

The Signs of the Times.

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

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The Signs of the Times.

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THE COMING KING.

[From a hymn, "Waiting for the coming of our Lord Jesus Christ," written by Mrs. C. M. Pym, based on 1 Cor. 1:7.]

"COMING!" Oh, the bliss and gladness bound up in that blessed word.

Coming! and our eyes shall see Him—Him our own beloved Lord.

Coming! how our hearts leap upward, with a joy no words can say!

Coming! so we watch and wonder, hour by hour and day by day.

Coming! then shall his dominion reach from distant sea to sea;

From the river to earth's ending shall his glorious kingdom be;

Then the foes of Christ be vanquished, truth and righteousness shall reign

Over all the earth triumphant; joy shall follow in his train.

Coming! but to those that scorn him, those that now dispute his right,

What shall be their awful portion when he cometh in his might!

Fire and sword, and flaming vengeance, showering on them from above.

Oh, while yet that time remaineth, seek his face and plead his love.

He is lingering yet a moment, that before it be too late
You may find his pardoning mercy ere forever sealed your fate.

Coming! yes, it still is "coming," but how soon it may be "come!"

Then the shout of "Christ triumphant!" then the glorious "Welcome home!"

General Articles.

Israel and the Law.

BY MRS. E. G. WHITE.

THE Lord gave the Israelites evidences of his presence with them, that they might know that he was leading them, and that they might fear his name and obey his voice. Great and radical changes were to be wrought in the lives of these demoralized people, upon whose characters, habits, and appetites, servitude and the idolatrous associations of Egypt had left their mark. God was lifting them to a higher moral level by giving them a knowledge of himself through the manifestations of divine power seen in his dealings with them, and an acquaintance with his will as expressed in the laws given for their government.

Moses, who under the divine direction was leading the children of Israel through to the promised land, understood the character and value of the law of God. He assured the people that no other nation had such wise, righteous, and merciful rules as had been given to the Hebrews. "Behold," he says, "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of

the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

Moses called their attention to the "day that thou stoodest before the Lord thy God in Horeb." "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments." And he challenged the Hebrew host: "What nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

When Moses was about to relinquish the position that he had so long held as the visible leader of the hosts of Israel, he rehearsed in the hearing of the people the dealings of God with them and the rules and regulations he had given them. He endeavored to impress upon their minds the importance of obeying the law of God, and urged them to make its sacred precepts the rule of their daily life. As children of God, they should be willing to suffer any inconvenience, rather than to break one of his commandments. Such a course would be more pleasing to him than mere professions of loyalty or words of praise.

Obedience to God would preserve harmony between man and man and between man and his Maker, and would cause Israel to be regarded as a wise and understanding people. And in the path of obedience alone was there safety for them either as individuals or as a nation; for nothing but obedience would secure the divine favor, and insure to them happiness and prosperity in the land to which they were going. God had plainly stated this to them. If they did not keep his commandments, he would not—he could not—fulfill the rich promises which were given them on condition of obedience.

Israel was highly honored of God, and the surrounding nations looked upon them with wonder and admiration. Their laws and discipline, when compared with the laws of other nations, seemed, even to their enemies, in every way superior to their own. And Moses, as their visible leader and lawgiver, appears on the page of history as superior in wisdom and integrity to all the sovereigns and statesmen of earth; yet Moses ever recognizes that he is the servant of God, speaking and acting according to divine direction. He claims no credit for himself, but points the people to God as the source of power and wisdom.

When the law was given to Israel, the Sabbath was made specially prominent. It had been instituted in Eden as a memorial of God's creative work. After he had wrought six days, God rested on the seventh; and he blessed and sanctified that day, setting it apart as a day of rest and worship for mankind. And at Sinai he commanded: "Remember the Sabbath day, to keep it holy." "In it thou shalt not do any work." Man was to rest from his labor, and as he should look upon the earth beneath, and the heavens above, his thoughts were to be directed toward Him who brought all these wonderful and beautiful things into existence; and his heart was to be filled with love and

reverence to his Maker, as he should behold the tangible proofs of his infinite wisdom and goodness.

The Sabbath was placed in the decalogue as the seal of the living God, pointing out the Law-giver, and making known his right to rule. It was a sign between God and his people, a test of their loyalty to him. Moses was commanded to say to them from the Lord: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." And when some of the people went out on the Sabbath to gather manna, the Lord asked, "How long refuse ye to keep my commandments and my laws?"

Particular directions were given in regard to the manner of observing the Sabbath. All unnecessary work was strictly forbidden, and the day before the Sabbath was made a day of preparation, that everything might be in readiness for its sacred hours. "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

The Israelites were not in any case to do their own work on the Sabbath. The divine direction was, "Six days thou shalt work, but on the seventh day thou shalt rest. In earing time and in harvest thou shalt rest." In the busiest seasons of the year, when their fruits and grains were to be secured, they were not to trespass on holy time. They were to remember that their temporal blessings came from the bountiful hand of their Creator, and he could increase or diminish them according to their faithfulness or unfaithfulness in his service.

The Lord places a high estimate upon his Sabbath. Through his prophet he has promised: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of his character. He claims the Sabbath as his own, and will not let his blessing rest upon those who disregard his holy day; yet the Sabbath institution was designed as a blessing to mankind. Man was not made to fit the Sabbath; the Sabbath was made after his creation, to meet the necessities of his nature. The Sabbath should stand before the people in its moral power, answering its original design—to keep in remembrance the living God, the Creator of the heavens and the earth. But the Sabbath has been treated with great disrespect. Men have dared to detract from its dignity; they have ventured to remove the sanctity placed upon it by the Creator himself.

Temporal affairs must come under divine restrictions. The Sabbath is not to be moulded to meet men's business arrangements, but business affairs are to be arranged to meet God's great standard of righteousness. But the god

of this world has confused the minds of many on this subject. They need to come into the divine presence, and listen to the voice of the great I AM.

With God there is no respect of persons. Those who fear him and work righteousness are precious in his sight; but he requires his people to show their allegiance by strict obedience to all the precepts of the moral law, the Sabbath commandment with the rest. God is jealous of his honor, and let men beware how they remove one jot or tittle of that law that he spoke with his own voice and wrote with his own finger upon tables of stone, and that he has pronounced holy, just, and good.

The Popes as Peacemakers.

THE evils which for so many years afflicted Christendom cannot but raise the question in every dispassionate mind how far the popes have fulfilled the office assigned them as the "Fathers of Christendom" and the peacemakers of the world. Leaving out of view their adulators on the one side, and their incriminators on the other, let us put to history the question, How many are the years of peace, and how many are the years of war, which have come out of the papal chair, and what proportion does the one bear to the other?

To put, then, a few plain questions touching matters of fact, let us ask, From whom came the crusades which for two centuries continued to waste the treasure and the blood of both Europe and Asia? History answers, From the popes. Monks preached the crusades, monks enlisted soldiers to fight them, and when the host was marshaled and all was ready, monks placed themselves at their head, and led them onward, their track marked by devastation, to the shores of Syria, where their furious fanaticism exploded in scenes of yet greater devastation and horror. In these expeditions, the popes were always the chiefs; the crossed emperors and kings were enlisted under their banner, and put under the command of their legates; at the popes' mandate it was that they went forth to slay and to be slain. In the absence of these princes, the popes took into their hands the government of their kingdoms; the persons and goods of all the crusaders were declared under their protection; in their behalf they caused every process, civil and criminal, to be suspended; they made a lavish distribution of indulgences and dispensations, to keep alive fanatical fervor and sanguinary zeal; they sometimes enjoined as a command, and sometimes as a penance, service in the crusades; their nuncios and legates received the alms and legacies bequeathed for maintaining these wars; and when, after two dismal centuries, they came to an end, it was found that none save the popes were the gainers thereby. While the authority of the Papal See was vastly strengthened, the secular princes were in the same proportion weakened and impoverished; the sway of Rome was confirmed; for the nations, broken and bowed down, suffered a yoke to be riveted upon their necks that could not be broken for ages.

We ask further, From whom came the contest between the miter and the empire—the war of investitures which divided and ravaged Christendom for a full century and a half? History answers, From the pope, Gregory VII. From whom came the Albigensian crusades, which swept in successive tempests of fire and blood across the south of France? History answers, From the pope, Innocent III. Whence came those armies of assassins, which times without number penetrated into the Waldensian Valleys, carrying the torch into dwelling and sanctuary, and inflicting on the unoffending inhabitants barbarities and cruelties of so horrible a nature that they never can be known, because they never dare be told? History answers, From the pope. Who made donations of

kingdoms—Naples, Sicily, Aragon, Poland, and others—knowing that those to whom they had gifted them could possess them only by fighting for them? History answers, The popes. Who deposed sovereigns, and sanctioned insurrection and war between them and their subjects? The popes. Who so often tempted the Swiss from their mountains to shed their blood on the plains of Italy? The Bishop of Sion, acting as the legate of the pope. Who was it that, the better to maintain the predominance of their own sway, kept Italy divided, at the cost of almost ceaseless intestine feuds and wars, and the leaving the gates of the country unguarded, or purposely open, for the entrance of foreign hordes? History answers, The popes. Who was it that, having entered into war with France, threw aside the miter for the helmet, and, passing over a bridge on the Tiber, is said to have thrown the keys of St. Peter into the river, seeing they had served him so ill, and called for the sword of St. Paul? Pope Julius II. Who organized the successive campaigns waged against the Hussites, and on two several occasions sent his legate-a-latore to lead the crusaders? History answers, The pope.

We stop at the era of the Reformation. We put no questions to history touching the wars in Germany, the wars in France, the wars in the Low Countries, the wars in Hungary, and in other lands; in which, too, the blood of the scaffold was largely mingled with the blood of the battle field. We restrict our examples to those ages when Rome was not only a power, but the power in Christendom. Kings were then her vassals, and she had only to speak to be obeyed. Why then did she not summon them to her bar, and command them to sheathe their swords? Why did she not bind them in the chain of her excommunications, and compel them to be at peace till she had arbitrated in their quarrels, and so prevent this great effusion of human blood? Here are the pope's exploits on the field of war. Why has history forgotten to chronicle his labors and sacrifices in the blessed work of peace? True, we do find a few outstanding instances of the popes' enjoining peace among Christian princes. We find the Council of Lyons (1245) ordaining a general cessation of arms among the Western sovereigns, with power to prelates to proceed by censures against those who refused to acquiesce; but for what end? Even that the crusade which had been projected might be carried out with greater unanimity and vigor. We find Gregory X. sending his nuncio to compel observance of this decree of the Council on Philip III. of France and the King of Castile, knowing that these two sovereigns were about to decide a certain difference by arms, because he needed their swords to fight his own battles. We find, further, Boniface VIII. enjoining all sovereigns to terminate all wars and differences at home, that they might be in circumstances to prosecute more vigorously the holy wars of the church. These, and a few similar instances, are all that we have on the one side to set over against the long roll of melancholy facts on the other. History's verdict is, that with the ascent of the popes to supremacy, came not peace, but war to the nations of Christendom. The noon of the papal power was illustrated, not by its calm splendors and its tranquil joys, but by tempest, and battle, and destruction.—*History of Protestantism.*

THE religion of Christ is able to make its possessors happy. It sets their roving hearts at rest; it enables them to dispense with the dissipation of the world; it sustains them under the trials of life and raises them above the fears of death. Thus they adorn the doctrine of God their Saviour in all things.—*Jay.*

TAKE you heed. To be near the life-boat is different from being in it.—*J. H. Evans.*

Orthodoxy not Faith.

ORTHODOXY in opinion is not faith. A debtor may have a perfectly just view of his debts, but his orthodox creed will not help the creditor. There must be an action corresponding to the creed. The devils believe and tremble. They have very correct views of God and his will, but they are nevertheless lost eternally. As there can be no true faith without active service, so, of course, there can be no assurance of faith. The Christian who lazily looks after nothing but his present earthly comfort will never look at fiery furnaces with composure. Nebuchadnezzar's threats will soon make him renounce his Christianity, or what he thought was Christianity. It is in the actual service of the Lord that the heart learns to trust in him, feels how sweet his divine attentions are, and can do all things through God strengthening it. Now, the service of the Lord is the use of the divine means of grace for others. His grace is working in our earth for his great purpose of salvation, and he chooses us to be his co-workers. The field is the human heart—our hearts and the hearts of others. As servants of God we will take hold of this assigned work earnestly.

For ourselves, we will explore the Scriptures with devout research and keep ever near the throne of grace, and by constant communion with holy things become holier ourselves. For others, we will set the example of a righteous life, and be always ready to speak for God and his truth. It is in this way our faith will grow into the proportions of overcoming power that will fear no Nebuchadnezzar or his fiery furnace. Without such service we can express no such growth. Salvation is not from without and by magic. It is by a life that has faith as its motor.

These three young Hebrews were simply acting out their life of faith when they refused to bow to the king's idol. It was no act of obstinacy or rebellion against the king, or whimsical fanaticism, nor was it Israelitish patriotism. It was the natural operation of a godly life. They served the Lord. That was their soul's position. They lived in accordance with that service. And so when they were told to worship an idol, they had no need of hesitation or of time to consider. They say, "We are not careful to answer thee in this matter;" that is, "We have not to make a careful search into *pros* and *cons* and find out what we shall do. The thing is perfectly plain. Our whole lives direct us. We shall not worship thine idol, and the burning fiery furnace is no argument." That is the way a soul in the Lord's service will always reply to an invitation to sin, even when a threat accompanies it. Sometimes the threat comes in the form of a loss of position whence comes bread for self and family, but the godly soul is not afraid; it sings right cheerfully:—

"Go, then, earthly fame and treasure;
Come, disaster, scorn, and pain;
In thy service pain is pleasure,
With thy favor loss is gain.
I have called thee Abba, Father;
I have stayed my heart on thee;
Storms may howl and clouds may gather;
All must work for good to me."

It is in this spirit of faithful service that the true Christian meets the fiery furnace. It has no terrors for him.

The reason why so many Christians yield is because they do not serve God. They wear Christ's name and serve self and the world. They have no courage because they have no faith.—*Howard Crosby, D. D., on Dan. 3:17.*

EVERY man can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on until death.—*Norman McLeod.*

Sin and Its Remedy.

SIN is the transgression of God's law. 1 John 3:4. It is ungrateful, mean, base, rebellious. It is unmerciful, relentless, hard-hearted, stubborn. It is cold, selfish, unreasonable, deceitful, cruel. It brings condemnation, degradation, sorrow, remorse, anguish of spirit, and pain. It destroys self-respect, creates distrust of our fellow-men, and separates us from God. It has taken peace, joy, love, virtue, and goodness away from earth, and brought corruption and every vile, hateful thing in their stead. It has made righteousness a stranger, and justice a wayfarer, on earth. It has involved mankind in the most abject slavery, and robbed him of all the pleasures that would have come as the result of innocence and purity. It blights every fair prospect, and blasts every precious earthly hope. It has filled earth with mourning and sadness, and turned the world into one vast charnel house.

It is expensive. It costs a life-time of labor and sorrow, and brings its victims down to death at last. It has cost the sufferings and death of the Son of God, and filled Heaven with weeping for human woe. All the labor and perplexity of this mortal state are due to sin. The employments of earth, before sin entered, were without sorrow or wearing care, and were of such a character as not to be expressed by the terms such as we now use in speaking of labor. There were joy and gladness in every action. Like the promised future state they could "run and not be weary, and walk and not faint."

Sin is a most hideous monster, hateful alike to God and all the reasonable creatures in his universe to whom its true character has been revealed. It is to be despised, shunned, resisted, cast out, and trampled under foot. He who engages in the business of sin reaps a sure recompense; but it will be a bitter one, for "the wages of sin is death,"—the second death,—for "whosoever was not found written in the book of life was cast into the lake of fire." "This is the second death." Rev. 20:15, 14.

There is but one way of escape from the condemnation of the broken law here, and the final future consequences; and that is through the merits of Christ's work in our behalf. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. If we accept the conditions of the new covenant, God will write his law upon our hearts, and our sins and iniquities he will remember no more. Heb. 8:12.

Who does not purpose to be clear of sin and its dire consequences? Do not wait until some irresistible feeling impels you to flee from the bondage of sin, but go at the dictates of your better judgment, and with child-like faith in God ask him for Jesus's sake to forgive your sins and impart strength for the work of overcoming. If you have failed in former efforts, block the wheels behind by confessing to your fellow-men the wrongs done them, and then set out to labor earnestly for the spiritual welfare of perishing men. Lack of spiritual efforts for others is a sure means of spiritual suicide. The hope of the glorious future should be bright in our minds in order that we may have strong faith and courage in the work. There is the "peace of God which passeth all understanding" in this life for the faithful child of God, and for the future a home in the everlasting kingdom of God beyond the reach of sin and all its fearful consequences.

Beware "lest any of you be hardened through the deceitfulness of sin." The way may look pleasant and prosperous, and may promise much in the way of carnal gratification. You will not be tempted at first to commit a great sin: only just a little deviation from God's way, only a little self-gratification is demanded. If the heart yields then the hardening process begins. When self comes in before God, the first command is broken, and then the growth of sin is rapid unless arrested by some merciful providence of God. Sin is only selfishness gone to seed. It begins with having our own way instead of God's way. It continues in following the carnal emotions and feelings instead of having the word of God as an inward monitor. Beware of the first approach of sin. Abhor it. Flee from it as from a venomous reptile. Avoid the highways where sin travels, and shun her secret paths. There is evil and ruin lurking at every step, and "the end thereof are the ways of death." Prov. 16:25. G. D. BALLOU.

The Preacher's Theme.

"THE unsearchable riches of Christ." We are told that these words may mean one of two things—either riches which cannot be measured or riches which cannot be exhausted. But are not both true in their relation to Jesus Christ? We know that in him dwelleth all the fullness of the Godhead bodily. And that to Paul's mind he was not only the Center, around which should gather the good of every age and clime, but that he was the Source of every blessing which crowns our life; the one perennial Fount from which streams down to us all that makes life glad and happy, and that we must exhaust God himself before we can exhaust Jesus Christ and the fullness which abides in him.

The theme is vast in its dimensions. For who can gauge the far-reaching influence of the cross of Calvary? It not merely affects man in his sad and fallen condition, but reaches forth into wider circles, until the whole universe feels its reconciling power. "For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him, I say, whether they be things in earth, or things in Heaven." Blessed be God! these riches are inexhaustible. Many have drunk of the living waters, and the stream flows on as deep and full as ever. Many have taken of the bread of life, and the supply is not in the least exhausted. And many will yet stretch forth their hand to supply their heart-felt needs.—Rev. R. Davies.

A Dark Picture.

MR. HENRY GEORGE, describing the growing demoralization of our cities, says: "In theory, the law protects to-day the lowest as completely as the highest; yet a man who has enough money can go into one of our great centers of population, and murder whomsoever he pleases, surrender himself to justice, with the chance as a hundred to one that he will suffer no greater penalty than a temporary imprisonment, and the loss of a sum proportioned partly to his own wealth and partly to the wealth and standing of the man he kills." His money will not, however, be paid to the family of his victim, nor to the State, but to the lawyers who are expert in securing delays, finding convenient witnesses, and corruptly procuring the disagreement of juries. Again, "If a man steal enough," says Mr. George, "he may be sure that his punishment will practically amount but to the loss of a part of the proceeds of his theft. And if he steal enough to get off with a fortune, he will be greeted by his acquaintances as a viking might have been greeted after a successful cruise. Even though he robbed those who trusted him; even though he robbed the widow and the fatherless, he has only to get enough

and he may safely flaunt his wealth in the eyes of day."

Mr. George in all this sees cumulative proof of the decay of civilization. The people are growing used to corruption, and ceasing to resent it. There is even now a public sentiment that doubts the existence of an honest man in office, and looks rather contemptuously upon one who claims to be such. The people themselves are therefore becoming corrupted. If such corruption becomes chronic, public spirit will be lost, and law brought into contempt. When the burdens become unbearable, strong and unscrupulous men will make themselves the exponents of popular desires and passions, and become leaders in demonstrations of brute force and destruction. Thenceforward the descent to the modern form of barbarism that alternates between anarchy and temporary imperial despotism, is swift. The new barbarians, who shall destroy our modern civilization as the barbarians of old destroyed those of Greece and Rome, will not come from a distance. "Go through the squalid quarter of great cities," says Mr. George, "and you may see their gathering hordes."—*ScL*.

The Power of a Living Bible.

IN his father's house a young lady resided, who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding-school and was absent some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish and charitable. The lips that used to be always uttering cross and bitter words now spoke nothing but sweet, gentle, loving words. Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks he had. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so." Then he formed a set of good resolutions. He tried to control his tongue and temper, and kept a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And, as he failed time after time, he would turn and study his good cousin's example. He would read the living Bible, and say to himself: "How does it happen that she, who has not as much natural strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be, as she says, the help of God. I will seek that help." He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian.—*Young Men's Christian Magazine*.

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

THE storm tries the building, and discovers which is built upon the rock and which upon the sands. The storm tries the pilot. The touchstone tries the metal whether it be gold or copper. The furnace tries the gold whether it be pure or dross. So afflictions and persecutions try the Christian.—*Francis Roberts*.

The Visigoths in the Western Empire.

(Continued.)

"THE proclamation of Alaric, when he forced his entrance into a vanquished city, discovered, however, some regard for the laws of humanity and religion. He encouraged his troops boldly to seize the rewards of valor, and to enrich themselves with the spoils of a wealthy and effeminate people; but he exhorted them, at the same time, to spare the lives of the unresisting citizens, and to respect the churches of the apostles, St. Peter and St. Paul, as holy and inviolable sanctuaries. Amidst the horrors of a nocturnal tumult, several of the Christian Goths displayed the fervor of a recent conversion; and some instances of their uncommon piety and moderation are related, and perhaps adorned, by the zeal of ecclesiastical writers. While the barbarians roamed through the city in quest of prey, the humble dwelling of an aged virgin, who had devoted her life to the service of the altar, was forced open by one of the powerful Goths. He immediately demanded, though in civil language, all the gold and silver in her possession; and was astonished at the readiness with which she conducted him to a splendid hoard of massy plate, of the richest materials, and the most curious workmanship. The barbarian viewed with wonder and delight this valuable acquisition, till he was interrupted by a serious admonition, addressed to him in the following words: 'These,' said she, 'are the consecrated vessels belonging to St. Peter; if you presume to touch them, the sacrilegious deed will remain on your conscience. For my part, I dare not keep what I am unable to defend.'

"The Gothic captain, struck with reverential awe, dispatched a messenger to inform the king of the treasure which he had discovered; and received a peremptory order from Alaric, that all the consecrated plate and ornaments should be transported, without damage or delay, to the church of the apostle. From the extremity, perhaps, of the Quirinal hill, to the distant quarter of the Vatican, a numerous detachment of Goths, marching in order of battle through the principal streets, protected, with glittering arms, the long train of their devout companions, who bore aloft, on their heads, the sacred vessels of gold and silver; and the martial shouts of the barbarians were mingled with the sound of religious psalmody. From all the adjacent houses, a crowd of Christians hastened to join this edifying procession; and a multitude of fugitives, without distinction of age or rank, or even of sect, had the good fortune to escape to the secure and hospitable sanctuary of the Vatican. The learned work, concerning the *city of God*, was professedly composed by St. Augustin, to justify the ways of Providence in the destruction of the Roman greatness. He celebrates with peculiar satisfaction this memorable triumph of Christ; and insults his adversaries by challenging them to produce some similar example of a town taken by storm, in which the fabulous gods of antiquity had been able to protect either themselves or their deluded votaries.

"In the sack of Rome, some rare and extraordinary examples of barbarian virtue have been deservedly applauded. But the holy precincts of the Vatican and the apostolic churches, could receive a very small proportion of the Roman people; many thousand warriors, more especially of the Huns, who served under the standard of Alaric, were strangers to the name, or at least to the faith, of Christ; and we may suspect, without any breach of charity or candor, that in the hour of savage license, when every passion was inflamed, and every restraint was removed, the precepts of the gospel seldom influenced the behavior of the Gothic Christians. The writers, the best disposed to exaggerate their clemency, have freely confessed that a cruel slaughter was made of the Romans; and

that the streets of the city were filled with dead bodies, which remained without burial during the general consternation. The despair of the citizens was sometimes converted into fury; and whenever the barbarians were provoked by opposition, they extended the promiscuous massacre to the feeble, the innocent, and the helpless. The private revenge of forty thousand slaves was exercised without pity or remorse; and the ignominious lashes, which they had formerly received, were washed away in the blood of the guilty, or obnoxious families.

"The matrons and virgins of Rome were exposed to injuries more dreadful, in the apprehension of chastity, than death itself; and the ecclesiastical historian has selected an example of female virtue, for the admiration of future ages. A Roman lady, of singular beauty and orthodox faith, had excited the impatient desires of a young Goth, who, according to the sagacious remark of Sozomen, was attached to the Arian heresy. Exasperated by her obstinate resistance, he drew his sword, and with the anger of a lover, slightly wounded her neck. The bleeding heroine still continued to brave his resentment, and to repel his love, till the ravisher desisted from his unavailing efforts, respectfully conducted her to the sanctuary of the Vatican, and gave six pieces of gold to the guards of the church, on condition that they should restore her inviolate to the arms of her husband. Such instances of courage and generosity were not extremely common. The brutal soldiers satisfied their sensual appetites, without consulting either the inclination or the duties of their female captives."

"But avarice is an insatiate and universal passion, since the enjoyment of almost every object that can afford pleasure to the different tastes and tempers of mankind may be procured by the possession of wealth. In the pillage of Rome, a just preference was given to gold and jewels, which contain the greatest value in the smallest compass and weight; but after these portable riches had been removed by the more diligent robbers, the palaces of Rome were rudely stripped of their splendid and costly furniture. The sideboards of massy plate, and the variegated wardrobes of silk and purple, were irregularly piled in the wagons, that always followed the march of a Gothic army. The most exquisite works of art were roughly handled, or wantonly destroyed; many a statue was melted for the sake of the precious materials; and many a vase, in the division of the spoil, was shattered into fragments by the stroke of a battle-ax. The acquisition of riches served only to stimulate the avarice of the rapacious barbarians, who proceeded by threats, by blows, and by tortures, to force from their prisoners the confession of hidden treasure. Visible splendor and expense were alleged as the proof of a plentiful fortune; the appearance of poverty was imputed to a parsimonious disposition; and the obstinacy of some misers, who endured the most cruel torments before they would discover the secret object of their affection, was fatal to many unhappy wretches, who expired under the lash, for refusing to reveal their imaginary treasures.

"The edifices of Rome, though the damage has been much exaggerated, received some injury from the violence of the Goths. At their entrance through the Salarian gate, they fired the adjacent houses to guide their march, and to distract the attention of the citizens; the flames, which encountered no obstacle in the disorder of the night, consumed many private and public buildings; and the ruins of the palace of Sallust remained, in the age of Justinian, a stately monument of the Gothic conflagration. Yet a contemporary historian has observed that fire could scarcely consume the enormous beams of solid brass, and that the strength of man was insufficient to subvert the foundations of ancient structures. Some truth may possibly be concealed in his devout assertion, that the

wrath of Heaven supplied the imperfections of hostile rage; and that the proud Forum of Rome, decorated with the statues of so many gods and heroes, was leveled in the dust by the stroke of lightning.

"Whatever might be the numbers of equestrian or plebeian rank, who perished in the massacre of Rome, it is confidently affirmed that only one senator lost his life by the sword of the enemy. But it was not easy to compute the multitudes, who, from an honorable station and a prosperous fortune, were suddenly reduced to the miserable condition of captives and exiles. As the barbarians had more occasion for money than for slaves, they fixed at a moderate price the redemption of their indigent prisoners; and the ransom was often paid by the benevolence of their friends, or the charity of strangers. The captives, who were regularly sold, either in open market, or by private contract, would have legally regained their native freedom, which it was impossible for a citizen to lose, or to alienate. But as it was soon discovered that the vindication of their liberty would endanger their lives; and that the Goths, unless they were tempted to sell, might be provoked to murder their useless prisoners, the civil jurisprudence had been already qualified by a wise regulation, that they should be obliged to serve the moderate term of five years, till they had discharged by their labor the price of their redemption.

"The nations who invaded the Roman Empire, had driven before them, into Italy, whole troops of hungry and affrighted provincials, less apprehensive of servitude than of famine. The calamities of Rome and Italy dispersed the inhabitants to the most lonely, the most secure, the most distant places of refuge. While the Gothic cavalry spread terror and desolation along the sea coast of Campania and Tuscany, the little island of Igilium, separated by a narrow channel from the Argentario promontory, repulsed or eluded their hostile attempts; and at so small a distance from Rome great numbers of citizens were securely concealed in the thick woods of that sequestered spot. The ample patrimonies, which many senatorial families possessed in Africa, invited them, if they had time and prudence to escape from the ruin of their country, to embrace the shelter of that hospitable province. The most illustrious of these fugitives was the noble and pious Proba, the widow of the prefect Petronius. After the death of her husband, the most powerful subject of Rome, she had remained at the head of the Anician family, and successively supplied, from her private fortune, the expense of the consulships of her three sons.

"When the city was besieged and taken by the Goths, Proba supported, with Christian resignation, the loss of immense riches; embarked in a small vessel, from whence she beheld, at sea, the flames of her burning palace, and fled with her daughter Læta, and her granddaughter, the celebrated virgin Demetrias, to the coast of Africa. The benevolent profusion with which the matron distributed the fruits, or the price, of her estates, contributed to alleviate the misfortunes of exile and captivity. But even the family of Proba herself was not exempt from the rapacious oppression of Count Heraclian, who basely sold, in matrimonial prostitution, the noblest maidens of Rome to the lust or avarice of the Syrian merchants. The Italian fugitives were dispersed through the provinces, along the coast of Egypt and Asia, as far as Constantinople and Jerusalem; and the village of Bethlehem, the solitary residence of St. Jerom and his female converts, was crowded with illustrious beggars of either sex, and every age, who excited the public compassion by the remembrance of their past fortune.

"This awful catastrophe of Rome filled the astonished empire with grief and terror. So interesting a contrast of greatness and ruin,

disposed the fond credulity of the people to deplore, and even to exaggerate, the afflictions of the queen of cities. The clergy, who applied to recent events the lofty metaphors of Oriental prophecy, were sometimes tempted to confound the destruction of the capital and the dissolution of the globe."—*Decline and Fall*, chap. 31, par. 22-24, 26. A. T. J.

(To be continued.)

Under Grace.

SOME object to the view that being under the law (Rom. 6:14, 15) means "under the condemnation of the law." They think that to claim this is adding something to the text. We believe that the reasoning powers which God has given us were intended to be used in reading and understanding his word; and that to use them adds nothing to, and takes nothing from that word.

What is meant by the grace of God? It is simply his favor. How is this favor obtained? Through the propitiatory sacrifice of our Lord Jesus Christ. He died for our sins. "Sin is the transgression of the law." 1 John 3:4. Show us a man that has not sinned, and he is one that has no need of this favor which comes only through Jesus Christ; but he is one who keeps, and ever has kept, every precept of the law; otherwise he would be a sinner, a transgressor of the law.

But when the sinner (as are all the human race) finds favor through Jesus Christ, he certainly passes out of a state of condemnation into a state of favor. He is not now under the condemnation of the law, because he has found pardon and favor through our Lord Jesus Christ. He is now "delivered from the law, that being dead" which held him under its threatened penalty. And what was that? It was sin. The law has no demand against him who is not guilty of its violation, but keeps its every precept. Such a one is free. Said David, "I will walk at liberty." Why? Not because he was at liberty to transgress the precepts of the law, but, said he, "for I seek thy precepts." Ps. 119:45.

Let us read the text which is offered as proof that the law of which it speaks has been abolished, being superseded by the favor or grace of God. "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid!" Rom. 6:14, 15.

This is quoted to prove that one precept, at least, of the law spoken of may be transgressed with impunity. And but for that one precept, which is generally transgressed, the text never would have been quoted for such a purpose. But if it proves one precept of the law abolished, it proves the same of every one of them; for there is no distinction. Now if the law has been superseded, as they claim, no human being is bound to keep one of its precepts; because it has ceased to be law. In that case it can be truly said to all men, "Ye are not under the law." But all to whom the apostle spoke were under grace. As truly as they were not under the law, so truly they were under grace. Are all men now under grace? Do all enjoy the favor of God? If so, all are in a very happy condition. None are accounted sinners in the sight of God; for sin is ever condemned by him; the sinner cannot enjoy his favor.

Are there now no servants of sin? Said the apostle to those who, he said, were under grace, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Verse 16. "Sin is the transgression of the law"—this and only this; for this is a perfect definition. Sin is not the transgression of grace. Read the text with this inspired and therefore perfect definition in the place of the word defined.

There can be no valid objection to this. Thus we read: "For the transgression of the law shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we transgress the law, because we are not under the law, but under grace? God forbid!"

Our friends do not hold with Paul; for they claim the liberty to transgress the law, because they are not under the law, but under grace. But let us read again from the apostle: "What shall we say then? Shall we continue in the transgression of the law that grace may abound? God forbid. How shall we, that are dead to the transgression of the law, live any longer therein?" See verses 1 and 2.

Now I submit it to the candid reader: Does Paul teach those of whom he says, "Ye are not under the law," that they may transgress that law? Does he not, on the contrary, teach obedience to it, that they may live no longer in sin? Every candid mind, unworried by prejudice from the prevailing custom of transgressing one of the precepts of the moral law as given by God himself at Sinai, must admit that the apostle, in these very scriptures, teaches obedience to that law which is the subject of his discourse. Then what does he mean by being delivered from the law, and not being under it, but under grace? Simply that by the favor of God through the sacrifice of his Son they had been pardoned of their past transgressions, and hence the law had no demand against them in reference to its penalty, so long as they were dead to sin, living no longer in it.

Justified by the law? No, indeed. The law has no power, nor ever had, to justify its transgressor. The sinner can only be justified through faith in Jesus Christ. But being set free from sin, by the sacrifice and righteousness of Christ, he obtains a righteous character, that is, the character of a doer of the law; and in the day that God shall judge the secrets of men, according to the gospel, "The doers of the law shall be justified." See Rom. 2:12-16.

R. F. COTTRELL.

Casting Great Guns.

THE following from *Harper's Weekly* is not very highly suggestive of the millennium. From this it does not look as though the time is at hand when the nations shall not "learn war any more," as so "many people" are saying. Does it not rather show the fulfillment of the proclamation in Joel 3:9-14, "Prepare war," etc.?

The production of a modern heavy gun is not only a costly affair, but often one of no little risk, as it must be perfect for its work, and able to pass the severe test imposed upon it. On the 5th of April the fourth attempt to cast the last of the great 12-inch cast-iron rifles for the Government was successfully made at the South Boston Iron Works. The last previous effort had been made in October, and had proved a failure. On the present occasion the pit had been very carefully prepared, with an unusually stout core. Three large furnaces were filled with an aggregate of 105 tons of ore. The fires were started, and in a little over fifteen hours the iron was ready to run. The signal was given, and the troughs leading from the furnaces at once began to pour the metal into the gun cradle in the center of the building. In twenty-two minutes the pit, dug forty feet into the ground, was full, and the great rifle took its first rude form. Early in May the core will be removed, and the gun taken out.

The weight of one of these cast-iron breech-loading guns is 54 tons; that of its Powlett pneumatic carriage, also made at the same works, 40 tons. The length of the gun is 30 feet. Its projectile weighs 800 pounds, and is thrown by a charge of powder weighing 265

pounds, with a maximum muzzle velocity of 1,840 feet per second, and an approximate muzzle energy of 19,000 foot-tons. The pressure per square inch of bore is about 15 tons, and the penetration of iron plate 23 inches. Enormous as is this weapon, the carriage with the gun can be maneuvered by one man in 30 seconds.

A quarter of a century ago the most powerful piece of ordnance anywhere constructed was one weighing five tons, carrying a projectile of 78 pounds, with a velocity of 1,570 feet, and an energy of 1,100 foot-tons. A comparison of these figures with those of the heavy breech-loading rifles just spoken of, will show the advance made in our country. But in other lands this is very far surpassed by high-powered modern steel guns. The Armstrong and Krupp monsters now in use dwarf even our 54-ton gun. The Armstrong 100-ton gun throws a projectile weighing 2,000 pounds, with a muzzle velocity of 1,841 feet, produced by a charge of 772 pounds of powder, and developing the enormous muzzle energy of 47,037 foot-tons. Guns like these are actually mounted in some of the Italian iron-clads. There is also an Armstrong 110-ton gun in process of manufacture, and there are many 63-ton and 80-ton Woolwich guns. Krupp is making for Italy four 130-ton guns, 55 feet long, to carry projectiles weighing 2,330 pounds each, with a velocity of 1,825 feet per second. Such are the prodigious weapons of other lands.

The Fresh Hour.

EVERY day should be commenced with God. The busiest and the best man in Jerusalem was wont to say, "In the morning will I direct my prayer unto thee, and will look up;" "I will sing aloud of thy mercy in the morning." Daniel too saluted his God with prayer and praise at early dawn. We begin the day unwisely and at a great risk to ourselves if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes, should also put on his spiritual armor. Before the day's march begins he should gather up a portion of heavenly manna to feed the inner man. As the oriental traveler sets out for the sultry journey over burning sands by loading up his camel under the palm tree's shade, and fills his water flagons from the crystal fountain which sparkles at its roots, so does Christ's pilgrim draw his morning supplies from his exhaustless spring.

Morning is the golden hour for prayer and praise. The mind is fresh; the mercies of the night, and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight, like the lark, towards the gate of Heaven. One of the finest touches in Bunyan's immortal allegory is his description of Christian in the Chamber of Peace, who "awoke and sang," while his window looked out to the sun-rising. If even the stony statue of old heathen Memnon made music when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the outgoings of the morning to rejoice.—*T. L. Cuyler, D. D.*

THE "secret faults," from which David prayed to be delivered, may refer to those hidden infirmities, propensities, and desires which so often suggest temptation, furnish the weak place for its assault, and lead to sins of memory, sins of imagination, sins of the affections, and sins of the passions and appetites. Were man cleansed from "secret faults," the fountain head of sin would be dried up, and the love of sin would be taken away.—*Sel.*

You have turned from your evil ways. That is well, but it is not enough; you must go forward in the right way. A negative religion is not sufficient.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, MAY 13, 1886.

Logical Antinomianism.

A WRITER for a professedly Adventist paper in the East, in an article against Sabbath-keeping, says of the ten commandments: "Paul tells those who keep this law that they are 'fallen from grace,' which is equivalent to saying that there is no salvation in keeping the ten commandments." We never yet came across any such statement in any of Paul's writings, but we know that there are many people who, in their hatred of the Sabbath, teach just such stuff. There are people organized into churches, whose chief article of faith is that the law of God is abolished, although it is seldom that one is found bold enough to declare that all who keep the law of God are worthy of death. But this is the inevitable conclusion; for if God's law has been abolished, then it must now be sin to follow the injunctions of that law.

Let us suppose that we have the records of a church whose foundation (?) is the belief that God's law has been abolished, and in which discipline is rigidly enforced. We should read something like this: "Brother A was charged with the crime of not having taken the name of God in vain for three months. A committee was appointed to labor with him, but he acknowledged the truth of the charge, and stubbornly refused to change his course, stating that he was determined always to hold the name of his Creator in reverence. Accordingly he was disfellowshipped as one irrecoverably fallen from grace."

"Deacon B had in early life been well known as a horse jockey. After he joined the church his natural ability was exerted with tenfold diligence for the edifying of the body of Christ. So skillful had he become by long practice in chicanery, that no man could by any means get even with him in a bargain. He could cheat and lie with unblushing countenance. In short, he was an ornament to the church. But in an evil day he fell in with a traveling preacher, who persuaded him that the law of God is binding upon Christians, and from that time he became a different man. He began at once to restore to those whom he had defrauded. This caused suspicion in the minds of his brethren. Finally suspicion became certainty, when Brother X overheard him tell the truth in regard to an old horse which he was selling to one who was no judge of animals. By this unwarranted act, he actually lost the opportunity of cheating the poor man out of fifty dollars! In another instance, he could easily have extorted one hundred per cent. interest from a brother who was forced to borrow a sum of money for three months. Instead of doing so, however, he loaned the brother the money without interest. Patient labor was bestowed upon him, but to all entreaties he turned a deaf ear, perversely repeating the words, Thou shalt not steal, and saying that henceforth he should abide by that rule. He even expressed extreme sorrow that he had ever violated it. He was decided to be an incorrigible observer of the old ten-commandment law, and was accordingly disfellowshipped by unanimous vote."

"Mr. C had gained a wide notoriety as a 'bruiser' and cut-throat. He had 'killed his man' many times, and was so expert with the pistol that his bullet never failed to reach the heart. It was his delight to lie in wait for unsuspecting and inoffen-

sive persons, and kill them without any warning. He was so adroit withal, that the officers of the law had never been able to detect him in these acts. He had never read the Bible, nor heard of the ten commandments. He was finally arrested for a petty crime, and while lying in jail he was visited by a clergyman, who read the Bible to him. For the first time in his life he heard the obsolete commandment, Thou shalt not kill. When he learned that this was spoken by the great Jehovah, amid the thunders of Sinai, he was struck with terror and remorse. With trembling lips he confessed all his past course, and was assured by the minister that God would pardon. Accordingly, as soon as he was released, he applied for admission to the church; but he was told that he had now fallen from grace,—that the ten commandments are abolished; that no man who professed a desire to keep them could become a member of the church of Belial. After a short talk with the committee, he seemed to see the matter clearly. Drawing a revolver, he shot the chairman through the heart, and with a club he knocked down two of the deacons, all the time using the most violent oaths. Upon this clear evidence of his fitness for church membership, he was at once received into full fellowship.

"Brother D was turned out of the church in disgrace. Cause: A rigid observance of the old seventh commandment. At the same time, Mr. F and Mrs. G, on profession of having lived in open adultery for a year, were admitted into the church."

And thus we might read on for pages. Does it seem irreverent to write in such a strain? It is only what would actually be done if no-law people always lived up to their profession. People have actually been turned out of churches simply because they kept the fourth commandment; and if people are disfellowshipped for keeping the fourth commandment, why not for keeping any other? And when men say that it is sin to keep the ten commandments, who shall say what abominable things they do not do in secret? or that they would not do them openly if fear of their fellow-men did not restrain them?

Why is it that professed Christians speak with such contempt of the law of God? Because they hate the fourth commandment, which enjoins the observance of the Sabbath. Primarily, however, it is because of hatred of all law and restraint. No doubt they would repudiate the picture which we have portrayed. They would profess abhorrence of murder, adultery, and theft. But if it is a sin to keep the fourth commandment, it is also wrong to keep the sixth, seventh, and eighth. If they teach that the law of God is not in force, that those who keep it have fallen from grace, they necessarily teach that it is no sin to swear, lie, steal, kill, and commit adultery! Nay, more, they actually teach people that they must do those things in order to secure the favor of God! A more horrible doctrine could not be imagined. To teachers of such doctrines we commend a careful consideration of the following texts, the application of which is obvious:—

"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" Jer. 7:8-10.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5:20,24.

Under the Law.

THE next text which we shall notice is Gal. 5:18. "But if ye be led of the Spirit, ye are not under the law." Antinomians very rarely quote this verse, doubtless because it is so very evident from the connection that the law is recognized as being in active existence. Let us give it our attention for a little while, that we may see what beautiful harmony there is in the Bible on the subject of the law.

Since those who are led by the Spirit are *not* under the law, it follows that those who *are not* led by the Spirit *are* under the law. Again, the preceding verses read as follows: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Gal. 5:16,17. These verses state in the plainest terms that the flesh and the Spirit are contrary to each other; that walking in the flesh and walking in the Spirit are directly opposite conditions. Then since those who are led by the Spirit are *not* under the law, and those who are not led by the Spirit *are* under the law, it follows that those who are under the law are those who are fulfilling the lusts of the flesh.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

The fruit of the Spirit is, of course, the very opposite, being "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Verses 22, 23. Referring to these fruits of the Spirit, the apostle says: "Against such there is no law." Verse 23. That is, those who are led by the Spirit, and who yield its fruits, are in harmony with the law; while the law is against the works of the flesh; and those who do the works of the flesh are condemned by the law, or are under it. Here we arrive at the same conclusion as in regard to Rom. 6:14, that "under the law" simply represents a state of antagonism to, and violation of, the law; and of course no one could be in such a state if the law were not in full force. Now since all sinners are by the law condemned to death (Rom. 3:19; 6:23), it follows again that "under the law" means condemned by the law—under the sentence of death.

Turning backward, we find the expression "under the law" used twice in Gal. 4:4, 5: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

In the third verse the apostle says that when we were children we were "in bondage under the elements of the world." But (that marks a change) God sent forth his Son to redeem "them that were under the law." We would naturally expect the redemption to be from that under which we were in bondage, which was "the elements of the world." In the fifth verse the redemption is said to be from "under the law," thus showing that "in bondage under the elements of the world," and "under the law," are equivalent terms.

Let us trace further this matter of bondage. In verse 9 Paul says to the Galatians: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" Here it is implied that they were in danger of returning to a condition in which they had previously been. And what condition was that?

Read verse 8: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods." That is, they were heathen. So being in bondage to the elements of the world,—the "weak and beggarly elements,"—is equivalent to being in a state of heathenism. Those who do not know God are termed heathen. But no man can know God without being a follower of Christ, as the Saviour said, "No man cometh unto the Father, but by me." John 14:6. In the strict Bible sense, therefore, all who are not in Christ are heathen. And therefore although Paul addressed his epistle to those who had been idolaters in the commonly accepted sense, the argument is of universal application.

We conclude, then, that the "elements of the world" are simply the various forms of sin. This is still further shown by Eph. 2:1-3: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation [manner of life] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Nothing but sin is meant by "the course of this world," the "weak and beggarly elements," and "the elements of the world." And to be "in bondage under the elements of the world," is to be "under the law," in a state of condemnation.

Christ came in the fullness of time (see Mark 1:14, 15; Dan. 9:25) "to redeem them that were under the law." But in order to do this, he himself had to be "made under the law." This is in harmony with Heb. 2:17, which says: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." The people whom Christ came to redeem were "under the law," therefore he was made like them, "under the law."

Now if there is any lingering doubt as to the meaning of "under the law," compare with the above and Gal. 4:4, 5, Paul's words in 2 Cor. 5:21: "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Christ was sinless; he "did no sin, neither was guile found in his mouth" (1 Peter 2:22); the Law of God was in his heart (Ps. 40:8), and his whole life was an exemplification of the law. Yet knowing no sin, he was made to be sin for us. As the prophet said: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:5, 6. We were in bondage to sin, "under the law," and he took upon himself the same bonds, and was made under the law. Moreover, since those "under the law" are condemned, under sentence of death, he, "being found in fashion as a man," having voluntarily placed himself in the same condemnation, "became obedient unto death, even the death of the cross." Phil. 2:7, 8.

And so the innocent suffered for the guilty. Man had been overcome by sin, and by it brought into bondage (2 Peter 2:19), and in order to redeem him from this corruption, and the death that must necessarily follow (James 1:15), the spotless Son of God took upon himself the form of a servant of sin, and consented to be covered with the same degradation into which man had plunged himself. What for? "That we might be made the righteousness of God in him." 2 Cor. 5:21. In order that we might be made without "spot, or wrinkle, or any

such thing" (Eph. 5:27),—perfectly conformable to the holy Law of God; and that thus being enabled, in Christ, to keep the commandments, we might through him have eternal life. Matt. 19:17.

Before leaving this text in Galatians, there is one more point which we wish to place before the reader. We read that Christ was "made under the law, to redeem them that were under the law." It was necessary for Christ to assume the condition of those whom he would redeem. This being the case, we may know that Christ redeems none who occupy a position different from that which he took. This is plainly stated in the Scripture. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren," etc. Heb. 2:16, 17. Those whom he was made like, he can redeem; others he cannot. We read also that Christ "died for all." 2 Cor. 5:15. What, then, is the necessary conclusion? Just this: Since he was made "under the law," and was made like those whom he came to redeem, and he came to redeem all men, then all men were "under the law." Further, the text indicates that he came for the sole purpose of redeeming them that were under the law; their being under the law made necessary some act for their redemption. If they had not been under the law, they would have needed no redemption. Now when we recall Paul's words to the effect that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14), the conclusion is unavoidable that "under the law" indicates the state of sin which characterizes every human being, and from which none can be rescued but by Christ.

But notice the dilemma in which they place themselves, who claim that Gentiles are not "under the law," and that the law was only for the Jews. If that position were true, it would necessarily follow that since Christ came to redeem only those who are under the law, he came to redeem only the Jews! For certain it is, that no person who is not in the position which Christ took upon himself when he came to redeem man, can have any part in that redemption. We think that none, when they consider this point, will place themselves outside of God's scheme of redemption, by refusing to admit that they are by nature and by practice "under the law."

Let us rather acknowledge our guilt, that it may be washed away in the blood of the Lamb. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13.

W.

Cleansing of the Sanctuary.

QUESTION.—"Was the cleansing of the sanctuary finished at the end of the twenty-three hundred days? or is the work of cleansing still going on? If it is still going on, when will it be finished?"

W. L. K.

ANSWER.—It is very evident from the reading of Dan. 8:13, 14 that at the end of the twenty-three hundred days (years), the cleansing of the sanctuary was begun, and not then finished. The angel's words, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," were in reply to the following questions: "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The reply showed that the sanctuary and the host were to be trodden under foot "unto two thousand and three hundred days;" consequently the cleansing began at the close of the days.

The cleansing of the sanctuary is the blotting out of the sins of God's people. When that work is finished, the names of those who have not overcome will have been blotted out of the Lamb's book of

life, and that shows that probation ends when the work of cleansing the sanctuary is completed. But the gospel still reaches the hearts of sinners; therefore probation is not ended, and the work of cleansing the sanctuary is still going on. When this work will be finished, no man can tell. We can only know that it will be soon. To the close of this work the following words apply: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

Some One-Thousand-Dollar Reasons for Keeping Sunday.

HAVING shown that the Sabbath was given "at the beginning of human history," "for the whole human race, and should be observed by every human being;" having shown that the law of the Sabbath not only has never been abrogated, but that it "can never be abrogated," Mr. Waffle proceeds thus:—

"Accepting the conclusion that the Fourth Commandment is still in force, it may very properly be asked, 'Why, then, do not Christians obey it by keeping holy the seventh day of the week, as it directs?' By what right is this plain precept disregarded and the first day of the week observed?' This question is a natural one, and unless a satisfactory answer can be given, the Christian world must stand convicted of error."—P. 184.

Here are some important acknowledgments. It is acknowledged (1) that the Fourth Commandment "directs" that "the seventh day of the week" shall be kept holy. This is important in this connection in view of the claim so often made nowadays by Sunday-keepers that the Fourth Commandment does not refer to any particular day. And (2) it is acknowledged that this "plain precept" is "disregarded" by Christians. We think he does well to state that "unless a satisfactory answer can be given" to the question as to why this is, the Christian world must stand convicted of error. We are perfectly satisfied that the Christian world must stand convicted of error on this question. And to prove that this is so, we need nothing better than Mr. Waffle's one-thousand-dollar-prize essay; and that is the use that we propose to make of it on this occasion.

The Fourth Commandment, which Mr. Waffle here admits "directs" that "the seventh day of the week" shall be kept holy, is the law of the Sabbath. Says Mr. Waffle, "The law of the Sabbath can never be abrogated."—P. 157. Now as the law of the Sabbath directs that the seventh day of the week shall be kept holy, and as that law can never be abrogated, it is plainly proven that the "Christian world," in disregarding "this plain precept," must stand convicted of error.

Again Mr. Waffle says:—

"Unless it can be shown that the law of the Sabbath, given at creation, has been repealed by a new legislative act of God, it is still binding upon all men who learn of it."—P. 186.

And:—

"Up to the time of Christ's death no change had been made in the day." "The authority must be sought in the words or in the example of the inspired apostles."—P. 186.

Then he quotes Matt. 16:19 and John 20:23 and says:—

"It is generally understood that these words gave to the apostles supreme authority in legislating for the church. . . . So far as the record shows, they did not, however, give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."—P. 187.

Now as "the law of the Sabbath" "is still binding upon all men who learn of it" "unless it has been repealed by a new legislative act of God;" as that law "directs" the observance of "the seventh day of the week;" as "up to the time of Christ's death, no change had been made in the day;" as "the authority [for the change] must be sought in the

words or in the example of the inspired apostles" to whom, admitting Mr. Waffle's claim, was given "supreme authority in legislating for the church;" and as in the exercise of that legislative authority, "they did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week;" as, therefore, there has been no new legislative act of God, by Mr. Waffle's own words it stands proven to a demonstration that the law of the Sabbath which enjoins the observance of "the seventh day of the week" is still binding upon all men, and that in disregarding "this plain precept" "the Christian world must stand convicted of error."

Again we read:—

"If the law of the Sabbath, as it appeared in the ten commandments, has been abolished, it must have been done by some decree of Jehovah. Where have we the record of any such decree? Through what prophet or apostle was it spoken? . . . We can find no words of Christ derogatory to this institution as it was originally established, or as it was intended to be observed. . . . There is nothing in the writings of the apostles which, when fairly interpreted, implies the abrogation of the Sabbath."—*Pp. 160, 165, 183.*

The law of the Sabbath "as it appeared in the ten commandments," is the fourth commandment. And that commandment, by Mr. Waffle's own interpretation, "directs" that "the seventh day of the week" shall be kept holy. Now as the abolition of that commandment would require some decree of Jehovah; and as no such decree has ever been recorded, nor spoken, neither by prophet nor by apostle, the obligation of the fourth commandment still remains upon all men to keep holy "the seventh day of the week." Therefore, in disregarding this "plain precept," "the Christian world must stand convicted of error."

We must recur to a sentence before quoted. It is this:—

"The authority [for the change from the seventh to the first day of the week] must be sought in the words or in the example of the inspired apostles."

Now with that please read this:—

"A law can be repealed only by the same authority that enacted it. It certainly cannot be done away by those who are subject to it."—*P. 160.*

Was the law of the Sabbath enacted by the authority of the words or the example of the inspired apostles? Was it enacted by the authority of inspired men at all, be they who they might? No. The very idea is preposterous. Then it can never be repealed by the authority of inspired men, be they apostles or what not. That law was enacted by the living God in person. And it can never be repealed except by the personal act of the Lord himself. Any attempt of an inspired man to nullify any portion of the moral law would vitiate his inspiration. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. This is also conveyed in Mr. Waffle's argument: "It certainly cannot be done away by those who are subject to it." The inspired apostles were subject to the law of the Sabbath, as well as to all the rest of the law of God. And to charge to their words or to their example, the change of the Sabbath from the seventh to the first day of the week, is to deny their inspiration, to declare that there is no light in them, and to place them beyond the pale of being men of God. This, too, is even admitted in Mr. Waffle's argument. He says:—

"There is nothing in the example of the apostles to oblige the most tender conscience to abstain from secular employment on the first day of the week, if there is no other authority for observing a weekly Sabbath."—*P. 160.*

Please bear in mind (1) that the aim of this one-thousand-dollar prize essay is to prove that the first day of the week is the true, genuine, and only weekly Sabbath; (2) that the author of the essay admits that the fourth commandment "directs"

that "the seventh day of the week" is to be kept holy; (3) and that he likewise declares that the apostles, as supreme legislators for the church, "did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week." Then it is plain that all that remains to which he can appeal, and in fact the only thing to which he does appeal as authority for keeping the first day of the week, is the example of the apostles. Then when even this he sweeps away with the declaration that "there is nothing in the example of the apostles to oblige the most tender conscience to abstain from secular employment on the first day of the week," his argument leaves not a vestige of authority upon which to rest the observance of the first day of the week. Thus again, he proves to a demonstration that in disregarding the "plain precept" of the fourth commandment, which "directs" the "keeping holy the seventh day of the week," and which is "still in force," "the Christian world must stand convicted of error."

That is exactly what we have believed for years. It is just what we are constantly endeavoring to set before the "Christian world," as well as before the world in general. And we are thankful that the American Sunday-School Union, by its one-thousand-dollar prize, has enabled us to lay before our readers such a masterly demonstration of it. We are not prepared to say but what the Union has done a good work in awarding the one-thousand-dollar prize to the essay of Mr. A. E. Waffle, M. A., Professor of Rhetoric and English Literature, etc., etc.; for we cannot see how it would be possible to put together an argument for the first day of the week which could more positively convict the Christian world of error in disregarding the plain precept to keep the seventh day.

J.

One of the Devil's Devices.

PAUL, in referring to Satan, on a certain occasion, said, "We are not ignorant of his devices." A good many people are ignorant of his devices. In many cases, however, this is no fault of his, for he makes no effort at all to conceal them; but rather makes exertions to openly advertise them to all. One of his latest and most mischievous devices is now freely advertised by his agents in flaring posters in the most public places. This poster reads as follows:—

"Lorillard's Cognac Cocktails: A Chew That Beats a Drink."

Which, being interpreted, means that Mr. Lorillard, the tobacco king, now furnishes a brand of tobacco so saturated with French brandy, and so doctored up with the stuff of which "cocktails" are made, that to take a chew of it is better than to take a drink of liquor. And thus the appetite for strong drink is directly created and fastened upon those who use the tobacco. It has been hitherto denied that the use of tobacco does tend to create the desire for strong drink. But that can be denied no longer, when the fact is publicly and widely advertised that now a chew of "Lorillard's Cognac Cocktail Tobacco" really beats a "Cognac Cocktail" drink. Nor is it to be supposed for a moment that this particular brand of tobacco is the only one that is so prepared. In the case of this brand the fact is boldly avowed, and that is all the difference; unless perhaps this is somewhat more heavily dosed than other brands.

Nor yet is this confined to chewing tobacco. Smoking tobacco, cigars, and cigarettes, are all laden with nervines, such as vanilla, valerian, cascarilla bark, New England rum, and even opium; and cigarette tobacco is the most highly "flavored" of all, with chewing tobacco next. This is as stated by a manufacturer of the stuff itself. In April, 1882, it was stated by a large tobacco manufacturer in New York City, that he personally knew fifteen

chemists who were "employed exclusively in factories in that city" whose duties consisted in "flavoring of fillings and in developing and heightening the narcotic powers of the weed, and thus making it marketable at higher prices." He declared that by the use of vanilla and valerian "the dullest and weakest stems may be flavored up into a fair article of tobacco." Vanilla, valerian, and cascarilla bark, all three, enter into the composition of cigarette tobacco. The vanilla "flavor" is used "in the form of an alcoholic tincture;" while another formula is composed of a combination of vanilla, valerian, and New England rum. It can be very readily seen that the direct and inevitable tendency of the use of manufactured tobacco in any form is to create an appetite for the strongest kind of intoxicating drinks.

A great point is made against the Chinese in that they spread the opium curse in this country. Whereas the Chinese would be comparatively powerless in this, were it not for the opium and its kindred drugs in the cigars and other forms of tobacco, by which are sown the seeds of the curse. It is opium in the "best" Havana cigars, that makes them the "best." It is the opium in the fine Havana, that has such a soothing effect upon the smoker, and enslaves him more than does the tobacco.

The use of tobacco alone, or of strong drink alone, is destructive enough to satisfy anything or anybody, unless it should be the devil; but the two combined, as the manufacturers of tobacco now combine them, certainly can leave nothing more destructive to body and soul, to be desired even by the devil himself. And this introduces a grave question as to how much longer Prohibitionists, and temperance reformers generally, can leave out of their work the unqualified condemnation of the use of tobacco in any form? To leave it out is to do but half their work, if they do even as much as half. With tobacco in its various forms constantly creating and fastening upon its victims by the thousands the appetite for strong drink, prohibition seems a long way off, while it confines its efforts to the effect, instead of striking at the cause as well. We are happy to say that Seventh-day Adventists are, and have ever been, uncompromisingly opposed to the use of either tobacco or strong drink; for in a measure at least, we are not ignorant of Satan's devices.

J.

"A Part of God."

Is God divisible? May he be separated into parts, and these parts become subject to the frailties, the vices, and the sufferings of fallen creatures?

These queries were suggested to my mind by the following incident. Speaking of the destiny of the wicked, I had quoted Rev. 20:9; 2 Thess. 1:9, and 2 Peter 3:7-10, to show that the lake of fire into which they will be cast is this earth in its melted state, and the fire coming down from God out of Heaven is the element or means of their everlasting destruction. A gentleman approached me at the close of my remarks, and inquired:—

"What part of man do you think will be destroyed?"

"I think the man will be destroyed," was the reply.

"But what will become of the soul?" he inquired.

"If the soul is any part of man it will be destroyed also."

"What, do you think God will destroy a part of himself?" was the next question.

"By no means. But what has that to do with this subject?"

"It is generally conceded," said he, "that the soul is a part of God, and cannot be destroyed, for God cannot destroy a part of himself."

Then followed the queries in turn, Is the soul a

part of God? Is God divisible? Can a part of God sin? And will God punish a part of himself for evil doing? Such monstrous conclusions ought to suppress the utterance of such an idea. Yet this was an educated man; he could draw a conclusion. And this shows how thoughtlessly men will take an absurd position to sustain a popular error.

A view more generally advocated than that here advanced is this: The soul is an independent creation; or, each soul of mankind emanates directly from God. This doctrine is supposed to be free from the defect which is so apparent in the other. Though this does not lead to the same conclusion as the other, it leads to one which is very erroneous, and, like the other, makes God directly responsible for all the sin which exists in the world. This defect has been discovered, and the doctrine itself combatted on that account, by some who are considered orthodox in regard to the nature and destiny of the soul. The *Ladies' Repository*, a well-known Methodist journal, of February, 1859, said:—

"The general opinion held seems to be that the soul is created, and does not come by transmission from parents, as the body does. The Roman church has steadily received and taught it.

"If the body only is derived by transmission from Adam, while each separate soul is a direct work of creation, then original or hereditary depravity, so far as the soul is concerned, is a thing impossible. If each soul is created by God as it comes into existence, then it must be holy, or God must be charged with making it unholy, and thus being the author of evil."

This is sound reasoning, to which no exception can be taken. But the product cannot rise above the producer. If the whole being or person (the soul and the body) is transmitted from the parents, then the whole being, soul and body, is subject to the conditions of the parents. That which is begotten, or produced by natural generation, is mortal, subject to death.

God is dishonored by this doctrine of the inherent immortality of the soul, whether the soul be impiously called "a part of God," or whether it be considered a direct creation of God. In either case God is made the direct producer of a sinful being; the sin of the soul is traced to God as its originator. And if the soul is transmitted from its parents, or begotten, then it can be immortal or held in existence by the direct power of God. "In him we live, and move, and have our being." If he withdraw his power we cease to exist. And hence, if a sinful being lives forever it is because God *perpetuates the sin*. But "every plant, which my heavenly Father hath not planted, shall be rooted up." Let every soul respond, Amen, "true and righteous are thy judgments." J. H. W.

Christ's Promise.

WILL Christ come again? Hear what he says: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. Well, will his coming be in any private manner? "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. When he comes everybody will know it; "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

The Missionary.

Brodhead, Wisconsin.

I HAVE given thirty Bible-readings in this place, sixteen of which were given in the Baptist church. These readings awakened an interest all over the city to hear more. Some have made appointments for me at their houses and have invited in their neighbors. I have appointed others by the wish and consent of the heads of families, in different parts of the town. I hold from one to two readings almost every day with companies of from ten to twenty.

There has been no debating nor any distracting spirit come in to any of these meetings; but rather, a solemn spirit of inquiry has prevailed. One has already commenced the observance of the Sabbath as the fruit of the work here thus far.

The Sabbath-keepers here (five in number) are greatly encouraged. I have laid before the brethren some of the steps to be taken, and the course to pursue toward those without, that the Lord can work here with us to the salvation of many honest souls.

The Presbyterian, Congregational, and Methodist ministers have all attended from one to five of my readings. I invited them to occupy the church with me, every other evening to give a reading or sermon on any subject they desired; but there was to be no discussions nor debates. The plan I have adopted and which I proposed to them was to allow any of the congregation to ask any question in writing and hand it in, which would, if answerable, be noticed the next evening.

I believe quite a number yet will embrace the truth as the result of the seed sown among the people. I expect to hold on by the help of the Lord, while the interest is good to hear.

G. S. HONEYWELL.

Switzerland.

WE have at Geneva several warm friends who meet with us at our house since the meetings closed at the hall. God is blessing the work for French and Germans at Lausanne. It was a good thing to call in Brother Conradi and other laborers, and I am enjoying this precious season with these workers. Last Sabbath five of those who have attended our French meetings from the first kept God's holy day with us. We look for fully as many of the Germans, who are even more interested than the French. This is largely due to their having left their native land, thus being less bound by the influence of relatives, friends, and home customs. Our dear Brother Ertzenberger has been sick for a number of weeks, but we expect he will soon be in a condition to join us in the work.

Last week while returning to Geneva to hold an evening meeting, I fell in company with a Swiss missionary who was returning to Algiers, Africa, from a visit to his relatives. He said he was having some success in that country, with Jews who seemed to be better disposed toward the gospel than the Jews on the continent. I then asked him if he did not believe he would have still more success among that people if he kept the seventh-day Sabbath. He replied: "Yes, I do. We find that a great obstacle in the way." He then told me that he had read our French paper, and that his first helper in his mission had decided to keep the Sabbath. I then gave him some printed sermons which we had used at Lausanne. He promised to read them on the ship, and to hand them to his friend and to Jews in Africa. As we parted we covenanted to pray for each other.

This man and his friend had been led to desire to see me by a malicious article written against me which had appeared in a Swiss religious paper. Said the missionary to me: "My

friend urged me to call and see you. He will be so glad that we have met. I will tell him all about it." There are 200,000 French and 100,000 Spaniards where he is going. I regard this as a good field. This missionary also encouraged me to go to his birthplace in French Switzerland, where he has many relatives and friends.

D. T. BOURDEAU.

Malvern, Ark.

WHEN I moved here a little more than a year ago I brought quite a number of my old SIGNS with me, and I have been scattering them over the country considerably. Last fall there was a Baptist lady here one day and as she started away we gave her a copy of the SIGNS; she read one article and decided before she got home to keep the Sabbath. She is well informed and is quite a worker. Her church feels the loss it has sustained. I have held quite a number of meetings at her house, and two others have decided to obey God in the face of our strict Sunday law, and still others are convinced and say we are right. As a natural result the wrath of the dragon is terribly stirred up.

But the Third Angel's Message will accomplish that whereunto it is sent. To the Lord be all the praise. J. L. SHOCKEY.

New Orleans Mission.

SLOWLY but surely the truth is gaining a foothold in this city. Thus far fourteen have decided to obey the truth. Others are deeply interested and we hope will soon be added to the number. Some that have taken hold are transient persons and have gone to carry the truth to other fields.

Our company numbers only five—Brethren Thompson and Stoll, who have charge of the ship and railroad work; my wife and I, who have charge of the Bible-readings; and Brother Peter Clark, of Mississippi, who has just arrived to assist us in our work. Brother D. A. Owen, who has been canvassing during the winter, has returned to his home in Michigan.

Canvassing in the city is slow, tedious work, but the numerous vessels here present a good field for selling our publications. Boat crews are seldom canvassed by agents, hence are the more ready to buy. Brother Thompson takes from five to ten orders for "Marvel of Nations," in connection with his other work, nearly every day. It is truly cheering to see our publications so readily taken.

Our Bible-reading work is brisk; we are kept quite busy all the time, so much so that we cannot fill all the openings. Our Sabbath meetings are good and well attended. Brother Wright, who did so nobly in starting the work here a few months ago, favored us with a call a short time ago. We were glad to see him and have his counsel. The health of all is good now, but some of our company have been quite sick. We all feel that it is good to work for the Master.

T. H. GIBBS.

Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING MARCH 31, 1886.

No. of members.....	167
" " dismissed.....	4
" " added.....	13
" reports returned.....	98
" missionary visits.....	200
" letters written.....	101
" pages of tracts and pamphlets distributed.....	42,484
" periodicals distributed.....	1,288
" SIGNS taken in clubs.....	53
" Gospel Sickle taken in clubs.....	10
" new subscribers obtained (Review, 6; SIGNS, 6; Instructor, 34; Health Journal, 1; other periodicals, 13).....	50
Received on donations and memberships.....	\$30 39
" sales.....	12 60
" periodicals.....	44 50
Total.....	\$87 49

Echo Society did not report. CARRIE E. MILLS,
Secretary.

Meeting of Healdsburg College Stockholders.

PURSUANT to the call of the trustees, the fourth annual session of the stockholders of Healdsburg College Corporation convened at the South Building of Healdsburg College, Monday, April 19, 1886, at 10 A. M., to elect trustees for the ensuing year, and for the transaction of other College business. The president of the Board, Elder J. H. Waggoner, presided.

The minutes of the session of 1885 were then read and approved, after which the financial report was read and accepted. The report of the general workings of the College for the year just past was, by request of the secretary, deferred until the afternoon meeting.

The chairman appointed the following committees: On nominations, Wm. Ings, J. F. McCutcheon, and Speer McElhane; on resolutions, Elders J. N. Loughborough, Geo. I. Butler, and A. T. Jones.

After some consultation, the Committee on Nominations recommended the following persons for election to serve as trustees the ensuing year: S. N. Haskell, W. C. White, J. N. Loughborough, S. Brownsberger, John Morrison, Joseph Leininger, and Fred. V. Harmon. These were elected, and meeting adjourned.

SECOND MEETING, 2:30 P. M.

Prayer was offered by Wm. Ings. The report of the workings of the College was given by the secretary. He stated that the past year, all things considered, was a successful one for the College. Notwithstanding the results of much of the effort put forth by teachers and managers are invisible, and slow in their progress, yet those that have been manifest are truly gratifying. There have been in the past year no cases of misdemeanor among the students that have called for severe discipline. In this respect it has surpassed any previous year of our school work. Our student family was uniformly large, and consisted of an excellent class of students. In this family the best of harmony and union prevailed throughout the year. A larger number of these than usual is from Oregon and Washington Territory. One is from the far distant island of the sea, New Zealand, and one is from Honolulu.

Quite a number, perhaps larger than in former years, go from the College to enter the service of the Master. The work in the Biblical Department has been highly satisfactory, and has produced excellent results. The historical work introduced in this department by Elder A. T. Jones has supplied a long-felt need.

The different departments of industrial labor have progressed admirably. The tent company has filled a large order for the California Conference for 10x12 heavy drilling tents. The printing company has issued a 50-page catalogue for the College, which is a credit to the institution, besides doing several jobs for the business men of Healdsburg. Our students' printing office has established a reputation in this community as a first-class job office. The carpenters, under the leadership of John Donaldson, have accomplished more than in any preceding year. In brief, all our industrial work has proved a success.

In finances there has been this year, as in former years, a falling behind, the income not being sufficient to meet the accruing annual interest, which amounts to \$1,264. "Hard times" have been upon us and have had the effect to lessen our attendance somewhat. This decrease is mostly in our day students.

The Committee on Resolutions then reported the following:—

Resolved, That our earnest gratitude is due to God for tokens of good which he has shown to our College the past year, and it is with heart-felt thanks to him that we see fully twenty young people go forth from this institution this term to active

labor in the cause which God has committed to our trust.

Elders J. N. Loughborough, A. T. Jones, and Geo. I. Butler, and Professor Grainger spoke in favor of the resolution. Elder Butler said that he was particularly enthusiastic in behalf of our educational institutions. He showed, by reference to the great number of workers they have sent forth into the "field," the vast amount of good they have accomplished. We look to them to prepare laborers for the cause. All the other sources combined do not contribute half so much as our Colleges. All over the field we see the results of our educational institutions. Young men who have received their training at the Colleges are raising up churches all over the land. He encouraged the stockholders and other friends of the College to cherish this work in their hearts, and to give it their most hearty support.

Elder J. H. Waggoner followed with encouraging remarks on the past success of this College. He believed, as Elder Butler had remarked, that as a people we do not half prize the benefits of our College to the cause here on the Pacific Coast. It is also the safeguard of our youth while pursuing their studies. The influence at the Students' Home is of such a character as to be worthy of the highest appreciation. He stated that one person who had had a son in attendance, remarked to him that if his son had not looked at a book while in attendance at the College, he would, even then, have been well paid for the time he spent here, and for the expense incurred. The habits of industry which he had cultivated at the Home, and the moral stamina and spiritual strength he had acquired, could not be estimated in dollars and cents.

This resolution was adopted, and the following presented:—

Resolved, That we reaffirm the resolution of last year pertaining to finances, reading as follows:—

Resolved, That we earnestly request those who have made pledges which are unpaid, to pay them as soon as possible, and others to take stock in the Educational Association, that the College may be relieved of the burden of paying interest, which unavoidably adds to the cares and perplexities of those who manage it, and cripples their efforts in its behalf.

Elder Loughborough and others spoke on this resolution, after which it was adopted.

At the suggestion of W. C. Grainger that new pledges for College stock should be solicited, and old pledges paid, twenty-six shares were pledged and two paid.

The meeting then adjourned to call of chair.

J. H. WAGGONER, *President*.

S. BROWNSBERGER, *Secretary*.

God's Estimate of Sin.

IF we would have a just sense of the awful reality of the government of God, his wrath against sin, and the true character of his holiness, we must gaze at the cross; we must hearken to that bitter cry that issued from the heart of the Son of God and broke through the dark shadows of Calvary, "My God, my God, why hast thou forsaken me?"

Never had such a question been asked before; never has such a question been asked since, and never shall—never can such a question be asked again. Whether we consider the One who asked it, the One of whom it was asked, or the answer, we must see that the question stands absolutely alone in the annals of eternity. The cross is the measure of God's hatred of sin, as it is the measure of his love to the sinner. It is the imperishable foundation of the throne of grace, the divinely righteous ground, on which God can pardon our sins and constitute us perfectly righteous in a risen and glorified Christ.—C. H. Macintosh.

"LET Israel hope in the Lord." Ps. 131:3.

The Commentary.

Jesus at Bethesda.

"AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

Jesus did not hold himself aloof from the poor, the suffering, and sinful. His great heart of love went out in yearning tenderness for wretched objects who needed his help. He was acquainted with the sufferers who had learned to look forward to the period when it was thought that the waters were agitated by a supernatural power. Many suffering from different maladies visited the pool; but so great was the crowd at the appointed time, that they rushed forward, trampling under foot men, women, and children, weaker than themselves.

Hundreds were pressed back and could not get near the water. Many disappointed sufferers, who had, by great pains and effort, succeeded in reaching the pool, died upon its brink without being able to make the first plunge into its depths. Shelters had been erected about the place that the sick might be protected from the scorching rays of the sun and the chilliness of the night. Some wretched sufferers spent their nights in the porches, and would drag their diseased bodies to the favored spot day after day in the vain hope of obtaining relief.

One man had been afflicted by an incurable disease for thirty-eight years, and he had repeatedly visited the pool. Those who pitied his helplessness would bear him to and fro at the time when the waters were supposed to be troubled. But those stronger than himself would rush in before him and seize the opportunity that he coveted. Thus the poor, palsied sufferer waited by the pool day and night, hoping that the favored moment would at length come when he could plunge into the water and be healed. His persistent efforts toward this object, and the doubt and anxiety of his mind, were fast wearing away the poor remnant of his strength.

Jesus visited this retreat of misery, and his eye rested upon this helpless invalid. The poor creature was weak and despairing, but as the looked-for moment arrived, he gathered his feeble energies in a last effort to reach the water, but, just as he had almost gained his object, another stepped in before him. He crept back to his pallet to die. But a pitying face bends over him, saying, "Wilt thou be made whole?" The desponding man looked up, thinking it might be some one who had come to assist him into the pool; but the faint glow of encouragement faded out of his heart when he remembered that it was too late, his opportunity for that time was gone, and, in his state of sickness and exposure, he could scarcely hope that he might live to see another.

He turned away wearily, saying, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." Poor man! how could he hope to contend successfully with the selfish, scrambling crowd! Jesus did not ask this wretched sufferer to exercise faith in him; but with a voice of command said, "Rise, take up thy bed, and walk." A sudden vigor was communicated to the paralyzed cripple. His whole being was stirred with a healing power; new blood and strength leaped into

every limb and member. He bounded to his feet in obedience to the Saviour's command, and stooped to take up his bed, which was only a simple rug and blanket. As he straightened himself again, with a sense of delight at standing upon his feet after so many years of helpless infirmity, he looked around for his deliverer, but he was nowhere to be seen. Jesus was lost in the crowd, and the restored paralytic feared that he might not know him again if he should see him. He was disappointed, for he longed to pour forth his gratitude to the stranger. As he hurried on toward Jerusalem, with firm, free step, praising God as he went, and rejoicing in his new-found strength, he met the Pharisees, and immediately related to them the wonderful cure he had experienced. He was surprised at the coolness with which they listened to his story.

Presently they interrupted him by asking why he was carrying that bed on the Sabbath day. They sternly reminded him that it was not lawful for him to bear burdens upon the Lord's day. In his joy the man had forgotten that it was the Sabbath; yet he felt no condemnation for obeying the command of One who had power from God to perform so wonderful a miracle. He answered boldly, "He that made me whole, the same said unto me, Take up thy bed, and walk." The Pharisees were not delighted at the cure which had been effected upon this poor invalid of thirty-eight years. They overlooked the object of the wondrous miracle, and, with their characteristic bigotry, seized upon the act as a violation of the Sabbath law.

Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their traditions and misconceptions. They had made it a yoke of bondage. Their meaningless exactions and requirements had become a by-word among all other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions which made that holy day almost unendurable. A Jew was not allowed to kindle a fire upon the Sabbath, nor even to light a candle on that day. The views of the people were so narrow that they had become slaves to their own useless regulations. As a consequence, they were dependent upon the Gentiles to do many services which their rules forbade them to do for themselves. . . . But a just God has given no commandment which cannot be consistently kept by all. His laws sanction no meaningless usages nor clumsy restrictions.

In the temple, soon after, Jesus met the man he had healed. He had come to bring a trespass offering, a sin offering, and a thank offering for the great mercy he had received. Jesus, finding him among the worshipers, made himself known to him. The great Physician addressed him with a timely warning, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee." He who had suffered for thirty-eight years, as a result, in part, of his own dissipation, was thus plainly warned to avoid the sins that had caused him such suffering.

The healed man was overjoyed to behold his deliverer, and, ignorant of the malice which the Jews held against Jesus, informed the Pharisees, who had before questioned him, that this was he who had wrought the wondrous cure. The Jewish dignitaries had only waited for proof that it was Jesus; from the first they had been confident that it could be no other. Now, a great uproar ensued in the court of the temple; for they sought to slay Jesus, but were prevented by the people, many of whom recognized in him a friend who had healed them from their infirmities and relieved their sorrows.

A controversy now took place in regard to the true claims of the Sabbath law. . . . Jesus sought to impress upon the narrow minds of the Jews a sense of the folly of their view

of the Sabbath. He showed them that God's work never ceases. It is even greater upon the Sabbath than upon ordinary occasions, for at that time his people leave their usual employments and spend the time in prayerful meditation and worship. They ask more favors of him upon the Sabbath than upon other days; they demand his special attention; they crave his choicest blessings; they offer importunate prayers for special favors. God does not wait for the Sabbath to pass before he grants those requests, but he deals to the petitioners, with judicious wisdom, whatever is best for them to have.

Heaven's work never ceases for a moment, and men should never rest from doing good. The Sabbath law forbids labor on the sanctified rest-day of the Lord. The toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon the Lord's day; but the work of Christ in healing the sick did honor to the holy Sabbath. Jesus claimed equal rights with God in doing a work equally sacred and of the same character with that which engaged his Father in Heaven. But the Pharisees were still more incensed, because he had not only broken the law, according to their understanding, but added to this offense the heinous sin of declaring himself equal with God. Nothing but the interference of the people prevented the Jewish authorities from slaying him on the spot. "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

Here Jesus elevated himself to his true station before the Jews, and declared himself to be the Son of God. He then, in mild and dignified language, instructed them regarding the Sabbath. He told them that the rest-day which Jehovah had sanctified and set apart for a special purpose, after he had completed the work of creation, was not intended to be a period of useless inactivity. As God ceased his labor of creating, and rested upon that day and blessed it, so man was to leave the occupation of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds. —*Great Controversy, Vol. 2, pp. 156-165.*

THE LAW OF GOD.

Extent of the Law's Jurisdiction.

(Continued.)

(Lesson 6.—Sabbath, May 29.)

1. Did the law exist before it was spoken from Sinai? Give proof.
2. Can you prove that its claims are binding on Gentiles as well as Jews?
3. Over what part of the earth has the law jurisdiction? Proof.
4. How many apartments were in the tabernacle built by Moses?
"And thou shalt hang up the vail under the tables, that thou mayest bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between the holy place and the most holy." Ex. 26:33.
5. What article of furniture was in the most holy place?
"And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place." Ex. 26:34.
6. Why was it called "the ark of the testimony"?
"And thou shalt put into the ark the testimony which I shall give thee." Ex. 25:16.
7. What was this "testimony"?

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

"And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:4, 5.

8. Of what was this earthly tabernacle a pattern?

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9:8, 9, 23, 24.

9. Was the furniture of the tabernacle, as well as the tabernacle itself, made according to this heavenly pattern?

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:9, 40.

10. Is there a real temple in Heaven?

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

11. What article of furniture is specially noted as having been seen in it?

"And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19.

12. Since the ark was called the "ark of the testimony" because it contained the tables of the law, what must be in the ark in the real temple in Heaven?

In Ex. 31:18 we read that the Lord "gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." In Deut. 5:22 we learn that it was the ten commandments that were written on the two tables of stone; and from Deut. 10:4, 5 we learn that the tables were placed in the ark. Therefore we know that the ten commandments are the "testimony;" and when John says (Rev. 11:19) that in the temple of God in Heaven he saw the "ark of his testament," we must conclude that the ten commandments are in that ark. And, further, since the earthly tabernacle and its furniture were "patterns of things in the Heavens" (Ex. 25:9, 40; Heb. 9:23, 24), we must also conclude that the ten commandments which were on the tables of stone in the tabernacle which Moses built, were but a copy of the ten commandments in the temple in Heaven.

13. Then what relation did the tables which Moses placed in the ark bear to those in the temple in Heaven? See above.

14. Where is the Lord's throne?

"The Lord is in his holy temple, the Lord's throne is in Heaven; his eyes behold, his eyelids try, the children of men." Ps. 11:4.

(Continued on page 286.)

The Home Circle.

WAIT AWHILE.

If thy heart is lone and weary,
And the world seems sad and dreary,
Wait awhile;

Sorrow cannot last forever;
Tears and sighs will heal it never,
Life and joy we cannot sever;
Wait awhile.

When temptations fierce assail thee,
And thy strength and courage fail thee,
Wait awhile;

Do not yield the fight a minute;
Think what issues may be in it;
God will give thee strength to win it;
Wait awhile.

When the prayers thy lips have pleaded
Seem forgotten and unheeded,
Wait awhile;

God perchance thy faith is testing,
Thus thy soul with strength investing;
On his changeless goodness resting,
Wait awhile.

Life's great problems may perplex thee,
Sin and pain and sorrow vex thee,
Wait awhile;

In that brighter world elysian
Thou shalt see with clearer vision;
Seek to learn and work thy mission;
Wait awhile.

Wait awhile! thy feet may falter,
But God's truth can never alter;
Wait awhile;

If thy soul his yoke hath taken,
Thou canst never be forsaken,
But in perfect light shall waken;
Wait awhile.

—Robert Whitaker.

Four Brave Boys.

ONCE when the army of the king of Babylon came up against the city of Jerusalem, they carried away with them something more precious than the vessels of silver and gold. They chose out the best and most beautiful and the wisest among the children from the king's house, and carried them away to Babylon. They were not to be poor slaves and servants, but they were to be very carefully taught for three years, till they could speak the language of the people, and had learned all that the wisest men could teach them, and then they were to serve the king in his palace—to be his counselors, and to attend to all his business. This does not seem like a very hard thing; but would you be willing to be taken away from your father and mother, and all your friends, to live in a strange country among people who worship idols, and never see one of your dear ones again, even if you were to live in a splendid palace? Perhaps some of these boys liked it, and thought it a good chance to get rich and become famous. Perhaps some of them said: "Now we are so far away from home, among people who know nothing about God, it is of no use for us to try to serve him. We may as well do just as the people here do, and then the king will be pleased with us, and we shall be given the best place in his palace."

But there were four of these boys who remembered that God was just as near them in Babylon as in Jerusalem, and determined to serve and obey him wherever they might be. The only thing they were afraid of was doing wrong.

These boys may not have been related to each other, but it is very likely they might have been cousins. The names they called them by in Babylon were not the same as the names they had at home. Three of them were called Shadrach, Meshach, and Abed-nego. The leader had another name also, but we will only remember the one his mother gave him, and the one we know best; his name was Daniel. He was the one who spoke for the others, and was their leader always.

The king wanted these boys to be strong and

beautiful and manly when they grew up, so he told the officers who had charge of them to give them for food the meat and wine and dainty dishes that were prepared for the king's own table. This was not proper food for boys to eat; but that was not the worst of it. It had all been offered to idols. Just as we thank our Father for our food, and ask him to bless it to our use, so the king thanked his idols and asked them to bless his meat and wine. So these boys knew that if they ate it they would be worshiping the idols also. But what could they do? Most of the children did not try to do anything, but these four boys made up their minds very quickly.

Daniel was the leader, and spoke for the others, but they were just as determined as he was. They did not know what would happen to them, but they purposed to do right, and so Daniel went to the man who had charge of them, and asked him to let them have some other food. "Now God had brought Daniel into favor and tender love with the prince of the eunuchs." He was very willing to please Daniel; but he was afraid that it might displease the king. He was afraid, if they ate only plain, simple food, and drank water instead of wine, they would not be so fair and strong as the other children, and then the king would be angry, and kill him.

Daniel was very gentle and polite, but he did not give up. He begged the officer to try them just ten days, and see which kind of food was the best. The officer said he would try them for ten days, and he gave these four boys bread and rice and simple food to eat, and water to drink, while the rest of the children had the meat and the wine from the king's table.

Can you not guess how it came out? God took care that his faithful servants should not be disappointed. At the end of the ten days they were fairer and fatter in flesh than any of the children that ate the king's meat, so that no one tried again to compel them to eat the food offered to idols.

See what God did for these brave children who set their hearts upon serving him. God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. And when the three years were past, and the king sent for all the boys, that had grown now to be young men, and talked with them, and questioned them, he found these four friends ten times better than all the wise men of his kingdom, and so he chose them to serve him in his palace, and be among his counselors. They had a house where they lived together, and where they could praise God and pray to him even in that great wicked city. They had the word of God stored up in their hearts, and it was like a lamp to show them always the right way to go. They did not ask what other people did, or whether any one would ever know what they did; they only asked what God had commanded, and then walked exactly in that way; that is what is meant by taking heed unto your way according to God's word.—*Emily Huntington Miller, in Christian Union.*

The Krupp Works.

ALFRED KRUPP owns probably the largest business in the world dependent on one individual. The works within the town of Essen occupy more than 500 acres, half of which are under cover. According to a census taken in September, 1881, the number of hands employed by Mr. Krupp was 19,605, the members of their families, 45,776, making 65,381 persons supported by his works. Mr. Krupp owns 547 iron mines in Germany. He owns four sea steamers, and there are connected with his Essen works 42 miles of railway, employing 28 locomotives and 883 cars, 69 horses with 191 wagons, and 40 miles of telegraph wires, with 35 stations and 55 Morse apparatuses. The estab-

lishment possesses a grand chemical laboratory, a photographic and lithographic atelier, a printing office with three steam and six hand presses, and a book-binding room. The establishment even runs a hotel in Essen.—*New York Sun.*

The Lick Telescope.

IN the basement of an unpretentious brick building on Henry Street, Cambridgeport, is probably the most costly table in the country. Its top is a circular disk of glass just a yard in diameter, and of the kind commercially known as crown glass. To the ordinary observer it presents the appearance of only a circle of plain glass, such as might be cut from hundreds of shop windows in this city, with the edges ground down. But this transparent table covering is worth \$25,000, and its mate of flint glass in an adjoining room is worth \$25,000 more. If by any accident these two pieces of glass should be destroyed, \$25,000,000 could not duplicate them within the next six months. Together they are to form the lens of the great Lick telescope, which when finished will be the largest refracting telescope in the world.

In the manufacture of this instrument for the Lick Observatory the makers have no rivals to excel, the telescope they have but recently completed for the Russian Government already being the largest finished instrument in the world. This has a lens thirty inches in diameter, six inches less than the one on which they are now employed. Before this there were two twenty-seven-inch in Europe, one of which is in Vienna, once the largest known. The two largest in this country are twenty-six-inch—one at the Naval Observatory, Washington, and the other in the McCormick Observatory, connected with the University of Virginia at Charlottesville, both of which were made by the Messrs. Clark.

The discs for the Lick telescope were cast at an establishment in Paris, the only place in the world, with the exception of Birmingham, England, where work of this magnitude is attempted. The order for the casting was given five years ago, but so numerous were the failures that it was not until last September that the blocks were received here. Since that time Mr. Clark and his sons have been constantly engaged in the task of cutting them down to the proper curvature, and they do not expect to complete the work much before the latter part of next fall, and indeed are not ready to say positively that it will be done then.

Some idea of the amount of careful labor involved may be gained from the statement made by one of these gentlemen, that although the glasses came here partially ground down and polished, they have already taken from both over 100 pounds in weight of material. At first a rough grinding was done by machinery, but for months past only the hand has been used, and they have now reached that stage where the removal of a few grains more or less from the wrong place would ruin them. It is only by constantly testing with the trained eye and careful manipulation with the skilled hand of the operator that the work is now carried slowly on. The only instrument used is the hand smeared with rouge—a polishing substance finer than the finest emery.

Possibly some of our readers may ask why two qualities of glass are necessary for one lens, but probably a large portion of them are aware that double, or what are known as achromatic, lenses are necessary even in the cheapest of photographic instruments. In these and the smaller telescopes the two glasses are cemented together, generally with Canada balsam, but in this new instrument, and indeed in others made at Messrs. Clark's establishment, the two halves of the lens are set six inches apart in their iron frame. This having con-

venient openings on its outer rim allows of the glasses being properly cleaned on each side, and does away with some disadvantages resulting from atmospheric changes. The two glasses with their metal frame weigh something over 700 pounds.

When mounted in its lofty dome this telescope will be one of the wonders of the world, and, doubtless, for the next few years it will be the Mecca toward which devout astronomers of all countries will make pilgrimages. Some idea of the power of this instrument may be gained from the statement recently made by an astronomer, that, gazing at the moon through this mighty annihilator of space, the orb of night, really about 240,000 miles away, would be brought to within less than a hundred miles of the eye of the beholder.

Mount Hamilton, where the telescope is to be placed, is in Santa Clara County, California. The mountain has three peaks, the eastern one being 4,440 feet high, the middle peak 4,350, and the third or Observatory Peak originally 4,276. Mr. Lick devoted \$700,000 to the construction of the buildings and for a "telescope superior to and more powerful than any telescope yet made," with the proviso that Santa Clara County should construct a carriage road to the top of the mountain. This was accomplished in 1876 at a cost of \$78,000, and is a marvel of engineering skill. The buildings and instruments now completed and in position are the observers' house, the transit house, the photo-heliograph and photograph house, the north dome and the twelve-inch equatorial refractor, the meridian circle house and the six-and-one-half-inch meridian circle, many auxiliary instruments, such as chronometer, sidereal clocks, etc., and a number of portable telescopes. The dome which is to cover the great telescope will probably be constructed of steel plates, will be about seventy-five feet in diameter, and will weigh about ninety-three tons.—*Boston Transcript*.

Served Him Right.

ON a Fort Wayne train approaching Chicago, there was a short-statured, straight-haired, copper-colored Indian, going back to the reservation after a trip to the Indian school at Carlisle, Pa. He wore a nice suit of clothes, which fitted him badly, and a paper collar, without any necktie. He attended strictly to his own business, and was unmolested until a young fellow came into the smoking-car from the sleeper. "An Indian, I guess," said the young man, as he lighted a cigarette. And then approaching the son of the plains, he attracted general attention by shouting, with strange gestures, "Ugh, heap big Injun! Omaha! Sioux! Pawnee! See great father! Have drink fire-water? Warm Injun's blood!" The copper-colored savage gazed at the young man a moment with an ill-concealed expression on his face, and then he said, with good pronunciation, "You must have been reading dime novels, sir; I am going back to my people in Montana, after spending three years in the East at school. I advise you to do the same thing. No, I do not drink whisky. Where I live gentlemen do not carry whisky flasks in their pockets." The cigarette was not smoked out, and amid a general laugh, a much crest-fallen young man retired to the sleeping coach.—*Youth's Companion*.

The Pecan Tree.

THE pecan tree, in the United States, grows chiefly in Louisiana, Texas, and Indian Territory. The nuts grown in Louisiana rank the first in quality. These nuts are shipped to all parts of the United States, and into Canada. There is no European market for them. The trees grow from sixty to seventy feet in height, sometimes higher. They yield a heavy and durable wood.

Health and Temperance.

Mad Dogs and Mad Men.

WHERE one person in this country dies of hydrophobia, a hundred or more die by tobacco poison—in the use of cigars, cigarettes, or the pipe. In smoking, death does not occur as speedily as in the case of hydrophobia. The bite of a mad dog does not always result in death; neither does indulgence in smoking or chewing. But, in both cases, there is damage to health and danger of life. Tobacco smoking is undoubtedly a poisonous, and therefore, a dangerous practice, and like, in its results, to the use of intoxicating drinks, which are also poisonous. Some constitutions can bear more tobacco poison or alcoholic poison than others.

We admit that, in some cases, poisonous liquids, drugs, and minerals may be properly used as a medicine, but in ninety-nine cases out of a hundred, no one can safely indulge in the use of cigars or of intoxicating drinks. All are more or less harmful, and if immoderately used will surely result in an early death. If moderately used the damage will be sure but less apparent. The bite of a mad dog is a frightful matter anywhere, and there are probably a hundred deaths caused thereby, yearly, in this country. If one man dies of hydrophobia, a whole community is greatly excited and scared. "Run for your life!" "Load your gun!" "Kill all the dogs!" is then the loud and immediate cry in all directions. But not a ripple is made, nor hardly a word is uttered, if ten thousand men and women die in a year of delirium tremens, or a thousand die of tobacco poison.

It is fashionable to drink and to smoke; and hence, thousands of young men begin very early to indulge in these practices, with scarcely a thought of the risks and dangers of such indulgence. Pale faces, yellow skins, bloated bodies, restless nights, loss of appetite, heart disease, and poor health generally, do not seem to frighten them in the least. They will send for medicine and the doctor, but will not stop tampering with poison. They will drink and smoke, smoke and drink, day and night, year in and year out. That is the *fashion*, and that is law, no matter what the consequences are. "I'll take the risks," is the answer to all entreaties of friends to stop. If you should see a mad dog in the street you would run for your life, as we have before said, to get out of his way. If you see a man drunk in the gutter, you simply say: "Poor fellow! I pity him." His friends ought to take care of him, etc. If you hear of the death of a man by cancer, which was caused by smoking, you are at first startled, but never stop a day yourself the beastly practice of smoking.

A hundred thousand deaths, at least, are caused every year by indulgence in drinking and smoking; and those who are trying to stay its dreadful results are called bigots and other worse names. While we flee from mad dogs, malaria, small-pox, and typhoid fever, let us wake up and banish forever such senseless and dangerous indulgences as liquor drinking and smoking. People are beginning to wake up on this subject. Congress is talking about temperance, and physicians are speaking plainly about smoking. Tobacco is more dangerous in its direct and indirect effects on human life than would be the letting loose of all the mad dogs in the nation.

Alcoholic drinks destroy more lives yearly than do hydrophobia, small-pox, and all sorts of fevers combined. These dangerous and deathly practices should be stopped everywhere if possible. Life-saving on the ocean is now regarded as a proper theme for discussion in Congress and elsewhere. Why should not life-saving on land be also considered? As to the shameful drinking

and smoking practices in the halls of Congress, it is high time that both were by law suppressed. Let us have pure air, clear heads, and a healthful example in the Capitol and at the White House. While we do well to attend to mad dogs and prevent infectious diseases, let us not forget or fail to check the immense, the untold loss of life caused by a worse madness in the shameful indulgences we have named.—*N. Y. Independent*.

How to Use Hot Water.

ONE of the simplest and most effectual means of relieving pain is by the use of hot water, externally and internally, the temperature varying according to the feelings of the patient.

For bruises, sprains, and similar accidental hurts, it should be applied immediately, as hot as can be borne, by means of a cloth dipped in the water and laid on the wounded part, or by immersion if convenient, and the treatment kept up till relief is obtained. If applied at once, the use of the hot water will generally prevent the bruised flesh from turning black.

For pains resulting from indigestion, and known as wind colic, etc., a cup of hot water taken in sips will often relieve at once. When that is insufficient a flannel folded in several thicknesses, large enough to fully cover the painful place, should be wrung out of hot water and laid over the seat of the pain. It should be as hot as the skin can bear without injury, and be renewed every ten minutes, or oftener if it feels cool, till the pain is gone.

The remedy is simple, efficient, harmless, and within the reach of every one, and should be more generally used than it is. If used along with common sense it might save many a doctor's bill and many a course of drug treatment as well.—*Sel.*

Incalculable Loss.

IN the performance of our duty, we have been deeply impressed with the fact that four-fifths, if not nine-tenths, of the six thousand paupers and criminals that fill our public institutions are in their present sad and deplorable condition through the influence of intoxicating liquors. If we look beyond these institutions to determine the cost of the liquor traffic in this city; if we estimate the increase of the police force necessary to meet its requirements, the degradation emanating from the infamous pest-houses which it sustains, the idleness which it fosters, the wealth which it squanders and destroys, the poverty and disgrace which it entails, the burdens and expenses which it lays upon our courts of justice; and if we add to these the perpetual support of so large a number of paupers and criminals—the loss we suffer is incalculable.—*Grand Jury of Philadelphia*.

CANON FARRAR says that Cruikshank, the artist, offered one hundred pounds for proof of a violent crime committed by a total abstainer, and that the money remains unclaimed to this day. Quite as striking a proposition has recently been made by a temperance society in England, offering a large reward for proof of a single instance where property accumulated by liquor selling has descended to the third generation.—*Watchman*.

WHEN the king of New Zealand Maoris was in England, he promised to work for temperance reform among his people. He seems to have kept his word, for it is now announced that more than 11,000 of his subjects are teetotalers.

A SOCIETY has been formed in England having for its object the establishing and furnishing of temperance coffee-houses. A great many of such houses are being successfully carried on in all the larger cities in Great Britain.—*Sel.*

(Continued from page 283.)

"But the Lord is in his holy temple; let all the earth keep silence before him." Hab. 2: 20.

15. Between what beings is his seat?

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth." Ps. 80: 1.

"The Lord reigneth; let the people tremble; he sitteth between the cherubim; let the earth be moved." Ps. 99: 1.

16. In the earthly tabernacle, from between what figures did the Lord speak to the people? "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25: 22.

17. Then of what was the ark in the earthly sanctuary a representation?—Of the throne of God in the temple in Heaven.

18. What was within the ark, and underneath the cherubim?

"And thou shalt put into the ark the testimony which I shall give thee." "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25: 16, 22.

"And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11: 19.

19. Then what relation do the commandments sustain to the throne of God?—They are underneath it, forming its foundation.

20. Can you quote any texts of Scripture that directly support this conclusion?

"Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." Ps. 89: 14.

"Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." Ps. 97: 2. Compare Ps. 119: 172.

21. How extensive is the authority of God's throne?

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103: 19.

22. Then how extensive must be the jurisdiction of the ten commandments?

23. Must they not, then, be the rule of conduct in Heaven as well as on earth?

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103: 20.

WHAT but the power of God can bring a sinner—destitute of all desire to please God—into that condition where it is his meat and his drink—his only great desire—to do the will of God? Is not this what Christ means when he says: "No man can come unto me except the Father which sent me draw him?" Being "carnal" (natural), "at enmity against God, not subject to the law of God, neither indeed can be," what part of the work in his conversion and salvation does the sinner perform? If he repents, by what means is it done? If he believes, whence the power to do so, seeing he, in his natural condition of mind, is at enmity against God? Saving repentance and faith spring not up spontaneously in the natural heart. They are sown there by the Holy Spirit, and by it brought forth as means in the salvation of the sinner. So it is emphatically true that "by grace ye are saved"—"by grace I am what I am." Wonderful work of God! Wonderful salvation!—*World's Crisis*.

ONLY what we have wrought into our character during life can we take away with us.—*Sel.*

News and Notes.

RELIGIOUS.

—There are now thirty-one women in the Universalist ministry. Six of these have churches in Illinois.

—The church at Bryan Station, Ky., has had but two pastors, a father and son, in the 100 years of its existence.

—The latest Year-book of the National Church of Italy, the Waldensian, shows that the church numbers 15,000 communicants.

—It is stated that forty students of Cambridge University, England, and a large number from Oxford, are planning to go out as foreign missionaries.

—Two thousand children, nearly all of Hindoo and Mohammedan parentage, marched, not long since, in the annual Sunday-school procession at Lucknow, India.

—The very effort that is made to-day by the church for more civil recognition, is to us *prima facie* evidence that she needs herself to be reformed worse than the State.—*Rev. Wm. Ballentine*.

—At the celebration of the thirty-eighth anniversary of modern Spiritualism, in San Diego, Cal., among the floral decorations was the "Gates Ajar," made of smilax and marguerites, the gift of a "Methodist lady."

—During the past year there have been nine new periodicals started in foreign countries, in the interest of modern Spiritualism. The total number of Spiritualist journals now published in foreign lands is ninety-one.

—Monsignor Capel says that "the American people do not know the meaning of the word reverence." "You revere nothing," he says; "you are inclined to turn to ridicule the most solemn traditions and most sacred observances." Altogether too true. The third commandment is thus almost universally violated.

—The General Baptist Association of California, at its annual session held last week in San Francisco, adopted the following by unanimous vote: "We commend to our churches a hearty sympathy and support of the Chinese missionary work; we deprecate the unchristian spirit toward our Chinese population manifested by so many of the people of this State; the existence of this spirit should all the more prompt us to the exercise of the Spirit of Christ in seeking the salvation of the souls of the heathen among us."

—At the last regular weekly meeting of the Methodist ministers of San Francisco, Dr. Buchanan said: "We Methodists are just closing our year of jubilee. We have rejoiced greatly in our millions of members and our wealth. We have been greatly elated with our selfish material gains. But are the foundations so sure as we supposed? Is it so sure that the scarlet thread of pride and selfishness may not be weaving itself noiselessly into our very being? that an enemy may not be sowing tares in our church's life? Who knows?"

—Mr. Osborne, the Episcopal "missioner," speaking in Trinity Church, New York, said that the bottom of the present labor difficulties is selfishness. Selfishness, he insisted, is to-day the canker of society, and of individual life in all its ramifications. It has, he said, its manifestations in cruel indifference to the well-being of one's fellows. This is in harmony with the words of the apostle Paul: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves." The present labor troubles, serious as they are, are but the prelude to greater troubles that are coming on the earth in consequence of the selfishness of mankind.

—In a pamphlet published in 1874, in opposition to the assumptions of the so-called "National Reform" Party, Rev. Wm. Ballentine wrote the following true words: "We take it as a fundamental principle laid down in the Scriptures, and corroborated by history in all ages, that the church of Jesus Christ, in a state of reformation, receiving the smiles of his approbation, has never sought for civil establishment. It is only when pride, ambition, and an inordinate love of popularity, have become predominant in the hearts of her leaders; or when latitudinarianism and indifference to the truth of God prevail, that the church, becoming as useless as the vine that has fallen from its trellis and become unfruitful, seeks to be sustained by the secular arm, and fondled on the knee of civil power."

SECULAR.

—Over 1,300 acres of watermelons have been planted near Lodi, San Joaquin County, Cal.

—A fire at Fairview, Erie County, Pa., May 3, destroyed property to the amount of \$100,000.

—It is stated that Mormons from the Territories are settling in the northern part of Chihuahua, Mexico.

—An iron tower, 984 feet high, is to be erected on the grounds of the coming Paris International Exhibition.

—A New York banker and broker estimates that American citizens will this year spend \$70,000,000 in pleasuring in Europe.

—May 1 a feud of long standing in the African M. E. Church of Columbia, S. C., resulted in bloodshed. Several men were shot; one fatally.

—May 6, a cyclone swept over a part of McHenry County, Ill. Three persons were killed, and several seriously injured. Much property was destroyed.

—It is officially announced that the cholera has appeared in Venice and Vicenza, Italy. Several cases and some deaths are reported in these places daily.

—Since his recent capture and escape, Geronimo and his band have killed nineteen persons and taken captive one young girl, whose fate is worse than death.

—May 3 an explosion of nitro-glycerine, at Pinole, Cal., killed one white man and two Chinamen, besides destroying about five thousand dollars' worth of property.

—A fire in Honolulu, H. I., April 18, burned the entire Chinese quarter of the city, destroying property to the amount of \$1,500,000. The burned area is about sixty acres.

—The oldest merchantman afloat is supposed to be the bark *True Love*. This vessel was built in London, England, in 1764—122 years ago—and is still in active service.

—Joseph D. Weeks, expert and special agent of the Census Bureau, estimates that the laboring people of the United States lost \$13,003,866 through strikes and lockouts, during 1885.

—It is stated that a band of Mexican soldiers crossed into Texas on the 1st inst., 200 miles below El Paso, and drove back into Mexico 275 head of cattle belonging to the ranch of J. C. McComb, of Presidio County, Texas.

—The strike on the Gould system has been declared at an end, and all the men who could obtain employment have returned to work. The new men employed during the strike are not to be discharged to make room for the ex-strikers.

—The official journal of the Greek ministry says: "As long as the pressure of the ultimatum of the Powers is allowed to remain, Greece will not dismiss a single soldier from the army now mobilized." France excepted, the Powers have withdrawn their ministers from Athens, and have ordered a blockade of all Grecian ports. War seems probable.

—Dr. Casanova, a Corsican archaeologist, has discovered archives which show that Christopher Columbus was born in the town of Calvi, in Corsica, and emigrated to Genoa. President Grevy has examined the evidence and is satisfied of its authority. May 23, commemorative inscriptions will be placed on the house in which Columbus was born.

—The amount of coal in the Pittsburg region is estimated by Professor Lesley, of Pennsylvania Geological Survey, at 30,000,000,000 tons. About 11,000,000 tons are now taken annually from this bed, of which two-thirds are bituminous coal, and one-third anthracite. Professor Lesley believes that the oil and gas supply will practically cease ten or twenty years hence.

—Parts of Kansas and Missouri were visited May 6 by a terrible rain-storm. Fifty-four panes of glass were broken in the windows of an express train by hail near Florence, Kan. Some of the stones measured four inches in diameter. At Nevada, Mo., the damage to streets, culverts, and buildings is estimated at \$10,000. Much damage was done at other points in both States.

—The rebellion in Burmah seems to be gathering strength. A recent dispatch states that the insurgents have got possession of Mandalay and destroyed by fire no less than 4,000 houses. Lord Dufferin has been asked for reinforcements, but dare not reduce the force at his disposal for fear of an uprising in India. Preparations are being made in England to dispatch large reinforcements to India.

—Mormon Cannon, who has fled from Salt Lake City to escape imprisonment for bigamy, is said to be hiding in Arizona.

—Herr Most says of New York Anarchists: "We are not behind our friends in Chicago. We have our bombs and revolvers as well as they, and you will see them fly and go off in the streets of New York before long, perhaps; but anyhow at any time when the police give us provocation."

—Telegrams from St. Petersburg and Odessa give startling accounts of the progress made by the Nihilists. Wholesale arrests have been made within a week at Alushta, Nopo-Tcherkask, and Odessa. So grave are police reports that the Czar has been advised not to delay his return to St. Petersburg.

—Bradstreet's estimates that 325,000 men have taken part in the short-hour movement. About 175,000 have struck; 15,000 have received concessions without striking, and some 45,000 have gained their ends by striking. The report adds: "The outlook for an early or general clearing up of the industrial disturbances is not bright."

—Labor difficulties still continue throughout the East, and in all the large cities there is more or less agitation. Employees are generally demanding fewer hours and in many cases an increase in wages. In some instances their demands have been complied with, and they have continued or resumed work; in other cases new hands have been employed, and the strikers are now idle; such is the fact in the Brooklyn sugar refineries. In some few instances manufacturers have anticipated strikes by closing their works. This was done May 4 by all the furniture factories in Baltimore with but one exception. On the 3d and 4th inst. the weavers and other employees in the silk industry at Jersey City and Hoboken struck for more pay and fewer hours; about four thousand persons are out of employment. Ten thousand men are also out at Cincinnati, their demand being for only eight hours.

—From May 3 to 5 Chicago and Milwaukee were the scenes of serious rioting. On the 3d a party of Socialists attempted to take possession of the McCormick Reaper Works, at Chicago, but the mob was repulsed by the police. One officer was shot in the hand, and several of the rioters were injured in the conflict. On the 4th 200 officers attempted to put an end to a boisterous Socialist meeting, when they were fiercely attacked by the mob, and two dynamite bombs were thrown between the first two ranks of officers and immediately exploded, killing one and fatally wounding others. The officers at once drew their revolvers and fired several volleys into the mob, which dispersed in every direction. About twenty wounded Socialists were immediately arrested. Forty-four wounded officers are in the hospitals. On the 5th the mob raided a drug store and also a liquor store, drinking and carrying away the liquor. Milwaukee was also the scene of riot on the 5th, and several collisions between the rioters and the civil authorities supported by the State militia took place. In one or two instances the militia were compelled to fire upon the mob and seven persons were killed. Numerous arrests have been made and quiet has been restored in both of these cities.

Obituary.

FUGETT.—Mrs. Nancy Fugett, aged 80 years and 6 months, died at Sacramento, Cal., April 11, 1886, of paralysis of the brain. She was an observer of the Sabbath, and the SIGNS was one of her most welcome friends. JOHN F. COOPER.

MCCLELLAN.—Died in San Francisco, April 30, Brother Samuel Elwood McClellan, aged 35 years, 3 months. Brother McClellan was born in the State of Delaware, in 1851. With his parents he removed to California eleven years ago. He became interested in the truth during the tent-meetings held by Elder Healey in Sacramento, but did not fully embrace the doctrine until after the Sacramento camp-meeting; he began to keep the Sabbath at that time. At the camp-meeting in Oakland in 1884 he was baptized, and soon afterward joined the San Francisco church. Since that time he has led an exemplary Christian life. The testimony of his father's family is, that "the Bible was his constant companion, and the truth his theme of conversation."

He died in full faith of a blessed immortality at the coming of our Lord. Words of consolation were spoken from Rev. 14:13 by the writer.

N. C. MCCLURE.

Publishers' Department.

AGENTS AND BOOK DEPOSITORIES.

Australia—International Tract Society, Bible Echo Office, Rae and Scotchmer Sts., North Fitzroy, Victoria, Austral. A.
British Guiana.—Joseph R. Brathwaite, 152 Church St., Georgetown, Demerara, British Guiana, S. A.
California Tract Society—1067 Castro St., Oakland, Cal.
Canada Tract Society—South Stukely, P. Q.
Colorado Tract Society—Cor. 31st and Champa Streets Denver, Colo.
Dakota Tract Society—Vilas, Miner Co., Dak.
District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
England—The Present Truth, 72 Henage St., Grimsby, Eng.
Florida Tract Society—Miss Lysle Reynolds, Secretary, Box 232, Jacksonville, Fla.
Hawaiian Islands—International Tract Society, Honolulu, H. I.
Idaho—Elder D. T. Fero, Boise City, Idaho.
Illinois Tract Society—3652 Vincennes Ave., Chicago, Ill.
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Appointments.

Upper Columbia Camp-Meeting.

THIS meeting will be held at Walla Walla, May 26 to June 1. Tents will be pitched on the ground for all who wish to rent. It is thought best to have no restaurant on the ground. We hope to see a general turn-out at this meeting. Elder Butler, President of the General Conference, will be present to assist in the meeting. Important steps will be taken for the advancement of the cause the coming year. We trust our brethren will make strong efforts to break away from home cares, overcome difficulties that may be in the way, and attend this means of grace.

Since the last camp-meeting, some substantial advancement has been made. Our financial condition is better; and about fifty have accepted the truth. While this is a matter of encouragement, we feel that much more can be done the coming year.

If you have decided not to come, we entreat you to reconsider the matter and begin to make preparation immediately to attend. Bring your unconverted children and friends as far as possible. Come to stay till the close of the meeting, which will be Tuesday morning, June 1. Leave your home cares, and come with an earnest prayer for the blessing of God on the meeting.

H. W. DECKER.

Upper Columbia Conference.

THE next annual session of the Upper Columbia Conference, for the transaction of conference business, will be held in connection with the camp-meeting at Walla Walla, May 26 to June 1, 1886.

Let all churches see that delegates are appointed and furnished with credentials, and that the necessary reports are made out, and sent to the Conference secretary, E. G. Winkler, Rock Creek, Spokane Co., W. T.

H. W. DECKER, President.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 13, 1886.

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Camp-Meetings for 1886.

NORTH PACIFIC, East Portland,..... May 19-25
KANSAS, Topeka,..... " 19-25
UPPER COLUMBIA, Walla Walla, May 26 to June 1
PENNSYLVANIA, Olean, N. Y.,..... June 2-8
COLORADO, Denver,..... " 2-9
IOWA,..... " 9-15
WISCONSIN,..... " 16-22
MINNESOTA,..... " 23-29
MAINE, Houlton,..... June 29 to July 6
DAKOTA,..... June 30 to July 6
CANADA, P. Q.,..... July 1-6
TEXAS,..... Aug. 6-18

THE following rule will hereafter be observed in crediting articles that appear in the SIGNS OF THE TIMES: Articles written by the editors will have simply the initial of their surnames, thus: "W." and "J." Articles by the corresponding editors will be signed with their full initials. Articles from other correspondents will be signed with the full names of the writers. Proper credit will be given in every instance to selected matter. Short articles without credit, in whatever part of the paper they are found, may be known to be original editorial matter.

A FEW weeks ago, we noticed the new French paper entitled *Missionary Educator and Sabbath-School Journal*. A German edition now makes its appearance. All that we said about the value of the French edition will of course apply to this. We hope that these journals may have a wide circulation among the French and German residents of this country.

IN connection with the death of John Humphrey Noyes, the founder of the Oneida Community, it is worthy of note, that, but a few years before he began to pose as a reformer, he was excommunicated for teaching, among other things, that the ten commandments are abrogated. His subsequent career was but the legitimate result of such teaching.

G. M.—There is no "recognized rule" among S. D. A. churches as to the reception of members by letter. Some churches act upon the name immediately on presentation of the letter, while others lay the case over one week, as in applications for baptism. There ought to be no objection to taking action at once; but cases have been known where churches have, through carelessness, granted letters to persons who were not in "good and regular standing."

IN the old catechisms we used to read that man is a dual being, composed of body and soul. This statement of the case is very common. Very well, we will accept the statement, and place this beside it: "And the Lord God formed man of the dust of the ground" (Gen. 2:7); and also this: "If He set His heart upon man, if He gather unto Himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15. Now it makes no difference of how many parts it is said man is composed, we know that the whole is composed of all its parts, and, therefore, since man himself is formed of dust and returns to dust, all the parts of which he is composed must also be formed of dust and must return to dust.

ON the 7th of April, the State of Rhode Island rolled up a large majority vote for Constitutional prohibition. Of course the liquor dealers will contest the vote; but the fact that a majority of the voters of Providence, which has 120,000 inhabitants, were in favor of the amendment, is a good assurance that the result will not be overturned. It is worthy of note that in every State where prohibition prevails, the result was brought about by Constitutional amendment, and not by any party. We believe this to be the best and most direct method of securing prohibition.

THE Christian at Work says:—

"A wealthy gentleman of West Virginia recently willed one-half his large estate to various church organizations; and these bequests have all been set aside by the courts and pronounced null. The old lesson comes up here—give while you live. In fact, only the living give, anyway. The dead only relinquish; and the giving by bequest is often a forced gift made at the expense of sorrowing relatives, and herein it lacks the chief essential of benevolence."

The words "only the living give" are worthy of serious thought. We doubt if a man is entitled to any credit for bequeathing money for charitable purposes. The grace and glory of giving is in the self-denial which it necessitates; and there certainly cannot be much self-denial in giving away that for which one has no further use.

THE Albany *Argus* says: "The theaters were shut on Good Friday night for the first time in the history of New York. That shows how it has become suddenly fashionable to be religious during Lent. Whether there is an increase of piety is another question." It may be set down as a fact that the amount of piety in "fashionable religion" is nothing. Another thing may be noted, and that is, no part of "religion" ever becomes fashionable, except that part which has no Scriptural foundation. Whenever any religious ceremony becomes fashionable, you may know that the ceremony is one that originated this side of Bible times, or else in ancient heathendom.

SAYS a friend: "Christ lays great stress upon 'spirit' in interpreting Pharisaic conscience. And yet the latter was a strict law abider." Our friend seems to imagine that we do not believe in spiritual observance of the law. The fact is we do not believe in anything else. We do indeed plead for the observance of the letter of the law, but not without the spirit. Spiritual observance of the law, however, presupposes literal observance. To yield spiritual obedience to the law is impossible to some who disregard the letter. So the Pharisee was not a law abider. And when it is said that Christ laid great stress on the spirit of the law, it is equivalent to saying that he laid stress on the whole law, both letter and spirit.

"FOR I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Matt. 5:20. The Pharisees were great sticklers for the law. The word "Pharisee" means "one separated." The idea was that those who formed that sect were separated from the rest of the world, because of their superior piety in adhering so strictly to the law. But their piety was only outward. They kept the form, or letter, of the law, but not the spirit or real intent of it. Now the Saviour did not condemn them for keeping the letter of the law, but for not keeping the spirit also. He says that our righteousness must exceed theirs. To exceed is to do the same amount and a great deal more. We could not exceed them in righteousness without keeping the letter of the law as strictly as they did. Then if while strictly obeying the letter, we serve in spirit also, we have the promise of eternal life.

TWO BILLS have been introduced into the New York Legislature, declaring boycotting not to be a conspiracy or misdemeanor under the law. All lovers of justice and good order will hope that these bills may never become laws.

THE savage Indian goes about with the scalps of his victims hanging to his belt. The civilized white goes about with the scalps of her victims "adorning" her dress. The victims of the former are men, and those of the latter are birds; but considering the difference in station and educational advantages, can we say that the Indian is the more heartless of the two? Civilized barbarity is to our minds the worst form possible; and there is a good deal of the savage still remaining among civilized people.

A CORRESPONDENT says: "'Advent' colporters advocate free divorce in the South. Do those southern colporters voice the whole church organization?" We answer, No; nor any part of it. No Seventh-day Adventist in the world ever advocated any such thing. There is one proper ground for divorce, and only one. Christ said: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." Matt. 5:32. We dare not go beyond the word of the Lord, to do less or more than it enjoins; therefore that is the sum of the belief of Seventh-day Adventists on the subject of divorce.

THE second number of Vol. 2 of the *Sabbath-School Worker* is on our table, and a perusal of its contents leads us to wish that its circulation might be increased tenfold. For variety of matter that is of practical value to Sabbath-school workers, we do not know where the *Worker* has its equal. While it is designed especially for our Sabbath-schools, the instruction which it contains is just as well adapted for Sunday-schools of all denominations. We have thought that it ought to be required of every teacher, as an indispensable qualification for his duties, that he subscribe for the *Worker*. It is certain that those who read it carefully will be far better prepared for their duties than those who do not. And the price, only 25 cents a year, places it within the reach of the poorest. Address *Sabbath-School Worker*, Battle Creek, Mich.

Praying in Public.

WE shouldn't wonder if Sam Jones struck pretty nearly the truth of the matter when he made the following remarks:—

"That old brother out there says, 'I don't pray in public.' I ask him why. He says because he is timid. It is because you are mean; that is the secret of the whole thing. A fellow doesn't like to pray before the public when he hasn't lived right before the public. I heard of a fellow once, and a preacher called on him to pray, and he prayed a little, and directly he said, 'O Lord, give us soul-saving religion,' and one of his creditors who was present hollered out, 'and debt-paying religion,' and to that the fellow had to say, Amen, and quit. He had him there. And a man that don't live right before the public don't like to pray before the public."

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