the civilized world.—*Star and Crown.*

Why the Irish Like Green.

SOME old Greek traditions tell how Cadmus, a mighty leader and a very wise man in all the arts and sciences, came over from Asia and taught the Boeotians letters. In Phœnician the word Cadmus means the East-man, while the word Europe, which gradually was applied to a vast extent of land, a continent, at first belonged only to land just across from the island of Eubœa, on the other side of the narrow strait called Euripus, and means in Phœnician, the West-land. So when you read of Cadmus coming to Europe, it is the East-man coming to the West-land.

Over and over again in history we find names, to which all sorts of fanciful derivations have been given, and beautiful legends and myths have been attached, turning out to be the simplest kind of words. Thus, Ireland also means the West-land, and it comes from the Celtic word *iar* and our word *land*; *iar* meaning the west. *Iar*, before being used to denote the west, meant the back, and that fact lets us into an important secret concerning the religion of the Celts, who first came over the Irish sea to the Emerald Island. It tells us that those early men named the points of the

compass according to the other directions when the observer faced toward the east. So the east was named from front, or forward, the west from back or behind, the north from left hand, and the south from right hand. That means that the early Celts worshiped the dawn and the sunrise. And so faithfully have the old traditions remained in men's minds in that big western island of the British Empire that, to this day, the emblem on the coat of arms of Ireland is a sunburst, or rising sun.

Another curious thing is that it is more than probable that the Irish preference to the color green, for their flag and their sashes, arose from a mistake among those who had lost a thorough knowledge of the old Irish language. The sun, in Irish, is called by a word pronounced like our word "green"; and it is likely that the Irish fondness for that color arose from the word's exact likeness in sound to their word for the sun. In the same way, when we talk about green-houses, we think they are called so because the plants are kept green in them during winter. Yet it is far more probable that "green," here, is the Irish word meaning, not the color, but the sun; because green-houses are built so as to catch the sun's rays and store them up when it is hidden by clouds, as happens more than half the time in showery Ireland.—From "Wonders of the Alphabet," by Henry Eckford, in *St. Nicholas* for June.

The Pennies.

It was a bright spring evening when little Polly stole softly into her father's room, with shoeless feet, and her golden hair falling lightly over her white night-gown; for it was bedtime, and she had come to say "good-night."

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you, for mother is too ill for me to go to her to-night?"

"Yes, pet," he answered, tenderly stroking the curly head.

And reverently the child knelt down beside him, and repeated her evening prayer, adding at the close with special earnestness, "God bless my two pennies."

What can the child mean? thought her father in surprise; and when the little white-robed figure was gone, he went and asked her mother if she knew what their little daughter meant.

"O yes!" said the lady. "Polly has prayed that prayer every night since she put her two pennies into the plate at the last missionary meeting."

Dear children, have you ever prayed to God for a blessing on the money you have put into the missionary box? If not, be sure you never forget to do so in the future.—*Sel.*

EACH day has its special privileges, as well as its special duties. The morning is a good time for considering in advance the duties. The evening is a good time for considering in retrospect the privileges. "What ought I to do to-day?" is a good question to start out with. "What have I gained to-day?" is a good question to wind up with.—*Sel.*

SPEND your own money, and do not spend more than you have. There are thousands of men in this country who are doing just the opposite of this. They spend other people's money, and spend more than they have. One of the curses of modern society is that men live beyond their means.—*Christian World.*

ACCORDING to Mr. Soetbeer's researches, jewelry and the arts, after due allowance has been made for the re-employment of old gold, absorb yearly 90,000 kilograms of pure gold, or about £12,000,000.

Health and Temperance.

How to Prevent the Spread of Diphtheria.

DIPHTHERIA is a terrible disease, and when it breaks out in a school or in a family where there are several children, unless the very best precautions are observed, it is likely to spread, for it is a disease that may be communicated from one person to another. It is contagious. Regarding the different measures employed to prevent the spread of this disease, we very greatly prefer the fumes of burning sulphur. We regard sulphur as the most effective disinfectant we can use for the purpose of preventing the spread of diphtheria in schools and in families where several children are exposed, and it has a salutary effect upon those already suffering from the disease. We have had the care of scores of diphtheria patients, and we can refer to quite a number of families of children where the disease was limited to one child, and we verily believe that the fumes of burning sulphur were instrumental in preventing the spread of the disease in these cases.

In all cases where diphtheria breaks out in a school no children should be permitted to go to the school from houses where the disease exists. After school hours, in the evening, the school-rooms should be thoroughly fumigated with sulphur. This should be done daily, but the house should be free from sulphur fumes during school hours, for the coughing and sneezing that might result from the sulphur fumes would create great annoyance and confusion. Where diphtheria prevails in a family the patient or patients, if there are two or three attacked at the same time, should be isolated, confined to one room, and all the children not affected should be kept in some remote part of the house, or removed from the house entirely if practicable. In either case, whether any of the children are removed from the house or not, every room, including the one occupied by the patient, should be fumigated with sulphur two or three times daily.

The most convenient method of fumigating is to drop a small pinch upon a hot stove, if there be one in the room; if there be no stove in the room, a few coals on a shovel or other convenient utensil may be carried into the room, and the sulphur may be dropped on the coals. A little experience will soon enable any one to determine how much sulphur to burn in each room. It is not necessary to fill the room so full of these sulphur fumes as to suffocate us; and if we happen to burn a little too much sulphur in any given case, and the fumes become offensive, the doors and windows can be opened a minute or two.

Other disinfectants may be employed, but these sulphur fumes will permeate every crevice in the house; they are breathed by us, our clothes are saturated by them, and, withal, we regard this as the most practical and effectual method of disinfection against the spread of diphtheria that can be adopted. And where diphtheria prevails in a neighborhood, and families fear its outbreak among their children, they should resort to sulphur fumigation daily, whether diphtheria has appeared in the house or not; this may prevent its outbreak in families that might otherwise suffer from it. At least this precaution does not cost much, and can do no harm. These sulphur fumes will do us no injury.—*American Medical Journal.*

Homeless Children.

A RECENT writer states that, "in the city of New York, there are 12,000 children under twelve years of age, 7,000 of whom have no shelter, not knowing at morning where they can sleep at night, and the rest having shelters revolting to behold." The like of this prevails to a greater or less extent in every city in the

Union. New York is no exception; nor is it in proportion to its population worse than some others of our cities. This is, almost wholly, to be charged to the drink curse as one of its natural and legitimate effects.—*Messiah's Herald.*

What Tobacco Can Do.

YEARS ago, when I lived in Eastern New York, this sad occurrence happened in my county: There lived some miles away from my home, two young men of respectable families, with whom I was acquainted. They were naturally fine young men, but, like many others, they got to thinking that to smoke was manly and smart. These young men started out for a ride and a jolly good time; filled their pockets with cigars, and commenced to smoke. They came into the village where I resided, smoking as they came; stopped for a time, bought a new supply and passed on to the next village, keeping up their continual smoking. They returned in the evening, having kept up their smoking through the day, arriving at their homes late in the evening. What was the result? The next morning one of these young men was a corpse; and the other's life was saved only by the skilled effort of an able physician.

I have a neighbor who is an inveterate smoker, and he has three sons. They became smokers also. The wife and mother, though rather delicate, was compelled to live and breathe in the midst of their smoke, besides inhaling the stench of the clothing of her family. She grew feeble and pale; but no one seemed to know what was the trouble. The elder son married a beautiful young lady, and brought her into the family; but both the mother and her daughter-in-law (good Christians I believe) now lie in their graves, while the remainder of the family look pale in countenance, and are an offense, from the smell of tobacco smoke and the scented garments they wear, at church, or wherever they go; and neither preacher nor physician dare tell them the cause, lest they may be offended.

Another case in point: On the same street on which I live resides a man who always has a pipe or cigar in his mouth when about the house. He also has two sons, and they have the same habit, and keep the house filled with tobacco smoke. The father has a tobacco and cigar store, and when he is not in the house he is in the store amid the fumes of the tobacco poison. When father and sons meet at the house it is the same old story, smoke, smoke. The wife and mother, naturally a smart and hardy woman, who doubtless earned the largest part of the family's living, began to grow feeble and look haggard in countenance; but no one seemed to know the nature of her disease; and all hope of her recovery seemed to disappear; then she was sent to the sea-shore as the last hope of her recovery. But she is pickled through and through with this narcotic poison, and nobody dare tell them the trouble, because it is the fashion to smoke, and they might be offended!

The elder son, though lean and haggard in look, married a young wife and they lived in the house with her father, he being an inveterate smoker; he and the son-in-law kept things blue morning, noon, and night with smoke. A child was born unto the young couple; but it partook of the haggard look of its parents, and died before it was three years old.

These are fair samples of what this tobacco habit is doing all over our land; and this is taking place daily among professed Christian men. When will men learn wisdom, and learn not to "defile the temple of God."

Plainfield, N. J.

ETHAN LANPHEAR.

MEDICAL statistics show that about one out of every four tobacco users has palpitation or some trouble of the heart.—*Sel.*

News and Notes.

RELIGIOUS.

—John Dougall, editor of the *New York Weekly Witness*, died suddenly of heart disease, August 19, at the house of his son-in-law, at Flushing, L. I. He was seventy-eight years of age.

—Mr. David Jones, a Welsh merchant, who died recently at Liverpool, has left a bequest of \$10,000 to the Welsh Calvinistic Methodist Connection, for the purpose of preparing missionaries for work in India.

—The Pope has published a decree, dated the 13th of July, reinstating the Jesuit Order in all the privileges conferred upon them by his predecessors ever since their foundation, notwithstanding the decree of Clement XIV., pronounced against them in 1773.

—Professor C. E. Stowe, author of "History of the Books of the Bible," and other important works, died at Hartford, Conn., August 22, at the age of eighty-four. Professor Stowe held professorships successively in Dartmouth College, Lane Theological Seminary, Boudoin College, and Andover Theological Seminary.

—Lord Lonsdale is a young rowdy, and one of the principal rakes of the English "nobility." Yet he holds the appointment to livings of forty clergymen of the Church of England, who are supposed to minister to 50,000 people. This is but a sample of the corrupt and corrupting fruit that is borne by the union of Church and State.

—Edward Von Hartmann, in his "Religion of the Future," affirms that, "without eudæmonological pessimism must evolutionistic optimism lead to irreligious secularism; without evolutionistic optimism must eudæmonological pessimism become an indolent despondency, or degenerate into religious asceticism." We dare say that not one of our readers ever before looked at the matter in that "light."

—The *Christian Leader* quotes a noted Universalist as saying that "the mass of our people, ministry included, do not yet at heart believe in missionary work, nor in doing anything for anybody but themselves." The wonder with us is why, holding the views that they do, they should think it necessary to do anything for themselves. The natural selfishness of mankind may, however, account for this.

—There are twelve German societies laboring in India, China, Africa, the East Indies, Australia, and Palestine. They are represented by 517 missionaries at 342 stations, are employing 2,560 native agents, and have in charge 193,975 native Christians. Of these, 72,000 are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these societies last year were \$1,276,800.

SECULAR.

—Victoria, B. C., had a \$100,000 fire on the 2d inst.

—A few cases of yellow fever are reported from Biloxi, Miss.

—China has seized Corea professedly to prevent Russia from occupying it.

—The people of the United States consumed 19,642,870 barrels of beer in 1885.

—The damage caused by the recent earthquakes at Philiastra, Greece, amounts to about \$2,000,000.

—Of the 670 members of the British Parliament, England elects 465, Wales 30, Scotland 72, and Ireland 103.

—Sept. 4, nine men were killed in the Cascade Mountains by the caving of a tunnel on the North Pacific Railroad.

—No rain has fallen in Taylor County, Texas, for fourteen months, and many of the people are in destitute circumstances.

—Apostle Cannon, the fugitive Mormon, who some months since forfeited \$25,000 bail, has reimbursed his bondsmen.

—In a railway collision at Modling, eight miles from Vienna, Austria, August 30, seven persons were killed and twenty-two wounded.

—A mill fire at Zilwaukee, Mich., on the 3d inst., destroyed twenty acres of buildings, and nine million feet of lumber of different grades.

—The Apache Indians, to the number of 400 men, have been removed from the San Carlos Reservation, in Arizona, to Fort Union, New Mexico.

—August 30, a terrible explosion occurred in the Fairlawn, Pa., colliery, which resulted in the death of five men, two others being seriously injured.

—A company of English capitalists propose to build a railroad from Tuxpan to the city of Mexico, the estimated cost of which will be \$25,000,000.

—A number of the men engaged in the recent riots in Belfast have been sentenced to terms of imprisonment ranging from two to nineteen months.

—A general lock-out of union men has been inaugurated by the New York clothing manufacturers. About 10,000 people have been thrown out of employment.

—The Missouri River bridge at Leavenworth, Kan., was burned September 1. Being an iron structure the destruction was not total but the loss was \$400,000.

—A severe shock of earthquake was felt at Antequera, near Malaga, Spain, on the 31st ult. The inhabitants fled panic-stricken from the town. There was no loss of life.

—The Mexican Government has issued a circular requesting the governors of the several States to at once advise the General Government of the full particulars of the arrest of foreigners.

—Geronimo and his band of about twenty hostiles have at last surrendered unconditionally to Captain Lawton. These Indians were on the war path 476 days, and committed over 400 murders.

—The *Philadelphia Ledger* states that electric motors are now successfully used on street railways in Philadelphia, Baltimore, South Bend, Montgomery, Ala., Minneapolis, and in Windsor, Canada.

—Queen Margharita, it is said, hopes to bring about a reconciliation between the Italian Government and the Papacy, from which the latter would receive a large amount as arrears of endowment.

—The American schooner, *Highland Light*, has been seized for fishing within the three-mile limit, off the east point of Prince Edward Island. This is the first actual seizure made for fishing within the limit.

—Out of some 300 Scandinavian Mormon immigrants who arrived recently at Castle Garden, fifty were detained for examination. About forty, it is thought, will be sent back. Those detained left wives and husbands behind.

—A Sophia dispatch of Sept. 4, says that Prince Alexander has publicly announced his intention of abdicating. He says he cannot remain in Bulgaria on account of the objections of the Czar. Before leaving he will establish a regency.

—Extraordinary precautions are being taken by the authorities of Quebec to prevent the spread of the cattle disease. It is probable that the authorities will have to buy and destroy all the cattle owned around the quarantine grounds.

—The *Berlin North German Gazette* says, "Every French newspaper proves that France is making rapid preparations to fight and that financial sacrifices are being made to raise the efficiency of the army. Germany must always keep her eyes fixed upon France."

—The Treasury Department has recently decided that holders of light gold pieces must lose the amount of the abrasion. It is thought that this order will bring paper money into favor on the Pacific Coast where it has never yet been used to any considerable extent.

—In speaking of the present unsettled condition of things in Europe, the *San Francisco Chronicle*, of August 29, says: "Nothing is more anomalous in European politics than the fact that everything is off again the moment every one thinks a permanent peace has been arranged."

—A late London dispatch says: "A tremendous scare prevails in naval circles arising from a startling discovery in the Shoeburyness official gun trials. Among the shells experimented with and used against a heavy target, representing sections of armored ships-of-war, was one recently adopted by the French Government for the army and navy. For the purpose of testing it, a target of 18-inch plate was used, with nine feet of backing, and a 10-inch plate beyond. The shells penetrated the entire mass, and when found were so little affected as to be almost fit for use again. The most powerful shells of the regulation patterns, trained against similar targets, have utterly failed to accomplish anything like the same execution. This shell revolutionizes naval warfare. English naval experts declare there is not an ironclad afloat capable of withstanding guns firing such shells."

—Cholera returns for the whole of Italy, September 3, showed 109 new cases of cholera and 41 deaths. On the same date a violent outbreak of cholera was reported at Torre del Annunziata, near Naples, in consequence of which the religious festival has been prohibited by the town authorities.

—It is stated that the war spirit in Russian military circles runs high, and feeling in favor of a campaign of conquest in European Turkey is spreading with amazing rapidity. Military measures have suddenly been ordered that point to a decision to make a fresh attempt to secure a Russian outlet on the Mediterranean.

—Letters recently received at New York state that on August 19, Jamaica was visited by a terrific cyclone and windstorm. Entire plantations in the interior of the island were laid waste. Buildings were unroofed, vessels in the harbors were driven ashore, and an immense amount of property in all parts of the island was destroyed.

—A Chicago dispatch of August 29 says: "About 9:30 o'clock this morning a cyclone burst over this city the like of which has never before been known here. Not a spot in the city or suburbs escaped unharmed, but the fury of the storm burst on the west side of the city, where there is scarcely a house but was damaged." In the midst of the storm a large powder magazine, only a short distance from the city, was struck by lightning, and the explosion which followed destroyed \$75,000 worth of property, besides killing one person, injuring three fatally, and twenty-five more or less seriously. The magazine contained 100,000 pounds of common powder and about half as much dynamite. The storm was the most disastrous ever experienced in Chicago.

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.

Obituary.

HUGHES.—Died of paralysis, at East Portland, Or., August 16, 1886, Nancy G. Hughes, in the fiftieth year of her age.

Sister Hughes was born in East Machias, Washington Co., Maine, and came to Oregon only a few years ago. She had been an invalid for about five years; and though her sufferings were often intense, she bore them with marked Christian patience, giving evidence that her hope in the precious Saviour was a great source of comfort, even to the last. Sister Hughes, her husband, and son, Austin, embraced the truths of the Third Angel's Message during the summer of 1883, while Elder Boyd was holding tent meetings in East Portland. Since then present truth has been her constant theme. Her anxiety during the last few days of her life was for her friends who did not have a hope in Christ. She leaves a husband and three sons to mourn their loss. Words of comfort by the writer from Rev. 14:13.

J. A. BURDEN.

FOWLER.—Died at Woodland, August 23, 1886, William Fowler, aged 82 years, 10 months, and 8 days. Brother Fowler made a profession of Christianity at the age of twenty; united with the Disciple Church, in which connection he lived until about ten years ago when he accepted the truths of the Third Angel's Message. He was ever faithful in his practice of the truth, and in his attendance on the services of the church. Unless hindered by physical disability, he was always in his place at the church on the Sabbath day, and was ready with a cheering testimony for the Master. Sixty-three years of faith in Christ is a good record. Services by the writer.

J.

Reduction of Fare to the Woodland Camp-meeting.

WE have been enabled to secure very favorable rates for all those who wish to attend the State camp-meeting at Woodland, but it will be necessary to carefully observe the following directions:—

Those coming from any part of the State over the lines of the *Central or Southern Pacific R. R.* will call for a camp-meeting ticket, paying the regular fare to Woodland, and taking a receipt for the same. On your return these receipts must be presented to the ticket agent at Woodland, when he will sell you a return ticket for one-third the regular fare. Before presenting these receipts they must be signed by the secretary of the Conference. This will be done on the camp-ground.

The regular fare from San Francisco to Woodland is \$3.10, but a train on which second-class tickets are sold leaves San Francisco every day at 4:00, and Oakland at 4:30 P. M. Those wishing to go on this train can buy a second-class ticket from San Francisco or Oakland to Davisville for \$1.50, and from Davisville to Woodland for 40 cts. The return ticket on this train will cost the same. This would be a little less than the two-thirds reduction on the regular ticket. All must change cars at Davisville for Woodland.

Those coming over the *San Francisco and North Pacific R. R.* will call for camp-meeting tickets, and will receive round-trip tickets to San Francisco at the following rates:—

Cloverdale to San Francisco and return,	\$5.00
Healdsburg " " " "	3.00
Santa Rosa " " " "	2.75
Petaluma " " " "	1.50

These tickets will be good from Monday, October 4, to Thursday, October 21. Each person will be allowed to take 100 pounds of baggage free.

We would like to have friends in all parts of the State notify us at once if they expect to attend the meeting, so that we can inform the R. R. company where to send receipts, as of course it will not be necessary for them to send receipts to every office in the State. Address, C. H. JONES, Pacific Press, Oakland, Cal.

Reduced Rates to Indiana Camp-Meeting.

WE have secured reduced rates over all railroads by which any will desire to come to the camp-meeting to be held at Wabash, Ind., September 29 to October 5. Tickets may be purchased at any time after September 20 upon the following conditions, viz:—

Each person must purchase a first-class ticket to the place of meeting, paying the regular fare, and upon request the ticket agent will issue to you a certificate of such purchase. If through tickets cannot be had at the starting point, procure a ticket to the nearest point where such through tickets can be obtained, and then buy through to Wabash, taking a certificate from the agent who sells you the through ticket. Be sure of the certificate, for without it you will fail to get reduction in the return journey. Your certificate will be signed at the camp-ground by the secretary of the Conference, and then the agent at Wabash will sell you a return ticket for one-third fare. Be careful to follow these directions and you will have no trouble. The certificate will be good until October 8.

WM. COVERT.

Fare to the Nebraska Camp-Meeting.

THE B. & M., U. P., Mo. P., and St. Joseph & Grand Island Railroads have agreed to make a rate of a fare and a third for the round trip for our camp-meeting to be held at Lincoln, September 15 to 22, on the usual certificate plan, which is as follows: Parties paying full fare to the meeting will be returned at one-third rate on the presentation of a receipt-certificate properly filled out. Be sure and ask the agent where you buy your ticket for a receipt-certificate. This will be signed by the Conference secretary at the camp-meeting, and will enable you to return at one-third rate.

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CALIFORNIA CITY MISSIONS.—S Harmon and wife \$10, Mrs Kirkham \$5, Miss Libbie Saunders \$2.50.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 9, 1886.

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Camp-Meetings for 1886.

NEW YORK, Watertown,.....	Sept. 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, Harrisonville, Cass Co.,.....	" " 5
INDIANA, Wabash,.....	" " 5
KANSAS,.....	Oct. 1-17
KENTUCKY, Bowling Green,.....	" 6-12
CALIFORNIA, Woodland, State meeting,.....	" 6-19
TENNESSEE, Paris, Henry Co.,.....	" 13-19
CALIFORNIA, Santa Ana,.....	Oct. 28 to Nov. 5

NOTICE the appointment of the General Conference on the ninth page of this issue.

RATES of fare to the camp-meetings in California, Nebraska, and Indiana will be found on the preceding page.

A FEW weeks ago we noticed the publication in German of the first part of "History of the Sabbath," without naming the price. The book sells for forty cents, and orders may be sent to this office. We hope our German friends will see that it has a large circulation in this country.

ELDER T. M. STEWARD writing from Brownsville, Canada, says:—

"We have just pitched our tent in this place. The prospect is fair for a candid hearing. The best I have seen in Canada. I baptized nine at St. Catharines."

THE San Francisco *Bulletin* thinks that the people of the United States should make the question of national defense an issue in the coming Congressional elections, and require candidates to give assurances that if they are elected they will attend to the providing of suitable artillery and fortifications for national defense. Says the *Bulletin*: "It is about the most prominent practical question now before the country."

THE last Australian steamer brings cheering news from the brethren laboring there. At Ballarat forty-five have begun to keep the Sabbath of the Lord, and others are investigating. The donations during the tent meetings amounted to \$195. Elder Corliss intends to go next to Adelaide, South Australia, and Elder Israel will remain for a time to organize the work in Ballarat. The church in Melbourne is progressing, and several of the members are preparing to give themselves to the work.

THE San Francisco *Chronicle*, in a short article on the relation of Russia, Germany, Austria, and France, says:—

"Is a general European war likely? It is hard to say. As a general rule, when people throw lighted matches around recklessly in a powder magazine, it is prudent to look out for an explosion. All Europe is a powder magazine, with a *casus belli* ready to the hand of every adventurous statesman, and the rulers of the nations seem to have nothing better to do than to keep throwing matches. It will be well for Europe if the nineteenth century ends without another of those terrible wars which retard civilization, and disgrace humanity."

SAYS the *Tennessee Baptist*:—

"If it is a fact that God changed the computation of time when he appointed the Jewish Sabbath, setting it back one day (which who can successfully deny?), then the whole Sabbath question is forever settled. Christ arose on Sunday, the Edenic Sabbath day, which was appointed for the entire race."

Ah, yes. "If it is a fact." But is it a fact? Of course it is not, and the editor of the *Tennessee Baptist* knows that there is no evidence to that effect, but knowing that his readers are willing to be convinced that Sunday is the Sabbath, he is content to let the whole matter rest on an undemonstrated and undemonstrable hypothesis. He makes an assertion, and without offering argument, because there is none, he attempts to cajole people into the belief that he has proved his assertion by asking, "Who can deny it?" Such methods are the stock in trade of most Sunday advocates, but they cannot pass current with thinking people. The Scriptures forbid any such assumption as the one quoted. Christ rose on Sunday, the first day of the week, just one day after the day of "the Sabbath according to the commandment," the Edenic Sabbath which God appointed for the entire race.

Russia Copying after America.

FROM a private letter from Elder W. C. White, dated Basel, Switzerland, August 16, we take the following item:—

"At last report from Russia, Brother Conradi was lying in prison on the charge of heresy. He was having real good meetings, and had organized one church, and the sound of the truth was going all about. The devil could not bear to see this, and stirred up some of his agents to secure Brother Conradi's arrest. On Sabbath afternoon, July 31, the officers entered the meeting and arrested him and Brother Perk. They were to be tried in two weeks; but meanwhile were treated with much severity, not being allowed to write, and to see friends only in the presence of the officers."

We trust that all lovers of the present truth will heed the apostle's injunction to "remember those that are in bonds as bound with them." The trial of these brethren is now no doubt some time in the past, but news from them comes slowly. Brother White has kindly promised to give us the facts as soon as he learns them. Russian officials know how to treat prisoners with severity, and prisoners for conscience' sake usually have the least consideration shown them in any country. It will not be long, however, till there will not be a land where there are not Seventh-day Adventists in bonds because they have not shunned to declare the whole counsel of God. But it will not be for long, for the morning cometh as well as the night.

Since writing the above, we learn that through the efforts of the U. S. minister, Brother Conradi has been set at liberty, but has been ordered to leave Russia.

A Great Earthquake.

WITHIN the past ten days a large portion of the earth's surface has been shaken. August 28, Greece was visited by an earthquake, in which the loss of life was about 300 souls. Philatru, in Southern Greece, was demolished. On the same day violent shocks were experienced in Italy and Egypt. At the same time the United States received a shock which for severity and extent exceeded anything ever before known in the history of this country. The shock affected nearly the whole of the country east of the Mississippi; but the center of disturbance was at Charleston, South Carolina. No less than a dozen distinct shocks of earthquake were felt there from August 28 to September 3, and the beautiful city is in ruins. It is stated that there are not a hundred uninjured houses in the city. Fifty-eight persons are known to have been killed, and many more are injured, some of them fatally. Immediately after the greatest shock, fires broke

out in different parts of the city, adding greatly to the damage, yet so great was the terror caused by the earthquake, that the fires were scarcely noticed. For two nights the people lodged in the commons, fearing to return to their shattered houses. When they did return, another shock sent them to the streets again, more terrified than ever.

The fright, however, will be but temporary. Already preparations are being made for the resumption of the usual business; and instead of regarding these things as premonitions of the fast approaching mighty earthquake which shall cause the earth to reel to and fro like a drunkard, and shall remove "every mountain and island" out of their places, people are saying "all things continue as they were from the beginning of the creation;" and scientific experts are flocking to the scene of the disaster in order to discover the cause of the earthquake. Certainly these who are so quick to discern the face of nature ought to be able to discern the signs of the times.

"A Great Crime" Indeed.

LATELY there has been conducted in San Francisco an official investigation into the labor problem. The investigation began with the cigar-making trade—whether because that is the leading industry of San Francisco or not, we are unable to state definitely, but from the length of time given to it, and from the space occupied in the newspaper report of it, we should fairly conclude that it is. Whether it is or not, is not the question which we notice here, but in the investigation a certain principle was developed which is worthy of the attention of every fair-minded person, not because of its value, but because of its essential wickedness. In the investigation, labor was represented entirely by the trades-unions. One day the commissioner asked the following question:—

"Suppose an employer of both white and Chinese labor says, 'I will discharge my one hundred Chinese, if you will allow me to engage one hundred apprentices.'"

The answer by the official representative of the cigar-makers was,—

"It would be a great crime against the cigar-makers to introduce these boys into the trade."

If this applied only to the trade of cigar-making, of course nothing could be justly said; for it would be a real mercy to the boys to be kept as far away as possible from that filthy, poisonous business, and we should count it, not a crime against the cigar-makers, but a crime against the boys. But this principle is applied by the trades-unions to every industry. They would no more allow boys to enter these industries to learn the trades than they would allow the Chinese. This question and its answer develop the real principle of trades-unionism; and it will be seen that that principle is not only anti-Chinese, but anti-American as well, and not only that, but is essentially immoral and anti-human. And there is where the great crime lies.

BROOKLYN, N. Y., used to be called "the city of churches." It should now be called the city of saloons, for it has one dram shop to every forty voters. Politics must flourish in such a city.

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