

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.

VOLUME 12.

OAKLAND, CALIFORNIA, FIFTH-DAY, SEPTEMBER 16, 1886.

NUMBER 36.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
International Tract and Missionary Society.
(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

TRUST.

WHEN dark and drear the way has grown,
And somber clouds my soul bedim,
My soul shall trust in God alone,
"My expectation is from him."

When on the Lord "my mind is staid,"
He keeps my heart in "perfect peace;"
And nought can make me feel afraid,
For "everlasting strength" is his.

It matters not what may betide,
Though earth and hell my soul pursue;
With God, my Saviour, on my side,
"I will not fear what man can do."

When dark forebodings fill thy soul,
And doubts and fears disturb thy breast,
Upon the Lord thy burden roll,
And he will give thy spirit rest.

"Trust in the Lord with all thine heart;"
Nor to thine understanding lean;
Thy doubts and fear shall soon depart,
And leave thee tranquil and serene.
"Wait on the Lord," where'er thou art;
"Good courage" take, nor doubt his word;
"And he shall strengthen" well "thine heart."
Again I say, "Wait on the Lord."

—E. A. Boynton.

General Articles.

Women as Christian Laborers.

BY MRS. E. G. WHITE.

HE who died to redeem man from death, loves with a divine love; and he says to his followers: "This is my commandment that ye love one another as I have loved you." Christ showed his love for the fallen race by his actions. The true child of God will be Christlike; and as he grows in the knowledge of the truth, and is sanctified through the truth, he will be more and more like Christ, and more desirous to save souls, the purchase of his blood.

Some can do more than others; but all can do something. Women should not feel that they are excused because of their domestic cares. They should become intelligent as to how they can work most successfully and methodically in bringing souls to Christ. If all would realize the importance of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, hundreds would be engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing, or at most but very little.

In many cases the rubbish of the world has clogged the channels of the soul. Selfishness controls the mind and warps the character. Were the life hid with Christ in God, his service would be no drudgery. If the whole heart were consecrated to God, all would find something to do, and would covet a part in the work. They would sow beside all waters, praying and

believing that the fruit would appear. The practical, God-fearing workers will be growing upward, praying in faith for grace and heavenly wisdom that they may do the work devolving upon them with cheerfulness and a willing mind. They will seek the divine rays of light that they may brighten the paths of others.

Those who are co-laborers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service to the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beauteous character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that make up the Christian's life. We do not meet the standard of Christianity in merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with him.

Christian women are called for. There is a wide field in which they may do good service for the Master. There are noble women who have had moral courage to decide in favor of the truth from the weight of evidence. They have tact, perception, and good ability, and could make successful Christian workers. There is work neglected or done imperfectly that could be thoroughly accomplished through the help that they are able to give. They could reach a class that ministers cannot reach. There are offices in the church that they could fill acceptably, and many branches of the church work that they could attend to if properly instructed.

Women can do good work in the missionary field, by writing to friends, and learning their true feelings in relation to the cause of God. Very valuable items are brought to light through this means. The workers should not seek for self-exaltation, but to present the truth in its simplicity wherever they shall have an opportunity. The money that has been spent for needless trimmings and useless ornaments should be devoted to the cause of God, and used to bring the light of truth to those who are in the darkness of error. The souls saved through their efforts will be more precious to them than costly and fashionable dress. The white robes and jeweled crown given them by Christ as the reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God.

Women of firm principle and decided character are needed, women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are engaged in an important work in spreading the rays of light which Heaven has shed upon them. When the love of God and his truth is an abiding principle, they will let nothing deter them from duty, or discourage them in their work. They will fear God, and will not be diverted

from their labors in his cause by the temptation of lucrative situations and attractive prospects. They will preserve their integrity at any cost to themselves. These are the ones who will correctly represent the religion of Christ, whose words will be fitly spoken, like apples of gold in pictures of silver. Such persons can in many ways do a precious work for God. He calls upon them to go out into the harvest field, and help gather in the sheaves.

Intelligent Christian women may use their talents to the very highest account. They can show by their life of self-denial, and by their willingness to work to the best of their ability, that they believe the truth, and are being sanctified through it. Many need a work of this kind to develop the powers they possess. Wives and mothers should in no case neglect their husbands and their children; but they can do much without neglecting home duties, and all have not these responsibilities.

Who can have so deep a love for the souls of men and women for whom Christ died, as those who are partakers of his grace? Who can better represent the religion of Christ than Christian women, women who are earnestly laboring to bring souls to the light of truth? Who else is so well adapted to the work of the Sabbath-school? The true mother is the true teacher of children. If with a heart imbued with the love of Christ, she teaches the children of her class, praying with them and for them, she may see souls converted, and gathered into the fold of Christ. I do not recommend that woman should seek to become a voter or office-holder; but as a missionary, teaching the truth by epistolary correspondence, distributing reading matter, conversing with families and praying with the mother and children, she may do much, and be a blessing.

The Lord of the vineyard is saying to many women who are now doing nothing, "Why stand ye here all the day idle?" They may be instruments of righteousness, rendering holy service. It was Mary who first preached a risen Jesus; and the refining, softening influence of Christian women is needed in the great work of preaching the truth now. If there were twenty women where now there is one who would make the saving of souls their cherished work, we should see many more converted to the truth. Zealous and continued diligence in the cause of God would be wholly successful, and would astonish them with its results. The work must be accomplished through patience and perseverance, and in this is manifested the real devotion to God. He calls for deeds, and not words only.

The work of God is worthy of our best efforts. In fulfillment of the divine plan, the Son of man came to seek and to save that which was lost. He taught the erring and sinful ones whom he came to save, and wrestled in earnest prayer to his Father in their behalf; and we should engage in the same work. If it was not beneath the dignity of the Son of God, the Creator of worlds, should it be considered too humiliating or too self-sacrificing for his followers?—No, indeed. However aspiring we may be, there is no calling that is higher, holier, and more ennobling than to be a co-laborer with the Son of God.

Often we are so wrapped up in our selfish interests that our hearts are not allowed to take in the needs and wants of humanity; we are

lacking in deeds of sympathy and benevolence, in sacred and social ministering to the needy, the oppressed, and the suffering. Women are needed who are not self-important, but gentle in manners and lowly of heart, who will work with the meekness of Christ wherever they can find anything to do for the salvation of souls. All who have been made partakers of the heavenly benefits, should be earnest and anxious that others, who do not have the privileges which they have enjoyed, should have the evidences of the truth presented before them. And they will not merely *desire* that others should have this benefit, but will see that they *do* have it, and will do their part toward the accomplishment of this object.

Those who become co-laborers with God will increase in moral and spiritual power, while those who devote their time and energies to serving themselves will dwarf, and wither, and die. Christian women, the youth, the middle-aged, and those of advanced years, may have a part in the work of God for this time; and in engaging in this work as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus, and will realize the blessedness of the service. And soon the time will come when "they that sow in tears shall reap in joy."

Salvation Not by Works.

THE Bible teaches salvation only through faith in the Lord Jesus Christ. Said the apostle Peter: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." And the testimony of the Saviour himself was: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This truth has been the keynote of the gospel in all ages of the world. "Even as Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6. Again, in the same chapter we read that Christ was made a curse for us "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Verse 14. And not only so, but the Lord by the mouth of Habakkuk had long before declared that "the just shall live by faith." Hab. 2:4.

But the divine declaration that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," is ignored and very many claim for themselves and others the boon of eternal life because of some noble traits of character,—because of wealth, position, learning, or philanthropy. How many there are who say, "If I do as I would be done by, I shall be saved!" They quite forget the words of the apostle: "*By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast,*" and expect eternal life upon their own merits! Either such persons are terribly mistaken or else an inspired apostle mis-stated the case when he made the statement recorded in Acts 4:12. But notwithstanding such plain Bible declarations, if a noted statesman, or a brave soldier, or a noble philanthropist dies, forthwith, instead of leaving him with God, the pulpit, and the press (both secular and religious) unite in explaining how such a person can be saved *without faith in Christ!*

Perhaps no better illustration of this can be found than in the case of a noted Jewish philanthropist who died about a year since. In regard to his case the *Christian at Work* says:—

"Character nowadays counts for more than creed. It was this idea which constrained such

champions of orthodoxy as Dr. A. A. Hodge of Princeton, and Dr. Chambers of this city, and Dr. Curry, as well as other eminent theologians, to acknowledge recently that such a noble and true-hearted philanthropist as Sir Moses Montefiore, although rejecting the historic Christ, might be saved; because he had, as appeared from his spirit and good deeds, accepted the essential Christ."

That is to say that by a proper use of money a man may *purchase eternal life!* But if one can be saved without Christ, why may not all? If the proper use of great riches entitles a man to the favor of God and to eternal life, would not a like use of small means perform a like work? Or, about how much wealth must a man possess in order that he may purchase the gift of God with money? See Acts 8:20, 21.

The Saviour said of the poor woman who cast in her two mites, that she had cast in more than the rich who had only cast in of their abundance, while she had given "all her living." There is far more true philanthropy among "the poor of this world rich in faith" than among the rich in this world's goods; and yet, with the prophet, every follower of Christ is ready to say: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6.

The apostle Paul taught that "by the works of the law shall no flesh be justified." And again he says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." That is to say, that if salvation were possible by any other means, then the death of Christ was unnecessary. And Paul elsewhere says: "If there had been a law given which could have given life, verily righteousness should have been by the law." But because a law once broken cannot justify the transgressor, therefore justification cannot be by works and must be by faith in Christ.

The Scriptures declare that "all have sinned." The eminent statesman, the brave soldier, or the "true-hearted philanthropist" is no exception; and if it could be shown that a single individual can by any means atone for his own sins and render himself meet for eternal life, then it could be shown that every one might be saved in the same way. But if the gospel be true, then the idea of salvation outside of Christ is not true.

But it may be said, This salvation is not *outside* of Christ, for it is only the "historic Christ" that is rejected, while the "essential Christ" is accepted. But who is this "essential Christ?" Said the Saviour: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Then whatever else may be *non-essential*, if we receive the Saviour's testimony we must hold that belief in the Son is absolutely *essential*, for he says: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." But who is the Son? Let the Scriptures answer: "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom . . . say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Matt. 16:13-17.

Do the *Christian at Work* and its "champions of orthodoxy" mean to say that Jesus the Son of God is not the "essential Christ?" Dare they say plainly that his rejection is not a bar to salvation? Do they mean to teach that "true-hearted" philanthropy obviates the necessity of becoming a new creature in Christ? Of

such teachings the apostle said: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:6-8.

True, character "counts for more than creed;" but how only can any individual obtain a really righteous character? Who alone is the Christian's righteousness? Says the apostle: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, *not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*" Phil. 3:8, 9.

Again: in writing to the Corinthians, Paul says: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31. But why should the Christian glory only in Christ? Because all his good works are wrought in him. Said the Saviour to his disciples: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; *for without me ye can do nothing.* If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Good works are a Christian duty; and he who has true faith will abound in them. Says James: "Faith, if it hath not works, is dead, being alone." And Paul testifies that we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." But it is nevertheless true that "*by grace are ye saved through faith;*" for it is written: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Truly "the just shall live by faith." C. P. BOLLMAN.

Walking with God.

WE read in Gen. 5:24: "Enoch walked with God; and he was not; for God took him." This was a great honor for God to bestow upon a man, and we think there must have been something special in the character of the man upon whom it was conferred. Walking with God implies more than a mere profession of godliness. It implies a degree of holiness that will justify God in accepting our companionship; for we read distinctly of those who are sanctified, that "He is not ashamed to call them brethren." Heb. 2:11. This justifies the conclusion that he would be ashamed of those who are not sanctified.

We read in Amos 3:3: "Can two walk together, except they be agreed?" Acquaintance with human nature will make it easy for us to determine that they cannot. Agreement must ever form the basis of companionship, and it is the lack of this that makes enemies. Then it will be necessary, in the first place, that the man who walks with God, be in agreement with God. To be in agreement with earthly powers, it is imperative that we observe their laws. There is no monarch who would think of honoring with distinction a man who had set at naught his decrees; and our ideas of justice would lead us to suppose that God would, at least, require the same degree of submission as that demanded by an earthly potentate. It

would be altogether contrary to reason to suppose that God would honor a man who lived in violation of his law.

In Lev. 26:3, 12, we read: "If ye walk in my statutes, and keep my commandments, and do them;" "I will walk among you, and will be your God, and ye shall be my people." It is quite evident from this that we cannot walk with God, except he consents to walk with us; and this cannot be unless we follow the injunction given to Israel: "If ye walk in my statutes, and keep my commandments, and do them." This is the only course of action that can ever secure for us the exalted dignity of walking with God.

God in speaking of Levi declares: "He walked with me in peace and equity." Mal. 2:6. And in the preceding part of the verse we find the reason why he thus walked with God in peace: "The law of truth was in his mouth, and iniquity was not found in his lips." Thus we find that there was something special in connection with those characters with whom God consented to walk, and this consisted in having the law of truth in their mouth, and iniquity far from their lips.

We sometimes pray and sing of a closer walk with God. This can only be secured now as it was then—by walking in his statutes, and keeping his commandments to do them. When the Son of man is revealed in the clouds of heaven, and the angels are sent forth to gather his elect from the four winds, all those will be left behind whose characters are not in harmony with the law of God. As Enoch walked with God, and was not; for God took him, so His remnant church, walking in the commandments of God and the faith of Jesus, will not be; for God shall take them.

How is it with us? Are we aspiring to the highest dignity that lies within the range of human thought—that of walking with God? Are our names numbered with those who are being accounted worthy to walk with him in white? ROBERT HARE.

The Real Fact.

MANY people are led to believe that the Sabbath was changed immediately after the resurrection of Christ, either by his instruction or that of his apostles; but such is not the fact. Had such instruction ever been given, we should find it recorded in the New Testament. We know also, that the Christians of *all the world*, with few exceptions, continued for a long time after the resurrection to observe the seventh day of the week, by meeting for worship, and the celebration of the Lord's Supper on that day. Socrates Scholasticus, an eminent church historian, who wrote about A. D. 450, says:—

"Almost all the churches throughout the whole world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and Rome, on account of some ancient tradition, refuse to do this."—*Ecclesiastical History of Socrates*. Bohn's Edition, p. 289.

All students of church history know that the "sacred mysteries" of the early church were the communion or Lord's Supper, and that by the term Sabbath, early writers never mean other than the seventh day of the week.—*Light of Home*.

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

The Theory of Evolution.

THE scientific theory of evolution, from which certain persons have been looking for help to trace the religious development of the race, is becoming a trumpet of uncertain sound. At first we were told that the development from the primordial germ was a constant and uniform process. It was found that this statement is in manifest contradiction of facts, and "saltatory evolution" was then brought forward to adjust the theory to the facts; that is, evolution by sudden leaps. And then, since in the case of certain species of animals there was no advance, these had to constitute a great exception to the supposed universal law. And now there comes another discovery that some things evolve backward, that is, degenerate. What will come next we cannot predict. We do have some sympathy, however, for those men who have labored so diligently to fit into their systems of theology a process of evolution that will enable them to keep abreast with the advance of scientific discovery, or rather scientific conjecture, but must now do their work over again or fall behind the progress of the age. How these Biblical critics who have slowly evolved, to their own satisfaction, the Mosaic ritual from a few rude suggestions of a priest code that Moses made, will wriggle out of their position, now that they are called upon to adjust their critical discussions to the latest utterances of science, we shall not venture to guess. Perhaps they will be constrained to confess that their evolution in Biblical criticism is of a backward or degenerating type, and will be satisfied to let us hold fast to the faith once for all delivered to the saints.—*Religious Herald*.

The Conflict First.

THE Christian should ever bear in mind that he has been called into the service of Christ to suffer, and not to reign, in this life. Hence the apostle exhorts us not to think it strange concerning the fiery trial that is to try us, as though some strange thing happened unto us, but to rejoice, inasmuch as we are partakers of Christ's sufferings; that, when his glory shall be revealed, we may be glad also with exceeding joy. The conflict must precede the victory; the cross must come before the crown. The trials here may be severe, but exceeding great will be the joy hereafter. Let us remember, then, that if we suffer with Christ, we shall also reign with him.—*Sel.*

Is Honesty All?

IN nature, honesty counts for something, but not for everything. The child that honestly puts its hand in the fire will nevertheless be burned. While there is not, in such a case, the same moral obliquity as in the case of the one who, knowing the nature of fire, deliberately throws himself into it with suicidal intent, it is nevertheless true that the fire will equally burn the suicide and him who innocently falls into its embrace. A man may drink poison, honestly believing it to be a harmless medicine—but it will as surely kill him as if he had swallowed it on purpose to destroy life. Honesty is not all. Illustrations of this may be made almost endless.

And in spiritual things, is honesty the panacea for all error and sin? Was not Saul honest in persecuting Christians, and in blaspheming the name of Jesus? He declared that he had lived before God in all good conscience (Acts 23:1), and that what he did was done "ignorantly in unbelief" (1 Tim. 1:13); yet he never ceased mourning over his great sin, or rejoicing in his deliverance from it. Why could not Saul have been let alone in his honest persecution of the saints?

Jesus said the time would come when they who killed his disciples would think they were

doing God service (John 16:2). And there have been millions of honest persecutors, who have subjected Christians to every kind of shame and torture. Will their honesty shield them from divine retribution? If honesty is to be the cure-all for all the hideous outrages that have been committed in its name, we must obliterate all other distinctions between right and wrong, and recognize everything as virtuous and praiseworthy to which the stamp of honesty can be affixed.

There is another consideration which renders such teaching altogether pernicious. Men have false ideas of honesty itself, and many will be apt to derive from such teaching a sense of security to which they are not entitled. What people call honesty, may be, in many cases a guilty thing. Those who put to death the Lord Jesus were honest as the world goes. Of the wisdom of God, Paul says: "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." 1 Cor. 2:8. Peter says: "Through ignorance ye did it, as did also your rulers." Acts 3:17. They were therefore honest—ignorantly honest—in condemning and crucifying Jesus. But was not their ignorance culpable? What merit, therefore, can be pleaded for an honesty based on an ignorance which is itself a crime? "If I had not done among them," said Jesus, "the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." John 15:24.

And there are many to-day who willingly and willfully remain ignorant of the gospel, and who teach for doctrines the commandments of men, and make the word of God void by their traditions, who plead honesty as a justification of their false teaching and their rejection of the truth,—when their so-called honesty is simply a result of their ignorance, and their ignorance is itself a sin. The cry of honesty is simply a cry of self-deception.—*Christian Standard*.

Principles.

IT is not unusual to see men rest their opinions upon foundations that have no more certainty nor solidity than the propositions built on them, and embraced for their sake. Such foundations are these and the like, viz.: The founders or leaders of my party are good men, and therefore their tenets are true; it hath been long received in the world, therefore it is true; or, it is new, and therefore false.

These, and many the like, which are by no means the measure of truth and falsehood, the generality of men make the standards by which they accustom their understanding to judge. And thus, falling into a habit of determining of truth or falsehood by such wrong measures, it is no wonder they should embrace error for certainty, and be very positive in things for which they have no ground.—*John Locke*.

AMONG the faculties of the human mind is one which impels us to "look up," to feel a respect, reverence, awe, for that which is above us. It is this quality which inspires a feeling of reverence for those older, wiser, or better than ourselves. It awakens a true love of learning, wisdom, beauty, and for everything that in its essence is true and good. It inspires us to create and to love pure and noble ideals; leads us to strive to reach their perfections; and holds us loyal to the higher possibilities of the higher nature. Reverence is the crown of the moral, the very breath of spiritual life.—*Sel.*

MANY people think of the petition, "Thy will be done," as coming into their prayers and lives only when they have troubles or losses.—*Sel.*

The Herulian Kingdom of Italy.

THE HERULI were a Vandalic tribe of ancient Germany. The first historic mention of them is about the beginning of the third century. In the great movement of the Goths from the Baltic to the Black Sea, the Heruli and the Burgundians are particularly mentioned. (See *Decline and Fall*, chap. 10, par. 10, note.) They fixed their habitation on "the marshy lands near the Lake Mæotis [Sea of Azov]; were renowned for their strength and agility; and the assistance of their light infantry was eagerly solicited, and highly esteemed, in all the wars of the barbarians."—*Id.*, chap. 25, par. 31.

In the third naval expedition of the Goths, about A. D. 260, when Cyzicus was ruined; when Athens was sacked; when Greece was desolated; and when the temple of Diana at Ephesus was destroyed; the Heruli bore a most prominent part. Indeed it is stated by one historian—Syncellus—that this expedition "was undertaken by the Heruli" (*Id.*, chap. 10, par. 37, note). And when the barbarian host had spread "the rage of war, both by land and by sea, from the eastern point of Sunium to the western coast of Epirus," and had "advanced within sight of Italy;" and when the Emperor Gallienus "appeared in arms and checked the ardor of the enemy;" "Naulobatus, a chief of the Heruli, accepted an honorable capitulation; entered with a large body of his countrymen into the service of Rome; was invested with the ornaments of the consular dignity;" and so was the first barbarian that ever held the office of Roman consul.—*Id.*, chap. 10, par. 38.

When the great Hermanric—A. D. 331–361—subjected all the nations from the Black Sea to the Baltic, "the active spirit of the Heruli was subdued by the slow and steady perseverance of the Goths; and after a bloody action, in which the king was slain, the remains of that warlike tribe became a useful accession to the camp of Hermanric."—*Id.*, chap. 25, par. 31.

When in A. D. 375–6, the nation of the Huns overran the Alani, subdued the Ostrogoths, and forced the Visigoths over the Danube, the Heruli retired from the coast of the Sea of Azov, into the forests of central Germany where we find them under the dominion of Attila; and when "the nations from the Volga to the Atlantic were assembled on the plain of Châlons," the Heruli, under the standard of Attila, bore no inferior part in that memorable conflict.—*Id.*, chap. 35, par. 9.

After the death of Attila, when the battle of the Netad had restored to their independence the subject nations, a multitude of the youth of those nations enlisted in the service of the empire, and became "the defense and the terror of Italy," and finally subverted the Western Empire. Gibbon says:—

"The nations who had asserted their independence after the death of Attila, were established, by the right of possession or conquest, in the boundless countries to the north of the Danube; or in the Roman provinces between the river and the Alps. But the bravest of their youth enlisted in the army of *confederates*, who formed the defense and the terror of Italy; and in this promiscuous multitude, the names of the Heruli, the Seyrri, the Alani, the Turcilingi, and the Rugians, appear to have predominated."—*Chap. 36, par. 28.*

In this "promiscuous multitude" the Heruli predominated, even above those tribes which were predominant, and being so conspicuous both in numbers and in valor, their name was given to the whole body of "*confederates*," and the power which they soon established in Italy was called the kingdom of the Heruli. These confederates seem to have gone to Italy A. D. 454–456, for we find them already there in 457, when the Emperor Majorian, in preparing an expedition against the Vandals, was compelled to hire, in addition to them, "many

thousands" of their former comrades in the service of Attila.

"Majorian, like the weakest of his predecessors, was reduced to the disgraceful expedient of substituting barbarian auxiliaries in the place of his unwarlike subjects; and his superior abilities could only be displayed in the vigor and dexterity with which he wielded a dangerous instrument, so apt to recoil on the hand that used it. *Besides the confederates, who were already engaged in the service of the empire, the fame of his liberality and valor attracted the nations of the Danube, the Borysthenes, and perhaps of the Tanais. Many thousands of the bravest subjects of Attila, the Gepidæ, the Ostrogoths, the Rugians, the Burgundians, the Suevi, and the Alani, assembled in the plains of Liguria; and their formidable strength was balanced by their mutual animosities.*"—*Id.*, chap. 36, par. 12.

In the negotiations between Attila and Theodosius the younger, A. D. 446–448, Attila sent five or six successive embassies to the court of Constantinople, and the last two ambassadors were the fathers of the two men who were, respectively, the last Roman emperor of the West, and the first barbarian king of Italy.

"The two last ambassadors of the Huns, Orestes, a noble subject of the Pannonian province, and Edecon, a valiant chieftain of the tribe of the Seyrri, returned at the same time [A. D. 448] from Constantinople to the royal camp. Their obscure names were afterwards illustrated by the extraordinary fortune and the contrast of their sons; the two servants of Attila became the fathers of the last Roman emperor of the West, [Augustulus] and of the first barbarian king of Italy [Odoacer]."—*Id.*, chap. 34, par. 12.

Following the example of the "*confederates*" Orestes also went to Italy, but not till A. D. 475.

"The example of these warriors was imitated by Orestes, the son of Tatullus, and the father of the last Roman emperor of the West. Orestes, who has been already mentioned in this history, had never deserted his country. His birth and fortunes rendered him one of the most illustrious subjects of Pannonia. When that province was ceded to the Huns, he entered into the service of Attila, his lawful sovereign, obtained the office of his secretary, and was repeatedly sent ambassador to Constantinople, to represent the person, and signify the commands, of the imperious monarch. The death of that conqueror restored him to his freedom; and Orestes might honorably refuse either to follow the sons of Attila into the Scythian desert, or to obey the Ostrogoths, who had usurped the dominion of Pannonia. He preferred the service of the Italian princes, the successors of Valentinian; and as he possessed the qualifications of courage, industry, and experience, he advanced with rapid steps in the military profession, till he was elevated, by the favor of [the Emperor] Nepos himself, to the dignities of patrician, and master-general of the troops. These troops had been long accustomed to reverence the character and authority of Orestes, who affected their manners, conversed with them in their own language, and was intimately connected with their national chieftains, by long habits of familiarity and friendship. At his solicitation they rose in arms against the obscure Greek, who presumed to claim their obedience; and when Orestes, from some secret motive, declined the purple, they consented, with the same facility, to acknowledge his son Augustulus, as the emperor of the West. By the abdication of Nepos, Orestes had now attained the summit of his ambitious hopes; but he soon discovered before the end of the first year, that the lessons of perjury and ingratitude, which a rebel must inculcate, will be retorted against himself; and that the precarious sovereign of Italy was only permitted to choose, whether he would be the

slave, or the victim, of his barbarian mercenaries.

"The dangerous alliance of these strangers had oppressed and insulted the last remains of Roman freedom and dignity. At each revolution, their pay and privileges were augmented; but their insolence increased in a still more extravagant degree; they envied the fortune of their brethren in Gaul, Spain, and Africa, whose victorious arms had acquired an independent and perpetual inheritance; and they insisted on their peremptory demand, that a *third* part of the lands of Italy should be immediately divided among them. Orestes, with a spirit, which, in another situation, might be entitled to our esteem, chose rather to encounter the rage of an armed multitude, than to subscribe the ruin of an innocent people. He rejected the audacious demand; and his refusal was favorable to the ambition of Odoacer, a bold barbarian, who assured his fellow-soldiers, that, if they dared to associate under his command, they might soon extort the justice which had been denied to their dutiful petitions. From all the camps and garrisons of Italy, the confederates, actuated by the same resentment and the same hopes, impatiently flocked to the standard of this popular leader; and the unfortunate patrician, overwhelmed by the torrent, hastily retreated to the strong city of Pavia, the episcopal seat of the holy Epiphanius. Pavia was immediately besieged, the fortifications were stormed, the town was pillaged; and although the bishop might labor, with much zeal and some success, to save the property of the church, and the chastity of female captives, the tumult could only be appeased by the execution of Orestes. His brother Paul was slain in an action near Ravenna; and the helpless Augustulus, who could no longer command the respect, was reduced to implore the clemency of Odoacer."—*Id.*, chap. 36, par. 28.

J.

(To be continued.)

TRUE learning does not cause a man to talk mysteriously about unknown things, but to make that which to common minds is mysterious or obscure, plain and easy of comprehension. Mystery or obscurity is no evidence that a thing is incomprehensible, but simply that it is not comprehended, and affords evidence of ignorance. The ambition of learned men, if they would be recognized by sensible people as men of knowledge, should be to present plainly that which is actually known, rather than exhibit their ignorance in floundering among mysteries which they do not comprehend. Much that passes for learning is nothing but a display of pretentious ignorance.—*Sel.*

God is no respecter of persons, neither should those be who go forth in his name to offer salvation to the people. The Master was poor, and one of the evidences of his divine mission was that the "poor had the gospel preached unto them." Who needs the gospel, and the sympathy and counsel of ministers of the gospel, more than the poor? But if the man of Nazareth were on the earth now, he would receive but little attention and few pastoral visits from many of his professed ministers. Too many of them prefer the drawing-rooms of the rich to the humble homes of the poor.—*Methodist Recorder.*

HAVE you ever thought of the positive character of Christ's teachings? He does not argue, nor speculate, nor notice the arguments of opponents, but he speaks with authority. His words are truths—primary, faultless, eternal truths. Would it not be well to preach his word as he did, and let the people see and know the truth? Is it really necessary that we should answer all the lies that are invented?—*Sel.*

A Fulfilling Prophecy.

THERE is nothing surer than the predictions of God's word. What God has spoken will come to pass without fail. This fact has been verified over and over again, yet how loath men are to believe it! They rush ahead contrary to the evidence God has given us, even though they must know, if they stop to consider, that they are going headlong into sure destruction.

We as a people have long held the position that the two-horned beast of Rev. 13:11-17 was a symbol of these United States. From this prophecy we have taught that our Government would become an instrument in the hands of religious zealots with which to wage religious persecutions. Furthermore, we have maintained that these persecutions will be caused mainly by trying to enforce by civil law the observance of Sunday as the Sabbath, upon those who conscientiously believe the Bible teaching, that the "seventh day is the Sabbath of the Lord."

The idea that such persecutions would ever be brought about has been ridiculed and mocked at on every hand by many who have heard us express our faith. But ridicule does not answer argument. There are none of the doctrines of the Bible but that have been severely ridiculed. So regardless of all ridicule, we inquire, What are the indications that this prophecy will be fulfilled? When we first began to teach that our country would finally persecute some of its citizens on account of their conscientiously observing the seventh-day Sabbath there was but little evidence, aside from the prophecy, that it would ever take place. But it is vastly different to-day.

In 1863, in Xenia, Ohio, an association was formed with the avowed object in view of so amending the Constitution of the United States as to acknowledge the "Lord Jesus Christ as the ruler of nations, and the revealed will of God of supreme authority in civil affairs." If we were under theocratic rule as were the Israelites in the early part of their history, and the Lord would speak directly to us and tell us just how his law should be interpreted, there would be no danger in having it stand as the "fundamental law of the land." Although the prime instigators of this movement may not have contemplated a union of Church and State, yet should they succeed in getting such an amendment into the Constitution, it would be just the track upon which the car of Church and State could run with but little trouble. And those who know from history the horrible results of such a union may well dread to see it come.

The movement did not stop when they had formed an association for the purpose above described. The ones who first entered upon this work of "National Reform," as they choose to call it, pushed the matter assiduously in every direction, gathering into their ranks hundreds of the most influential men, of both civil and ecclesiastical fame, in the land.

Quite recently they have inaugurated a method of increasing their forces that bids fair to give the movement a big boom. This is by forming alliances with various other organizations and working together for the cherished notion of "God in the Constitution, and the law of God of supreme authority in civil affairs." The most prominent point, too, that they make, in trying to get all this brought about, is to have a stringent law for Sunday. This is just what the prophet saw would be done, and now we see it being accomplished right before our eyes.

This association has formed an alliance with the Woman's Christian Temperance Union. The Young Men's Christian Association has wheeled into line and is becoming a channel through which the stream of "National Reform" literature is flowing to a considerable extent. The Prohibitionists are declaring in

their conventions to support the Sunday cause. The *Christian Statesman* of June 3 speaks in a confident manner of a recent effort to get the Knights of Labor to join the ranks of the "National Reformers." In the *Statesman* of June 17, an account is given of the action of the Reformed Presbyterians in a recent synod in New York, who sent a statement to Congress, signed by all the adult members of the church, declaring that they will have nothing to do with the Government till it will grant an acknowledgment of God in the Constitution of the United States and his law to be the rule of the land. In a convention at Mattoon, Ill., May 26, for the purpose of adopting plans to bring about the strict observance of Sunday, all the denominations were requested to participate, and the necessity of using the civil power to compel men to keep Sunday was strongly advocated. One minister said he believed in putting men in office that would give them the kind of laws they wanted upon this question. He said he could control 700 votes, and that two other ministers in the stand with him could control 300 each, making 1,300 in all that these three men could cast in favor of a strict Sunday law.

Such are the forces that are organizing to bring about a matter that was so long ago predicted by the prophet. God has said he "will finish the work and cut it short in righteousness." And when we come to consider that this prophecy in regard to the United States is the last link in the chain, and then see how the forces are organizing to fulfill it, we are led to believe that the great day is near.

Should the combined power of the National Reform Association, the Woman's Christian Temperance Union, the Young Men's Christian Association, the growing organization of Knights of Labor, and all the churches arise in solid phalanx to push the Sunday movement and the so-called crowning of "Christ as king of nations," it would bring in the fulfillment of Rev. 13:11-17 in an incredibly short time.

That religious persecutions will follow the success of this movement, there is no longer any room for doubt. We have only to refer to the recent arrests in Arkansas and Tennessee to show what is just before us. Of course many who are now assisting this work do not realize what they are doing; and our prayer to God is that the eyes of all may be opened to see where they are standing, and that those who really desire to do a good work for the Master will not bring his wrath upon them by thus engaging in that which his word forbids.

A. O. TAIT.

MORE important than the physical and political status of the world is the social condition of its inhabitants,—their religion and education, and the ideas which rule them. The human race is estimated to number about 1,440,000,000 souls, divided into five families: Caucasian 624,000,000; Mongolian 560,000,000; African 176,000,000; Malay 72,000,000; American 8,000,000. These are classed by religions as Christians 436,000,000 (including 202,000,000 Roman Catholics, 150,000,000 Protestants, and 80,000,000 Eastern or Greek Church); Mohammedans 170,000,000; Jews 7,000,000; Buddhists (Asia) 400,000,000; Brahmins (India) 145,000,000; Confucians (China) 80,000,000; and Shintoists (Japan) 15,000,000.—*Chautauquan*.

You cannot stay the shell in its flight. After it has left the mortar it goes on to its mark and there explodes, dealing destruction all around. Just as little can you stay the consequences of a sin after it has been committed. You may repent of it, you may even be forgiven for it, but still it goes on its deadly and desolating way. It has passed entirely beyond your reach; once done it cannot be undone.—*Wm. M. Taylor*.

Some Cavils Considered.

THE opposition which the truth has to meet, is illustrated by the following examples which not long since came under my notice:—

A family who had become much interested in some Bible-readings, were expressing themselves as having received great light from them, when a minister said: "Yes; but others could come along and prove something else from the same scriptures." Another minister made the statement in public, that "You can prove anything from the Bible by taking a text here, and another there."

These statements have suggested two questions: 1. Are men honest who raise such captious objections? 2. Have we divine warrant for our method of Bible study? The latter question can, I think, be safely answered in the affirmative.

In our Bible-readings we seek to group together all, or at least a goodly number, of the texts bearing upon the subject to be considered, and it seems to me that this is just what the Saviour did when, after his resurrection, he "drew near and went with" the two disciples who were on their way to Emmaus: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27.

The distance from Jerusalem to Emmaus was about seven and one-half miles, and the whole time spent on the road must have been about two hours and a half, some part of which had however elapsed before the Saviour joined these disciples. This being true, it cannot be that he referred in many instances to the contexts of the scriptures that he used; and he must have quoted just the words which applied directly to the subject under consideration. He must have "skipped around" a good deal, and taken only "a verse here, and another there," or he could not in so short a time have "expounded unto them in all the Scriptures the things concerning himself."

Another example of the Saviour's use of the Scriptures is found in Luke 4:16-21:—

"And . . . he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And . . . he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."

By reference to Isa. 61:1, 2, it will be seen that Jesus stopped not only in the middle of a verse, but even left the sentence unfinished. And why? Simply because "the day of vengeance of our God" had not yet come, neither was that the burden of the Saviour's preaching. The latter part of the verse was not then applicable, and so the Great Teacher did not read it; and it is proper that they who teach the word should, like their divine Master, rightly divide "the word of truth." If they are teaching in regard to the Sabbath, they should be guided by what the Bible says, and not by what some man or set of men have said about it.

I thank God that we have truths that we can maintain from the Scriptures without resorting to doubtful expedients or questionable methods; and I appreciate more and more these truths as I see honest, intelligent persons feed upon them with ever-increasing pleasure, and thus grow in grace and in the knowledge of God.

W. H. SAXBY.

Washington, D. C.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 16, 1886.

In the Law.

THE expression, "under the law," occurs twelve times in King James's version of the New Testament, in the following verses: Rom. 3:19; 6:14, 15; 1 Cor. 9:20 (three times), 21; Gal. 3:23 (the equivalent expression "under a schoolmaster," is found also in verse 24); 4:4, 5, 21; 5:18. In previous articles we have considered all these instances of the use of the term, except Rom. 3:19, and 1 Cor. 9:20, 21. In every case thus far we have found that it indicates a state of sin, and consequently of condemnation by the law. The one who has violated the law is under sentence of death, and so the law is represented as being upon him, holding him down to death.

Now in Rom. 3:19, a different thought is presented to one who reads the text carefully. We will read it: "Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God." On reading this some one will say, "Your idea that 'under the law' means condemned by the law certainly cannot hold here, for that would make the text of no force; it would be the same as saying, 'What things soever the law saith, it saith to them who are condemned by the law, in order that every one may be condemned,' and that would be nonsense." The point is well taken, and we should have to conclude that the term "under the law" does not always indicate a state of sin and condemnation, if it were not for the fact that the expression does not really occur in Rom. 3:19 at all. In all the texts which we have heretofore considered, the Greek words which are rendered "under the law" are, *hupo nomon*, which should be rendered, as they invariably are, by the phrase "under the law." But in Rom. 3:19 the Greek words which in King James's version are rendered "under the law" are, *en tō nomō*, which cannot properly be translated in any other way than "in the law." The same expression is found in the Greek of Rom. 2:12, where the translators have correctly rendered it "in the law."

The text under consideration should therefore read thus: "Now we know that what things soever the law saith, it saith to them who are in the law; that every mouth may be stopped, and all the world may become guilty before [margin, subject to the judgment of] God." That is, the law speaks to those who are within its jurisdiction, or, as Professor Boise renders it, "within its sphere," and as a consequence it declares that all the world are subject to the judgment of God, because it shows that all are sinners.

The expression, "that every mouth may be stopped," is very forcible. When a man is brought into court, and charged with any crime, he begins, through his counsel, to plead his own cause, and to try to establish his innocence. But sometimes the evidence of a man's guilt is so overwhelmingly clear that he has no defense to make; his mouth is stopped, and he is forced to acknowledge the justness of the charge against him. So the law of God speaks to those over whom it has jurisdiction, and charges them with sin; and the evidence is so clear that no one can speak a word in self-defense, but all the world stand condemned before God.

By this rendering of Rom. 3:19, and it is the correct one, we are taught an important truth concerning the extent of the law's jurisdiction. Note these points: The law speaks only to those who are within its sphere; if any such have violated it, it condemns them, and it can condemn no others. The law has no power to condemn any who do not owe allegiance to it, or who are outside its pale. Now Paul has shown (Rom. 3:9-18) that there is not a person on earth who has not sinned, and he therefore emphatically declares that the law, speaking only to those within its jurisdiction, stops *every mouth*, and condemns *the whole world*. There could be no more forcible way of saying that *every individual in the world* is amenable to the law of God. Jews and Gentiles are all in the same condemnation, because they are all within the pale of the law, and have all violated it.

Perhaps some may think that this makes a contradiction between Rom. 3:19 and Rom. 2:12, but there is none. It is true that Rom. 2:12 speaks of those "without law" as distinct from those "in the law;" but those who are spoken of as without law, are also spoken of as having sinned, and we have already learned (1) That "sin is the transgression of the law," and that "where no law is there is no transgression," and (2) that Paul, in verses 14, 15, shows that these same ones who are in one sense without law, "show the work of the law written in their hearts," and that they therefore do have the law. Some sin in the face of the full light of the law, while others sin against only that knowledge of the law which they have by nature; but all are counted as sinners in God's sight, and they could not be so reckoned if they were not amenable to the law; hence he declares that all are in reality "in the law."

Let us now read 1 Cor. 9:20, 21: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." In this text the term, "under the law," occurs four times. In the first three instances, reference to the same thing is made in each case. In the fourth instance, however, in verse 21, the Greek is *en tō nomō*, as in Rom. 3:19, and should be rendered "in the law." Then the verse would read, "To them that are without law, [I became] as without law, (being not without law to God, but in the law to Christ,) that I might gain them that are without law."

In order to get the full force of this text, we must note the verse immediately preceding, and the two following: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." "To the weak become I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." These verses, taken in connection with the 20th and 21st, show Paul's meaning to be that in his ministerial work he sought to adapt himself, as far as possible, to the condition of those for whom he labored. He did not approach all men in the same manner, but adapted his teaching to the different classes of people whom he taught. He took every one upon his own ground.

To the Jews, he became as a Jew. This he could easily do, for he was himself a Jew, and knew all their habits and customs. The book of Hebrews is an instance of how he became as a Jew to the Jews. From their own history, their Scriptures, and their religion, he demonstrated the Messiahship of our Saviour, and also his whole work in connection with the plan of salvation.

To them that were under the law, he became as under the law, that he might gain them that were under the law. That is, he drew on his own experi-

ence as a sinner, that he might successfully labor for those who felt the condemnation of God's law upon them in consequence of their sins. The seventh chapter of Romans is an instance of this. If Paul had not felt the terrible anguish which comes from the knowledge of an offended God, and the sense of impending doom, and the wondrous peace which comes from believing in Jesus, he could never have written a chapter so full of encouragement to the convicted sinner.

To them that were without law, that is, to the Gentiles who had not the written law, and the full knowledge of God, he became as without law, that he might gain them that were without the law. An instance of this is given in his dealing with the Athenians, Acts 17:22-31. He took them on their own ground, and from their own heathen worship, and their own heathen literature; he demonstrated to them the existence of a great Creator, and the certainty of a future general Judgment.

But while he became to them as without law, he says that he was in reality "not without law to God, but in the law to Christ." That is, he all the time recognized his obligation to keep the whole law of God, and that Christ was to him the end of that law for righteousness,—he did all things only by the aid of Christ.

This closes up the consideration of the expression "under the law." Taking out 1 Cor. 9:21 and Rom. 3:19, in which texts, as we have seen, the term does not really occur, we can arrive at this positive conclusion, that in every instance of its occurrence, "under the law" indicates a state of sin and condemnation. And since it is everywhere stated that only those who are in Christ are free from the condemnation of the law, and that all who are not in Christ and have not his Spirit, are under the law, the fact that the law is still in active operation is everywhere demonstrated. W.

The End Near.

"How do you explain the many passages in the New Testament that speak as if the end was close at hand? If the translators got the hang of those passages, those who first read them *must* have understood that the day of the Lord was at hand. Can it be that they spoke only of the persecutions shortly to come? or did they think the interval between the persecutions and the advent shorter than it proved to be?"

"1 Cor. 7:29 seems to many to teach that the end was near; yet from verse 26, and from Dean Alford's translation, I understand him [Paul] to mean that the time of trouble was near, and that he is not speaking of the end; but many texts, such as Rom. 13:14; 1 Cor. 1:6-8; 1 Thess. 1:10; 1 Tim. 6:14; Heb. 10:34, 36, 37; 1 Peter 4:17; Rev. 1:1, 3, seem to teach those to whom they were written that the end would be in their day." W. D. C.

1. As to the passages that speak of the coming of the Lord and the end of the world, we don't explain them; we simply take them just as they read, and believe them. And we do not doubt but that the translators got the "hang" of those passages; in fact, we are glad to know that they got the correct idea of them, because we love the Lord and rejoice in the assurance that he is coming. We should be in a deplorable condition, indeed, if there were no passages in the Bible assuring us that the Lord is coming.

2. We cannot allow that the New Testament writers were deceived as to the coming of the Lord. If we could think that they were to the slightest degree mistaken on this point, we could not be sure that they were not mistaken on every point. We believe that the whole Bible was written by inspiration of God, that it is all equally inspired, and all equally true. If a text seems to us doubtful, or difficult to be understood, we lay it to our own ignorance, and not to the ignorance of the holy men of God who wrote as they were moved by the Holy Ghost.

3. It is a fact that some of those to whom Paul

wrote got the idea that the coming of the Lord was going to take place in their day. But they did not get it from Paul's sermons or letters. There were some who were attempting to *deceive* the brethren by a *pretended* epistle from Paul (See 2 Thess. 2: 1-3), and this led Paul to repeat what he had told them while he was with them,—that Christ would not come until after the Papacy had arisen, and had run its course of persecution and blasphemy. Certainly, then, *we* have no chance to be deceived, and to suppose that the immediate coming of the Lord was preached in the first century; for although there are some passages which, taken alone, might seem to indicate that such was the case, we have the whole Bible, and are not obliged to take any one passage by itself. The Bible is one harmonious book. It was written by many men, but they all had the same Spirit, and so in every part it bears uniform testimony.

4. 1 Cor. 7:29 does not say that the Lord's coming is at hand, and therefore we do not need to go to any commentary to find out that Paul was writing of the then "present distress." So that passage, with other similar ones, doubtless refers to impending persecutions, and all were so understood by those to whom they were addressed. The instruction, however, which they contain is directly applicable to those who live when the coming of the Lord is close at hand.

5. When the New Testament writers speak directly of the coming of the Lord, as in 1 Thess. 1:9, 10; Rev. 1:1, 3, we have no right to suppose that they had reference to persecutions, or to anything but the coming of the Lord. The two texts to which we have just referred may be taken as a sample of all. The first one reads thus: "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." This brings to view the coming of the Lord as the Christian's hope. Death is nowhere set forth as the object of the Christian's solicitude. The coming of the Lord is the blessed hope, the consummation of all things, and nothing else could be set before Christians of all ages to stimulate their energies.

As to such texts as Rev. 1:1, 3: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; . . . blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand;" or Rev. 22:20: "He which testifieth these things saith, Surely I come quickly;" they were literally true when written. The things which John wrote did begin shortly to come to pass. More than that, it could truly be said that the Lord's coming was at hand. We must acknowledge this when we remember that the day of pentecost was in "the last days" (See Acts 2:16-21), and that Paul wrote in the last days. Heb. 1:1, 2. It was true then that the coming of the Lord was "at hand," although not *immediately* at hand; it is a thousand fold more true now.

6. Everything in the New Testament was spoken or written to individuals then living, and was applicable to them; but it is also applicable to us. Comprehensiveness is a characteristic of the words of inspiration. Yet many things have a more direct application to us than to them. Suppose that the Bible had been only partly written centuries ago, and that all reference to the near coming of the Lord had been left to be written at the present time; what evidence would we have that it was a divine revelation? If reference were made to certain signs already fulfilled, everybody would say that it was conjecture. But the Saviour gave us ground for the firmest assurance of faith, when centuries ago he foretold his coming, and the signs

which would indicate its nearness. The fact that those signs were then foretold, made it impossible that any one who accepted the words of inspiration *just as they are recorded*, should be deceived. Let us, then, not spend time in "doubtful disputations," but let us believe that "yet a little while, and he that shall come will come, and will not tarry;" and "let us hold fast the profession of our faith without wavering; for He is faithful that promised."

W.

The Time of the Third Angel's Message.

SAID the angel, "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." Rev. 10:7. This refers to the last of the seven trumpet angels, and the third woe, and, as shown last week, was to come "quickly" after the ending of the sixth trumpet, and the second woe. Rev. 11:14. These being prophetic days—each day for a year—the expression means, In the years of the voice of the seventh angel, when he shall begin to sound. As will be seen further on, the seventh trumpet, and third woe, covers all the woe that will ever be on this earth from the time when this trumpet begins to sound. But the mystery of God is to be finished in the years *when it begins*—not at the latter part, nor at the end, but in the beginning. Whenever, therefore, the seventh angel begins to sound the finishing of the mystery of God is close at hand.

But what is the mystery of God? The mystery of God is the gospel. Proof: in Eph. 3:3, Paul says, "By revelation he made known unto me the mystery." And in Gal. 1:11, 12 he says, "The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." Here we have the statement that the *gospel* was given him *by revelation*, and also that *by revelation* there was made known to him "*the mystery*, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; *that the Gentiles should be fellow-heirs*, and of the same body, and partakers of his promise in Christ *by the gospel*." . . . Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles *the unsearchable riches of Christ*; and to make all men see what is the fellowship of *the mystery*, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now . . . might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. . . . That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." "For in Him dwelleth all the fullness of the Godhead bodily." Eph. 3:3-11, 17-19; Col. 2:9.

From these texts it is evident that the eternal purpose of God, which he purposed in Christ for us; that the unsearchable riches of Christ which are brought to the children of men; that the immeasurable love of Christ and of God for men; that the love of Christ and of God which passeth knowledge; *is the mystery of God*. But this is nothing else than the gospel. The preaching of the gospel is only the effort of God to reveal this mystery, and to bring its depths to the comprehension of men.

Again: in Eph. 6:19, Paul calls preaching the making known the mystery of the gospel, saying: "Praying . . . for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the *mystery of the gospel*, for which I am an ambassador in bonds." To the Colossians

likewise he said, "Withal praying also for us, that God would open unto us a door of utterance, to speak the *mystery of Christ*, for which I am also in bonds." Col. 4:3. And to the Romans, "Now to him that is of power to stablish you *according to my gospel*, and the preaching of Jesus Christ, *according to the revelation of the mystery* which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. 16:25, 26. There can be no question that the mystery of God is the gospel of God, that the mystery of Christ is the gospel of Christ; for it is called the "gospel of God" as well as the "gospel of Christ," 1 Pet. 4:17; 1 Thess. 2:2, 9; 1 Tim. 1:11, and properly enough so, for Christ is "God with us," Matt. 1:23, and "God was in Christ, reconciling the world unto himself," 2 Cor. 5:19.

The mystery of God being the gospel, when the angel said that the mystery of God should be finished, it was but saying, according to these scriptures, that *the gospel* should be finished. Paul said that the gospel "is the power of God unto salvation;" therefore to say that the mystery of God—the gospel—should be finished is but to say that the power of God for the salvation of men will cease to be exercised. So then, according to the explanation given in these scriptures, the angel of Rev. 10:7 says, In the days—the years—of the voice of the seventh angel, when he shall begin to sound, the gospel should be finished, the power of God for the salvation of men shall cease to be exercised, as he hath declared to his servants the prophets.

The sanctuary of the Levitical law was a figure of the sanctuary of the gospel. Heb. 9:9, 11, 23. That was on earth, this is in Heaven; that was made with hands and pitched by man, this was made without hands and pitched by the Lord. Heb. 9:9, 23, 24; 8:2; 9:11. The service of that sanctuary was by the men of the Levitical priesthood, and with the blood of beasts; the service of this sanctuary is by Christ the Lord, of the Melchizedic priesthood, and with the blood of Christ. Heb. 7:9, 6, 9, 12-14, 22-26; 8:1. The service of that sanctuary was completed once a year; the service of this when completed is once for all. Heb. 9:25, 26; 10:3, 10. The last work of the annual service in that sanctuary was upon what was called the day of atonement, and the service was called the cleansing of the sanctuary—the taking away of all the sins that had been conveyed into the sanctuary by the service of the priests at the confessions and sacrifices of the people during the year that then ended. Lev. 23:27-32; 16:2-34. The last work of the once-for-all service of the heavenly sanctuary will be the great day of everlasting atonement, and the service will be to take away forever all the sins which have been borne by our High-priest, at our confession and the offering of Him by faith as our sacrifice, as he offers himself in fact in our behalf. This also is called the cleansing of, not the earthly, but the heavenly sanctuary. As the cleansing of the earthly sanctuary was the last work for that year in behalf of that people, so the cleansing of the heavenly sanctuary will be the last work forever in behalf of any people. As the cleansing of the earthly sanctuary was the very last day of that annual round of service, so whenever the world shall have reached the time of the cleansing of the heavenly sanctuary, the world will then have entered upon the very last days of the work of the gospel, and when the sanctuary shall have been cleansed, the gospel—the mystery of God—will "be finished as He hath declared to his servants the prophets."

Now when, according to the Scriptures, should the cleansing of the heavenly sanctuary begin? In Daniel 8:14, from a certain time, it is said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This also being prophetic

time each day stands for a year, and is, therefore, two thousand and three hundred years. From what time? "From the going forth of the commandment to restore and to build Jerusalem." Dan. 9:25. Seventy weeks—four hundred and ninety years—were cut off from the two thousand three hundred, and appropriated to Daniel's people, the Jews, and the beginning of the four hundred and ninety years is the beginning of the two thousand and three hundred. This beginning, as quoted above, was at the going forth of the commandment to restore and to build Jerusalem, which was in the year 457 B. C. Ezra 7. Although Ezra with the decree, started from Babylon in the first month, it was not till the fifth month that he reached Jerusalem; and as the decree was to the treasurers "beyond the river" Euphrates and in Palestine, it was of no force till he reached that country, so about half the year was gone before the decree could be said to go forth to restore and to build the city, which would make it about the middle of the year 457, or really 456½ years before Christ. Two thousand and three hundred years from 456½ B. C. brings us to 2300—456½ = 1843½ after Christ. Eighteen hundred and forty-three and a half years after Christ carries us into the year 1844 A. D. Then it was, the angel said to Daniel, that the time of the cleansing of the sanctuary should be: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

That this cannot be applied to the earthly sanctuary is made certain by the statement in Dan. 9:26, that after the cutting off of the Messiah, the people of the prince that should come (the Romans) "should destroy the city and the sanctuary," and Christ said that when it should be destroyed Jerusalem should be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:24. As that city and that sanctuary were to be destroyed, and were destroyed but a few years after the expiration of the four hundred and ninety years, it is impossible that that should be the sanctuary that was to be cleansed at the expiration of the two thousand and three hundred years. Consequently the sanctuary that was to be cleansed at the end of the two thousand and three hundred years was the heavenly sanctuary, because it is the only one that was then in existence. Therefore it is certain that the cleansing of the heavenly sanctuary began in A. D. 1844. (For an extended and thorough treatment of the subject of the sanctuary and connected dates, see "The Sanctuary and its Cleansing," for sale at this office.)

The cleansing of the sanctuary, the work of the atonement under the Levitical law, was a work of judgment. For said the scripture, "Whoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. Whoever did not make confession of sin that day could have no part in the atonement that was made that day; and when the sanctuary had been cleansed, and atonement made, he was to be cut off without mercy, he had no other chance, his probation was gone. So, likewise, in the cleansing of the heavenly sanctuary, in the atonement made once for all, whosoever shall not confess his sins, and be partakers of the intercession of Christ, can have no part in the atonement of Christ, and when that sanctuary shall have been cleansed, and that atonement made, he will be cut off without mercy, he will have no other opportunity, his probation will be ended. Of such it will be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." No longer will the precious cleansing blood be applied. These are they who shall wring out and drink the dregs of the cup that is in the hand of the Lord (Ps. 75:8); these are they who "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14:10.

This cleansing of the heavenly sanctuary began

in A. D. 1844, and in the very nature of the case must soon close. We are now living in the great day of atonement. Now is the time when it is urgent upon every soul to confess his sins, to put away all his transgressions, to be partaker of the intercession of Christ, to wash his robes and make them white in the blood of the Lamb. For soon the mystery of God will be finished, the work of the gospel will be closed, and the unmixed wrath of God and the Lamb will be poured upon all the wicked of the earth.

Next week, if the Lord will, we shall gather together in one the evidences that *now* is the time of the Third Angel's Message. The points which we have shown in this article and the one before it, were necessary to a clear understanding of the one which is to follow.

Significant Facts.

THE *Christian Statesman* reports that the Church of the United Brethren has put a National Reform preacher into the field, Rev. R. Rock by name, and will support him; and that a preacher, Rev. J. P. Mills by name, from the Methodist Episcopal Church, will enter upon the National Reform work, on the same terms, about September 1, 1886.

The late General Assembly of the United Presbyterian Church, by its committee on National Reform, expressed its gratification "to learn that the presentation of the Christian theory of civil government by the advocates of National Reform, is educating the people to recognize that civil government is an ordinance of God; . . . that Jesus Christ, the Head of the Church, is . . . the Ruler of nations, and has laid down in his word the fundamental enactments by which the enactments of our civil code are to be tested; and that *this word ought to be recognized as the fundamental law of the Nation*, and be incorporated into its very Constitution." It regards "the continued advocacy of this Reform as imperatively necessary;" and by resolution commends "to the generous financial support of our people the secretaries and advocates of this movement."

The Ocean Grove Assembly set apart Wednesday, July 21, as National Reform Day, which, says the *Statesman*, "will afford a fine audience of the best people, without effort or cost on the part of the friends of the cause." Likewise the Chautauqua Assembly management granted the morning and afternoon sessions of Friday, July 23, to National Reform. This the *Statesman* correctly called "another magnificent opportunity for the presentation of the principles of the National Reform Association."

Nor is this all. For more than a year the National Reform party has been specially and assiduously courting the National Woman's Christian Temperance Union, and it has succeeded in so far rhyming itself into these ladies' favor that we are quite certain it will never reason itself out again. Joint conventions are now being held by the two bodies, and we see their vital union virtually consummated. Already in their joint convention held at Canonsburg, Pa., May 19, an address of welcome was delivered "by Mrs. Rev. J. F. Hill, in which the oneness of the two organizations was very ably set forth." Miss Willard, Mrs. Woodbridge, Mrs. Bateham, Mrs. J. Ellen Foster, Mrs. West, and Mrs. Hoffman, are all Vice-Presidents of the National Reform Association. Mrs. Woodbridge made a straight-out National Reform speech both at Ocean Grove and at Chautauqua, on the occasions referred to above.

Besides this Mrs. Woodbridge was appointed by the Woman's Christian Temperance Union, to carry to the Cleveland Convention of the Knights of Labor, last May, "the salutations of the Union, and a brief argument in behalf of the cause of temperance;" but the lady allowed her National Reform zeal to carry her beyond her appointed mission and she

closed her speech to the Assembly with these words:—

"Thus would the National Woman's Christian Temperance Union join hands with the Knights of Labor in placing this Government upon the shoulders of Him who is Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, and in crowning Christ, our Lord, as the Ruler of nations."

This the *Christian Statesman* pronounces a "cause for rejoicing," and "an especial gratification to the friends of National Reform."—See *Statesman*, June 3, 1886.

The Woman's Christian Temperance Union has done noble work, in which we have rejoiced and should ever rejoice, while she kept in the line of her legitimate and chartered work. But just as soon as she proposes to sell herself to work the iniquity of lifting the National Reform party into power in its union of Church and State, and the establishment of its hierarchy in this country, then we are prepared to write of her, "The glory is departed."

The Prohibition Party also is coming up to the work. The New Jersey Prohibition Convention, and that of Washington County, Pa., adopted resolutions which the *Statesman* says read like the resolutions of a National Reform Convention. The Maine Prohibitionists declare that "we aim, in a word, at the application of Christian principles to political life. . . . The application of Christian principles to politics would secure an equal voice, without regard to sex, in making laws which all must alike obey." The Illinois platform declares that, "We reverently recognize the supreme authority of Almighty God. . . . We regard the Christian Sabbath as a boon so valuable to humanity, that the State cannot be true to its trusts which neglects to guard it from desecration."

The Reformed Presbyterian Church, which from the beginning has borne the National Reform party upon her sides and dandled it upon her knees, contributed to the work last year "almost \$7,000;" and at its late Synod, held at Rochester, New York, it recommended "that the sum of \$10,000 be raised for the treasury of the National Reform Association, by the churches under the care of this Synod," the coming year.

Besides these distinct organizations, the churches, as such, almost all favor it; and the National Reformers are willing, if not anxious, to make advances even to the Catholic Church to gain her favor—and they will get it. Now we say: With the general breaking up of parties, and the casting about for new issues upon which to catch the votes of the multitude, let this movement be agitated for but a very few years at most, and then brought to a vote upon some one leading question under which can be veiled the real issue, and we should like to see the one who can show what is to hinder the success of the National Reform movement, and in that the union of Church and State with all that that involves as the ultimate result.

In view of these facts, which simply show the fast-growing power, and the wide-spreading influence of the National Reform movement, we submit to any candid mind whether the *American Sentinel* has not a mission, in its determined opposition to that movement. Do we not well to expose the fallacies, to lay bare the sophistries, and to uncover the insidious iniquity of this scheme of Church and State? Do we not well to call the attention of the American people to this menace to human liberty and to human right! We know precisely what it is about which we are talking. We know exactly what we are doing. But we very much fear that the American people will not realize, till it is too late, the danger that lies in the National Reform movement. "Eternal vigilance is the price of liberty," but Americans have forgotten it. May God help the people to awake and be vigilant.—*American Sentinel*.

Is True Piety Increasing?

VERY frequently the religious papers make mention of the rapid spread of Christianity, and the growth of religious sentiment in this Nation. So confident are they of the correctness of their data and of the conclusions drawn therefrom that they predict the speedy evangelization of the world. Almost all that is now required to make this truly "a Christian nation" is an amendment to our National Constitution which shall enable the religious element to control legislation, and so to enforce (what the majority believe to be) the institutions and laws of Christianity.

With the large majority against us, we are still skeptical in regard to their predictions. We have the most unbounded confidence in the Bible, and "the sure word of prophecy" which it contains. We read therein that "the age of gold" for this world is far, far in the past. The history of this world has brought us down from the gold, through the silver and brass, even through the iron, and into the mixture or mingling of iron and clay. See Dan. 2. And the setting up of God's "everlasting kingdom" is not the conversion of the kingdoms or nations, either as cause or consequence, but their entire overthrow and utter destruction. And with this prediction in Dan. 2 agree many prophecies to which we might refer, even Ps. 2, which is so often and so inappropriately appealed to as proof of the world's conversion. See Ps. 2:8, 9.

Then the question may be asked, What mean these statistics of the large increase of believers, of the wide-spread acceptance of the Christian faith? Our answer is, They who produce them are deceived by appearances. The judgment which they form on the increase of religious sentiment is as superficial as the religious sentiment upon which it is based. The religious sentiment of the age is not deep; it is not a religion of self-denial, of cross-bearing. It is a religion that seeks popular applause; that goes hand in hand with the world and worldlings; a religion of sociables and festivals; of excursions and hilarity; of fairs and raffles; of immense church edifices, and small prayer-meetings.

In a number of the *American Christian Review* in 1882, is an interesting article which contains the following words from Professor W. H. Green, LL.D. All who are acquainted with the condition of the religious world will certify that he drew the picture faithfully, and that he did not magnify the difficulty and the dangers, which are even greater now than they were then:—

"All the signs of the times indicate that the American churches, and, in fact, the whole of English-speaking Christendom, are upon the eve of an agitation upon the vital and fundamental question of the inspiration and infallibility of the Bible, such as it has never known before. The divinity and authority of the Scriptures have heretofore been defended against the outside world of unbelievers—against pagans, infidels, and skeptics; but the question is now raised, and the supreme authority of the Scriptures contested within the church itself. In the controversies which have agitated the churches of Great Britain and of this country heretofore, the infallible authority of Scripture has been admitted as the ultimate test of doctrine, by all contending parties. All made their appeal to this standard. The settlement of every question depended upon its interpretation, or upon inferences fairly deducible from it. But now the standard is itself brought into question. Utterances which fill the air on every side, and are borne to us from every quarter—from professors' chairs, from pulpits, from the religious press, not to speak of what is incidentally woven into general literature and promiscuous conversation, show abundantly that the burning question of the age is not, What does the Bible teach? It is one yet more radical and fundamental: What is the Bible? In what sense is it the word of God? Is it a revelation from him, and divinely authoritative? Or, is it to be left to the interpreter to say what in it is from God and worthy of our faith, and what is the fallible human element that may be rejected? This question is approached from all sides, and the most diverse and conflicting answers given."

If it be true that the question of the authenticity and reliability of the Bible is yet to be settled in the English-speaking churches, to what purpose is the increase of their numbers? To what purpose is this boast of increasing strength, this array of statistics, if there is a virus at the heart, a moral infection diffused through the body, which is not destroying it, but turning it into a diseased and corrupted mass? So Jonah was exceeding glad of the gourd which grew up over him, but he did not mark the worm which was eating away its life.

The English-speaking churches have boasted very much of late years of the increase of light and knowledge in their midst, of the higher general education of their ministry. If their education were sanctified to the service of God, then their knowledge would be something over which they might well rejoice. But, unfortunately, this is not the case. It has come to be a mark of wisdom to doubt; a sign of "advanced thought" to look upon the disobedience of the first human pair as the means of great blessings to the race, if, indeed, the whole story be not an allegory. He who respects the testimony of Moses, who does not look upon him as a pitiable specimen of an arbitrary bigot of the Dark Ages, is considered but a sorry graduate in many "higher" Christian circles, while he who professes to be scientifically wiser than the Bible is most highly esteemed, even in many of our theological schools. The theology of the German schools—"German Neology"—is flourishing throughout Christendom. According to it, the Bible must submit to be placed in the crucible of science, and be content to emerge therefrom in whatever shape the scientific world may see fit to mould it; that everything in the Bible must be determined by scientific data, or explained according to the laws of science and philosophy. In such a school miracles can have no place, and thus we find professors of science and religion (*professors* truly) denying that a miracle was ever performed,—affirming that the Bible was written in terms just suited to the ignorance of the Jews to whom it was given; that it presented things as they appeared to the uneducated, and not as they really were.

It may be replied that while this is true to a large extent, it is not universally so; that very many still adhere to the "old paths," and to the old methods of thought. True; but they are coming to be looked upon as "fogies," as relics of an age of blind adherence to "authority." The statement of Professor Green cannot be gainsaid. The most popular pulpits, the chairs of theology in the colleges, are fast moulding the popular sentiment in this direction. "The whole head is sick, and the whole heart faint."

And to this agree the words of inspiration. God, who sees the end from the beginning, has pointed out this very state of things in the religious world. Read the following:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

Is this description too bold to be applied to *Christian churches* within whose pale the question of the reliability of the Bible has yet to be settled? We will not assume that *all* these characteristics are prominently displayed in the churches of this day. But where love of self, covetousness, boastfulness, pride, and inordinate love of pleasure already exist, and some of the other traits are becoming painfully prominent, and the whole resting on a foundation composed of a mixture of Platonic philosophy,

Catholic tradition, "science falsely so-called," with barely sufficient respect for the Bible to give the air of a Christian body—where these already exist, the coming of all the rest is only a question of time. And the end is hurried on by the churches making their dependence *the civil power*, by which to enforce their dogmas upon the world, which they despair of moving by arguments. The millennium for which they are now working is a millennium of Church-and-State authority, instead of one of a church of deep, earnest piety, hungering and thirsting after righteousness, only "leaning on the arm of her beloved."

The way to eternal life is still narrow, and few there are who find it. The Bible is still God's word of truth, and the words of the Saviour about the ways to life and destruction are still true. Well would it be for the cause of religion and the well-being of the world, which needs the sanctifying power of the truth, if the churches would be convinced that the narrow way to life cannot be widened by appeals to "Religious Amendments," to National Constitutions, to "Civil" or "Penal Codes," or to "Legislative Enactments."

J. H. W.

The New England Camp-Meeting.

THE camp-meeting held at New Bedford, Mass., for the New England Conference was, in some respects, the most interesting, and we trust the most profitable, ever held in this Conference. Owing to the shortness of the notice, there were not as many present at the commencement of the meeting as would otherwise have been, but they continued to come through the second week, until at the close, the Conference was well represented. A tent was pitched in New Bedford last summer, and quite an interest awakened among the people.

New Bedford is settled largely by men of wealth, such as sea captains and retired merchants. It was formerly a great whaling port, known all over the world. The citizens pride themselves in the morality of their city. There is a strong temperance element there. Whether the common vices of sea-port cities exist or not, it is true that they do not appear upon the surface as in other similar cities. It contains about thirty-five thousand inhabitants. Fairhaven, just across the river, was the home of Elder Joseph Bates, the first active preacher and publisher of present truth. He also had been a sea captain for many years, and expended a fortune thus acquired in the First Angel's Message; so when he embraced the Sabbath, he was in poverty. Still he wrote and published. He was a man of faith, and so firmly believed the truth which he advocated, that not unfrequently he would be reduced to almost a penniless condition; but his strong faith in God was such that he never became discouraged. So it may be said that this section of the country was the birthplace of the Sabbath reform of the Third Angel's Message.

The outside interest in the camp-meeting was excellent, and it was the very best class of citizens that attended. Quite a number embraced the Sabbath, how many we cannot tell. Over one hundred dollars' worth of books was sold. Having seen notices of the meeting in the Boston papers, individuals came from distant cities for the purpose of inquiring respecting our faith. Some of these took their stand upon the truth, and were baptized. There were sixteen baptized at the close of the meeting. Most of them were converted during the meeting.

The claims of the one-hundred-thousand-dollar fund for our foreign missions were presented Monday morning, and over two thousand dollars was pledged in a few moments, after which between one and two thousand dollars was pledged for home-mission work. The interests of the South Lancaster Academy were also presented, and steps taken concern-

ing the enlargement of the Home building. This met the hearty approval of our friends, who pledged themselves to stand by whatever move the directors thought it advisable to make. The Conference report showed an increase of over one hundred members during the past year. Two new churches were received into the Conference, and other companies have been raised up during the year. The interest in New Bedford was such that Elder E. W. Farnsworth, with other workers, remains for two weeks, hoping to organize a church in that time.

The speakers from abroad were Elders Butler, Smith, and Farnsworth. Elder Goodrich was also present. During the past year he has been laboring in this Conference. As far as growth in numbers is concerned, our brethren feel that they have much for which to thank God. It was decided by the Conference that a mission should be opened in Lynn the coming year, that the one in Boston be reopened, and that the Providence mission be continued. These are expensive missions, but the brethren manifested a willingness to do all in their power to carry them forward.

One feature of interest that characterized the meeting was that those who came remained to the close of the meeting, Tuesday morning, August 31. The grounds and also the large pavilion were lighted by an electric light. The meeting was held in the city, near the sea-coast. The weather was fine, with the exception of it being a little rainy. At times the Spirit of God rested down upon the encampment in a most marked manner. On the Sabbath about one hundred came forward for prayers, and nearly the same number on the Monday morning following. All felt encouraged. The expression that "This is the best camp-meeting I ever attended," was often heard.

There were daily reports of the meetings published in the leading Boston and New Bedford papers.

S. N. H.

"My Lord Delayeth His Coming."

It, says Christ, the evil servant shall say in his heart, My Lord delayeth his coming, the Lord of that servant shall come in a day when he looketh not for him, and cut him asunder. Matt. 24:48-51.

According to this language, the evil servant is developed among those who are believers in the second coming of Christ. They believe, or profess to believe, that the Lord is coming; but his coming is delayed; we have been mistaken, they say, in supposing he would come so soon; it may be a long time yet before he appears; let us calculate a little more for this world, and secure some of the good things, the eatables and drinkables of this life. Thus the person seems to reason with himself who is falling into this snare of the enemy.

We may, moreover, look for this class of persons to appear in the very concluding period of the church's history. This follows inevitably from the fact that the Lord is to come upon that servant when he is not looking for him. Thus, up to the very point of the coming here brought to view, some will be looking for that event to a period much later than that of its actual occurrence, and so will be found unprepared. And are we not even now near enough to the coming of Christ to look for this class to appear? So we think. Beware, then, of this delusion. Do not put off the coming of that day. Because the Lord has not come so soon as was expected—this, instead of leading us to feel that it is still farther away, should rather deepen in our minds the impression that the day must be now at hand. Paul says that it is now "high time to awake out of sleep; for now is our salvation nearer than when we believed."

The position for the church to occupy in this momentous hour is that set forth by the apostle in Heb. 10:35-39; namely, not to cast away their confidence but to have patience till the promise is received,

knowing that it is but a little while before He that shall come, will come and will not tarry (though he has seemed to tarry), and that now the just are to live by faith; but if any man draws back, he will lose the favor of God, and receive perdition as his doom.

"But we," continues the apostle, "are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Who compose this blessed we? Reader, are you one of the number? May it be so.

U. S.

The Missionary.

The Third Invasion of Bohemia.

AFTER the battle of Aussig, Sigismund wished to desist from any further efforts to bring the Bohemians into subjection by force of arms; but the Roman Pontiff did not feel like giving up the struggle, and this last tempest had scarcely subsided when a more terrible one was seen rolling up against the Hussites. The Pope laid another plan which he thought would be successful, and soliciting Henry Beaufort, Bishop of Winchester, the son of the celebrated John of Gaunt, and brother of Henry IV., as a suitable person on whom to bestow a mark of special confidence, he first created him cardinal, and next made him his *legate a latere*, and placed him at the head of the new Bohemian crusade, which he had called into existence by a bull given at Rome, February 16, 1427.

After making a general proclamation in England, and throughout Europe, the bishop expected to see thousands of warriors pressing forward to fight under his banner. But he was mortified to find that only a few Englishmen were anxious to take part in an enterprise which, beyond all doubt was very holy; but which, with as little doubt, would be very bloody. In Belgium he met with better success. The whole of this vast region from the Rhine to the Elbe, and from the shores of the Baltic to the summits of the Alps seemed to rise up at the voice of this new Peter. His army was composed of shepherds of the mountains, and artisans and traders of the towns, of the peasants who tilled the fields, and the lords and princes who owned the land. It is estimated that the army consisted of at least one hundred and eighty thousand men, ninety thousand infantry, and an equal number of cavalry. It was certainly much the largest army that had ever gone forth against the heretics of Bohemia. It was supposed that this movement would awe the small Bohemian nation, and rouse the Bohemian Catholics to oppose their Protestant countrymen, so that a victory over the latter would be easily achieved. But in this they were sadly mistaken. Instead of arousing the Catholic party, it stirred the patriotism of all ranks in that country from the magnates to the peasants, and many Roman Catholics, who until now had opposed the reform party, joined the standard of the great Procopius.

At this time Procopius took an entirely new tack. He feared doubtless that the large numbers of his enemies might intimidate at least some who had recently joined the army and had not had an experience in their former victories. He formed his men in nearly a semi-circle, placing in front of them, as before, thousands of wagons chained together. As the enemy approached the army in the center of the semi-circle began to retreat, and Procopius caused a report to be circulated that they had trouble among themselves, and were retreating before the enemy. This continued until vast numbers of the German army were nearly surrounded by the Bohemians. They then saw that this was a stratagem, and beginning with the officers, the entire army fled panic stricken from the field of battle. God put within them a spirit of fear, and they left their wagons, their ammunition,

and all they had taken with them, and fled the country. The booty taken by the Bohemians was so immense that there was scarcely a person in all the country that did not receive something of what was left by their enemies. The legate found that if the doctrines of the Hussites were false, their swords were sharp, and he had no desire to meddle farther in their affairs. But the emperor, although he did not wish to cope with them on the battle field, was still anxious to gain the Bohemian crown, and he resolved to see what diplomacy could effect.

S. N. H.

Condition of India.

INDIA is intellectually the strongest nation of Asia. It possesses an ancient literature surpassing in variety and extent that possessed by any other nation before the adoption of printing—a literature extending to between ten and eleven thousand works. In architecture it is one of the foremost nations of the world. Its highest castes are renowned for their keenness of intellect. Probably none to whom the English language is not the mother-tongue acquire and use it so perfectly as educated Hindus.

The dignity of their past history and their natural force make them a more conservative people than the Japanese, and these conservative qualities guarantee that their progress will have a solidity which could not be found in a less conservative people. Yet their progress is swift as well as solid. India is rapidly cutting loose from the old and taking long strides toward something new. The educated classes are leaving the religion of their fathers, and for want of sufficient and proper Christian influence are, alas! tending to accept the infidelity of the Western world. The lower classes are beginning to long for light and are open to Christian influences.—*Missionary Herald*.

Odin, Illinois.

WE came to this place July 20, pitched our tent and commenced meetings July 22. The interest has been good from the beginning, our tent being as full as it would hold a number of evenings. An opposition discourse was preached, which we reviewed before a large audience. This only served to increase the interest and to settle conviction more deeply upon those who had been hearing us from night to night. We presented the covenant yesterday and twelve have subscribed to keep all the commandments of God and the faith of Jesus. We start to-day to our workers' meeting at Clinton. Will return after our yearly meeting to finish up here and hope then to see others, who are deeply interested, take hold of the truth.

Odin, Ill., August 30.

A. O. TAIT.
F. D. STARR.

ELIJAH would be called a crank and John the Baptist a lunatic, if they should appear now and denounce popular vices as they did in their own times. It is so in every age. The true prophet is never a universal favorite, and the temptation to faithlessness is, therefore, very great. And yet no worse woe can befall the human race than a false prophet. A sneaking pulpit is an offense in the sight of God, and a curse to mankind.—*Western Christian Advocate*.

You might just as well take away the luminous ether from the atmosphere and call the residuum air, and expect to have its original life-sustaining power, as really to remove the doctrine of Christ's divinity from theology without the actual and complete overthrow of Christianity itself as a consistent and energizing system.—*Christian Evidences*.

HE that hath my commandments, and keepeth them, he it is that loveth me. John 14:21.

The Commentary.

THE PARABLES OF JESUS.

Lesson 1.—The Sower.

(Sabbath, October 2.)

1. WHEN did Jesus begin his public teaching?—Immediately after his baptism (Acts 20: 37, 38), which was when he was thirty years of age. As this was the age at which the Jews entered public life, John the Baptist was undoubtedly thirty years of age when he began to baptize, in the fifteenth year of Tiberius Cæsar. This was in A. D. 26, and Jesus, being six months younger than John, was therefore baptized in A. D. 27.

2. Relate the circumstances of his baptism. Matt. 3: 13-17.

3. What experience next followed? Matt. 4.

4. After choosing some of his disciples, where did Jesus go?

5. What place was the scene of his first miracle? John 2: 1-11.

6. Where did Jesus then take up his abode? Verse 12.

7. How long was it from the baptism of Jesus to the time when he gave his memorable sermon on the mount?—Probably two years.

8. What notable miracles did he perform soon after giving this discourse? Matt. 8: 5-13; Luke 7: 1-17.

9. Where was Jesus when he spoke the parable concerning the sower? Mark 4: 1; Matt. 13: 1.

10. Under what circumstances was the parable given? Matt. 13: 2; Luke 8: 4.

11. To what extent did Jesus employ this method of instruction? Mark 4: 2, 33, 34.

12. In the parable of the sower, where is the seed represented as falling? Matt. 13: 4, 5, 7, 8.

13. Under which of these circumstances does the seed produce fruit? Verse 8.

14. Which seed does not grow at all? Verse 4.

15. Why does it not germinate?

16. Which seed attains a rapid but unreliable growth? Why? Verse 5.

17. Which seed attains growth but is unable to produce grain? Verse 7.

18. What is the cause of this unfruitfulness?

19. Describe the productiveness of that which falls on good ground. Verse 8.

20. Why were some not able to understand this parable? Verse 15.

21. How does Jesus congratulate his disciples? Verse 16.

22. What does he say of the advantage they enjoy? Verse 17.

23. When the multitude had retired, what favor did the disciples ask? Mark 4: 10; Luke 8: 9.

24. How did the Saviour show some surprise at this request? Mark 4: 13.

25. What did he afterward say? Matt. 13: 18.

26. In our Saviour's explanation of the parable, what is the seed said to represent? Luke 8: 11.

27. Who are they that receive the seed by the wayside? Matt. 13: 19.

28. Who are they that receive it in stony places? Verses 20, 21.

29. Who are they that receive it among the thorns? Verse 22; Mark 4: 18, 19; Luke 8: 14.

30. Describe the class that receive the seed into good ground. Matt. 13: 23; Luke 8: 15.

31. What inference may we draw from the fact that the seed is sown in all places, even by the wayside?

32. What, in every case, is the cause of unfruitfulness?

33. How may those find help who do not understand the word? James 1: 5.

34. What encouragement may those receive who find it hard to endure trials? James 1: 2-4; Matt. 5: 11, 12; Acts 5: 40, 41; 1 Peter 4: 13, 14; 1: 3-9.

35. What instruction may help those who are worldly minded? Prov. 23: 4, 5; 1 Tim. 6: 9, 10; 1 John 2: 15, 16; James 4: 4.

THE SEED SOWN EVERYWHERE.—The seed is sown in all places, even by the wayside. From this we may infer that salvation is offered to all men, whatever may be their class or condition.

CAUSE OF UNFRUITFULNESS.—The seed is all good. In every instance it is the pure word of God. The cause of unfruitfulness lies wholly in the way in which the good seed is received, cherished, and obeyed.

THORNS SPRANG UP.—At the time of sowing, the thorns may be so subdued as to give promise of success to the sower, but unless they are rooted out, they will spring up and so choke the good seed that no fruit can come to perfection.

SOME A HUNDREDFOLD, ETC.—From this expression it would appear that there will be different degrees of fruitfulness even on what may be termed good ground; for while in some instances the seed brings forth a hundredfold, in others it yields but sixty or thirty.

"THE SEED IS THE WORD OF GOD."—An entire lesson might be given with profit on this one statement, but we notice only a few points. It is well known, as stated in the parable, that seed must fall into good ground, and must take root, in order that it may bear fruit. The ground must first be prepared, or else the seed will be like that sown by the wayside. To this import are the words of Paul in 1 Cor. 2: 14: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The Spirit of God must prepare the ground for the good seed, and for this to be done, the individual must be willing to receive the word. David prayed: "Incline my heart unto thy testimonies, and not to covetousness." Ps. 119: 36.

But even though the seed be sown on good ground, it must germinate before it can bring forth fruit. The tendrils must work their way into the soil, so that they can draw from it strength and moisture. In harmony with this idea are the words of James: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1: 21. It is not simply the word that is able to save our souls, but the *engrafted* word. All know how grafting is performed: the branch is cleft, and the cion is placed within it, and bound in, so that it becomes a part of the branch. Now when the word of God is fastened in the heart, so that it becomes a part of the being, then it is able to save the soul. Then a person's thoughts are God's thoughts, and his ways are God's ways. So David says, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11.

This seed, the word of God, being grafted in the heart, works contrary to nature, in that it makes the ground in which it was sown become of the nature of the seed. See the illustration which Paul uses in Rom. 11: 17-24. The seed springing up in the heart that has been properly prepared to receive it, makes the individual a new person, as is indicated in the preceding paragraph. To this end the apostle Peter says: "Seeing ye have purified your souls in

obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 22, 23. Our souls are purified, or sanctified, in obeying the truth; but this is done only "through the Spirit." And thus, by means of this incorruptible seed, the word of God, the man becomes a new man; no longer is he the natural man, a child of wrath, but a partaker of the divine nature, a child of God.

MOREOVER, although seed may be sown in good ground, and may have taken root, yet if it be plucked up before it matures fruit, all will have been in vain. So if we would be overcomers at last, the good seed must remain fixed in our hearts. Says John: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2: 14. The condition of strength, and of overcoming the wicked one, is that the word of God *abides* in us. Compare with this the words of Christ: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. "If any man be in Christ, he is a new creature." 2 Cor. 5: 17. Now if he *abides* in Christ, and the incorruptible seed, the word of life, *abides* in him, he has the promise that whatever he shall ask shall be done for him. What a boundless promise! And since such an one would be sure to ask for deliverance from the wicked one, we readily see that he must necessarily overcome the world.

Now note one more text: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John 3: 9. What seed is it, which, remaining in the one who is born of God, prevents him from sinning? Why, the seed by which he was born again, even "the word of God, which liveth and abideth forever." Compare this with John 15: 7, just quoted. Then read further: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5: 18. How is it that "that wicked one toucheth him not?" Because he abides "in Christ," and the temptation is resisted the same as though it were directed against Christ.

If we would know how to keep ourselves, so that the wicked one cannot touch us, let us read the account of the temptation of Christ. He did not parley with the tempter, but to every temptation returned the same answer: "It is written." The word of God was within his heart, and therefore he had an unfailing weapon of defense. Just as in ancient times the warrior would catch the darts of the enemy upon his brazen shield, so that they could not touch him, so the Christian, following the example of Christ, and abiding in him, is to receive the assaults of the enemy upon the shield of faith in the unfailing word of God, and thus they will not touch him. "Resist the devil, and he will flee from you," says James; but he is to be resisted "steadfast in the faith." 1 Peter 5: 8, 9.

FROM these texts we may learn the importance of having the word of God stored up in our hearts. "These words, which I command thee this day, shall be in thine heart." Deut. 6: 6. The word is the sword of the Spirit, and if the word abides in our hearts, we may by it, through the Spirit, purify our souls. If we are well instructed in the word, we have an armory from which to draw in time of temptation; the Spirit will bring the special truth to our remembrance, which is applicable to the case in hand; but let us not think that the Spirit can "bring to our remembrance" that which we never knew.

The Home Circle.

GATHER THE SUNLIGHT.

OH, the sunbeam's magic power!
It brightens all the earth,
Filling all hearts with gladness,
Giving all beauty birth.

Yet the same bright beams are falling
Through the void without our air,
Their golden gleams diffusing
No warmth or brightness there.

And wherefore those outer regions
So dreary and dark away?
No power to stay the sunbeams
On its shining path have they.

Is it thus we are wrapped in shadow
While the light of a Saviour's love
Is falling freely, gladly,
Our gloomy path above?

In vain are the rays from Heaven,
The message of holy cheer,
If the soul stay not the sunbeams
That would scatter its doubt and fear.

The grasp of a living faith—
This must the promise claim,
This gather the heavenly radiance
In a risen Saviour's name.

Away with the doubts we cherish!
Will he not faithful prove
Who hath sealed with his precious life-blood
The message of his love?

Who treasure the beams of blessing,
Great shall be their reward,—
Life's desert wastes shall blossom,
A garden of the Lord.

M. D.

Source of the Mississippi.

MOST of our geographers and map-makers now assert, and publish the fact to the world, that Lake Itasca is not the source of the Mississippi, and in proof of their belief have assigned that distinction to another smaller body of water to the south of Itasca, and named Lake Glazier, in honor of Capt. Willard Glazier, the discoverer. This enterprising soldier and popular writer, in July, 1881, organized and led an expedition to the head-waters of the Mississippi, traversing the rough and almost impassable country of the Chippewas to the west of Leech Lake, a wild section of Minnesota, which, it is believed, had never before been trodden by the white man. The members of the expedition were furnished with canoes and commissariat at the expense of the leader, whose ultimate object was the descent of the great river from its source to the Gulf of Mexico. This feat was finally accomplished, but we have now to do only with the important discovery made by the intrepid voyagers after their arrival at Lake Itasca.

This lake, as is well known to every school-boy, was discovered by Schoolcraft in 1832, and has always been held to be the source of the Mississippi. But Captain Glazier, from much study of the matter, had an inkling that the source lay further to the south, and his Indian guide, Che-no-way-ge-sic, whose hunting-ground is in the immediate vicinity, confirmed this conjecture by emphatically assuring him that another lake did exist to the south of Itasca, and was connected therewith by a respectable stream, which was, in fact, the infant Mississippi falling into that lake. Hence it followed that Itasca could not be the source of the Mississippi.

This confirmation determined Glazier to extend his explorations. He ascended the stream, and, with the assistance of his guides, pushed his canoe through the reeds and rushes and other obstructions, into a beautiful and placid lake nestling among the umbrageous pines, and never, until now, known to exist. This lake he discovered to be the final fountain head of the Father of Waters, and the name of the dis-

coverer was at once fixed upon by his companions as its appropriate designation.

Lake Glazier, now recognized as the true source of the Mississippi, is about two miles in diameter and nearly circular in shape. Its southern shore is rocky and the water as clear as crystal. So lonely is the region around the lake that for fourteen days not even an Indian was seen, with the exception of the guides. The latitude of Lake Glazier was found to be 47° 13' 25", and its height above the Atlantic Ocean 1,576 feet. The reason why the precise locality of the fountain head of the river has been so long enveloped in obscurity, may be found in the fact that it is in a remote and unfrequented region of country, and entirely out of the usual route of the fur-traders.

The party, on leaving the newly-discovered lake, descended the river and finally, as before hinted, after a voyage of 3,184 miles—the longest canoe voyage on record—paddled out into the Gulf of Mexico, having occupied 138 days in the journey.—*San Francisco Bulletin.*

The Russian Peasant.

THE life of the Russian peasant is full of misery and wretchedness. The constant care and hard struggle for his daily existence, the heavy taxes that he is burdened with and which he is bound to pay under any circumstances, all this is sufficient to deprive him of all the enterprise and ambition that are peculiar to the more civilized, and consequently more happy, nations. Total darkness and blind superstition are the main features of his character. The belief in the evil spirit as a mighty power, having a great deal to do with the fate of every individual, has taken deep root in his mind, and no reason seems able to extricate it. Any tale of the supernatural is taken as a matter of fact, and any matter of fact is looked upon rather skeptically.

I can recall facts of shocking superstition that will, to a certain extent, illustrate the character of the peasant. On one dark, rainy autumn night a poverty-stricken old man threw an infant into the river, or, as he said, handed it over to the devil in exchange for a purse of gold that he supposed was hidden in a certain secluded place, and that could not be found unless some innocent human being be sacrificed! In another village, a sick woman was choked to death by her kind neighbors in their desperate efforts to squeeze the devil out of her throat! Furthermore, an old woman, a supposed witch, was beaten to death by the villagers for bringing a pestilence upon the cattle through the aid and influence of the evil one! These are a few of the incidents that occur daily in the peasant's life. The American reader can hardly imagine anything more miserable, more wretched, than the little hut in which a family, averaging six or seven members, is often found living. Imagine a little dark and gloomy cave, half of which is cut off by a large primitive stove, and that will be the "sweet home" of the Russian peasant. Every inch of space is inhabited, so that, as a matter of course, the air is made poisonous and intolerable, and this explains the frequent fatal diseases prevailing among the Russian peasantry.

The daily habits and methods of life are of the simplest character. Five o'clock in the morning, in all seasons, is generally the hour at which a family rises. The woman immediately begins to prepare breakfast, which generally consists of a mixture of sour-kraut, beets and potatoes, called "borshtch," and coarse rye bread. A large trunk, the only piece of furniture to be seen in a peasant's hut, which at the same time serves as a table, is spread with a coarse cover, and after saying prayer the head of the family, followed by the rest of the members, occupies his seat. After the "borshtch" pot is emptied, every one goes out to his work. If it is winter time, the men are engaged in feed-

ing the cattle, and the women in spinning their flax. Every one has his hands full. At 12 o'clock dinner is announced—again "borshtch," on the trunk table, followed by a potful of boiled potatoes and plenty of coarse rye bread. Supper consists of the remnants of the dinner. On Sundays, however, or days of festival, an epicurean piece of salt pork or mutton and fresh rye bread—of which the peasant, and still more his better half, is very fond—adorn the table. White bread is looked upon as a luxury beyond the reach of the peasantry. It is only on very rare occasions that such a luxury finds place in the peasant's home.

After a day's work is over, the peasant goes out for recreation. The tavern, which is the only place of attraction for him, is generally crowded in the evenings. The most burning topics of the day are discussed there. What strikes a stranger who is present at one of these meetings, is the absolute confusion which characterizes its proceedings. All speak at once, no one listens, and the debates are scenes of wild disorder. But there is no rule without an exception; an orator may sometimes command general attention. In such cases utter silence prevails, and those who interrupt are ordered to "shut up." As a general thing, however, everybody is arguing at the top of his voice, a wild uproar goes on, which oftentimes ends in a fight.

Balloting is unknown in the Russian village assemblies. Every question, of whatever character, must be settled unanimously. The settlement of a question mostly depends on the proposal of the starosta (village official), or any other important person of the village, whose influence conciliates all interests and wins the suffrage of the entire community. To reach this consummation, however, thorough debates and a good threshing of the subject discussed are indispensable. Every one must freely express his opinion and shout out at the top of his voice his arguments before any concessions are made.—*Sel.*

Pyramid Lake.

PYRAMID LAKE, Nevada, which has no outlet, is nearly forty miles long by from fifteen to twenty miles in width. It has an elevation of 4,000 feet above the level of the sea, and is 2,247 feet lower than Lake Tahoe, the principal source of its main feeder. Great Salt Lake, on the eastern side of the Great Basin, is the only larger lake on the whole plateau. It is seventy miles long by about thirty wide. The elevation of the Great Salt Lake is also about 200 feet greater, which shows, as do many other things, that the grand interior plateau has a slight inclination or dip to the westward, and also to the southward toward the Colorado River. Lake Tahoe is smaller than Pyramid Lake. It is only thirty miles long by from eight to fifteen miles in width. Pyramid Lake is larger than the Dead Sea, which, according to the surveys of Lieutenant Lynch, is a trifle over forty miles long, with an average breadth of only eight or nine miles. It is much larger than the Sea of Galilee, which is only sixteen miles long and five or six miles wide.—*Sel.*

FATE OF MONARCHS.—Of the 2,550 kings and emperors reported in history, 300 were overthrown, 64 forced to abdicate, 28 committed suicide, 23 became insane or imbecile, 100 were killed in battle, 123 were captured by the enemy, 25 were tortured to death, 151 were assassinated, and 108 executed.

HE who never changed any of his opinions never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.—*Sel.*

The Seventeen-Year Locust.

THE seventeen-year locust, so-called, is not a locust at all, and belongs to an entirely different family. Its proper name is the seventeen-year cicada. The first part of the name is given them from the fact that they make their appearance in considerable numbers only once in seventeen years.

The lifetime of the cicada is seventeen years, and all but a few weeks of this is spent in the earth. Its life is thus described in *St. Nicholas*:

"Just fancy spending the best part of your life prowling about in the darkness underground and then coming up into the sunlight with a gorgeous pair of wings, only to die in a short time! This is what the seventeen-year cicada does. In the first place, it is an egg which its mother deposits in a tiny hole in a twig. In a few weeks it makes its way out of the egg and drops to the ground, into which it burrows, and in which it remains for nearly seventeen years before it is prepared for life above ground. When, at last, it is ready for the bright sunlight, it may be one foot from the surface, or it may be ten feet deep in the ground. In either case it begins to dig upward until it finds its way out, when it climbs up the nearest tree and fastens itself by its sharp claws to a leaf or twig. There it remains until its back splits open, and behold! it immediately crawls out of itself, so to speak.

"The new insect is a soft, dull fellow at first, but he grows as if he had been storing up energy for seventeen years for just that one purpose. Within an hour two pairs of most beautiful wings have grown, and in a few hours more it becomes hard and active. The female cicada are quiet enough, but the males are as noisy as so many little boys with new drums. Indeed, they do have drums themselves. Just under their wings are drums made of shiny membrane, as beautiful as white silk, and these are kept rattling almost all the time. One cicada can make noise enough; but imagine the din of millions of them all going at the same time. It sounds as if all the frogs in the country had come together to try to drown the noise of a saw-mill."

The cicada are often very numerous. The writer has seen many thousands of them, and can readily credit another who says: "I have counted over a thousand cast-off shells on one small tree, and on one birch leaf I have seen twelve shells. And the earth in some places is like a sieve from the holes made by the cicada." But notwithstanding there are so many, in a few weeks from their first appearance they have all died, and no wonder; for so far as any one can see, the cicada never eat anything after they emerge from the ground. Some people think that they suck the juice from the leaves of trees and shrubs; but from careful personal observation, the writer is of the opinion that such is not the case.

The female cicada does, however, injure trees, especially young fruit trees, by stinging the twigs to make the "tiny" holes in which her eggs are deposited. The twigs thus injured soon die, and sometimes the whole tree dies. The female is armed with a very strong "sting," which is about half an inch in length, and has the appearance of blued steel; and it is with this that she does so much damage to trees.

When these insects first make their appearance they are plump and full, and when opened or crushed present much the same appearance as a grasshopper or a well-fed beetle; but while they remain unchanged outwardly, before they die they are all dried up till they are little more than a mere shell. It is no doubt the exhaustion of the juices stored in his body that is the immediate cause of the death of the cicada who has escaped his natural enemies, birds and chickens, and who finally succumbs to what in the higher orders of animal life is called old age.

C. P. BOLLMAN.

Health and Temperance.

Simply Appalling!

THE following which we copy from the *Oakland Daily Tribune* of August 26, is not only suggestive of the downward tendency of the age, but the figures given are simply appalling. And while we help to sound the alarm, we believe that nothing but the coming of the day of the Lord will effectually stay the rapidly-rising tide of iniquity:—

"EDITOR TRIBUNE: The *Boston Advertiser* is a conservative Republican paper, and its authority is unquestionable. If the following editorial, which I find in a late number, had been in a temperance or prohibition paper, some would have regarded it as of doubtful accuracy. But in the *Advertiser* it must command the credence of all. And when we consider the awful aggregate of evils that constantly accompany or grow out of what that paper calls 'our minor vices,' should we not give heed? . . . If we look at it as only a question of finance, or of political economy, we must clearly see that as a nation we are steadily and rapidly hurrying on to ruin. To prevent it all, patriotic and benevolent citizens should combine their philanthropic efforts. But read the testimony of the *Advertiser*:—

"The increase in the amount of whisky distilled and drunk during the year now ended, was 1,600,000 gallons over the amount for 1885, the total consumption of this liquor being 7,700,000 gallons. Estimating the population of the country at 60,000,000, this gives about one gallon and a pint for each one of us, including women and children.

"The consumption of beer mounts up to some 264,000,000 gallons, an increase of more than 1,500,000 gallons from the preceding year, which admits of an allowance of eleven gallons to each inhabitant, or counting out the children and one half the adult population as total abstainers, the rest are to be credited with the imbibition of one-half pint daily.

"The use of tobacco is also constantly increasing, except in the form of snuff, the falling off in the consumption of that article reaching nearly 20,000 pounds.

"In the comparatively novel practice of cigarette-smoking, which has, in fact, come into vogue within less than fifteen years, there has been an increase of 25 per cent., the total number burned being 1,310,000,000, or about 22 apiece all around.

"Of manufactured tobacco for smoking and chewing there were 191,000,000 pounds used averaging about 3½ pounds each, and of cigars 3,500,000,000, an increase of 152,000,000 from last year, or about 59 for every inhabitant.

"If, now, a calculation is made of what these large aggregates have cost the consumers, supposing them to have made their purchases at retail, we may reach an approximate imagination of the tax which our minor vices lay upon the collective purse of the average man. Taking the lowest prices as 4 cents for a cigar and 10 cents for a gill of whisky, the total will be found to amount to more than \$1,200,000,000—not so very much less than our national debt—or \$20 each for all who live in our prosperous land."

Inflammation in Eggs.

THERE is a condition of the egg, little known, which considerably impairs its sanitary value as an article of food. Soon after it became the practice to transport eggs in large quantities and to long distances by railway trains, it was found on their arrival that adhesion had taken place between the membranes of the yolk and those of the shell, so that the yolk could not be turned out of the shell unbroken. On examina-

tion by experienced pathologists, this was found to be the result of true inflammation; the material of the adhesion was found to be precisely the same as that of the plastic exudation in inflammation of the lungs or bowels. It will at first seem absurd to speak of inflammation in such an unformed mass as an egg; but this arises from our forgetting that, structureless and unorganized as it seems, the egg, even when fresh-laid, is a living being, and capable of disease from external causes. The cause of this inflammation is undoubtedly the shaking and friction from the motion of the cars, and it cannot but render the egg more or less unhealthy, as the products of inflammation can never be as salutary in food as those of healthy growth.—*Bulletin of the Tennessee Board of Health.*

Some Effects of Tobacco.

Q.—How does tobacco injure digestion?

A.—The saliva which is needed to soften the food is either spit out or poisoned with tobacco, and this weakens the action of the stomach.

Q.—What other effect has tobacco upon the stomach?

A.—It relaxes the lining of the stomach and bowels, often causing hemorrhage and other stomach and bowel affections.

Q.—Does tobacco poison the blood?

A.—Yes; and every other portion of the system.

Q.—How do we know it poisons the blood?

A.—Because when leeches are used to suck out an inveterate smoker's blood, they are instantly killed by it.

Q.—What part of the body does tobacco effect the most?

A.—The heart. It weakens its action and makes it irregular, so that it does not send a full supply of blood through the body, and the muscles become weak and flabby.

Q.—Does tobacco cause heart disease?

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

Q.—What effect does it have on the nerves?

A.—Those who use tobacco are more or less afflicted with sleeplessness, irritability of temper, and trembling of hands.

Q.—What effect does tobacco have on the mind?

A.—It enfeebles the memory, paralyzes the will, diseases the imagination, and deadens the moral sensibilities.

Q.—Does tobacco bring on paralysis?

A.—The surgeon of St. Thomas's Hospital says, "Smoking is one of the chief causes of paralysis." This fact is vouched for by other noted physicians.—*Silver Star Catechism.*

DURING the first flush after drinking wine a sense of warmth is felt, but this is due to the tides of warm blood that are being sent to the surface of the body. There is, however, no fresh heat developed. On the contrary the forcing of the blood to the surface causes it to cool more rapidly and a chilliness is afterwards experienced. In extremely cold climates the inhabitants are enabled to live comfortably by consuming vast quantities of animal food alone. Will alcohol act in a similar way to assist in maintaining heat? Observation and experience say, No.—*Sel.*

SCIENCE has proved that alcohol is not a food and cannot be converted into blood. It never added anything to the permanent forces of life and never can. It could never have been intended by nature as the food of man. It is never produced spontaneously in nature. The vegetable world yields in abundance the principles that form the flesh and keep up the heat of the body, but the healthy plant never produces alcohol.—*Sel.*

News and Notes.

RELIGIOUS.

—Mrs. Goodell, widow of the late Dr. C. L. Goodell, of St. Louis, has been engaged as an assistant in the work of the parish, at a salary of \$1,200 per year.

—Some two years ago the temperance people of Russia petitioned the emperor for permission to hold meetings and have only recently received his permit.

—The trial of Professor Woodrow before the Presbytery of Augusta, Ga., for teaching heretical doctrine in connection with the theory of evolution in the creation of man, has been concluded. On the final vote thirteen members voted "not guilty," and nine voted "guilty," on the first count of the indictment. This may doubtless be accepted as the standing of the Augusta Presbytery on the subject of evolution.

—The *Christian at Work* says: "If all missionaries were terribly in earnest over the salvation of souls, there would be very little time for speculation, and less for discoursing over a possible salvation in another world. And with this condition of affairs prevailing, one cause of useless disturbance would be removed from mission work. Strange that missionaries should put obstacles in their own paths. Some do, though."

—A correspondent of the *Advance* says: "The old-fashioned Methodist camp-meeting has blossomed out into the seaside summer resort; a big hotel, a lot of cottages, a few tents, and a combination of religious services and out-door sports, make a rare opportunity for both pleasure and profit. Some spiritual good is undoubtedly derived, but to most who attend it seems to be a sort of picnic." We are glad to know that there are camp-meetings that do not follow this pattern.

—The New York *Independent* says: "We know of a prominent trustee in one of the largest churches in New England, who opposed an invitation to an evangelist, and prevented the occupancy of their large church building on the ground that a meeting 'for everybody and in all weathers,' would destroy their new carpets; and besides, 'what do we want with a revival? We are out of debt; our pews are all rented; our house is full, and a revival would only disturb the quiet and orderly development of the church.'" Comment is unnecessary.

—The President of the Wesleyan Conference of England recently gave the following good advice to his brethren in the ministry: "Do not waste your time or degrade your office by attempts to link the pastimes of the world to your religion and church. 'Music, mirth and mimicry' is the programme which the world often flaunts on blazing placards to allure the youth of our age into doubtful and corrupting pleasures. You must not expect to allure them from sin and hell into holiness and Heaven by a similar programme. Let your lure be the music of the Saviour's name and of his saving gospel."

SECULAR.

—Cholera is raging throughout Corea. At Seoul the deaths average over one hundred per day.

—The feeling of hostility toward France is increasing in Germany, and both nations seem to be preparing for war.

—The total number of paupers in London relieved during the first week of August was 86,549, of whom 51,768 were indoor and 34,781 outdoor paupers.

—Excepting Harvard, William and Mary, in Virginia, founded in 1693, is the oldest college in America. It can boast of not a single student, and the last dollar of its endowment will soon have been spent.

—September 10, the *Universe* (Paris) publishes a telegram from the Bishop of Tonquin saying that 700 Christians have been massacred, and forty villages burned in the province of Manhoa, and that 9,000 Christians are perishing of hunger.

—It is said that the State of New York has acquired title to 800,000 acres of land in the Adirondack region and 50,000 acres in the Catskill region, to be kept forever in forests. The object is to prevent the further diminution of important streams.

—It is stated that notwithstanding the release of Cutting, Secretary Bayard will insist upon the abrogation of the article of the Mexican Penal Code which confers upon Mexican courts jurisdiction over foreigners for certain offenses committed outside of Mexican territory.

—Nine hundred persons died of small-pox in Santiago, Chili, in July.

—Germany has abandoned her right to establish a naval station at the Caroline Islands.

—Vesuvius is again in a state of eruption and people are fleeing from Naples and Bari.

—It is said that the late forest fires in Wisconsin destroyed \$200,000 worth of cranberry marshes.

—A death from yellow fever has occurred in New York. The disease was probably contracted in a West Indian port.

The United States is said to consume one-fourth of all the pig-iron and one-third of all the steel that the world produces.

—Mexican bandits, or as these are sometimes called, revolutionists, are still making considerable trouble in Northern Mexico.

—At Port Costa, Cal., September 7, an engine and one car ran off the ferry-boat, *Solano*, and plunged into Carquinez Strait. One life was lost.

—The collapse of an old building that was being razed at Indianapolis, Ind., a few days since, seriously, if not fatally, injured several of the workmen.

—Snake bites caused the death of 103,000 persons in India between 1875 and 1880. During the same period 1,073,546 poisonous reptiles were killed for the Government reward.

—The officers at West Point Military Academy are trying to break up the barbarous practice of hazing, and a few days since thirty-four senior cadets were placed under arrest for violation of the order.

—It is said that the present condition of the shipping trade at Glasgow is the worst on record. Thirty-four steamers and twenty-three sailing vessels are rotting at their docks, having been idle some two years.

—A late report from Northeastern India says that a number of Indian princes are exhorting the people to throw off the "hated English yoke." The *Journal des Debats* says that great events are imminent in Central Asia.

—Five out of fifty Mormons who were detained at Castle Garden, New York, are to be returned to the place whence they came. The others were released on the 6th inst. and permitted to resume their journey to Salt Lake.

—Notwithstanding the announcement by the *Christian Statesman* some weeks since, that the great Pennsylvania Company would henceforth run no more trains on Sunday, except stock trains, traffic is carried on as usual upon that day.

—A boy of fifteen was arrested a few days since at St. Louis for setting fire to a large pork-packing establishment. After his arrest he confessed that himself and two companions had set some half dozen mysterious fires in the past few months. They did it "just for fun."

—The September *Century* argues editorially in favor of securing an amendment to the Constitution, giving to Congress the power to regulate marriage and divorce by general laws throughout the Union, and to the federal courts the power to punish for violation of such laws.

—An Eastern paper states that the object glass of the Lick Telescope is now substantially finished, and the few astronomers who as yet have had the privilege of looking through it speak of it in the highest terms. Its defining power is such that it most easily splits the most difficult double stars.

—An eight-page paper has been started in Atlanta, Ga., the sole mission of which is to show that prohibition is destroying the business of the city. It has always been claimed by everybody except liquor men that prohibition has a very depressing effect upon some kinds of business; *i. e.*, the business of making drunkards and prostitutes.

—Several slight shocks of earthquake have been felt at Charleston and vicinity within the past week, but no additional damage has been done. There have been, however, heavy rains, owing to which some shattered walls have fallen, and of course considerable suffering has been caused to those who were not provided with adequate shelter.

—Sunday, September 5, John G. Cannon, son of George Q., was cut off from the Mormon Church on his self-confessed guilt of adultery!! It is thought that this is not the real reason. Very likely not. And now we would like to have some one tell us what constitutes adultery in Mormonism. How polygamists can condemn one of their members for adultery, and not condemn the whole lot, is more than we can understand.

—An attempt was made at Chicago, September 10, to blow up the signal tower of the Lake Shore Railroad Company. The plan of the perpetrators evidently was to wreck a passenger train which was due shortly after the explosion took place. Another and more successful attempt at train wrecking was made the same night, and fifteen cars were derailed.

—The drought stricken district in Texas comprises about 600 square miles and includes thirty-five counties. This region has some of the richest farming land in the State and until the present dry season never lacked sufficient rain. Copious rains have at last fallen but it will be months before crops can be raised and many of the farmers are without seed.

—Dr. T. McLagan, physician to Prince Christian, and in ordinary to the royal family of England, now in San Francisco, was one of the physicians selected by the English Government to report upon Pasteur's method for the prevention of hydrophobia. He says: "In Europe, we all believe that Pasteur has solved the problem of the prevention of rabies, and that in a few years the disease will be extinct, not only in man, but in the dog."

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.

California Conference.

THE fifteenth annual session of the California Conference of Seventh-day Adventists will be held in connection with the State camp-meeting, to be held in Woodland, October 6-19, 1886.

Delegates should be elected in good season, according to the following ratio: Every church is entitled to one delegate without regard to the number of members, and one additional delegate for every ten members. Ministers holding credentials are delegates at large without election, and are the proper representatives of unorganized companies. Churches should elect as delegates good, reliable persons, and, as far as possible, those who will be present during the entire meeting. All delegates will please report to the secretary, E. A. Chapman, immediately after their arrival upon the camp-ground.

Church clerks are requested to bring their church books with them to the meeting.

CONFERENCE COMMITTEE.

California State Sabbath-School Association.

THE ninth annual session of the California State Sabbath-school Association, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting, at Woodland, October 6-19, 1886. Aside from the regular routine business, special instruction will be given in the different branches of S. S. work, and we hope that every school in the Conference will be represented. Come prepared to take an active part, and not only to get good but to do good. Advance steps ought to be taken and we trust that at this meeting plans may be devised which will make this branch of the work much more efficient and profitable.

If you are in doubt or perplexity in regard to any point in the lessons or in the management of your school, bring your questions and help will be given.

Special lessons have been prepared for those studying books Nos. 1 to 7, and they will be given out on the camp-ground. Those studying the lessons found in the *Instructor* will recite the regular lesson for October 9 and 16. Copies can be obtained on the ground.

The State Secretary will be present from the beginning to the close of the meeting, and will be

pleased to answer questions, or give instruction in regard to keeping the records, and in other branches of the work. All who can should bring their record books with them for examination. We want to become intelligent workers.

We hope that all will come up to this important meeting praying for a blessing, and with a desire and determination to gain all the instruction possible, so as to be better qualified to engage in the work in the future.

C. H. JONES, President.

Publishers' Department.

RECEIPTS.

CALIFORNIA CONFERENCE FUND.—Geo O Mead \$15, J A Williams \$58, — Reed \$3.45, E Cole \$1, J McElhaney \$14.05, W Harper \$60.

RECEIVED ON ACCOUNT.—New York T & M Society \$150.

AUSTRALIAN MISSION.—S A Martin \$13.50.

CALIFORNIA T AND M SOCIETY.—Mrs R E Sheekler \$5, G P Sanford \$10.

CALIFORNIA CITY MISSIONS.—Mrs E M Slocum \$10.

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Our own Government, the youngest power in history, and the greatest marvel of national development,—a nation which began its independent existence but little over one hundred years ago, with 815,615 square miles of territory and a population of about 3,000,000, but has now increased its territory to 3,678,302 square miles, and its population to over 52,000,000,—is treated from a standpoint which will make it a subject of great interest to all. The author believes this nation to be a subject of prophecy,—a prophecy which not only describes its present exalted position, but points out its future course and destiny. It is a volume of 800 pages, printed on fine paper, handsomely bound, and illustrated with colored plates. Men of thought and culture give it their indorsement as one of the best books of its kind extant.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 16, 1886.

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Camp-Meetings for 1886.

KANSAS, Chanute.....Sept. 16-26
MICHIGAN, Grand Rapids....." 20-28
MINNESOTA, Sauk Center.....Sept. 29 to Oct. 4
MISSOURI, Harrisonville, Cass Co., " 5
INDIANA, Wabash....." 5
KANSAS, Wichita.....Oct. 7-17
KENTUCKY, Bowling Green....." 6-12
CALIFORNIA, Woodland, State meeting...." 6-19
TENNESSEE, Paris, Henry Co....." 13-19
CALIFORNIA, Santa Ana.....Oct. 28 to Nov. 8

WILL each church, as soon as it has elected its delegates to the Conference, please send a list of them to this office?

THOSE who wish tents for the Woodland camp-meeting will please send their orders at once to Elder J. N. Loughborough, Pacific Press, Oakland, Cal. Those also who have tents of their own which they design to bring will please notify Elder Loughborough of the fact.

ELDER MCCLURE, who remained in Humboldt County for two weeks after the camp-meeting, informs us that he baptized eleven persons at Eureka the Sabbath following the meeting. He organized a church of twenty-four members at Eureka, and one of thirteen members at Dow's Prairie.

IN compliance with the request of the brethren in the southern part of the State, the time of the Santa Ana camp-meeting is lengthened, so that the meeting will continue over two Sabbaths. The date of the meeting as changed is October 28 to November 8. Let all come prepared to remain through the entire meeting.

SEVERAL queries have been sent in concerning the first question of the Sabbath-school lesson for August 28, printed in the SIGNS of August 12, page 491. We can answer all these queries simply by stating that the question as printed is a mistake. Instead of forty-five, read thirty. The children of Israel left Egypt on the fifteenth day of the first month; just two months later they reached the wilderness of Sinai (Ex. 19:1), three days before the giving of the law; and thirty-three days before the giving of the law, thirty days after they left Egypt, they came to the wilderness of Sin. Although the question is incorrectly worded, that did not destroy its object, which was to show that we have a record of Sabbath observance before the giving of the law from Sinai.

THE *Christian at Work* indignantly denies the statement of the London *Lancet* to the effect that Dr. Holmes is almost a solitary example of a scientist who possesses the imagination of the poet and the novelist. It says: "Unquestionably, weakness comes from too great versatility; but science and the imagination go hand in hand, instead of being sworn enemies, as is often asserted." We side with the *Christian at Work*. Some of the greatest of modern "scientists" have been men of unbounded imagination, and, we might add, of credulity, too. The evolutionists, Darwin, Huxley, and Tyndall could never have fabricated their airy structures without the aid of a vivid imagination. Indeed,

modern "science," falsely so-called, is little else but imagination, and this is virtually admitted by even the "scientists" themselves. A few facts are woven into the fabric in order to catch minds that are not so imaginative.

FROM what it indorses as "an excellent statement of doctrine by A. P. Foster," a Disciple, the *Christian Standard* (Disciple) of June 26, quotes the following:—

"The Christian is under law just as much as the unconverted. The great principles of the moral law as codified in the Ten Commandments are universal and forever obligatory."

This, among other extracts, the *Standard* says "may prove interesting." Coming from the source that it does, and receiving the indorsement that it has, we can only say that it is indeed interesting. We are happy to see in the leading expositor of the Disciple faith such splendid tokens of approach to sound doctrine. That the *Standard's* indorsement may be indorsed by the whole denomination which it represents is a consummation devoutly to be wished.

Not Well Informed.

WHEN the subject of education was before the M. E. Conference at its recent session, Mr. Lasher, of Napa College, spoke as follows concerning that institution: "The trustees at their last annual meeting voted not to permit any one to enter as a student who will not pledge himself not to use liquor or tobacco during the course." After stating that this provision is effective, he continued: "We believe that we are the first institution on the Coast to take this course."

If the speaker had been thoroughly posted in educational matters, he could not have made his last statement. Healdsburg College has been in operation four years, and in that time no liquor or tobacco-user has had anything whatever to do with the institution; from the first, the use of these has been strictly prohibited. We are glad that Napa College is following this example.

Preparing War.

IT would seem as though modern invention could not go much farther in the production of weapons of destruction. A young French naval officer has made experiments which show that in warfare forts and vessels may be blown up by means of torpedoes dropped from balloons. Against weapons from such a source no walls nor armor can guard. A torpedo falling on the deck of the strongest iron-clad would blow it to pieces as quickly as one exploded under her keel; and a few of them dropped within a fort would annihilate it. On this subject the *S. F. Chronicle* says:—

"These discoveries are useful. The more deadly war is made, the less likely it is to occur. If every army that went into battle ran a risk of total annihilation, nobody would go to battle. And if every fort and every ship of war was reasonably certain of total destruction with all its contents, whenever it was attacked, there would be no more forts and no more ships of war."

But that is a mistake. So long as the war spirit exists, so long will there be war, and these death-dealing inventions show an increase in the war spirit. A nation will refuse to fight only when it knows that its armament is inferior to that of its enemy; but all nations have an equal chance to secure the latest improved artillery, and, standing on an equal footing, they would be relatively in the same position as they are now. Instead of there being no more forts and no more ships of war, as the *Chronicle* imagines, all the difference would be that each army would try to bring its weapons to bear on its adversaries' forts and ships before its own were attacked.

Excursion Cars to the Woodland Camp-Meeting.

WE have made arrangements with the C. P. R. R. whereby special excursion cars will be run from San Francisco and Oakland to Woodland on Tuesday, October 5. These cars will be attached to the regular trains which leave San Francisco at 7:30 o'clock, A. M. and 4 P. M., and will run through to Woodland without change. Fare for the round trip from San Francisco and Oakland, \$3.45; children half price. These tickets will be good to return at any time up to October 22. Call for excursion tickets to the Seventh-day Adventist camp-meeting at Woodland. These tickets will be on sale at the office of the Pacific Press, Cor. 12th and Castro Sts., Oakland, any time after October 1, and we request all who can to procure their tickets at this place. They will also be on sale at the ticket office, foot of Market St., San Francisco, on the day the trains leave—Tuesday, October 5. Only cars containing fifty or more persons holding these tickets will be run through without change, so it will be necessary for our brethren and sisters to keep together as much as possible. The tickets, however, are good in any of the cars on the train.

All who cannot go on these excursion cars on the 5th will pay the regular fare to Woodland, taking a receipt for the same from the ticket agent. These receipts, after being signed by the secretary of the Conference, will entitle the holder to a return ticket at one-third the regular fare. This will apply to those coming from any point on the line of the Central or Southern Pacific Railroad. These tickets will be good to return at any time up to October 22.

C. H. JONES.

"HOWBEIT when he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. We have known people grievously to misapply this text; and use it as an excuse for not doing known duty. Acknowledging that all the commandments of God are still binding on mankind, they will say, "If it were my duty to keep the Sabbath, the Spirit would reveal it to me, for the Spirit is to lead us into all truth." But how does the Spirit lead us into truth? In this way: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The Spirit brings truth to our knowledge, but its office is not to push us into it. When truth is brought to our knowledge, the Spirit can do no more unless we are willing to receive it. Now those who say, "I will keep the Sabbath when I am led into it," really mean that they will keep the Sabbath if the Lord forces them into it. And this position, freely rendered, means, "I will not keep the Sabbath if I can keep from doing so." The sad fact is, that the Spirit, instead of leading, or pushing such people into the truth, leaves them alone.

"BY this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:2, 3. Reader, do you love God? If you are in doubt, test yourself by the apostle's inspired rule.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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