

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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A PILGRIM SONG.

OUR God is faithful! Time moves on, to find us
Still singing of the mercies left behind us—
Still taking, as we sing, of some fresh store,
And looking trustfully for those before.

How can we doubt, with memories to cheer us?
How can we sorrow, with his love so near us?
How can we faint, while he has strength to give,
And we, by faith, his proffered grace receive?

Like as a father, pitying, he leads us,
And daily with some heavenly morsel feeds us;
Sees to our ailings, hushes our alarms,
And bears us, weary, in his loving arms.

He who has led thus far will never leave us,
Until he at his heavenly home receive us.
There we shall see his face, and there adore,
And tune our harps to praise him evermore.

There sorrows shall be lost in joy forever,
Where trouble, sin, and want can never enter;
Where, in a day that knows no coming night,
We'll bless the faithfulness that kept us right.

—London Christian.

General Articles.

The True Standard of Christian Excellence.

BY MRS. E. G. WHITE.

"As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

"Be ye therefore perfect, even as your Father which is in Heaven is perfect."

It is the design of God that improvement shall be the life-work of all his people, and that in all their aims they shall be guided and controlled by Christian principle and correct experience. But many fail to understand the true object of life; and under the influence of cherished errors, they sacrifice all there is of life that is really valuable. The true man is one who is willing to sacrifice his own interest for the good of others, and who forgets himself in ministering to their happiness. Intellect is a mightier force than wealth or physical power. If sanctified and controlled by the Spirit of God, it can exert a powerful influence for good. Yet intellect alone does not make the man, according to the divine standard. When made a minister of vice, great intellect is a curse to the possessor and to all within its influence.

One's claim to a true manhood must be determined by the use of the powers which God has given him. Lord Byron had rare intellectual gifts; but he was not a man, according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which ripened into a harvest of corruption. His life-work lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord acknowledged him only as one who had abused his God-given talents. Many others

whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. Nero was acknowledged by the world as a great man; but did God regard him as such? No! he was not connected by living faith to the great heart of humanity. He and others like him in the world ate, and drank, and slept, as men of the world; but they were Satanic in their cruelty. Whenever went these monsters in human form, bloodshed and destruction marked their pathway. They were lauded while living, but when they were buried, the world rejoiced. In contrast with the lives of such men, is that of Martin Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a noble, generous heart, as well as a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for truth and right, and breasted the world's opposition to benefit his fellow-men.

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." It should be our life-work to press forward continually toward the perfection of Christian character, ever striving for conformity to the will of God, remembering that the efforts begun upon earth will continue throughout eternity. God has set before the human family an elevated standard, and he who is true to his God-given manhood, will not only promote the happiness of his fellow-creatures in this life, but will aid them to secure an eternal reward in the life to come.

Nor should any duty be regarded as small and unimportant. It is difficult for human beings to give attention to lesser matters while the mind is engaged in business of greater importance. But should not this union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when in reality they lie at the very foundation of society. Happiness of families and churches depends upon *home influences*. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men who will be a blessing in their homes.

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy members of society. Discord, selfishness, and strife will be put away from every one who possesses the Spirit of Christ.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ did not become weary in his efforts to save fallen men; and our work is to be continuous and persevering. We shall find work

to do until the Master shall bid us lay our armor at his feet; and we must wait and watch, submissive to God's will, ready and willing to respond to every call of duty.

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny himself. Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

To deny self means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever duty requires it, not for applause, not for policy, but for the sake of the Master, who has given each of his followers a work to be done with unwavering fidelity; when one might praise himself, to keep silent and let other lips praise him. Self-denial is to do good to others when inclination would lead us to serve and please ourselves. Although our fellow-men may never appreciate our efforts, we are to work on.

Fellow-Christians, search carefully, and see whether the work of God is indeed the rule of your life. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of Scripture truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Ever remember that the moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you trust to yourself, you lose your hold upon God, and are in great peril.

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid him to interest himself in the concerns of the weakest of his creatures. But from the lips of Jesus we have the assurance: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

A HOLY life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—Hinton.

"THERE is no work so mean, no corner of the earth so obscure, no worker so humble, but that God's eye notes what is done."

NOTHING short of a life of love is permanently worth living, or will be recognized as permanently possible.—President Bascom.

No Corrupt Communication.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:29, 30.

I CANNOT help wondering sometimes if some who profess to love God and represent the life of Christ, know that there are such words as these in the Bible. And it seems to me it might be well if those words of holy admonition could be placed in illuminated text in every home, thereby if possible to check the retailer of news so corrupt that it can never minister grace to the hearers in even the smallest measure. It would be better, I grant, could we all have them graven upon our hearts and illuminated by God's Holy Spirit.

Not long since I met a stranger. She was earnest and zealous for the cause of Christ, but we had not continued in conversation ten minutes when my heart was sickened by a recital of news which made me wish I could have guessed the horrid repast which was to be placed before me, guessed at it just enough to have remained a stranger. I could but think of the words of Paul, "For it is a shame even to speak of those things which are done of them in secret."

Is it any less a shame now to speak of the corrupt actions of wicked men than it was in Paul's day? The cheek is made to burn with the blush of shame in some places at the things which are done openly in public. Then, oh, for pity's sake do not serve up to your listeners a dish of the carrion of some sickening, secret horror!

If you love to feast on such things because they are evidences of the world's filling up its measure of iniquity, then take your feast alone, I beg of you. There is evidence enough in public without the details of something of which Paul would tell you it is a shame even to speak. Besides, do not you remember that by "beholding we become changed"? This is just as true one way as the other. If we would become like Christ, let the mind dwell upon his life. If we wish God's righteous character to become ours, we must study to know what that character is.

Let the mind feast on purity, and it will become pure. Let it feed upon scenes of impurity and, although at first they sicken it, if these scenes are tolerated, the mind will become changed. The poison will be absorbed, and this is why Paul says again, "If there be any virtue, and if there be any praise, think on these things." And Peter exhorts thus:—

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1:13-15.

Do not let the mind run loose upon any and every subject that may be presented. And if circumstances are such that you cannot avoid a knowledge of the existence of some soul-harrowing crime, do not, please do not, defile yourself by becoming a channel through which it shall be conveyed to others. Put away its memory as quickly as possible by a vigorous effort of the will, and say to yourself, I will not be a medium to transmit to others a knowledge of things of which "it is a shame even to speak."

Oh, would that we could realize the foul influence of this by far too prevalent habit! I have only touched upon its worst feature. It broadens and branches, and sends its poisonous miasma everywhere.

"By beholding we become changed"—changed like unto that we behold. Alas! could we know the cause of the first deviations from

right in the lives of hundreds around us, we should find that it was in beholding sin—looking upon it instead of turning away.

If you are a moral culture and love to feast upon putrid characters and loathsome acts, do not bring your sickening carcasses to my door. Do not take them to any one. Feed upon them if you will, but feast in solitude until you are joined by others who may relish your chosen food and join you of their own will.

MRS. M. J. BAHLER.

Two Masters.

"NO MAN," says our Lord, "can serve two masters." And yet how to do this is the problem that multitudes are attempting to solve. The effort in this direction has, in all ages, culminated in a false spirituality which has been a curse to those attempting it, to the church in which it is developed, and to the world at large. The word of the Lord is that there shall be an absolute break with the god of this world, who rules through the flesh, and an entire and utter consecration to him who rules through the spirit. "If the Lord be God, follow him." There can be no middle ground. God will accept no compromise on this point. By this, we do not mean that God accepts no one in whom there is any sin, no one who is not perfectly and utterly separated from the lusts of the flesh; for that would cut every man off who is trying to serve him. There is a vast difference between imperfect service and a deliberate purpose to serve two masters,—a deliberate compromise with the world, the flesh, and the devil. This double-mindedness in the service of God, this spirit of compromise, this false spirituality, has been the object of God's wrath in all ages, and under every dispensation. Moreover, it is the way of death to all who walk in it. It deludes and deceives in life, and the end thereof is death.

The attempt to combine and harmonize the worship and service of God with our own natural desires and worldly plans is characteristic of a false spirituality. Men who are but half-hearted always attempt to please two masters. They desire to secure the favor of God, and at the same time to save and gratify the flesh. The Bible affords abundant illustrations of this principle. Cain was the first example of those who try to combine natural and spiritual worship,—to serve God and yet to protect and gratify the flesh. He brought of the fruit of the ground instead of the flock. He did not refuse to sacrifice, but he did not see the necessity of offering up a life. It seemed to him that fruit was as good as life. Thus he acted according to his own thought and desire rather than in accordance with God's word. It is this intrusion of our own ideas and thoughts into the revelation of God, or rather the substitution of our thoughts for God's word, that lies at the bottom of all false spirituality.

When the earth was well peopled, and there was a clear line between the worshipers of the true God and the unbelieving class, the sons of God began to intermarry with the daughters of men. Thus they tried to gratify their desires among those who were fair to see, and at the same time continue in the service of God. The result was the worst apostasy the world ever knew. God found it necessary to call Abraham out of his country and away from his people in order to train him and his descendants in a separated and spiritual life, in which he should be seen and worshiped as the one supreme Master of all. Lot failed in maintaining a purely spiritual life by first pitching his tent toward Sodom, and finally going into the city to live. No doubt he thought he would be able to maintain a loyal service to God even while he was profiting after the flesh by a partnership in the well-watered plains round and about the commercial advantages and worldly honors of Sodom. No

wonder he "vexed his righteous soul," and was saved from that place of sin and compromise only "so as by fire."

Moses saw the impossibility of holding a feast to the Lord in Egypt; for to do so would be to sacrifice to the abomination of the Egyptians; so he insisted on an entire separation, and went out of the land of Egypt, not leaving a hoof behind.

Balaam, on the other hand, is a perfect illustration of the double-minded man, who tried to preserve standing with God, and at the same time accommodate Balak and fill his own coffers with the gold of God's enemy. Fear of God and covetous desire after this world contended for the mastery, and he tried to arrange a compromise. He desired the favor of God, and yet was unwilling to forego the advantages and pleasures of this world. He saw the advantages of righteousness, but did not have the courage to go over entirely to the Lord's side. He desired to live like a sinner, and yet die like a saint. This was an effort to solve the problem of how to serve two masters. We know how he fared.

Moses, on the other hand, saw that if he was to serve God at all, he must forego not only Egypt, but the pleasures of sin and the riches of his Egyptian inheritance. He did not hesitate to make the choice as soon as he saw the issue. Joshua dealt with this same question in his farewell address to the children of Israel. "Choose ye this day whom ye will serve." This was the ground of Elijah's controversy with Ahab on Mount Carmel. Baal and God could not both share the throne of Israel's heart. If the Lord was God, then he must be served and Baal cast off; if Baal was God, then serve him and cast off Jehovah altogether. Since the days of Jeroboam, the son of Nebat, Israel had tried to worship God, and yet serve Baal. It was this persistent tendency in Israel to compromise the pure service of Jehovah with the worship of Baal that, after long and patient effort to recover them, led God to give them over to captivity. We do not read of their return to idols after the captivity, but the principle of double-minded service and mammon worship appeared in the Phariseism and formalism which our Lord found in Jerusalem when he came, and which he so unsparingly denounced. There was a great pretense of serving God; but underneath it and along with it was the "evil eye," the covetous and carnal ambition after the wealth, the pleasures, and power of this world.

Dare we say that this false spirituality, this attempt to serve two masters, has been eradicated from the purer and more spiritual constitution of the Christian church? Is it not this double-mindedness as to God and mammon that is our curse and paralysis to-day? "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. . . . No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

What shall we say to these things? Mammon enriches his thousands, and damns his ten thousands. Far be it from any servant of him who came "to destroy the works of the devil" to attempt to compromise with the devil for any portion of the world.—*Independent*.

It depends upon fathers and mothers to bring children up in an atmosphere of reverence for God's authority and of obedience to law, and this from the first. The mother's work begins with the babe in her arms.—*Mrs. Margaret E. Sangster*.

FORTUNE lost, nothing lost; courage lost, much lost; honor lost, more lost; soul lost, all lost.—*Sel.*

The Moral Leprosy of Our Times.

Is it not noticeable that there is a growing dissatisfaction with a sturdy simplicity of life—a dissatisfaction which is tempting men to seek success by extraordinary and hazardous methods? They cannot seemingly be made to believe that the straight road is the shortest and best whereby to reach the goal of prosperity, and that every deflection from integrity and plain dealing is not only a crime but a senseless blunder. Hence we read and hear so much of the shattered reputations of those who stood high in our community, but who could not resist the burning demand of the itching palm of corruption in offices of trust; of men placed in authority on whom public responsibilities rested who have basely yielded up integrity and principle; of men who stand charged before the world that they "contaminate their fingers with base bribes and sell the mighty space of their large honors for so much trash as might be grasped thus."

You ask why so many have trespassed. Look below the surface and find the reason. It is because there has grown up with the growth of our country a mania for riotous extravagance, a disposition to dazzle the eye with lavish expenditure, a love for meretricious display to be maintained at any and every cost. This is the corroding leprosy which is destroying principle and honesty. The public trust is thus made to minister to private greed, and office becomes a thing of personal traffic.—*Rabbi Jacobs, New York.*

What Is Religion?

It is the growth of piety in the soul; the working of the love of God shed abroad in the heart; or, as the apostle says, "Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Along what lines is this new man developed? "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance." Here is the line of development. And by "virtue" is meant those large qualities of mind and heart which go to make a hero; for that is the idea which lies at the root of this word—a hero in largeness of soul and greatness of endeavor, free from debasing faults and petty weaknesses—above all, prejudice and narrowness of mind—but in all the struggle of life bearing himself manfully, heroically, and at all points a victor in the name of the Lord. Such is the Pauline virtue, which knows how to be brought low and how to abound; how to be full and to be hungry; to have plenty and to be in want; through Christ, equal to all trials and emergencies. Such is the type of a full-orbed manhood, in which greatness and littleness, sufficiency and great deficiency, do not go hand in hand, but the weakness is gone, and only the strength remains.

To virtue, knowledge. This new man is a being of intelligence; and there is a wondrous union between these qualities, virtue and knowledge, and they mutually support each other. The practice of virtue surely leads to knowledge, and knowledge, in time, will broaden and refine the virtue. It is painful to think that so much of the knowledge for which the world is eager, is really of little account in its bearing upon human character. . . . But there is a knowledge of one's self, of the universe as a revelation of God to men, and of the way of life, which endures, which makes the wise man wiser and the strong man stronger, and lies at the foundation of that knowledge that the soul will acquire in the ages to come. And truth is one. Error is ever changing, many-hued, manifold in form, and always shifting her ground. Truth, ever the same, drops her anchor in the soul, and there abides.

To knowledge, temperance. And by this is

meant the largest and fullest self-control,—master of one's self and of the situation; no yielding to any weak indulgence, no hungering of the soul for that which is not bread; no wild, imperious lust or appetite allowed to forge its fetters and hold the man captive; but he is God's freeman, in a world of evil, but above it,—tempted and tried, but at all points a victor by virtue of his own self-restraint. This is something quite different from that special form of temperance which legislators are importuned to force upon man with bit and curb, and the strong arm of the law. The man is taught to rise above the temptation, and master it. The outward forms of evil are not annihilated to keep men from it; but the new man, with a self-poise never disturbed, and an understanding never dimmed, puts the evil from him and tramples it under foot.

The song of the old prophet was: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." That is, the flood shall not be dried up or turned back for your relief, but you shall be strengthened to bear up against it. Let the waves rise and the floods come and beat against you, as they did against the Master—your head shall be kept above the waters; and the fires which burn and crackle shall not kindle upon you nor your good works. "Fear not." Here is a victory, grand in its proportions, in which the man triumphs over these deadly foes which threaten him.

"I asked them whence their victory came;
They, with united breath,
Ascribed their conquest to the Lamb,
Their triumph to his death."

It is right along these lines, thus drawn by the apostle, that Christian life is to grow and be developed till "the fullness of the stature of a perfect man in Christ Jesus" is reached.—*Prof. E. S. Gallup.*

The True Test of Love.

THE real hope of the Christian is a far more attractive thing than the indefinite future that many who profess Christianity set before them. There are many whose idea of the world to come is a simple hope of freedom from evil; others have the idea of a constant joining in a magnificent chorus of praise to God. But something more attractive to a human being than that is revealed to us. It is a condition of things precisely suited to exercise all the healthy faculties of body, mind, and spirit. Only let this be realized, and from the inmost depths of your heart you may plead with God, "thy kingdom come. Thy will be done in earth, as it is in heaven."

But let us recollect that if our study of the future thus produces such an intensity of longing worthy of the name, it will be a longing that will improve our daily character now. All truth sanctifies, but there is no portion of truth that is more thoroughly suited to sanctify than that which suggests to men what the home of the perfect may be, and that their perfection will be in the midst of that home. It will be a perfect population, ruled by a perfect King.

Just in proportion as the sanctifying power of the Spirit is felt now, there is, indeed, a true and genuine affection toward Him, who will then be the glorious King, adorned and praised by all, so that the crowns that he has won for them shall be cast at his feet, with the everlasting song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

How do we know we are ready for the Lord's appearing but by having experience of present affection towards him? "If a man love me, he will keep my words." Just in proportion as we find that, out of love to Christ, and drawing

out of the power of his grace from day to day, we have our lamps trimmed and burning, and our loins girt, like men waiting for their Master, and are striving to be found diligent in doing his work when he comes; just in that proportion we have the proof that we are amongst those who really love his appearing.—*London Christian.*

Origin of a Barbarous Fashion.

SOME seven years ago there appeared in Paris, at a ball of the *demi-monde*, a woman wearing on her head-dress a dead bird. The bird had artificial eyes, and its wings and tail were spread out so as to give it a life-like appearance. It was a small, stuffed bird, not a bird's skin stretched on wires. Its introduction as an ornament in fashionable bad society was not received with much favor at first, although the wearer succeeded in attracting attention to herself by the singularity of her adornment. This was all that she desired or intended to accomplish by fastening a bird's corpse to her head-gear. She had not the slightest expectation that she would be imitated even by her immediate companions, still less that the whole world of fashionable good society in France, England, and America would "fall into line" at her heels. Probably her only thought was that the oddity of her costume would serve as a striking advertisement, like "S. T., 1860, X.," and cause her to be talked of among the males and females of her kind.

Strange, indeed, are the caprices of fashion. Seven years have passed by; and we find the eccentricity of a woman of the town becomes the craze of millinery,—so great and deadly a craze that State legislatures are considering bills to prevent the extinction of our song birds and of all birds not too large to be worn on the bonnets of women and children. Nothing more revolting to good taste can be imagined than the "remains" of an animal fresh from the dissection of a taxidermist as an adornment for a lady's forehead. The very suggestion ought to excite horror and disgust, as well as pity for the slaughtered songsters of the grove.—*Nation.*

Teach Us to Pray.

"Lord, teach us to pray, as John also taught his disciples," was the request which one of Christ's disciples presented to him on a certain occasion. We do not know whether the request referred to the form, or to the spirit of prayer, or to both. There is certainly nothing improper in the request, in whichever of these senses we may understand it. We should address God in a becoming manner, as well as in a proper spirit. Prayer should contain thanksgiving for blessings received, confession for sins committed, and supplication for blessings desired. This is about all that is necessary and all that is proper in addressing our heavenly Father.

In attempting to address God we should never address the people. Our business in prayer is not with the people, but with our Father in Heaven. We should forget the people in our approaches to God, except so far as we make them the subjects of our supplication. Preaching, and exhortation, and the repetition of the same thing in various forms, are out of place in prayer, and if these were excluded, most prayers would be shortened at least one-half. It is not necessary to tell God in our prayers what he knows far better than we do. After thanking him for his mercies, and confessing our sins, which we cannot do in detail, we should present to God the desire of our hearts in simplicity and godly sincerity. Without any circumlocution, we should ask him for what we want.—*Methodist Recorder.*

"I WILL be glad and rejoice in thee; I will sing praise to thy name, O thou Most High." Ps. 9:2.

The Alemanni.

Of all the barbarian nations that divided the Roman Empire, the *Alemanni* "were the first who removed the veil that covered the feeble majesty of Italy." But as their progress beyond the Rhine is so intimately connected with that of the Franks, we have reserved to this place the history of this people.

"They are first mentioned by Dion Cassius, who relates that the Emperor Caracalla gained, in 203 A. D., a victory over them on the banks of the *Maine*, and thence assumed the surname *Alemannicus*. The origin of this tribe, and the country from which they came, are unknown; but we have a distinct statement, which is apparently confirmed by the very name of the people, that they had flocked together from all parts, and were a mixed race. They proved most formidable enemies to the Romans as well as to the Gauls, their western neighbors, who to this day apply the name *Alemanni* (*Allemands*) to all the Germans indiscriminately, though the *Alemanni*, properly so called, occupied only the country between the *Maine* and the *Danube*. In the reign of Aurelian, 270 A. D., they attempted to invade Italy, but were repulsed. After the death of that emperor, however, they renewed their attacks by invading Gaul, and ravaging the country at different times. Several undertakings against them were of little avail, until in 357 A. D. the Emperor Julian completely defeated them in the neighborhood of Strasburg, where all their forces were assembled under seven chiefs. This and other defeats, however, did not break the power of the *Alemanni*, who, being pressed on by other barbarians in the North, were forced to advance southward and westward to conquer new countries for themselves. Hence, after the middle of the fifth century, we find them established not only in the country now called *Suabia*, but also in a part of Switzerland and in *Alsace*. In these countries the *Alemanni* have maintained themselves ever since, and the greater part of the modern *Suabians* and the northern *Swiss* are descendants of that ancient race."—*Encyclopedia Britannica*, art. *Alemanni*.

"In the reign of the emperor Caracalla [A. D. 211–217], an innumerable swarm of *Suevi* appeared on the banks of the *Mein*, and in the neighborhood of the Roman provinces, in quest either of food, of plunder, or of glory. The hasty army of volunteers gradually coalesced into a great and permanent nation, and, as it was composed from so many different tribes, assumed the name of *Alemanni* or *Almen*, to denote at once their various lineage and their common bravery. The latter was soon felt by the Romans in many a hostile inroad. The *Alemanni* fought chiefly on horseback; but their cavalry was rendered still more formidable by a mixture of light infantry, selected from the bravest and most active of the youth, whom frequent exercise had inured to accompany the horsemen in the longest march, the most rapid charge, or the most precipitate retreat.

"This warlike people of Germans had been astonished by the immense preparations of Alexander Severus [A. D. 234]; they were dismayed by the arms of his successor [Maximin, A. D. 235], a barbarian equal in valor and fierceness to themselves. But still hovering on the frontiers of the empire, they increased the general disorder that ensued after the death of Decius [A. D. 250]. They inflicted severe wounds on the rich provinces of Gaul; they were the first who removed the veil that covered the feeble majesty of Italy. A numerous body of the *Alemanni* penetrated across the *Danube* and through the *Rhætian Alps* into the plains of *Lombardy*, advanced as far as *Ravenna*, and displayed the victorious banners of barbarians almost in sight of Rome [cir. A. D. 260].

"The insult and the danger rekindled in the

senate some sparks of their ancient virtue. Both the emperors were engaged in far distant wars, Valerian in the East, and Gallienus on the Rhine. All the hopes and resources of the Romans were in themselves. In this emergency, the senators resumed the defense of the republic, drew out the *Prætorian guards*, who had been left to garrison the capital, and filled up their numbers by enlisting into the public service the stoutest and most willing of the *Plebeians*. The *Alemanni*, astonished with the sudden appearance of an army more numerous than their own, retired into Germany, laden with spoil; and their retreat was esteemed as a victory by the unwarlike Romans.

"When Gallienus received the intelligence that his capital was delivered from the barbarians, he was much less delighted than alarmed with the courage of the senate, since it might one day prompt them to rescue the public from domestic tyranny as well as from foreign invasion. His timid ingratitude was published to his subjects, in an edict which prohibited the senators from exercising any military employment, and even from approaching the camps of the legions. But his fears were groundless. The rich and luxurious nobles, sinking into their natural character, accepted, as a favor, this disgraceful exemption from military service; and as long as they were indulged in the enjoyment of their baths, their theaters, and their villas, they cheerfully resigned the more dangerous cares of empire to the rough hands of peasants and soldiers.

"Another invasion of the *Alemanni*, of a more formidable aspect, but more glorious event, is mentioned by a writer of the lower empire. Three hundred thousand of that warlike people are said to have been vanquished in a battle near *Milan*, by Gallienus in person, at the head of only ten thousand Romans. We may, however, with great probability, ascribe this incredible victory either to the credulity of the historian, or to some exaggerated exploits of one of the emperor's lieutenants. It was by arms of a very different nature that Gallienus endeavored to protect Italy from the fury of the Germans. He espoused *Pipa*, the daughter of a king of the *Marcomanni*, a *Suevic* tribe, which was often confounded with the *Alemanni* in their wars and conquests. To the father, as the price of his alliance, he granted an ample settlement in *Pannonia*. The native charms of unpolished beauty seem to have fixed the daughter in the affections of the inconstant emperor, and the bands of policy were more firmly connected by those of love. But the haughty prejudice of Rome still refused the name of marriage to the profane mixture of a citizen and a barbarian, and has stigmatized the German princess with the opprobrious title of concubine of Gallienus."

"While the victorious and moderate conduct of Aurelian restored the *Illyrian frontier*, the nation of the *Alemanni* violated the conditions of peace, which either Gallienus had purchased, or Claudius had imposed, and, inflamed by their impatient youth, suddenly flew to arms. Forty thousand horse appeared in the field, and the numbers of the infantry doubled those of the cavalry. The first objects of their avarice were a few cities of the *Rhætian frontier*; but their hopes soon rising with success, the rapid march of the *Alemanni* traced a line of devastation from the *Danube* to the *Po*.

"The emperor was almost at the same time [A. D. 270, Sept.] informed of the irruption, and of the retreat, of the barbarians. Collecting an active body of troops, he marched with silence and celerity along the skirts of the *Herzian forest*; and the *Alemanni*, laden with the spoils of Italy, arrived at the *Danube* without suspecting that on the opposite bank, and in an advantageous post, a Roman army lay concealed and prepared to intercept their return. Aurelian indulged the fatal security of the barbarians, and permitted about half

their forces to pass the river without disturbance and without precaution. Their situation and astonishment gave him an easy victory; his skillful conduct improved the advantage. Disposing the legions in a semicircular form, he advanced the two horns of the crescent across the *Danube*, and wheeling them on a sudden towards the center, inclosed the rear of the German host. The dismayed barbarians, on whatsoever side they cast their eyes, beheld, with despair, a wasted country, a deep and rapid stream, a victorious and implacable enemy.

"Reduced to this distressed condition, the *Alemanni* no longer disdained to sue for peace. Aurelian received their ambassadors at the head of his camp, and with every circumstance of martial pomp that could display the greatness and discipline of Rome. The legions stood to their arms, in well-ordered ranks and awful silence. The principal commanders, distinguished by the ensigns of their rank, appeared on horseback on either side of the Imperial throne. Behind the throne the consecrated images of the emperor and his predecessors, the golden eagles, and the various titles of the legions, engraved in letters of gold, were exalted in the air on lofty pikes covered with silver. When Aurelian assumed his seat, his manly grace and majestic figure taught the barbarians to revere the person as well as the purple of their conqueror. The ambassadors fell prostrate on the ground in silence. They were commanded to rise, and permitted to speak. By the assistance of interpreters they extenuated their perfidy, magnified their exploits, expatiated on the vicissitudes of fortune and the advantages of peace, and, with an ill-timed confidence, demanded a large subsidy, as the price of the alliance which they offered to the Romans. The answer of the emperor was stern and imperious. He treated their offer with contempt, and their demand with indignation, reproached the barbarians, that they were as ignorant of the arts of war as of the laws of peace, and finally dismissed them with the choice only of submitting to his unconditioned mercy, or awaiting the utmost severity of his resentment. Aurelian had resigned a distant province [*Dacia*] to the *Goths*; but it was dangerous to trust or to pardon these perfidious barbarians, whose formidable power kept Italy itself in perpetual alarms.

"Immediately after this conference, it should seem that some unexpected emergency required the emperor's presence in *Pannonia*. He devolved on his lieutenants the care of finishing the destruction of the *Alemanni*, either by the sword, or by the surer operation of famine. But an active despair has often triumphed over the indolent assurance of success. The barbarians, finding it impossible to traverse the *Danube* and the Roman camp, broke through the posts in their rear, which were more feebly or less carefully guarded; and with incredible diligence, but by a different road, returned towards the mountains of Italy. Aurelian, who considered the war as totally extinguished, received the mortifying intelligence of the escape of the *Alemanni*, and of the ravage which they already committed in the territory of *Milan*. The legions were commanded to follow, with as much expedition as those heavy bodies were capable of exerting, the rapid flight of an enemy, whose infantry and cavalry moved with almost equal swiftness. A few days afterwards, the emperor himself marched to the relief of Italy, at the head of a chosen body of auxiliaries (among whom were the hostages and cavalry of the *Vandals*), and of all the *Prætorian guards* who had served in the wars on the *Danube*.

"As the light troops of the *Alemanni* had spread themselves from the Alps to the *Apennine*, the incessant vigilance of Aurelian and his officers was exercised in the discovery, the attack, and the pursuit of the numerous detachments. Notwithstanding this desultory

war, three considerable battles are mentioned, in which the principal force of both armies was obstinately engaged. The success was various. In the first, fought near Placentia, the Romans received so severe a blow that, according to the expression of a writer extremely partial to Aurelian, the immediate dissolution of the empire was apprehended. The crafty barbarians, who had lined the woods, suddenly attacked the legions in the dusk of the evening, and, it is most probable, after the fatigue and disorder of a long march. The fury of their charge was irresistible; but at length, after a dreadful slaughter, the patient firmness of the emperor rallied his troops, and restored, in some degree, the honor of his arms. The second battle was fought near Fano in Umbria, on the spot which, five hundred years before, had been fatal to the brother of Hannibal. Thus far the successful Germans had advanced along the Æmilian and Flaminian way, with a design of sacking the defenseless mistress of the world. But Aurelian, who, watchful for the safety of Rome, still hung on their rear, found in this place the decisive moment of giving them a total and irretrievable defeat. The flying remnant of their host was exterminated in a third and last battle near Pavia; and Italy was delivered from the inroads of the Alemanni."—*Gibbon, Decline and Fall, chap. 10, par. 26-30; chap. 11, par. 18-22.* J.

(To be Continued.)

Two Kinds of Care.

ST. PETER says: "Casting all your care [*merimna*] upon him; for he careth [*melē*] for you." The first *care* signifies anxiety, burden, something that divides thought and harasses the soul. The second *care*, that which God has for us, signifies regard, keeping us upon his heart, restraining us from evil, following us day by day to succor us in our ignorance and weakness.

How totally unlike are these two kinds of care! One is altogether unnecessary and destructive. On the other hand, God's care for us is a regard that his nature must bear for us so long as he is God, and is essentially saving and life-giving to the whole universe. Ours is the result of a diseased nature. His care is the brightness of infinite purity, the outgushing of tender pity, the exponent of his great love, the object-lesson by which he instructs us in righteousness.

How blessed it is that we can rest our weary souls on him! We need not wait for preparations if we are only sincere and earnest. Let us come to him, even while distracted and oppressed. His care for us is, if possible, greater at such times. If we wait and suffer alone, our distresses will become increasingly grievous.

Nor are we to lay at his feet a portion of our heavy burden only. His care extends to everything, whether of temporal or spiritual interests. How many err just here! They seem to think that God does not wish to know about the innumerable little perplexities of their lives, and so, in failing to embrace their full privilege, confidence in him is weak when the deeper trials are brought to his notice.

One thing, however, must never be forgotten, namely, God's care for his children does not always deliver them from trial. That very care proposes to secure their perfection of character. This is the first and supreme object in his view. When this divine purpose can be best attained, in the wisdom of God, through trials, his blessed care over us not only sanctions, but even sends the sharp "thorn," or prepares the "fiery furnace." "Casting all your care upon him" is not, therefore, to insure exemption from trying circumstances. Rather, it is to feel the everlasting arms about us, to hear his words of comfort and promise, and to know that in this way the power of Christ is the fruit of our earthly trial.—*Messiah's Herald.*

Christian Trials.

THE average reader is very apt to gain an impression from the stories of miraculous deliverances in prophetic and apostolic times, that godly men then were always delivered from temporal evil. This impression, though perhaps natural, is incorrect. We learn, for example, that Elijah withholds rain; Elijah grants rain; Elijah is miraculously fed by ravens; Elijah multiplies the widow's meal and oil; Elijah calls down fire from heaven; Elijah calls the dead to life; Elijah divides the Jordan; and, finally, Elijah goes to Heaven in a chariot of fire. Then follows the conclusion that Elijah had no trials such as modern disciples have, and that God helped men then as he does not now. Thus, from the biographies of Abraham, Moses, Joshua, David, Elijah, and Elisha, people draw wrong conclusions, and feel inwardly that the early saints had far easier times than we, and that the religious conflict then was child's play, compared with what we now have to endure.

This is illustrated by the case of Elisha. There he lies on his pallet, old, worn, feeble, and stricken with a fatal disease. Probably he suffered much pain. As we stand and look at him, we ask, "Is this not the same man who healed Naaman?" Certainly. "Why, then, can he not heal himself?" Because God has withheld from him this power. "Why does God not deliver his trusted servant from pain in his old age?" We cannot say; for we do not know enough of God's plans to answer this question wisely. The fact, however, remains, that a prophet lies on a dying bed, and no relief comes until death closes the scene.

If the faith of Christian children is sometimes put to the test, as they stand helpless by the bedside of an aged father or mother, and wonder why God allows the dear old saints to suffer so, was not the faith of Elisha's friends tested in the same way? Was it not as hard for them to believe in God's goodness, when no help was sent from above, as it is for us under like circumstances? In fact, it is possible that, just because Elisha had been miraculously delivered before, it was now all the harder to be reconciled to his sufferings and death. Is it not true that, if we had stood by Elisha's bedside during his last days, we should have seen that bare faith in God's dealings was as much called for, and as hard to exercise, as it is to-day?

But the case of Elisha is not an exceptional case. Look at the eleventh chapter of Hebrews, and, putting aside the cases of those who were delivered by miraculous power, fasten attention on those who had to suffer: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth."—Heb. 11:36-38.

Surely this does not look like continual miraculous deliverances. Really, it seems as though some ancient disciples had harder, and not easier, times than many modern believers. I believe that, taking the life even of such men as Abraham, Moses, Joseph, Samuel, Elijah, Elisha, Paul, Peter, and John, we should find, on careful examination, that they had more of earthly trial than of earthly ease. Moses's forty years of wilderness life were doubtless hard, and all the harder because of his forty years of court luxury. From courtier to shepherd was a sudden and tremendous leap. From palace to tent, from silk to sheep-skin, from being waited on by servants to the position of shepherd, was a transition full of self-denial and real pain. The fact is, the closer we look at the experiences of God's children in olden time, the more completely will the impression vanish that they had easy times, and that faith, pure

and simple, was less called for than in our own times. Joseph in prison for years; David hunted like a wild beast; Elijah fleeing for his life; Isaiah sawn asunder; Jeremiah thrown into a pit; John the Baptist in prison and then beheaded; John the evangelist in exile; Paul stoned, whipped, imprisoned, beheaded; James beheaded; Stephen stoned,—surely all these instances (and there are many more) show that the narrow way was thorny in early times.

What, then, may be the helpful lesson to disciples from all this? Why, simply that as men and women, and children too, stood steadfast amid all these troubles, without any especial divine interposition, so may we. Thus their examples, instead of disheartening us, will stimulate us to larger endeavor and more heroic suffering. We shall no longer feel that they had help which is not granted to us. In fact, we in Christian lands will feel that of the two we are by far the more favored, and that high Christian living is easier for us than for those old-time saints.

What was the secret of all their fortitude? It lay in their faith. They "endured, as seeing Him who is invisible." That spiritual vision took them through all the deep waters of affliction, and bore them safely through pain, and even death. There lay their power, and there must ours lie. So long as we see him who is invisible, we shall triumph over the seen. When we lose sight of him, and the visible gains power, we can but cry with Elisha's servant, "Alas, my master! how shall we do?"—*Rev. A. F. Schaffler, in S. S. Times.*

"Thy Will Be Done."

SELFISHNESS and self-will are very nearly related to each other; all sin is of the same family. Selfishness covets that which is not its own, and leads to theft and murder and almost every variety of crime. Self-will seeks to have its own way, and its natural fruit is injustice and hatred. It exalts itself and will not yield; and if it cannot rule, it will seek to ruin.

Christ came from Heaven to earth to save men from their sins. He set an example for us to follow. He laid aside his glory, and took the form of a servant. He was with his disciples as one that served. He came not to do his own will, but the will of him that sent him; and in his deepest trial and sorest temptation, when his soul was exceedingly sorrowful, even unto death, he could say, "Thy will be done;" "Not as I will, but as thou wilt."

The great lesson for the disciples of Christ to learn is to follow him. "Learn of me," he says, "for I am meek and lowly in heart."

He gave himself for us. We owe our all to him, and we should willingly give him all. He was a servant to us; we should cheerfully serve him. And to serve him is to serve those for whom he died. He bids us work in his vineyard. He yielded his will, and drank the bitter cup. It is those who renounce and subdue self-will that will have a part in his inheritance. When we say, *I will*, and *I will not*, we do not follow Christ, nor exemplify his meekness and gentleness. The apostle Paul followed Christ. Said he, "I Paul myself beseech you by the meekness and gentleness of Christ." "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." When we have the same spirit, we shall be able to follow such advice. Let all be of this mind.

R. F. COTTRELL.

TO SIMPLY work is nothing; we must do it for Jesus's sake. Many of the busiest people in the world forget to consecrate their labor, and then wonder at the absence of expected fruit.—*Sel.*

"THE carnal mind is enmity against God; for it is not subject to the law of God."—Rom. 8:7.

The Signs of the Times.

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

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Correct Motives in Religion.

THIS is a subject of greater practical importance than may appear to those who do not carefully examine its bearings. It is generally supposed that if the action itself be right there is little or no need of further consideration; or if there is honesty of purpose it does not so much matter what the course of action may be. But there is danger that individuals may be lulled into carnal security and ruined by self-deception.

Paul said: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. 2:5. A man may worship in blindness; he may be very devoted, and "bow down to wood and stone;" very self-sacrificing, and voluntarily perish under the wheels of the car of Jugger-naut. He may even worship the true God, yet not at all to divine acceptance. John 4:23, 24. He may worship Christ, and still worship him in vain. Matt. 15:9. He may, with great earnestness, call upon Jesus as his Lord, and yet be banished as a worker of iniquity. Matt. 7:22, 23. Worldliness or selfishness may be so intermixed in our religion as to make it even abominable in the sight of God. Prov. 28:9.

While almost every one acknowledges the utility and necessity of nine of the ten commandments, the remark is frequently made that they are not to be obeyed *as commandments*; that is, men do not keep the things contained therein because they are commanded, but because they love to do them. To obey a commandment, is, in the estimation of some, too low for a Christian; it is inconsistent with the freedom of the gospel. Christian service, they say, should be that of love only. Every act should be voluntary,—a free-will offering,—and not by any feeling of compulsion.

This position is sometimes avowed by those whom we very highly esteem, and whose zeal and service in the cause of Christ are assurance to all of the honesty of their intentions. Yet we consider the position so deeply erroneous that we fear the religion of many is greatly vitiated by this motive, which is really a selfish one. Let us examine a few passages of Scripture bearing on this subject.

"For this is the love of God, that we keep his commandments." 1 John 5:3.

"If ye love me, keep my commandments." John 14:15.

"If ye keep my commandments, ye shall abide in my love." John 15:10.

"Why do ye also transgress the commandment of God by your tradition?" Matt. 15:3.

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19.

"And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

"Blessed are they that do his commandments, that they may have right to the tree of life, and

may enter in through the gates into the city." Rev. 22:14.

All these speak of them, not as mere abstractions, but *as commandments*, and the duties contained therein are enjoined because they are commanded.

But if the decalogue is not now binding as commandments, it is because the Lord has, in some manner, released us from the obligation. If so, why do the things, or any of the things contained therein? We have a case exactly in point. There is a prophecy in Isa. 1:10-15, which, when compared with chap. 66:1-4, and Hosea 2:11, and others, teaches the abrogation of certain duties once enjoined. The question there proposed applies to all false worship, or will-worship: "Who hath required this at your hands?"

The truth is that there are no *optional duties* in the service of God. "All good works" are marked in the holy Scriptures. "To the law and to the testimony," is the constant and only appeal in the Christian life. *That which is done, not as a matter of commandment, but as a matter of choice, may be omitted without sin.* This is a fact which no one can contradict. And then comes the question: Can a Christian omit the duties enjoined in nine of the ten commandments and not be guilty? Every one will say that he cannot, and yet it is true that "by the law is the knowledge of sin."

But one fact, worthy of remark, may always be noticed in these cases, namely, with all their love to do these things, they never love to do what is enjoined in the fourth commandment! So uniformly is this the case that we have been driven to this conclusion that the position is not taken because of any special love to God, but because of a special aversion to the Sabbath. Now let us further ask such an one: Why do you love to do the things contained in nine of the commandments? We cannot imagine what answer can be given but this: Because we love to do that which is pleasing to God. But how do you know it is pleasing to God? Where may we learn that God will be pleased to have his servants do those things? This can only be answered in one way: We know it because we find it in his word. He has spoken it and left it on record.

And so, after all, we must come to the commandment to learn that it is duty, and that God will accept it as service to himself. And this destroys the position completely.

And now we will ask another question: Why do you not also love to keep the Sabbath? What is the ground of your being thus "partial in the law"? Mal. 2:9. God spake this as well as the other nine. It is left on the same record. The Saviour gave it the same sanction in his life and teachings. Are you sure that your motive is pure,—that it is not alloyed with worldly or selfish considerations?

We think it unnecessary to pursue these questions further. The truly conscientious may easily determine this matter for himself by careful self-examination. But we must say, and we think we shall be sustained by every considerate, God-fearing person, that the whole position is inexcusably faulty; so much so that it vitiates the religion of the person who takes it, and must endanger his acceptance with "the Judge of all," in the great day. If it is true that they do the great moral duties of life because they choose to do them—they love to do them—and not because God requires them, then it is true that their service is not that of obedience, for that is not, and cannot be, obedience which does not recognize the obligation of a commandment. Long ago an English reformer asked this question, "Can that be obedience for which there is no commandment?" We hazard nothing in saying that such religion is faulty,—that it has no true foundation on which to rest,—is not service done to God. For, if it is done of choice and not by virtue of God's commandment, *then the service centers in self and not in God.* And that which does not

recognize the obligation of a divine requirement is not service to God. It is verily will-worship, and as such strongly and justly condemned in the Scriptures.

Melancthon said that those things which are called virtues among the heathen, and among those who reject the authority of God, are of the nature of vices because they have a vicious origin; because they spring from self and not in respect to God's authority. The indictment stands good against the religion of those who do only the things which they love to do, without regard to what God has commanded. If this be not true, it is because the word of God is not a standard of "faith and practice." That word furnishes the test for all human actions; it informs us on what ground we shall appear in the Judgment. It sums up "the whole matter" in these words:—

"Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

Then if we wish to know how we shall appear in the sight of the Judge in that day, let us look to his commandments, and discover how we stand related to them. If we are not in harmony with them here in our probation, they will be against us when our probation ends and we stand where the secrets of the heart are made manifest. And let us never trust to our own hearts, or to our feelings, to guide us in our religion, for this is the height of folly. Jer. 17:9; Prov. 28:26. J. H. W.

Religion and Happiness.

"FOR a person to live and die happy, he must believe in the Lord Jesus Christ." These words we lately saw in a religious journal, and have very often heard similar expressions. The utterance of such a sentiment gives evidence of a very crude idea of religion and its object. We think that such a view of religion is injurious, for the following reasons:—

1. It fosters selfishness, which is directly opposed to true religion. To make happiness the sole or the principal incentive for gaining religion, is to direct the attention of the individual to himself rather than to God. Love should be the mainspring of every act of the Christian. The reward of the righteous, and the punishment of the ungodly are both set before us, to stimulate us both by hope and by fear; yet these are not the main incentives. "Perfect love casteth out fear." It is certain that when one is imbued with the Spirit of Christ, who said, "My meat is to do the will of Him that sent me, and to finish His work," he will not do his work through fear of the consequences if he should neglect it. At the birth of Christ the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. And the first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," while the second is, "Thou shalt love thy neighbor as thyself." In true religion there is no place for thoughts of self; the glory of God, and the welfare of our fellow-men comprise our whole duty. All the thought the Christian has to take of self is to keep himself unspotted from the world.

2. The idea is injurious because it tends to the discouragement of those who hold it. If a man thinks that happiness is the sure and invariable result of belief in Christ, he will surely be discouraged when trouble comes, as it certainly will. When the Thessalonians were in distress, Paul wrote to them "that no man should be moved by these afflictions; for yourselves know that we are appointed thereunto." 1 Thess. 3:3. It is enough for the disciple if he be as his Lord, and he was "a man of sorrow, and acquainted with grief." So he says to

his followers: "If they have persecuted me, they will also persecute you." "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." "In the world ye shall have tribulation." True, the Christian will be "joyful in tribulation," yet it will be tribulation still.

3. The idea that happiness is a constant accompaniment of belief in Christ, is injurious, because it tends to produce false hopes. The careless sinner and the professor who is "at ease in Zion," having this idea, may fancy that they are in good case. They have no trouble, therefore they think the Lord must be pleased with them. They forget that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Pious Job was afflicted almost beyond conception, while the wicked whom David saw were not in trouble as other men, neither were they plagued like other men. They were in prosperity, and had more than heart could wish. And this was just because they were wicked. The devil can well afford to let his servants dwell in peace, but "all that will live godly in Christ Jesus shall suffer persecution."

A happy death is not in itself any evidence of a person's piety, nor an assurance that he is sure of final happiness. The psalmist says of the wicked, "There are no bands in their death; but their strength is firm." Ps. 73:4. On the other hand, a good man may, like Hezekiah, be in sore distress at the thought that he is near death.

In a word, the honor and glory of God should be placed before our own happiness. Indeed, happiness should never be sought. If we seek for happiness, it will be sure to escape us, although we may be satisfied with a spurious article. If we glorify God, that is of itself true happiness or blessedness, for Christ declares that they that mourn *are* happy. And this should show the folly of trusting to *feeling* in any case. The basis of the Christian's hope and trust is not feeling, but knowledge. In the midst of terrible trial he can say, "I *know* that my Redeemer liveth;" and although he may feel that because of poverty and low station, he is despised by men, if he keeps "the commandments of God and the faith of Jesus," he may have, not the *feeling*, but the *assurance* that he pleases God. W.

That Turkish Nuisance.

WE have no disposition to interfere with the regular course of the fulfillment of prophecy, but we should really like to see an earthquake, a political revolution, or some other equally potent factor that would sweep away the power of the "unspeakable Turk," at least as it is now exerted over the countries of Palestine, ancient Phenicia, Mesopotamia, Chaldea, and Assyria. There on monuments, slabs, bricks, cylinders, and seals, a few exposed, but mostly buried in ruins, are the records of the Hittites, Assyrians, Chaldeans, Babylonians, and other peoples named in the Bible—priceless treasures to the world—and there it seems they must remain. The Sublime Porte apparently considers it his special mission in the world to guard these records, and prevent them from ever being brought to the knowledge of man. By State intercession, he can be persuaded to graciously condescend to grant a safe-conduct to scholars to travel through the country and look at the ruins; but not a pick can be struck into the ground, not an inch of gravel can be disturbed, to bring to light any of these hidden records.

Dr. William Hayes Ward, in his late report of the Wolfe expedition to those countries, says that great difficulty was experienced in obtaining the necessary permit to travel through these lands; and the difficulty was increased by the interpreter attached to the Porte translating the word "exploration" by a term that implied "excavation" as well, and "that being a thing strictly forbidden, the firman was once and again forbidden." But by "long and pa-

tient explanation," they had finally made it clear that no excavation was intended, and at last letters were given him directing the governors to give the party "all necessary help," but "expressly stating that no excavations were to be allowed." Anything at all that will abate this unconscionable nuisance is an event to be most gladly welcomed.

Brief Comments on Romans 7.

THE seventh chapter of Romans may be said to be Rom. 6:14 expanded. It is a masterly argument for the holiness and perpetuity of the law, and is all the stronger because the nature or the perpetuity of the law is not the subject under discussion. The apostle is showing, in the sixth and seventh chapters, what true Christian life is, and how one is brought to be a Christian. The references to the law are, we may say, incidental, and show how impossible it is to ignore the law when speaking of Christian experience. We shall give this chapter a brief exposition, dwelling only on the portions that are often misunderstood by the casual reader.

We have already shown from Rom. 6:14; Gal. 5:18-23; 4:4, 5; and 4:21-31, that "under the law" indicates a condition of condemnation on account of sin; and that persons are freed from the law, or redeemed from under the law, only through faith in Christ, by which they are thenceforth enabled to comply with its just demands. In this chapter the apostle carries out the figure of life and death, introduced in the sixth chapter, representing the one still under the condemnation of the law as alive, and the justified one as being dead. The relations of the man to his sins, to the law, and to Christ, are first indicated by an illustration, which we quote:—

"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Rom. 7:1-3.

In this illustration we have four terms, namely, a woman, her first husband, her second husband, and the law. The law says, "Thou shalt not commit adultery," and thus defines marriage as the union of one woman and one man. Such a union the law sanctions. Not only does the law sanction such a union, but it binds the parties during life. While her husband lives, the law binds the woman to him; but when the husband dies, then of course the union is at an end. Now, says the apostle, she may be married to another man, and she will be no adulteress, because she is freed from the law that bound her to her first husband. How was she freed from that law? By the death of her husband, which rendered further union impossible. But did the law itself change in any particular? Not in the least; it performs the same office that it did before. The law binds the woman to the second husband just the same as it did to the first; and if while her second husband lives she should be married to a third, the law will condemn her as an adulteress just the same as it would if she had married her second husband while her first husband was living. Thus we see that the law is the one thing that remains unchanged. Now read the application:—

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But

now we are delivered from the law, that being dead [or, "being dead to that"] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:4-6.

Here, as in the illustration, we have four parties, namely, the man, his sins, Christ, and the law. In the first place, the man is united to his sins. That is when he is "in the flesh," under the law (Gal. 5:17, 18), and unable to please God. Rom. 8:7. Here is a union in which the law holds him fast. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." The apostle says that the sins were "by the law." This is the same as "where no law is there is no transgression." If no law existed, there could be no such thing as sin, and therefore Paul says the motions of sins were by the law. "The strength of sin is the law." Now we say that the law holds the man fast in this union with sin. That does not mean that the law delights to have the man a sinner; nothing of the kind. The law has no choice in the matter. By his own voluntary action the man has transgressed the law and thereby become a sinner, and now the law can do nothing else than declare him to be such. If the man, through fear of the consequences of his sins, or for any other reason, wishes to escape from this union, he cannot. The law still reiterates, "You are a sinner." If the law could die, or could be made void, then the man would at once be free; but that cannot be.

There is, however, a way by which the man may be freed from the galling bondage to sin, if he feels it to be a galling bondage, and that is through faith in the death and resurrection of Christ. He may be "justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25. When "the righteousness of God which is by faith of Jesus Christ," has been imputed to the man, the law no longer calls him a sinner. He is justified, freed from the body of sin.

But this freedom from sin, and consequent deliverance from the condemnation of the law, has been accomplished only through Christ. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things have become new. And all things are of God." 2 Cor. 5:17, 18. Now the man is united to Christ, and by the same law which before held him to be a sinner. While he was in the flesh, the law would not for a moment allow that he was righteous; now that he is in Christ, the same law witnesses to his righteousness. The law remains the same; the man only has changed.

Notice the parallel between the illustration and the application. The law binds the woman to her husband. She cannot escape from that union, even though it be disagreeable to her. But the husband dies, and she is a free woman, and may legally be married to another man. So a man is united to sin, and the law, true to itself, holds him to that account. But by Christ the body of sin is destroyed; and now the man, being free from sin, is united to Christ, and the law sanctions the union. As the woman cannot legally be united to two husbands at the same time, so no person can be united at the same time both to his sins and to Christ. "Ye cannot serve God and mammon." Matt. 6:24. Union with Christ while we are in sin is impossible; and if, while professing Christianity, a person still clings to sin, he is guilty of spiritual adultery. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" James 4:4. The law sanctions no such union as that.

The reader may, however, think that he detects a flaw in our reasoning, because in the application

the apostle tells us that *we* have to die in order to become united to Christ. This, he will say, is not an exact parallel to the case of the woman whose husband dies that she may be joined to another. The difficulty is only apparent, not real. The parallel is as close as it is possible for any parallel to be. In the illustration the husband dies, and thus the woman may be united to another. Now if you should suppose a case in which the woman died with her first husband, and then had a resurrection, and was thus united to another, we have an exact parallel to the case of the sinner being freed from sin and united to Christ. The case is of sufficient importance to warrant a more detailed investigation. The following verses contain the whole argument:—

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6:1-7.

"The wages of sin is death." Rom. 6:23. The law demands the death of every sinner. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Christ "bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." 1 Peter 2:24. By baptism we show our belief in the death and resurrection of Christ, and our acceptance of him as a propitiation for our sins. Indeed, by baptism we are joined to Christ: "as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. But we are baptized into Christ, by being "baptized into his death." "We are buried with him by baptism into death." And thus it is that we receive the penalty of the law; not in person, but in figure. Christ has suffered for sin; and if we are "in him," we also are accounted as having received the penalty. And since it is by baptism that we become united to him, we become dead to the law and united to Christ at the same time.

"Dead to the law." What does the apostle mean by that expression? Simply that we have (in Christ) received the penalty of the law, and that it now regards us as dead. To illustrate: A man guilty of stealing is by the law sentenced to a term of years in the penitentiary. He serves his sentence, and then is set at liberty. Now he has no fear of the law. He may go boldly into the court-room, and even into the prison; for he knows that, having received the penalty for his crime, the law will not molest him. Now carry the illustration a little further: A man commits murder and is sentenced to death. When he has been executed, the law is satisfied. Suppose now that it were possible for the man to come to life again. Having received the full penalty of the law, he is, so far as his past offense is concerned, thenceforth considered by the law as a dead man. So with the sinner's relation to the law of God. It condemned him to death. In Christ he received the death penalty, and now that he is raised to walk in newness of life, the law considers him to be a dead man. He is now a new man; the man who sinned is dead, and the man who takes his place shuns those things which the former man did, and therefore the law declares him to be righteous. In harmony with the above quotation and explanation are the following words:—

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. *For ye are dead, and your life is hid with Christ in God.*" Col. 3:1-3.

Read also the following statement by the same apostle: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Now why was it necessary for us to go through this process of dying and being raised to new life? Because we had upon us a burden of sin from which we could not otherwise be free. Did we get rid of this body of sin by that means? Yes; hear the apostle: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." The body of sin was the first husband. We became disgusted with that union, and desired to become united to Christ, but could not as long as the first husband was living; and in order for that husband to die, we ourselves had to die. For the moment, both are dead; then we are raised to be henceforth joined to Christ in a new life, because the first husband, the old man, the body of sin, remains dead. So long as that body of sin remains dead, we, although alive in Christ, are dead in the eyes of the law. But if at any time the old man should come to life by our going back to our old sins, that moment the law would condemn us as adulterers. W.

(To be continued.)

The Authority of the Old Testament.

THE Disciples not long since issued a pamphlet entitled, "Our Position." One part of their position is stated as follows:—

"We accept the Old Testament as true; . . . but as a *book of authority* to teach us what *we* are to do, the New Testament alone, as embodying the teachings of Christ and his apostles, is our standard."

Upon this the *Christian Intelligencer* makes the following excellent comment:—

"But they forget that in thus denying the authority of the Hebrew Scriptures they fly directly in the face of the teaching of Christ and his apostles. When the Saviour repelled the tempter in the wilderness it was by quoting the Old Testament. He said again and again, 'It is written;' but if the words written had no authority, why were they cited? In the Sermon on the Mount our Lord said that he came not to destroy (abrogate) the law and the prophets, but to fulfill them. But if the law and the prophets were not abrogated by him, then they are of binding authority still. When he was asked what was the great command, he answered, quoting the words of the Pentateuch which enjoin supreme love to God and to love our neighbor as ourselves, words which are unlimited either in time or place, and therefore are authoritative now and evermore. When he was asked about marriage, he quoted from Genesis the passage which settles the question for all time. When he was asked about the resurrection, he referred to the Old Testament as deciding the point not for Jews only but for all men. When he was asked about the way to eternal life, he gave the most explicit sanction to the decalogue, saying, 'If thou wilt enter into life, keep the commandments.' It follows, then, that to deny the authority of the Old Testament is to deny the authority of the Lord Jesus Christ.

"The apostle Paul throughout his epistles cites the old scriptures, not simply as illustration, but as confirmation of his utterances. Not only so, but he affirms that 'whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope,' and again, that 'they are written for our admonition, upon whom the ends of the world are come.' He also said that 'every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness' [Revised Version]; but how could it be this unless it were authoritative? In the conference at Jerusalem the apostle James quoted from the

prophets as a means of settling the question which caused the assembling of the council, and in his epistle he refers to 'the royal law according to the Scripture' as a decisive rule of action. The apostle Peter not only quotes the Old Testament as authority, but tells his brethren that they do well to take heed unto it as unto a lamp shining in a dark place, since they knew that its authors 'spake from God, being moved by the Holy Ghost.'

"It is clear, then, that they who restrict authority to the teachings of Christ and his apostles run counter to those very teachings. And they cut themselves off from three-fourths of the rule of faith which God has given. They also greatly disparage the divine wisdom. It pleased the Most High to make his revelation of himself gradual. Through a long course of years the disclosures were made, the late never superseding but supplementing the earlier, and the whole together constituting the divine directory for men. The Bible, the whole Bible, is one book, and it is needful in order to accomplish its purposes; but to deny authority to the greater part of it is sadly to mutilate the inspired rule of faith and practice. If the Old Testament has and was designed to have no grip upon the conscience of Christians, its use and advantage to them is woefully abridged. In fact, it is reduced to the level of uninspired productions. It may contain many excellent things, but the reader is to sit in judgment upon their value to him just as he would in the case of any human production. Whatever it be, narrative, proverb, psalm, statute, or prophecy, he is to accept it if it commends itself to his mind, otherwise not. To all who hold such views one may well repeat the incisive words of our Lord, '*Ye do err, not knowing the Scriptures.*'"

Yet as plain as all this is, the *Christian Standard* seriously sets about to controvert it, and begins by asking the ever mistaken question of that denomination, namely:—

"Who is now the Lawgiver in the spiritual universe? . . . That is the question. Moses or Christ—which? . . . Those scriptures were a standard to those *who lived under the authority of Moses*; but they cannot, in the nature of things, be a standard of authority to those who live *under the authority of Christ*."

We would ask the *Standard*, who, but God, has ever been the Lawgiver in the spiritual universe? Where was Moses ever a lawgiver in the spiritual, or in any other, universe? We challenge the *Standard* to show, from the hour that Moses saw the burning bush to the hour of his death, that he ever did anything upon his own authority, unless it be at the rock of Meribah, when he said, "Must we fetch you water out of this rock?" Num. 20:8-12. But as this forfeited his entrance into the promised land, we think that even the *Standard* would hardly present that as proof that Moses acted on his own authority. The calamity that came upon Korah, Dathan, and Abiram, and all their company, was to demonstrate that the authority by which Moses acted was the authority of God. "Moses said, Hereby ye shall know that *the Lord hath sent me to do all these works; for I have not done them of mine own mind.*" Num. 16:28.

Then by what right is it that the *Standard* speaks of the "authority of Moses"? None whatever but an assumed right. It is directly against the word of Moses, to speak of what he did as being the authority of Moses. From Exodus 3:4 to Deuteronomy 34:4, from the burning bush to Pisgah, always the word is, "The Lord spake unto Moses, saying," "And the Lord said unto Moses," etc. So it is all through the Old Testament. The Lord spoke to Joshua, to the Judges, to Samuel, to David, to Nathan, to Isaiah, to Jeremiah, to Ezekiel, to Daniel, and to all the prophets. None of these spoke on their own authority, nor upon the authority of Moses, but ever by the authority of the Lord. None of these things ever purported to be the authority of Moses. Nobody ever obeyed them as of the authority of Moses, but always as of the authority of God. And this authority is *the authority of Christ*. It was the Spirit of Christ that was in all the prophets from Moses—yes, from Abraham, from Enoch—to Malachi. It was the Spirit of Christ that testified in all their writings, "search-

ing what, or what manner of time *the Spirit of Christ*, which was in them *did signify*, when it testified," etc. 1 Peter 1:11. The Old Testament, then, is the testimony of Christ, and the testimony of Christ is the testimony of God. Therefore, to deny the authority of the Old Testament is to deny the authority of Christ and of God.

But this will not suit the *Standard* at all; for according to it the authority of Christ did not begin till *after his resurrection*. It says:—

"It was *after his resurrection* that Jesus claimed the possession of 'all authority in Heaven and on earth,' . . . and from that time men are under the authority of the Lord Jesus."

It is true that it was after his resurrection—in fact, on the day of his ascension—that Jesus said this; but to claim that he had not this authority till that time is more than the record will justify. Nearly the beginning of his ministry, before the imprisonment of John the Baptist, the record is, "The Father loveth the Son, and *hath given all things* into his hand." John 3:35. And before the death of John the Baptist, Jesus said, "All things *are delivered unto me* of my Father." Matt. 11:27. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:16, 17. "Without him was not anything made that was made." John 1:3. Before he came into the world, he upheld "all things *by the word* of his power." Heb. 1:1-3. Now if the *Christian Standard* can conceive how Christ could have all things delivered to him, how he could create all things, how he could uphold all things by the word of his power, and yet have no authority till after his resurrection, it has a power of conception that is truly phenomenal. Besides this, if the *Standard's* position were true, it would follow that no part of the New Testament even would be of authority except that which was spoken after the resurrection of Christ. For it was not till then that Christ "claimed the possession of authority."

In reply to the *Intelligencer's* instance of Jesus telling the young man, "If thou wilt enter into life, keep the commandments," the *Standard* again lets itself out after this fashion:—

"Let the reader carefully observe that this was the question of a *Jew*, propounded to one whom the questioner regarded as an *expounder of the law*; and therefore Jesus answers him *out of the law*. This certainly proves that the law of Moses was then authoritative. But does the *Intelligencer* mean to say that this is the way of life taught in the *gospel*? and that to deny this is 'to deny the authority of the Lord Jesus Christ'? We have not so learned Christ."

Then we say that the *Standard* has not properly learned Christ. This was not all that Jesus said to the young man. He said also to him, "Sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and *come and follow me*." Was it as "a Jew," "an expounder of the law" to a Jew, that this was said by the Lord Jesus? No; it was said by the Saviour of the world, the One by whom comes eternal life, to one who honestly asked the way to eternal life, and one whom *Jesus wanted to follow him*. It was said to one whom Jesus *wanted to be his disciple*. Therefore, what Jesus told this young man to do is what *his disciples* must do that they may have eternal life. Had the young man done it, he would assuredly have been a disciple of Christ; therefore, to deny the commandments of God, of the *Old Testament*, is to deny an essential part of the duty of a disciple of Christ. The *Standard*, and the "Disciples" whom it represents, need to learn more thoroughly what constitutes a true disciple of the Lord Jesus Christ. The *Standard* needs to so learn Christ.

But aside from this special pleading, the *Standard*

cannot make its own system work. In answer to the statement that "Jesus repelled the tempter by quoting the Old Testament," it says:—

"Those Scriptures *had* authority. Jesus was a Jew, 'born under the law,' and it was his office to 'magnify the law and make it honorable.' Not one jot or tittle of the law was to pass *until all was fulfilled*; and Jesus was then engaged in fulfilling it. What has that to do with the question concerning the *present* Lawgiver, whose authority we are to honor?"

And yet in an editorial on the same page, in reply to a Catholic on the worship of Mary, it says:—

"There are no hymns of praise, there is no worship, addressed to Mary in the Scriptures. 'Thou shalt worship the Lord thy God, and him only shalt thou serve,' is what the Son of Mary uttered as true doctrine."

But hold, Mr. *Standard*. Why may not the Catholic answer you in your own words, that it was as "a Jew 'born under the law,'" and "as an expounder of the law," and while he was "engaged in fulfilling it," that Jesus uttered these words? He was speaking to one who regarded him "as an expounder of the law, therefore Jesus answered him *out of the law*. This certainly proves that the law of Moses was then authoritative." But "what has that to do with the question concerning the *present* Lawgiver whose authority Catholics are to follow?"

Now why is not that argument as sound in behalf of the Catholics as the foregoing is in behalf of the Disciples? Or is it true that argument against the authority of the Old Testament is good for the Disciples alone, and is not to be used by other people? "It is a poor rule that will not work both ways." And as the *Standard's* rule, by its own application, will not work both ways, we set it down that the argument against the authority of the Old Testament is a poor, miserable shift to escape the obligation of the Law of God. J.

The Missionary.

North Pacific T. and M. Society.

THE first meeting of the North Pacific Tract and Missionary Society was held on the campground at East Portland on Tuesday, May 18, 1886, at 9:30 A. M. After the usual opening exercises, and the reading of the last annual report, the chairman appointed committees as follows:—

On Nominations, Brother O. Dickenson, and Sisters F. Kingsbury and A. B. Starbuck.

On Resolutions, T. H. Starbuck, S. Brownberger, and Chas. Holt. Auditor, H. W. Reed.

The second meeting was called the 20th at 9 A. M. Questions were asked by the president in regard to the duties of the different Tract Society officers. After some interesting remarks on the subject by Brethren Dickenson, Burden, and Butler, final reference was made to the constitution to define the duties of each officer.

The financial standing of the Society, with the report of labor performed during the past year, was called for and read. Brother Butler expressed himself pleased with the standing and work of the Society.

At the third meeting, May 21, 5 P. M., after the report of the Nominating Committee, the following officers were elected: For President, Elder C. L. Boyd; Vice-President, J. A. Burden. Directors: District No. 1, Frank and J. C. Bunch, Coquille City, Coos Co., Oregon; No. 2, J. W. Will, Corvallis, Oregon; No. 3, E. D. Hurlburt, St. Johns, Oregon; No. 4, Charles Holt, Sumner, Pierce Co., W. T. The nomination of Mrs. C. L. Boyd for State Secretary, was referred back to the Committee.

Brother Butler spoke of the necessity of the *Review* finding its way into every Sabbath-keeping family, and hoped the SIGNS might still be used as a pioneer paper to introduce the truth where it is not known.

A letter was read from our brethren in Switz-

erland enlisting our interest in the spread of the truth among the German, French, and Italian-speaking people of the United States. The plans were talked over, and further consideration of the matter referred to the Board of Directors.

At the fourth meeting, the Nominating Committee presented the name of H. W. Reed as Secretary, who was duly elected.

FINANCIAL STANDING.

ASSETS.	
Due from Societies on Tract Fund	\$ 71.77
" " " " Periodicals	243.14
" " " " Individuals	378.36
" " " " Colportage	317.14
" " " " General Expenses	272.03
" " " " N. P. Conference	16.62
" " " " Tent and C. M. Fund	309.10
Books on hand	685.37
Reading-room and Furniture	406.75
3 Congregation Tents	350.00
12 Family Tents	150.00
Total	\$3,200.28

LIABILITIES.

Due the SIGNS Office	\$338.63
" " " " Review "	333.32
" " " " Good Health Publishers	22.61
" " " " Wm. Potter on loan	30.00
Total	\$724.56

Present standing of the society \$2,475.72

CASH STATEMENT.

RECEIPTS.	
Cash on hand June 1, 1885	\$ 87.23
Received on Tract Society Fund	1,154.89
" " " " Periodical "	666.68
" " " " \$5,000 "	572.30
" " " " Educational "	525.50
" " " " Tent & C. M. "	221.93
" " " " Reserve "	80.25
" " " " Foreign Missions	353.50
Total	\$3,662.28

EXPENSES.

Cash paid SIGNS Office	\$853.60
" " " " Review "	465.03
" " " " Good Health Publishers	100.00
" " " " International Society	5.15
" " " " Foreign Missions	353.50
" " " " on New Tents	149.00
" " " " Per order of Camp Meeting Com.	255.31
" " " " for Labor	577.40
" " " " for Store Room	30.35
" " " " for Sundries at Reading Room	17.55
" " " " Books, Stationery, etc.	127.56
" " " " to Healdsburg College	609.00
" " " " on General Expenses	118.84
Total	\$3,662.29

REPORT OF LABOR FOR YEAR ENDING MARCH 31, 1886.

No. of members	190
" " reports returned	553
" " members added	32
" " " dismissed	3
" " letters written	1,74
" " visits made	2,497
" " pp. of tracts and pamphlets distributed	172,540
" " periodicals distributed	27,964
" " periodicals taken in clubs	540
" " new subscribers obtained	292

AUDITOR'S REPORT.

I have thoroughly examined the books, and found them correctly kept. H. W. Reed.

Shortly after the close of the meeting, Brother Reed resigned his position as Secretary in favor of Brother J. A. Burden, whose health is such that it was thought not expedient for him to enter the field with a tent. All business of the Society should be addressed to J. A. Burden, Box 18, East Portland, Oregon.

CHAS. L. BOYD, *President*.

MRS. C. L. BOYD, *Secretary*.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

Report of North Pacific S. S. Association.

THE eighth annual session of the North Pacific Sabbath-school Association was held in connection with the camp-meeting at East Portland, Oregon, May 19-25.

The first meeting was called May 19. Prayer by Brother Cole. The report of the last session was then called for and read; also the financial report; after which remarks were made by Brother J. A. Burden on the importance of the Sabbath-school work.

The following committees were then appointed: On Nominations, H. W. Reed, F. C. Kelley, and F. S. Bunch. On Resolutions, John A. Burden, S. Brownsberger, and J. M. Cole.

The second meeting was called at 6:45 P. M., Elder C. L. Boyd in the chair. Report of the last meeting read and accepted. The Committee on Resolutions then presented the following report:—

WHEREAS, We recognize the importance of united and well-directed efforts in the Sabbath-school work, therefore,

Resolved, That we recommend that the teachers and officers of each organized school hold a teachers' meeting at least once a month, and oftener if practicable, to consult in regard to the best interests of the Sabbath-school.

WHEREAS, Many of our people are so situated that they cannot attend our church Sabbath-schools, therefore,

Resolved, That we recommend and urge such to hold family schools at a stated hour, putting forth earnest efforts to make them interesting and profitable, and that they report quarterly to the State Secretary.

Resolved, That we adopt the class contribution plan throughout our schools.

These resolutions were carefully considered and unanimously adopted.

The Committee on Nominations presented the following names for officers: For President, Elder C. L. Boyd; Secretary, Carrie L. Brooks; Executive Committee, John A. Burden and John M. Cole. The nominees were elected.

Adjourned *sine die*.

C. L. BOYD, *President*.

CARRIE L. BROOKS, *Secretary*.

Hawaiian Islands.

SINCE the close of the tent-meetings, and Elder Healey's departure for California, we have endeavored to follow up the work here by visiting, and by the distribution of such reading matter as would tend to awaken a deeper interest in the near coming of the Lord, and the preparation of heart necessary to meet him with joy.

A well-known business man of this place has lately taken his stand for the truth as it is in Jesus; and has, through the press, informed the public of his convictions. He thanked his customers for past favors, asked for a continuation of their patronage, and notified all that, in future, his place of business would be closed on the Sabbath (Saturday). His course in the matter commands, at least, the respect of the right-minded portion of the community, and we trust that his manly action will give courage to others who are also convinced that God still requires obedience to all the precepts of his perfect, holy, just, and good law.

The Sabbath question is still agitating the minds of some in the churches here, as evidenced by the fact that one of the pastors of the leading denomination has felt called upon to spend two Sunday evenings in trying to show how the change was made from the seventh day, and that God now requires the observance of the first day of the week. His argument, however, did not *prove* the requirement, nor show that Christ or the apostles had anything to do with the change. The weakness of the Sunday cause is never quite so apparent as when its devotees undertake to defend it. The admissions which they are forced to make invariably

show the observance of the first day to be of human origin, and the substitution to have been the work of "the man of sin." We hope that the agitation will continue till the honest in heart see the force of 2 Tim. 3:5, and follow Paul's injunction therein; for the end of all things is at hand.

Three weeks ago I visited the island of Kauai, said to be in all respects the most lovely of the group. The climate, judging from my short stay, is indeed delightful, and much of the scenery grand. The soil is rich, and rice and sugar cane are quite extensively cultivated. I went to nearly or quite all of the sugar plantations, finding some at all but one who were willing to read our publications, buying books and subscribing for the periodicals. There are but few English-speaking people on the island. I obtained, in all, thirty-one subscriptions, mostly for the Signs; took orders for about thirty-five dollars' worth of books, and held three Bible-readings. The past quarter Brother LaRue has taken thirty-five subscriptions for our different periodicals, visited seventeen foreign ships and a number of local schooners, selling quite a quantity of books to the officers and men, and supplying each vessel with more or less free reading matter.

We are both of good courage in the Lord, and rejoice to have a part in the work of our soon-coming Master.

L. A. SCOTT.

Honolulu, May 24.

BENEATH THE CROSS.

BENEATH the cross of Jesus
I bow with contrite heart,
While in his work most precious
I gladly take a part.

Beneath the cross of Jesus
I come for his command,
And lay upon his altar
My head, my heart, my hand.

Beneath the cross of Jesus
I march to do his will;
His promises, they cheer me
While I his laws fulfill.

O sacred cross of Jesus,
May I thy burdens love
Till Christ shall come in glory
To carry me above.

—Christian Secretary.

Ignatius Loyola.

PROTESTANTISM had marshaled its spiritual forces a second time, and placing itself at the heart of Christendom—at a point where three great empires met—it was laboring with redoubled vigor to propagate itself on all sides. It was expelling from the air of the world that ancient superstition, born of paganism and Judaism, which, like an opaque veil, had darkened the human mind; a new light was breaking on the eyes, and a new life stirring in the souls of men; schools of learning, pure churches, and free nations were springing up in different parts of Europe; while hundreds of thousands of disciples were ready, by their holy lives or heroic deaths, to serve that great cause which, having broken their ancient fetters, had made them the heirs of a new liberty and the citizens of a new world. It was clear that if let alone, for only a few years, Protestantism would achieve a victory so complete that it would be vain for any opposing power to think of renewing the contest. If that power which was seated in Geneva was to be withstood, and the tide of victory which was bearing it to dominion rolled back, there must be no longer delay in the measures necessary for achieving such a result.

It was further clear that armies would never effect the overthrow of Protestantism. The serried strength of popish Europe had been put forth to crush it, but all in vain; Protestantism had risen only the stronger from the blows which, it was hoped, would overwhelm it. It

was plain that other weapons must be forged, and other armies mustered, than those which Charles and Francis had been accustomed to lead into the field. It was now that the Jesuit corps was embodied. And it must be confessed that these new soldiers did more than all the armies of France and Spain to stem the tide of Protestant success, and bind victory once more to the banners of Rome.

We have seen Protestantism renew its energies; Rome, too, will show what she is capable of doing. As the tribes of Israel were approaching the frontier of the promised land, a wizard prophet was summoned from the East to bar their entrance by his divinations and enchantments. As the armies of Protestantism neared their final victory, there started up the Jesuit host, with a subtler casuistry and a darker divination than Balaam's, to dispute with the Reformed the possession of Christendom. We shall consider that host in its rise, its equipments, its discipline, its diffusion, and its successes.

Don Inigo Lopez de Recalde, the Ignatius Loyola of history, was the founder of the Order of Jesus, or the Jesuits. His birth was nearly cotemporaneous with that of Luther. He was the youngest son of one of the highest Spanish grandees, and was born in his father's Castle of Loyola, in the province of Guipuzcoa, in 1491. His youth was passed at the splendid and luxurious court of Ferdinand the Catholic. Spain at that time was fighting to expel the Moors, whose presence on her soil she accounted at once an insult to her independence and an affront to her faith. She was ending the conflict in Spain, but continuing it in Africa. The naturally ardent soul of Ignatius was set on fire by the religious fervor around him. He grew weary of the gaieties and frivolities of the court; nor could even the dalliances and adventures of knight-errantry satisfy him. He thirsted to earn renown on the field of arms. Embarking in the war which at that time engaged the religious enthusiasm and military chivalry of his countrymen, he soon distinguished himself by his feats of daring. Ignatius was bidding fair to take a high place among warriors, and transmit to posterity a name encompassed with the halo of military glory—but with that halo only. At this stage of his career an incident befell him which cut short his exploits on the battlefield, and transferred his enthusiasm and chivalry to another sphere.

It was the year 1521. Luther was uttering his famous "No!" before the emperor and his princes, and summoning, as with trumpet peal, Christendom to arms. It is at this moment the young Ignatius, the intrepid soldier of Spain, and about to become the yet more intrepid soldier of Rome, appears before us. He is shut up in the town of Pampeluna, which the French are besieging. The garrison are hard pressed; and after some whispered consultations they openly propose to surrender. Ignatius deems the very thought of such a thing dishonour; he denounces the proposed act of his comrades as cowardice, and, re-entering the citadel with a few companions as courageous as himself, swears to defend it to the last drop of his blood. By and by famine leaves him no alternative save to die within the walls, or to cut his way, sword in hand, through the host of the besiegers. He goes forth and joins battle with the French. As he is fighting desperately he is struck by a musket-ball, wounded dangerously in both legs, and laid senseless on the field. Ignatius had ended the last campaign he was ever to fight with the sword; his valor he was yet to display on other fields, but he would mingle no more on those which resound with the clash of arms and the roar of artillery.

The bravery of the fallen warrior had won the respect of the foe. Raising him from the ground, where he was fast bleeding to death, they carried him to the hospital of Pampeluna, and tended him with care till he was able to be

conveyed in a litter to his father's castle. Thrice had he to undergo the agony of having his wounds opened. Clenching his teeth and closing his fists, he bade defiance to pain. Not a groan escaped him while under the torture of surgeon's knife. But the tardy passage of the weeks and months during which he waited the slow healing of his wounds, inflicted on his ardent spirit a keener pain than had the probing-knife on his quivering limbs. Fettered to his couch, he chafed at the inactivity to which he was doomed. Romances of chivalry and tales of war were brought him to beguile the hours. These exhausted, other books were produced, but of a somewhat different character. This time it was the legends of the saints that were brought the bed-ridden knight. The tragedy of the early Christian martyrs passed before him as he read. Next came the monks and hermits of the Thebaic deserts and the Sinaitic mountains. With an imagination on fire, he perused the story of the hunger and cold they had braved, of the self-conquests they had achieved, of the battles they had waged with evil spirits, of the glorious visions that had been vouchsafed them, and the brilliant rewards they had gained in the lasting reverence of earth and the felicities and dignities of Heaven. He panted to rival these heroes, whose glory was of a kind so bright and pure, that, compared with it, the renown of the battle-field was dim and sordid. His enthusiasm and ambition were as boundless as ever, but now they were directed into a new channel. Henceforward the current of his life was changed. He had lain down "a knight of the burning sword"—to use the words of his biographer, Vieyra—he rose up from it "a saint of the burning torch."

The change was a sudden and violent one, and drew after it vast consequences, not to Ignatius only, and the men of his own age, but to millions of the human race in all countries of the world, and in all the ages that have elapsed since. He who lay down on his bed the fiery soldier of the emperor, rose from it the yet more fiery soldier of the Pope. The weakness occasioned by loss of blood, the morbidity produced by long seclusion, the irritation of acute and protracted suffering, joined to a temperament highly excitable, and a mind that had fed on miracles and visions till its enthusiasm had grown into fanaticism, accounts in part for the transformation which Ignatius had undergone. Though the balance of his intellect was now sadly disturbed, his shrewdness, his tenacity, and his daring remained. Set free from the fetters of calm reason, these qualities had freer scope than ever. The wing of his earthly ambition was broken, but he could take his flight heavenward. If earth was forbidden him, the celestial domains stood open, and there worthier exploits and more brilliant rewards awaited his prowess.

The heart of a soldier plucked out, and that of a monk given him, Ignatius vowed, before leaving his sick chamber, to be the slave, the champion, the knight-errant of Mary. She was the lady of his soul, and after the manner of dutiful knights he immediately repaired to her shrine at Montserrat, hung up his arms before her image, and spent the night in watching them. But, reflecting that he was a soldier of Christ, that great Monarch who had gone forth to subjugate all the earth, he resolved to eat no other food, wear no other raiment, than his King had done, and endure the same hardships and vigils. Laying aside his plume, his coat of mail, his shield and sword, he donned the cloak of the mendicant. "Wrapped in sordid rags," says Duller, "an iron chain and prickly girdle pressing on his naked body, covered with filth, with uncombed hair, and untrimmed nails," he retired to a dark mountain in the vicinity of Manresa, where was a gloomy cave, in which he made his abode for some time. There he subjected himself to all the penances and mortifications of the early anchorites whose holiness he emu-

lated. He wrestled with the evil spirit, talked to voices audible to no ear but his own, fasted for days on end, till his weakness was such that he fell into a swoon, and one day was found at the entrance of his cave, lying on the ground, half dead.—*Wylie's "History of Protestantism."*

(Concluded next week.)

Delayed Results.

THE want of immediate or apparent success is among the severe trials which Christian workers are called to endure. To toil long without any obvious results is painfully trying; but it is a test of faith to which the faithful servants of God are often subjected. He that sows is not always he that quickly gathers the ripened grain with rejoicing that he has not labored in vain. The bringing in of the sheaves from the field where tearful sowing is done, is often delayed. Success, at first, is dealt out but sparingly, in a multitude of cases. The sower is not so soon a reaper as he longs to be, in what seems to him a godly impatience.

It has always been thus. God tries the faith of his servants by keeping them in suspense. Jeremiah says, "It is good that a man should both hope and quietly wait." The most excellent and faithful have thus been tried. That for which they anxiously looked did not appear according to their desires or their expectations as to either the time or the way of appearance, if, indeed, aught on earth was ever to be seen. The preaching of Noah produced but little effect, from first to last, so far as gaining converts was concerned. He waited long before his words were confirmed and before the end of his ministry was accomplished. Very wearisome must have been that one hundred and twenty years of waiting. Many a time he must have felt that he was laboring in vain; and never, at all, did he see the world converted and saved. Without doubt, however, he was permitted to feel that the true end of the work given him to do, was accomplished; so that he was by no means to be considered an unsuccessful preacher.—*Watchman.*

The Commentary.

THE LAW OF GOD.

Under the Law.

(Lesson 11.—Sabbath, July 3.)

1. WHAT exhortation does Paul give in Romans 6:12?

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

2. What is sin?

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

3. Then what does the apostle really warn us not to do?

"Sin is the transgression of the law," therefore when Paul warns us against letting sin reign over us, he warns us against transgressing the law.

4. Where is this exhortation repeated?

"Neither yield ye your members as instruments of unrighteousness unto sin." Rom. 6:13, first part.

5. If people heed this exhortation, what will have no dominion over them?

"For sin shall have no dominion over you." Rom. 6:14, first part.

6. If a person sins, what does he transgress? He transgresses the law.

7. Then if sin has no dominion over him, what does he keep? Since when a person sins he transgresses the law, it follows that when sin has no dominion over him he obeys the law.

8. What does Paul say to those who thus refrain from sinning?

"For ye are not under the law, but under grace." Rom. 6:14, last part.

9. Will those sin who 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. 6:15.

10. Speaking to those who are not under the law, to what does Paul say they had formerly been subject?

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you." Rom. 6:17.

11. But now, being not under the law, from what are they free?

"Being then made free from sin, ye became the servants of righteousness." Rom. 6:18.

12. Then what must be meant by "being under the law"?

In speaking to those who are not under the law, Paul says that they had formerly been the servants of sin (Rom. 6:18), but that now they are "made free from sin." Now if when they are not under the law they are free from sin, it necessarily follows that when they were under the law they were servants of sin. "Under the law," therefore, is equivalent to being in a state of sin.

13. What do those do who are free from sin, or who, in other words, are not under the law?

"Ye became the servants of righteousness." Rom. 6:18, last part.

14. And what is righteousness?

"All thy commandments are righteousness." Ps. 119:172.

15. Then if people are not under the law, what do they do?

It has been shown that those who are "under the law" are those who are breaking the law; then it necessarily follows that they who are not "under the law," are those who keep the commandments.

16. Under what must they then necessarily be?

"Ye are not under the law, but under grace." Rom. 6:14, last part.

17. Why?

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5. "Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

The commandments can be kept only by the help of Christ, and this help is given by the grace of God (Heb. 4:16); therefore those who are not under the law are under grace.

WHEN faith fails, the hope of the Christian declines, and he becomes powerless like other men. Faith is the only world-subduing power lodged in the soul of every true disciple. That faith may not fail, keep the eyes steadfastly fixed on the Lord Jesus Christ; keep the heart close to the cross; keep the promises of God in mind; keep in the heart a love for precious souls; keep in view the tremendous realities of eternity; keep in lively exercise all present faith; keep soul and body on the altar of consecration; and, above all, keep the whole being filled with the Holy Ghost.—*Sel.*

"THE mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Ps. 103:17.

The Home Circle.

PATIENCE WITH THE LOVE.

THEY are such tiny feet!
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow!

They are such little hands!
Be kind. Things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon, and so
The hands are tempted hard you know.

They are such new, young lives,
Surely their newness shrives
Them well of many sins. They see so much
That, being mortal, they would touch,
That if they reach
We must not chide, but teach.

They are such fond, clear eyes
That widen to surprise
At every turn; they are so often held
To sun or showers—showers soon dispelled
By looking in our face.
Love asks for such, much grace.

They are such fair, frail gifts;
Uncertain as the rifts
Of light that lie along the sky—
They may not be here by and by—
Give them not love, but more—above
And harder—patience with the love.

—George Kingle.

Wooing His Wife.

ALTHOUGH Farmer Tucker had long dreamed of a visit to Chautauqua, when he found himself at that Mecca of devout excursionists, the brawny man was tempted to doubt his own identity. The holiday surroundings were wholly unlike anything to which he was accustomed in his prosy New England home; the rich, crowded programme offered was in striking contrast to the dull monotony of farm life. When this son of toil first entered the auditorium and saw the rustic amphitheater crowded with thousands of people listening breathlessly to the full, sweet tone of the grand organ, his cramped, selfish heart was strangely touched and expanded. For an instant the wish crept in that he had asked Jane if she would not like to come too. But there was not much time for his own thoughts, for, as the music ceased, a white-haired gentleman arose, and announced the name of an orator who is well known from Maine to California.

"Well, now, it beats all to think I'm going to hear the man I've wanted to hear for more'n twenty years," Farmer Tucker whispered to himself. The lecturer commenced his brief address with one of his inimitable descriptions.

The story was of a man who applied for a divorce, and was advised by his eminent lawyer to try the effect of making love to his wife as he had done before marrying her, instead of resorting to the measure he had proposed. It included, also, an account of a late visit, when the happy husband withdrew his application, and, fairly dancing with glee, assured the lawyer that his experiment had worked like a charm; that "Sally had become as amiable and affectionate a wife as a man could ask to have." His representation of the scene drew forth long applause, but Samuel Tucker's interest was of too serious a nature to permit him joining in the laughter. As if unconscious for a moment of the multitude about him, he said in an undertone: "I'd be willing to take my oath that wouldn't work with Jane. All I have to say is, that man's wife is different from mine; I'd as soon think of feeding serrup to a mummy as to begin sparking again with her."

At length he quieted his conscience with the determination to prove that his estimate of his wife was correct. "When I go home," he said to himself, "I'll just show the woman some

little attentions, and I'll see they won't have any more effect on her than they would on the old horse. Jane's bound to be sullen and obstinate, and I suppose I may as well make up my mind to it."

On reaching home the resolution was not easily carried out. When Mr. Tucker planned some gallantry toward his wife, the very thought made him feel so unnatural and foolish that postponement resulted; but Sunday offered an opportunity that he improved.

The farm was nearly a mile from church, yet Samuel Tucker had for years been in the habit of driving home alone, leaving his wife to attend the Sunday-school, and then walk home, as best she could, through mud or dust. Great was Mrs. Tucker's astonishment, therefore, on Sunday after her husband's return, to find him waiting for her at the close of the Bible-service. The faintest suspicion that he had driven back to church for her did not cross the good woman's mind; she supposed he had business with some of the brethren, and hesitated whether to walk on as usual or to suggest waiting for him, when the farmer called out, "It's just as cheap to ride as to walk." Silently the woman took her seat in the buggy, and silently they drove home, much to the husband's satisfaction, for it seemed to him a proof of the woman's dull, inappreciative nature. "She didn't act pleased, but was only dazed like, as I knew she would be," he muttered, as he went about his midday "chores."

At the same time Mr. Tucker was conscious of having performed a most praiseworthy act, and felt so comfortable that he resolved to repeat the experiment. So, on the following Sunday, Jane found her husband again waiting, and, as she mounted the high buggy, ventured to utter a half audible, "Thank you," and to ask Samuel if he had been waiting long, to which Mr. Tucker replied that he had just reached the church, and didn't know but what he might find she had started on foot. This reply seemed to Jane a positive assurance that her husband had really returned for the sole purpose of taking her home, and her chilled heart glowed with warmth unknown for years. She longed to tell her husband how much she appreciated his trouble, but imagined that it would sound "so foolish" that she kept her pleasure to herself.

The third Sunday was rainy, and, as she washed the breakfast dishes, Mrs. Tucker kept thinking, "I wonder if Samuel means to come for me this noon. It would be such a help in the rain. I'm half a mind to ask him!" This resolution was soon stifled with the reasoning which had stifled many similar resolves in the past ten years: "No, I won't ask no favors; if he don't think enough of me to come, why he needn't." Although proudly unwilling to seek any attentions, Jane longed for some demonstration of her husband's love and care. She had walked home in the rain too often to greatly dread such exposure. But a week before the wife had tasted the joy of being considered, and longed for further proof of her companion's affection.

Mrs. Tucker's heart leaped for joy when at noon she saw the old mare's head from the lecture-room window. Indeed, her hungering heart became quite unmanageable, and, entering the carriage door, melted, Jane sobbed out:—

"I'm sure it's very good of you, Samuel, to come for me this rainy day." And then the tears flowed so fast that further words were impossible.

Completely taken by surprise, Mr. Tucker exclaimed, "I declare, I hadn't no idea you'd care so much about it."

"I wouldn't mind the walk," responded the wife, "but—Samuel—I'm so happy to have you—come."

The strong man was brushing away a tear from his own cheek; now his tenderer, better

nature was mastering the hard, selfish spirit which had long possessed him, and, with coughing and choking, he said: "Jane, I see I've made an awful botch of our married life; if you've a mind to forgive me, I'll see if I can't treat you from day to day as a woman ought to be treated."

This confession was too much for the weeping wife, and she answered, quickly:—

"You're not a bit more to blame than I am; I've been proud and obstinate; but I tell you what it is, we will begin all over again."

The ice was now thoroughly broken and that afternoon Farmer Tucker and his wife had a long talk over the past and future. And in the evening, when they were about to start for the prayer-meeting to be held in the neighboring school-house, the renewed husband stooped and kissed his wife, saying:—

"Jane, I've been a-thinking that married life ain't so different from farming or any other occupation. Now, I ain't such a fool as to think a field will keep a-yielding if I only enrich it once and plant it once. I have to go over the same ground every season; and here I supposed you was a-going to do as you always did when we were a-courting, without my doing my part at all."

"If I hadn't changed any may be you would always have been as tender as you used to be," pleaded his wife.

"Perhaps so and perhaps not; but I don't mean to leave you to try no such plan. I tell you what it is, Jane, I feel as if we hadn't really never been married till to-day. It most seems as we ought to take a wedding tower."

"I'm afraid we'll have to wait until next summer for that," was the smiling response.

"I suppose we shall, but we'll take it then, certain; and I'll tell you where we'll go, wife—that's to Chautauquay."—*Sel.*

A Talk with Tom.

You want to know, Tom, what is the first quality of manhood?

Well, listen. I am going to tell you in one little word of five letters. And I am going to write that word in very loud letters as though you were deaf, so that you may never forget it. That word is "truth."

Now then, remember, truth is the only foundation on which can be erected a manhood that is worthy of being so called.

Now, mark what I say, truth must be the foundation on which the whole character is to be erected, for otherwise, no matter how beautiful the upper stories may be, and no matter of how good material they may be built, the edifice, the character, the manhood, will be but a sham, which offers no sure refuge and protection to those who seek it, for it will tumble down when trial comes.

Alas, my boy, the world is very full of such shams of manhood, in every profession and occupation. There are lawyers in this town who know that they have never had any training to fit them for their work, who yet impose upon the people and take their money for giving them advice which they know they are unfitted to give. I heard of one lately who advised his partner "never to have anything to do with law books, for they would confuse his mind."

There are ignorant physicians who know that they are ignorant, and who can and do impose upon people more ignorant than themselves. There are preachers without number pretending to know what they have never learned. Don't you see that their manhood is at best but a beautiful deceit?

Now, I want you to be a man, and that you may be that, I want you first and foremost to be true, thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning to thoughtfulness. I want you to despise

all sham, all pretense, all effort to seem otherwise than you are.

When we have laid that foundation then we can go on to build up a manhood, glorious and godlike, after the perfect image of Him, the perfect Man, who said that he was born that he might bear witness to the truth.—*Bishop Dudley.*

The Wife.

ONLY let a woman be sure she is precious to her husband—not useful, not valuable, not convenient simply, but lovely and beloved; let her be the recipient of his polite and hearty attentions; let her feel that her cares and love are noticed, appreciated, and returned; let her opinion be asked, her approval sought, and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored, and cherished, in fulfillment of the marriage vow, and she will be to her husband, her children, and society a well-spring of happiness. She will bear pain, and toil, and anxiety; for her husband's love to her is a tower and fortress. Shielded and sheltered therein, adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow.

A house with love in it—and by love I mean love expressed in words, and looks, and deeds, for I have not one spark of faith in love that never crops out—is to a house without love as a person to a machine; one is life, the other is mechanism. The unloved woman may have bread just as light, a house just as tidy as the other; but the latter has a spring of beauty about her, a joyousness, a penetrating and pervading brightness to which the former is an entire stranger. The deep happiness of her heart shines out in her face. Her home is ever airy, and graceful, and warm, and welcoming with her presence. She is full of devices, and plots, and sweet surprises for her husband and family. She has never done with the romances and poetry of life. She herself is a lyric poem, setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance.—*Work at Home.*

A Brave Little Girl.

THE following incident, related of a little heathen Bengalee girl, shows what children in those far-off countries sometimes suffer for the sake of their religion.

A little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. M. what caused it, would give no answer; but looked ready to burst out crying. But another little child, a relative, was not so reticent, and said her father, having observed that she had not done her "puja" for a great many days, asked her why she had so neglected her devotions, to which she replied: "Father, I have not neglected my devotions; I have prayed every day to Jesus. I do not pray to idols, because I do not believe in them." This so enraged the father that he seized her by the back of the neck, took her before the idol, and, having first bowed reverently before it himself, forcibly bent the child's head several times, striking it so violently on the ground that it bled profusely, the child bitterly crying the whole time. But she smiled happily enough when this was related in school, and said that she did not much mind; adding, "I cannot believe that trees and wood and stone will save me."—*Heathen Woman's Friend.*

THERE is said to be at least 150 manufactories of bogus butter in the United States. In 1885 they exported 38,000,000 pounds of the stuff, an increase of 18,000,000 pounds over 1880. In 1885 there was exported 21,638,000 pounds of genuine butter, a decrease of 18,000,000 pounds from 1880. Comments are unnecessary. No wonder the dairymen complain of hard times.—*Sel.*

Health and Temperance.

Mother's Whisky Bottle.

THE years rolled on, and the once thrifty farm was neglected. Everything was going to ruin, Nat and Jud included. There was no concealing, no smoothing over the fact any longer, they were drunkards. Perhaps it was well that the deacon had passed beyond earthly sin and sorrow, but the mother was left alone. She sadly saw her boys sink lower and lower in sin, and she was powerless to save them. She wondered that Providence could allow her to be afflicted! It was a mystery why her boys should be drunkards, when she had always been a temperance woman. To be sure, she had not gone to extremes; but she had never failed to express her temperance principles, and had tried to instill them into the characters of her boys. She had failed to help them, and one day she learned the reason.

The minister was in the sitting-room talking with Nathan; he had vainly tried to help him.

"Nathan," he said, desperately, "I wonder what could have brought you to this—with the best of parents and advantages. What was it?"

The mother in the kitchen paused to hear the answer.

Nathan turned almost fiercely, and said:—

"You want to know, do ye? Well I can tell you in a few words; but I wish you wouldn't be trying any more to save me. I'm past help. I must have liquor as long as I breathe. What brought me to this? Well, sir, nothing more or less than mother's whisky bottle!"

A piteous, trembling cry came through the kitchen. It was too sudden—that fearful revelation. Had she ruined the boys she loved better than life? They took her up from the bare floor where she had fallen, and laid her on the bed, tenderly, reverently. They had never blamed her, those boys, and they had never meant that she should know that her medicinal whisky had formed their terrible appetite. It was not long after that that they laid her down by the deacon's side. She was crushed under the sad truth which had come to her with its weight of sorrow and remorse, and she could not rally.

Often through the village streets stagger the Lindley boys, now drunken sots, with no home, and no one to care for them. Every one wonders what brought them to such depths; but only the minister knows that it was "mother's whisky bottle."—*Lanta W. Smith.*

A Word to the Boys.

WHAT do you think, young friends, of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them? Are they to be pitied and not blamed? Do you want to be one of these wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! of course you don't! Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; and I think it worth knowing. Never touch liquor in any form. That is the plan, and it is not only worth knowing, but it is worth putting in practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and will probably come in this way. You will find yourself sometime with a number of companions; and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milkop if you don't indulge with them. Then what will you do? eh, what will

you do? Will you say, "No, no! none of that stuff for me! I know a trick worth half a dozen of that!" or will you take a glass with your own common sense protesting, and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself, and will keep doing so all this life? Boys, do not become drunkards.—*J. G. Holland.*

Bathing in Warm Water.

CLEANLINESS is not only essential to good health, but it is a mark of good breeding. The laborer, by the clinging of dust to his perspiring person, becomes a fit subject for the bathtub very frequently. Too frequent bathing is weakening. It may not be advisable to take a bath morning and evening, as some medical journals advise, but a good washing frequently, enough to keep the person clean. Warm baths will often prevent the most virulent diseases. A person who may be in fear of having received infection of any kind should take a warm bath, suffer perspiration to ensue, and then rub dry.

Dress warmly to avoid taking cold. If the system has imbibed any infectious matter, it will be removed by resorting to this process, if done before the infection has had time to spread over the system; and even if some time has elapsed, the drenching perspiration that may be induced by hot water will be very certain to remove it.

In case of congestion, bilious colic, inflammation, etc., there is no remedy more certain to give relief. In case of obstinate constipation also, wonderful cures have been wrought. For sore throat, and inflammation of the lungs, a hot compress is one of the most potent remedies.

—*Sanitary World.*

Drunkenness in France.

THE drink problem takes on a different aspect in France from that which it wears in this country. Wine of the country has long been insufficient for the appetites of the people, and there have come into general use among the lower classes vile alcohols distilled from grains, potatoes, beets, and other vegetables, which are sold at a very low price and are very dangerous toxics, producing alcoholism to an enormous extent. Whether these debased alcohols are any worse than the adulterated strong liquors of America (which are not cheap) is a question perhaps worth investigating; but the results of their use are so serious that the Paris Academy of Medicine has made a deliverance against them. Alcoholism was scarcely known to French physicians thirty to thirty-five years ago, but now it is frightfully common, and the hospitals are full of sufferers from strange diseases—derangements of the circulation, curious forms of paralysis, hallucinations, idiocy, etc.

Drinking places multiply to an alarming degree; nearly 100,000 have been opened within ten years. The Academy of Medicine now proposes to call upon the Government for surveillance of the manufacture of "hard" liquors (as we call them), for heavy taxes upon all brandies and strong liquors in commerce, and heavy licenses imposed on all who sell them; and that every possible measure be taken to limit their sale. The cider region of Normandy, however, is one of the most intemperate in the whole republic.—*Springfield Republican.*

THE proportion of crime traceable to this great vice, intemperance, must be set down, as heretofore, at not less than four-fifths.—*State Board of Charities, Mass., 1869.*

It is said that Mr. Cyrus W. Field became a total abstainer through the influence of Archdeacon Farrar, who was his guest while in New York.—*Sel.*

The Word Boycotting.

THE word has lately been coined, but by whom it is difficult to trace. That it will find its way into the dictionaries of the future as a legitimate word we have little doubt. The expression "boycotting" has already become historic. Its origin was as follows: A Captain Boycott was the agent of a land owner in Ireland. His policy proved to be distasteful and offensive to the tenants, and such was their feelings in the matter that they asked the landlord to remove him. This the landed proprietor declined to do, and in return the tenants and their friends refused to work for or under Boycott. They would not harvest his crops, and they made an agreement among themselves that none of them or theirs should assist or work for him in the harvest. His crops were endangered, when relief arrived in the persons of certain Ulster men, who, under the protection of the troops, harvested the crops of Boycott.

The defensive league of the tenantry was much more powerful and effective than might be guessed by the single instance of combination referred to above. The ramifications of their compact were very numerous and extensive. For example, it was decided that if any one had any dealing with Boycott, or those who represented him, then no one was to have any dealing with that person. If a man worked for Boycott he was to be looked on by his old neighbors and friends as a total stranger; no one was to sell or buy of him; no one was to know him. The effect of this agreement, when carried to its extreme limits, was just what its author proposed. And "boycotting" has become a very forcible phrase. The system has been sought to be introduced into the United States, but with partial success only. To say the least, it is anything but an honorable means of gaining redress for alleged wrongs.—*Sol.*

Rule of Action.

THE true rule of action, which every man should adopt, is to do the best he can in the circumstances in which he is placed. But when his circumstances improve, he should improve the opportunity thus afforded, and, still doing his best, better results will be secured. There is no greater folly than for a man to refuse to do what he can, because under the circumstances he cannot do better. Some men who could earn a dollar a day refuse to work, because they cannot earn two. Some men who could be useful in a limited sphere, will do nothing, because they cannot occupy a more enlarged field. Earn a dollar, if you cannot earn two, but as soon as an opportunity to earn two occurs, embrace it. Improve your present limited sphere of usefulness, but when a wider field presents itself, faithfully occupy it. Never be idle. Always do the best you can; and as circumstances improve, embrace the opportunity to better your condition, or to enlarge your field of usefulness.—*Methodist Recorder.*

It costs, on an average, a little more than twenty cents a mile to run a locomotive. Nearly eight cents of this is for fuel, seven and a quarter cents for pay of engineer and fireman, a half cent for oil and waste, and more than four and a half cents for repairs. A ton of coal will run a locomotive twenty-four miles; a pint of oil will run eleven miles, and a pound of waste, one hundred and twenty-three miles.

NO MAN is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing never accomplish anything.—*Moody.*

It can never be beneath the dignity of the pulpit to answer any inquiries touching religious faith which an honest and sensible people may be moved to ask.

News and Notes.

RELIGIOUS.

—A Jewish theological seminary will be opened in New York next fall.

—It is said that a Methodist missionary has been appointed chief physician of the Chinese army.

—In the theological seminary at Richmond, Va., sixty-two colored men are studying for the ministry.

—The New York *Observer*, speaking of the court which religious teachers are paying to evolution, says: "We make ourselves ridiculous by trying to accommodate our religious views to every wind of scientific doctrine."

—There are 2,623 Baptist Churches in Georgia, according to the Year Book. The same authority also states that of these "some seventy-five have supported weekly services." It does not say how many of the seventy-five have weekly prayer-meetings.

—The Papal Consistory has created four other cardinals besides Arch-bishops Gibbons of Baltimore, and Taschereau of Quebec, and has nominated three bishops in Ireland, twelve in Spain, six in France, three in Germany, six in America, and seven in other nations.

—Says Dr. Parkhurst: "Why not revert to the Old Testament, and be contented simply to found a sermon upon Sunday-keeping on the basis of the fourth commandment? Because that would get us into more difficulties than it would get us out of." Quite true; and if they go outside the fourth commandment for authority for Sunday-keeping, they will get into more difficulties than they will get out of. Trouble ahead for Sunday-keepers, whatever way they fix it.

—The *Christian Union* says: "New England, which has been a source of missionary strength, is becoming a field for missionary labor. The same thing is happening, on a large geographical scale here, which, in a smaller area of territory, if not of population, has happened in our great commercial centers. Protestant population is moving away, self-supporting churches are falling into decay, and regions once Protestant and Puritan are becoming either Roman Catholic or unreligious, or a combination of the two."

—An exchange states that "at Lucknow, India, there is a native press employing nine hundred workmen, which issues largely the sacred writings of the Hindoos and Mohammedans. A native publishing firm at Lahore translates European infidel publications as fast as they appear and disseminates them in the various languages of India." The devil is as active in his missionary operations as Christians are, and the seed which he sows finds the more congenial soil, and matures the more quickly. And yet some people imagine that they see prospects of the speedy evangelization of the world.

—This, from the *Cynosure* (Chicago) is good: "The pastor of a Congregational Church in this vicinity, who is represented as being 'fond of a cigar, a joke, and a good time,' has been requested, by a letter signed by seven out of eight of his church committee, to resign his pastorate because of alleged inefficiency. This he peremptorily declines. They have proffered him the payment of his salary to the end of the year, but he does not propose to accept the bread of idleness. He evidently thinks he is persecuted, but he seems to forget the admonition of the Master, 'When they persecute you in one city flee into another.'"

SECULAR.

—Bread riots are threatened at Conception Bay.

—June 7, eight persons lost their lives in a burning building in Chicago.

—King Ludwig, of Bavaria, has been declared insane, and a regency has been established.

—The evangelists, Jones and Small, are said to have received over \$1,000 for their work in Baltimore.

—Oscar Neebe, one of the Chicago Anarchists, who has not yet been indicted, is to be released on \$20,000 bail.

—New Jersey was visited by an earthquake June 12. The shock was light, probably about like those which are so common in California.

—The House Committee on Territories has agreed to report the bill extending the operations of the general homestead laws over Alaska.

—There has been but one fall of rain in the vicinity of Galveston, Texas, for some months, and water sells in that city at fifty cents per barrel.

—Richard M. Hoe, the noted inventor and manufacturer, died in Florence, Italy, June 7. Mr. Hoe was the inventor of the famous printing-presses which bear his name.

—The infantry regiments at Frankfort-on-the-Main are being drilled to the use of bicycles and tricycles for military purposes. The men ride the machines in marching order.

—Since the recent tornado in Ohio, a deed and memorandum book have been returned to their owner, from whose premises they had been blown a distance of forty-eight miles.

—The French bark *Michael Emile* was run down and sunk by the Newcastle bark *Canova* in latitude 46° 8' N., longitude 53° 50' W. Seven of her crew are missing, and are thought to have been drowned.

—At Milwaukee, June 8, forty-nine men were arraigned in the Municipal Court for rioting and conspiracy. They all pleaded not guilty, and were held for trial with bail from \$1,000 to \$2,000 each.

—The Canadian Minister of Marine and Fisheries reports that the total value of the catch for 1885 was \$17,722,000, of which Nova Scotia produced over \$8,000,000 worth. The total investments in the fisheries is \$6,697,000.

—On the 7th inst. local-option elections were held at many points in North Carolina. The Prohibitionists carried the day in Raleigh and at eleven other places. The liquor men were successful in eleven towns.

—The San Francisco *Bulletin* says that "there are now in this country more than 400,000 Swedes and Norwegians, the great majority of them being residents of Minnesota, Dakota, Wisconsin, Iowa, Illinois, Nebraska, and Kansas."

—A bill is now pending in Congress which proposes to place a tax of five cents per pound on oleomargarine and other butter substitutes. It also provides that all such compounds must be plainly labeled and sold for what they really are.

—The French Government proposes to expel from that country all members of the royal families, and Prince Jerome Napoleon has published a protest against the proposed expulsion. He predicts that the Chamber of Deputies by such conduct will drive the republic into civil war.

—The fisheries question is still attracting considerable attention both in this country and Canada; and while the general opinion is that the matter will be amicably settled, some of the leading papers recognize the fact that serious complications may grow out of the present trouble.

—June 9, a mule in Avignon, France, was seized with rabies and caused a panic in the city. The infuriated beast broke loose from its stable and after nearly killing its owner, charged through the streets, attacking and biting every living thing it met. A number of persons were bitten.

—The Orange riots in Ulster, Ireland, have proved to be more serious than at first reported, and continued till June 11, when the terrorized districts were placed under martial law. A number of taverns were destroyed, and all their stocks of wine, whisky, and beer thrown out to the crowd in the streets, who drank it ravenously or carried it away in jugs and buckets. In the latter work scores of women and children were engaged all the time the rioting lasted. Several persons have been killed and a large number wounded. The police were compelled to fire upon the mob repeatedly with buckshot.

—Gladstone's Home Rule bill came up for its second reading in the House of Commons on the 7th inst., and was defeated by a majority of thirty votes. The defeat of the bill was the occasion of intense excitement throughout both England and Ireland. At several points in the latter country the Orangemen indulged in riot. In Belfast, an Orange mob wrecked a number of Catholic houses, and was fired upon by the police; the fire was returned, and many on both sides were injured. The mob was finally dispersed, but the situation is very grave, not only in Belfast, but throughout Ireland. The Government has decided to dissolve Parliament, and thus appeal to the country at large. It is impossible to predict the result.

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Minnesota Camp-Meeting.

THE annual meeting of the Seventh-day Adventists of Minnesota will convene at Lake Harriet, Minneapolis, June 23, and continue until the morning of the 29th. The sessions of the Conference, tract society, and Sabbath-school associations will be held in connection; and the camp-meeting will be preceded by a workers' meeting, continuing one week.

The grounds selected are within the city limits, but not as near the heart of the city as we desired to have them. Still, by the aid of the Motor Line, which grants us great reduction and an efficient service, the citizens may easily reach the grounds. The location is beautiful and quiet. It is expected that this will be the most important meeting we have ever held in Minnesota. Though not prepared to announce definitely, we confidently expect that the railroads will grant the usual reduction of return for one-fifth fare. We shall have the benefits of the labors of Elders Butler and Haskell, with other laborers of ability and experience. The managers will take every pains to provide for all who come, at prices which are reasonable.

There will be tents for rent, straw for beds, a provision stand and dining hall. Those coming from abroad may receive Motor tickets from the depots to the grounds and return at ten cents, by addressing H. P. Holser, Box 1076, Minneapolis, giving names of those who will attend.

We extend to all readers of the SIGNS a cordial invitation to attend the meetings.

MINNESOTA CONFERENCE COMMITTEE.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 17, 1886.

We send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

Camp-Meetings for 1886.

MINNESOTA, Minneapolis, June 23-29
MAINE, Houlton, " 22-29
DAKOTA, Huron, June 30 to July 6
CANADA, P. Q., July 1-6
TEXAS, Cedar Hill, Aug. 10-17

THE *Golden Gate* describes Unitarianism as "a pleasant caravansary for a night's rest—a half-way house between evangelism and Spiritualism." The same might be said of some other isms. Indeed, everything that does not lead to the truth leads eventually to Spiritualism.

FROM the publishing house in Basel, Switzerland, we have just received a forty-page pamphlet in the French language on the "Nature and Destiny of Man," an appeal to the Bible and to reason concerning the body, the soul, and the spirit, by Elder D. T. Bourdeau. The argument is pointed and condensed, and is eminently an appeal to the Bible. The book fairly bristles with Scripture texts. We believe that this is the only publication on this subject in the French language, and we hope it may have a large circulation among people of that tongue.

SAYS the *Christian Cynosure*: "Slowly the Christian world is learning the divine lesson of 'Peace on earth and good-will to men.'" Yes; very slowly; so slowly that the movement is not perceptible. Or, rather, the movement in the opposite direction is plainly perceptible. But how is it that the "Christian world" should be even "slowly" learning that lesson? How can it be Christian before it has learned the first principles of Christianity? Isn't the term "Christian" used a little indiscriminately nowadays? We think so.

What May We Do?

In a private letter to a friend, a young lady asks the following question, which we are requested to answer:—

"Is it right that the young people of our church should have parties of candy pulling and playing simple games, and staying out until midnight?"

We say unhesitatingly, No; not for the young people of "our church" or any other church. If any one wants to know why we give so emphatic a negative, we reply as follows:—

1. An unlimited amount of candy, even of the most healthful kind, eaten at a late hour of the night, is certainly injurious. But allowing that it is harmless, why assemble in crowds to manufacture and eat it? Simply for the "fun" that is enjoyed. This word, which would be the one employed in nine cases out of ten, should of itself condemn the proceeding, for

2. The "simple games" indulged in are, so far as our observation and experience go, decidedly "simple," even silly, and often even worse. It is a false idea of modern times that young people must be "amused," as though that were the chief end of life. Healthful recreation is necessary for all, but there is no healthful recreation in an entertainment which unfits one for the duties of the next day, or for quiet meditation.

3. In this last lies the point of the whole thing.

Such frolics leave the soul lean and barren. A so-called "recreation" upon which one cannot ask God's blessing, or which leaves the individual with less inclination for his religious duties than he had before, is unquestionably wrong. It is useless and impossible to specify the amusements in which Christians ought not to indulge; but this principle will settle every case: Any place where you would hesitate to invite the Lord Jesus, if he were on earth, or any performance which you would feel like omitting if the Saviour were present in person, should be shunned. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Let all things be tested by this rule. We do not know of any exception to it, and it will allow all necessary recreation. If one is indeed a Christian, he will find his highest pleasure in following out this rule.

THE Rev. Dr. Charles H. Parkhurst, of New York, recently preached a sermon on "the Lord's day," which is given in full in the *Christian Union* of May 20. The following brief extract is worth preserving:—

"We do not keep the fourth commandment by hallowing one day in seven, unless it is the seventh day that we hallow. The seventh day is specified, and the reason for specifying it is specified, and every child who intelligently knows the commandment can tell why it is that it was the seventh rather than the sixth day that was ordained and consecrated to holy uses."

After such a declaration, the Doctor's allegiance to Sunday can be regarded as nothing but a deliberate ignoring of the fourth commandment. He virtually says, "I don't propose to keep the fourth commandment." If he should make a similar declaration concerning the sixth or the seventh commandment, there would be a cry of indignation from all the religious journals of the country; but as it is only the fourth commandment that is repudiated, they have no concern. Will somebody tell us why the fourth commandment is not of equal importance with the third, the sixth, or the seventh?

Home Rule or Not.

HOME RULE for Ireland is, and has been for some time, the leading topic throughout Great Britain and Ireland. Gladstone's Home Rule bill has been defeated, and a new Parliament is to be chosen solely upon this question. Ireland itself is seriously divided upon the question. The Catholics are in the vast majority in Ireland, yet there are, especially in the northern part, a great many Protestants. These Protestants are Orangemen and Presbyterians. While the Home Rule bill was pending in Parliament, these Protestants threatened that if it passed they would resort to arms, and it was reported that they were actually arming. This, of course, was all to be in self-defense, as it was argued, if the bill should pass, Ireland would be governed by the majority, and as the majority are Catholics, Protestants would not be safe, and therefore they must be prepared to defend themselves.

But the bill did not pass. And so the Protestants who thought themselves devoted are yet safe. Yes, the Protestants are safe, but the Catholics are not. Ever since the defeat of the bill, now nearly a week, the Protestants in that part of Ireland have been mobbing the Catholics, chasing them from their houses, destroying their property, burning their houses, and hunting them for their lives. So, then, it appears that in the event of the success of the Home Rule bill the Protestants were going to defend themselves; but as the bill was defeated they propose to *kill the Catholics!* Now we should like to know what these poor, gentle Protestants would have done had the bill passed? If they thus express their gratification at the defeat of the bill,

how would they have expressed their displeasure at its success? If such is the effect of their joy, what would have been the effect of their anger? As the matter stands now, we cannot see where the Protestants would have been in any greater danger with Home Rule than the Catholics are without it.

Is God Particular?

In a letter which we recently heard read, the following sentence occurred: "I do not think God is particular about what day we keep." We thought, What reason has that man for thinking so? How does he know what will please God, and what will not? Has he access to sources of information which are denied to the rest of us? Evidently he has no means of knowing God's will, except the Bible. That says: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." It also says that we should honor God by turning away our feet from the Sabbath, from doing our pleasure on God's holy day; and to show the importance of honoring God, we read: "Them that honor me I will honor, and they that despise me shall be lightly esteemed." Still further, as a practical illustration of the above, we find that the Lord allowed the Israelites to be carried into captivity, and their city destroyed, simply because they did not remember the Sabbath day to keep it holy. Read Jer. 17:21-27; 2 Chron. 36:14-21; Neh. 13:15-18. Our conclusion, then, is this: No man has any right to "think" that God is any different from what he is represented in the Bible; and our reading of the Bible convinces us, as it must any one who takes the Bible alone, that God is particular whether or not men keep his Sabbath. And "the seventh day is the Sabbath."

Camp-Meetings in California Conference.

THE following dates have been decided upon for our camp-meetings this year. Particulars as to places, etc., will be given in due time.

Humboldt Co., Wednesday, Aug. 4, to Thursday, Aug. 12; Nevada, Tuesday, Aug. 31, to Wednesday, Sept. 8; Woodland, Yolo Co., general camp-meeting and Conference, Wednesday, Sept. 22, to Tuesday, Oct. 5; Los Angeles Co., Thursday, Oct. 14, to Monday, Oct. 25; Santa Barbara Co., Thursday, Nov. 4, to Thursday, Nov. 11.

CALIFORNIA CONFERENCE COMMITTEE.

PERSONS who contemplate coming to California for the purpose of securing public land should first ponder well the following truthful item from the *San Francisco Chronicle*:—

"A colonization society has been started in Chicago to locate on Government land in Southern California. It would be interesting to know where the society proposes to get a body of Government land sufficient for its needs. There are few counties in Southern California which can show any considerable amount of Government land, and most of this land is in the mountains, remote from settlements. At least this has been the report of those who have prospected for such land. The trail of the land-grabber is over all these counties, and if this society wishes to get good land, it will have to buy from him and not from Uncle Sam."

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