

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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CHOSEN OUT OF THE WORLD.

LORD, be thou all in all to me,
My spirit keep in meekness,
'Midst all the ills that fall to me,
And all the foes that call to me,
For I am naught but weakness;
Hold thou me up when failing,
Defend from all assailing,
Be thou alone a wall to me.

The way on earth is drear to me,
The lights on earth grow dimmer;
Things in this scene, once dear to me,
As hindrances appear to me,
And I, a feeble swimmer,
The world's deep current breasting,
Its treacherous power testing,
Must know thee, Christ, then near to me.

In everything I fly to thee,
O thou, my shield and guerdon!
Thy love holds me so nigh to thee,
I need not even cry to thee,
My want becomes thy burden;
Thou knowest ere the telling
The wish my bosom swelling,
Clear as thy loved one's sigh to thee.

Break sight's delusive spell to me,
And break earth's idols wholly;
Reveal all that is well to me
In thy pure sight, and tell to me,
To occupy me solely,
More of thy cross and glory,
Heaven's richest, deepest story;
And all things else expel to me.

—Malachi Taylor, in *Christian at Work*.

General Articles.

The Christian a Missionary Worker.

BY MRS. E. G. WHITE.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

NONE of us should feel content to save merely our own souls. Jesus, our perfect Pattern, left the royal courts of Heaven. He gave up his high command, and the glory that he had with the Father, and for our sakes became poor, that we through his poverty might be made rich. He labored in his vineyard among the hills of Galilee, and at last bedewed with his own blood the seed which he had sown. When the harvest of the earth shall be gathered into Heaven's garner, and Christ shall look upon the saints redeemed, he will see of the travail of his soul, and be satisfied.

Those who appreciate the plan of salvation, the infinite price paid for man's redemption, will not live for themselves alone. They will have the deepest interest to save their fellow-men, that Christ may not have died for them in vain. All Heaven is interested in the salvation of souls, and all who are partakers of the heavenly benefits will feel an intense anxiety that this interest manifested in Heaven may not be in vain. They will on earth co-

operate with the angels in Heaven, by manifesting their appreciation of the value of souls for whom Christ has died. They will, through their earnest, judicious labor, bring many to the fold of Christ. Not one who is a partaker of the divine nature will be indifferent in this matter. The world is our field; with a firm hold on God for his strength and his grace we may move forward in the pathway of duty, as co-laborers with the Redeemer of the world. Our work is to spread the light of truth and advance the work of moral reform, to elevate, ennoble, and bless humanity. We should apply the principles of Christ's sermon on the mount to every move that we make, and then trust the consequences with God.

"I say unto you that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." "Likewise, I say unto you there is joy in the presence of the angels of God over one sinner that repenteth." If God and Christ and angels rejoice when even one sinner repents and becomes obedient to Christ, should not man be imbued with the same spirit, and work for time and for eternity with persevering effort to save, not only his own soul, but the souls of others? If you work in this direction with whole-hearted interest as the followers of Christ, discharging every duty, improving every opportunity, your own souls will be gradually settling into the mould of a perfect Christian. The heart will not be sore and unfeeling. The spiritual life will not be dwarfed. The heart will glow with the impress of the divine image; for it will be in close sympathy with God. The whole life will flow out with cheerful readiness in channels of love and sympathy for humanity. Self will be forgotten, and the ways of this class will be established in God. In watering others, their own souls will be watered. The stream flowing through their souls is from a living spring, and is flowing out to others in good deeds, in earnest, unselfish effort for their salvation. In order to be a fruitful tree, the soul must derive its support and nourishment from the Fountain of life, and must be in harmony with the Creator.

All who are faithful workers for God will yield their spirit and all their powers a willing sacrifice to him. The Spirit of God operating upon their spirit calls forth the sacred harmonies of the soul in answer to the divine touch. This is true sanctification, as revealed in the word of God. It is the work of a lifetime. And that which the Spirit of God has begun upon the earth for the perfection of man, glory shall crown in the mansions of God. Those who are indolent and half-caring know not true happiness and peace. They are losing, even in this life; and what glory they lose in the future immortal life! I wish I could speak words to men and women which would nerve them to diligent action. The moments now granted us to work are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly, and from him draw strength and grace to be his faithful workers in the missionary field? Individual effort is essential for the success of this work. The ease-loving and self-caring, the worldly, ambitious ones

will be ashamed to engage perseveringly in the tract and missionary work. Some may take hold of it impulsively, but they will not be able to bear rebuffs, and sneers, and contempt. These soon become weary in well-doing, and fall back to their own position of living and caring for self. For such there will be no reward in Heaven, for Christ is to give to every one as his works shall be.

It is essential that all who have named the name of Christ have a personal knowledge of the word of God and the testimony of Jesus Christ. They should understand the Scriptures for themselves. All indifference and lethargy must be overcome. Work, work, is crowding upon the few who are willing and obedient. They overwork because they see so much to do and so few who are willing to lift the burden and bear the yoke of Christ. Many who see the work for this time, and realize its importance, are pressed under the weight of responsibility as a cart beneath sheaves, while hundreds are dying a spiritual death of inaction because they will not work at all. These might come into working order if they would gather divine strength, and yield not to passing influences. They have the opportunity to cultivate traits of character which would be the opposite of selfishness, which would refine, enrich, and ennoble their lives. These may grow in spirituality if they will accept any burdens of the work where they can best serve the cause of God. Christians, in the fullest acceptance of the term, grow in grace and in the knowledge of Jesus Christ. They love God more and more, and are more and more desirous of acting a part in the great plan of salvation. Intellectual laziness and spiritual lethargy must be overcome, and as Christ's soldiers we must be faithful to duty, ready for every good work.

The sweet savor of Christ surrounds them; their influence is to elevate and bless. These are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor. Self-importance, vanity, and pride should in no case be mingled with the sacred work. Those who become lifted up because they can do something in the cause of God, will be in danger of marring the work by their self-conceit, and they will ruin their own souls. All who are connected with the work of God should make their mission as attractive as possible, that they may create no distaste for the truth in consequence of their demeanor. Self must be hid in Jesus, and those who labor for God must have characters with a pleasant flavor. Now is the time to put forth earnest efforts. Men and women are needed to work in the great missionary field with determined effort, praying, and weeping, sowing the precious seed of truth in imitation of the Redeemer, who was the Prince of missionaries.

He who gives increased talents to those who have made a wise improvement of the talents intrusted to them, is pleased to acknowledge the service of his believing people in the Beloved, through whose strength and grace they have wrought. Those who have sought the development and perfection of Christian character by exercising their faculties in good works, in sowing the seeds of truth beside all waters, will in the world to come, reap that which they have sown. The work begun upon

earth will reach its consummation in the higher and holier life, to endure through all eternity. The self-denial and self-sacrifice required in the cultivation of the heart in doing the works of Christ, will be infinitely overbalanced by the rich reward of the eternal weight of glory, the joys of the life which measures with the life of God.

If the Christian thrives and progresses at all, he must do so amid strangers to God, amid scoffing, subject to ridicule. He must stand upright like the palm tree in the desert. The sky may be as brass, the desert sand may beat about the palm tree's roots, and pile itself in heaps about its trunk. Yet the tree lives as an evergreen, fresh and vigorous amid the burning desert sands. Remove the sand till you reach the rootlets of the palm tree, and you discover the secret of its life; it strikes down deep beneath the surface, to the secret waters hidden in the earth. Christians indeed may be fitly represented by the palm tree. They are like Enoch; although surrounded by corrupting influences, their faith takes hold of the Unseen. They walk with God, deriving strength and grace from him to withstand the moral pollution surrounding them. Like Daniel in the courts of Babylon, they stand pure and uncontaminated; their life is hid with Christ in God. They are virtuous in spirit amid depravity; they are true and loyal, fervent and zealous, while surrounded by infidels, hypocritical professors, godless and worldly men. Their faith and life are hid with Christ in God. Jesus is in them a well of water springing up into everlasting life. Faith, like the rootlets of the palm tree, penetrates beneath the things which are seen, drawing spiritual nourishment from the Fountain of life.

The character of the true Christian will be consistent, meek, cheerful, fragrant with good works, and so resolute that sin will find no sanction in the heart, in the words uttered, or in silence. The peace of Christ ruling in the heart of the earnest, working Christian will be reflected upon others; and will elevate and refine the taste, and sanctify the judgment. The faithful sower of the seed will hear the commendation of the Master, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." What is the joy of our Lord? It is the joy of seeing souls for whom Christ died redeemed in the kingdom of glory. Those who enter into the joys of their Lord will have the blessed satisfaction of seeing souls saved in the mansions of God through their instrumentality. These souls will be as stars in the crown of their rejoicing.

How Weak!

A RECENT writer who has learned that it is unscriptural to talk of "the undying soul," "the immortal soul," and "the deathless principle in man," after repudiating these phrases, still sets himself at the task of sustaining the same unscriptural theory to express which these very phrases were coined. The well-informed know that these phrases are unscriptural; and all ought to know that it is unscriptural doctrines that demand unscriptural words and phrases, and call them into existence. They are needed to express the doctrine; and if they are repudiated, the theory which called them into existence should be repudiated also.

The writer quotes, "All souls are mine; the soul that sinneth, it shall die;" and in explanation says, "In other words, 'it shall be separated from me.' God said to the children of Israel, 'Your sins have separated between you and your God.'" Still further to explain this threatened death, he quotes, "You hath he quickened who were dead in trespasses and sins."

Is it a death in sins that is meant in the threatening, "The soul that sinneth it shall die"? The sinner is already dead in this sense;

and to threaten this death is meaningless. To suit this explanation the text should read, the soul that sinneth is dead. Such expositions are weak. To me they look silly.

The prophet again says, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. 18:26. It is evident that this threatening relates to a final settlement, after the career of sin is finished. "Sin, when it is finished, bringeth forth death." Jas. 1:15. Does it simply mean that the judgment shall decree that the man who has spent his life in sin, shall forever be a sinner? Wicked men seem to enjoy such punishment—they love their sins. They do not dread separation from God.

R. F. COTTRELL.

The Change of the Sabbath.

(Continued.)

FROM the facts which have been given it is clear, (1) "As it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance;" (2) That Sunday was the festival of the pagans; (3) That with the pagan converts to Christianity, "patriotism gladly united with expediency in making it [Sunday] at once their Lord's day and their Sabbath;" (4) That it was a Roman Catholic council that first decreed that the first day of the week should be kept instead of the seventh day. Therefore we must conclude that the practice of Sunday-keeping was introduced into the church through pagan influence, and that, like many other heathen customs, it was first endorsed, and afterwards enforced by the church and bishops of Rome; and that still later the same power decreed that the first day should supersede the ancient Sabbath; hence we say that the change was made by the Papal power, the "man of sin," the power that Daniel said should "think to change times and laws."

The fact that the Papacy was not fully established till many years after the observance of Sunday had become quite general, does not militate in the least against this position; for while we may to some extent distinguish between the "mystery of iniquity" which Paul said was already working in his day, and the fully established Papacy, yet we cannot deny that they are one and the same power. It is a common saying that the United States has had two wars with England; but technically it has had but one; for the United States, as such, had no existence till the adoption of the constitution in A. D. 1788—certainly not till after the Revolutionary War, for until that time what is now only a part of the United States was the thirteen colonies—but nevertheless it is in deed and in truth the same power; and so are Paul's "mystery of iniquity"—the "man of sin" in his infancy—and the fully established Papacy one and the same.

Paul said that there should come a falling away, that is, there should be a great departure from the truth, and he added: "The mystery of iniquity doth already work;" that is, the apostasy had already begun. So then any error, I care not what, that was introduced into the church however early, if it was retained and made a part of the fully matured Papal system, may properly be charged to that power. Otherwise the Papacy is responsible for very few of its abominations; for with but few exceptions, they were introduced into the church before the Bishop of Rome attained that pre-eminence which marks the beginning of the 1260 years of Papal supremacy spoken of in Dan. 7:25; Rev. 12:6, 13, 14; 13:5, 6.

Thus far in this examination, no mention has been made of Constantine's famous Sunday decree, and its influence upon the action of the church in the fourth century. This edict was issued A. D. 321, and is worthy of some notice,

though it makes no mention whatever of Sunday as a Christian festival. Nor is that at all strange since, according to Mosheim (a most excellent authority), at the time of the promulgation of the rescript, and for two years thereafter, Constantine was not even professedly a Christian—if indeed he was ever anything more. But upon this point a single extract must suffice:—

"The sincerity of the man, who in a short period affected such amazing changes in the religious world, is best known to Him who searches the heart. Certain is it that his subsequent life furnished no evidence of conversion to God. He waded without remorse through seas of blood, and was a most tyrannical prince."—*Marsh's Eccl. Hist., period 3, chap. 5.*

Both the character of the man, not only before, but also after his so-called conversion, and the decree itself, go far toward proving that the famous "sabbatical" edict of Constantine was, in very truth, only the outgrowth of a heathen superstition, having no reference whatever to any Christian feature which may, at that time, have been supposed by some to attach to the first day of the week. The decree is as follows:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

It will be noticed that it is "the venerable day of the sun" which is to be honored, and that there is not the slightest intimation that its observance has anything whatever to do with Christianity. Upon this point Milman, the learned editor of Gibbon, says:—

"The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week."—*History of Christianity, book 3, chap. 1.*

Again in book 3, chap. 4, Milman remarks: "In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency towards the oriental theology."

Thus it appears even from the testimony of those who would naturally wish to find in this decree some Christian feature, that it was purely a heathen edict; therefore we will be doing the memory of the "first Christian emperor" no injustice by accepting the following from Gibbon as fully explaining Constantine's true motive for the edict:—

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the God of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."—*Decline and Fall of the Roman Empire, chap. 20.*

In the light of these facts, what can we think of the learning or honesty of men who without a word of explanation as to the true nature of Constantine's decree, speak of it as

enjoining the observance of the "Christian Sabbath"? The decree was, beyond controversy, purely pagan; but that fact did not prevent those Christian converts from paganism who through motives of "patriotism" and "expediency" had made "the Sunday of their neighbors and respective countrymen" "at once their Lord's day and their Sabbath," from turning it to the account of their now doubly sacred day. And so we find Eusebius, that eminent but cringing and flattering bishop, who was cotemporary with Constantine, saying: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day." Upon this statement an able writer has remarked: "The persons here referred to as the authors of this work [for transfer] are the Emperor Constantine, and such bishops as Eusebius, who loved the favor of princes, and [Pope] Sylvester, the pretended successor of St. Peter."—*Andrews' History of the Sabbath*, page 359. C. P. BOLLMAN.

(Concluded next week.)

The Conscience and the Law as Moral Guides.

NOAH WEBSTER, LL.D., in his unabridged dictionary, defines conscience as "the faculty, power, or principle which decides on the lawfulness or unlawfulness of our actions and affections, and approves or condemns them." Whewell, the English philosopher and scholar, also says: "The English word implies a *moral standard of action in the mind*." The conscience, therefore, being a faculty of the mind, is susceptible of education the same as other faculties. Hence, early training has much to do in forming the standard by which the conscience judges right and wrong. Different persons have different ideas in regard to what constitutes morality. But why is this? Simply because of education; we find that all have not the same rule, and, therefore, one conscience approves what another condemns as a most flagrant departure from moral rectitude.

Take, for illustration, the devout Hindoo mother who casts her child into the jaws of the crocodile; the abominable worshipers of Moloch who offered human sacrifices and caused their children to pass through the fire; the Catholics, who, during the Dark Ages, in the name of Christ, tortured and put to death in various ways over fifty millions of people; and the many other false systems of religion that teach, or have taught, practices which can but be held in condemnation by all who have had their minds enlightened by the word of God. Yet the conscience of these devotees of error approved their actions. Christ himself said to his followers, while he was yet on earth: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." These words have been strikingly fulfilled in the persecution of true Christians, with the supposition, on the part of the persecutors, that they were doing God service.

In contrast with the foregoing, the *moral law*, given by the Author of all righteousness, is ever the same; it is the infallible rule by which to test our lives. And this same law is the standard by which we shall finally be judged. Eccl. 12:13, 14; Jas. 2:12. Says David: "The law of the Lord is perfect;" and "through thy precepts I get understanding; therefore I hate every false way." Ps. 19:7; 119:104. Read the 119th Psalm entire, and a good idea of the value of God's law as an instructor may be obtained.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25; 14:12. Here the conscience tells a man that he is doing right, yet his reward is death; but in the following scripture we have a rule by which we may know that he shall live: "And I gave them my statutes, and showed them my judgments, which if a man

do, he shall even live in them." Ezek. 20:11; see also verses 13, 21; Lev. 18:5; Neh. 9:39; Rom. 10:5; Gal. 3:12. In the above references we have the relative values of the conscience and the law as standards of right. Following one, he may die; obeying the other, he "shall live." Many a person is deceived with the assurance that "if I do what I think is right, regardless of the law, I shall be saved." The conscience is a safe guide only when in harmony with the law of God.

A marked instance of human standard was given by the Saviour in his sermon on the mount. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:21-23. Those persons had been serving Christ, as they thought, in preaching the gospel and in doing "many wonderful works;" but they had neglected the all-important thing, which was to make their life and life work conform to the will of their heavenly Father.

There is also danger of "being past feeling" (Eph. 4:19) and having the "conscience seared with a hot iron" (1 Tim. 4:2), which should make all doubly careful about following a fallible principle, liable to become perverted, instead of trusting in the Scripture, which is all "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Early in the history of the Christian church we have a case well known to all, illustrating very plainly the point under consideration. Saul of Tarsus was a devout Jew, "a Pharisee, the son of a Pharisee," "brought up . . . at the feet of Gamaliel," and "he made havoc of the church, entering into every house, and haling [dragging] men and women, committed them to prison;" and he said: "I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth." His conscience upheld him in his course; yea, more, it urged him on; and the way that seemed right to Paul, had he not left it, would have proved to be the way of eternal death.

When the light of truth shone upon Paul, he immediately asked, "Lord, what wilt thou have me to do?" and after that the zeal which he had manifested against the truth was used in its favor. His conscience had been educated erroneously; but when light came Paul accepted it, and by a proper education his conscience led him to uphold Christ and his teachings,—just what it had before led him to condemn.

Yet, notwithstanding all this, we would not underestimate the value of the conscience: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15. Every one naturally has some trace of the law of God in his heart; and, of course, to this extent, the conscience will uphold right and condemn wrong. But all may be sure that when the conscience is not in harmony with "the law" and "the testimony" it will invariably be found that though that way seemeth to be right, it is indeed the way of death.

The work of the Spirit of God is to convince the world of sin (John 16:8, margin); but this is done through the law, "for by the law is the knowledge of sin." Rom. 3:20. And where there is any trace of the law remaining in the

human heart, the Spirit has something with which it can work. And if any individual, no matter how sinful, when convinced of the error of his way, would follow the promptings of the Spirit and allow his mind to become enlightened by the law of God, it would then work a complete change in him, and entirely transform any erroneous views in regard to what is right and what is wrong. The conscience is educated by degrees; and if earnestly striving to do so, one will soon find that it can be brought into harmony with the law of God.

W. A. BLAKELY.

What Every Christian Must Do.

"LOVERS of pleasures more than lovers of God" is one of the traits which the apostle names as characterizing men in the last, perilous times of the church. It is not surprising that men of the world, who have never been converted, and who have their portion in this life, and who know nothing of the joys which true religion imparts to the soul, should seek after the vain pleasures and gratifications of the world. They know no higher joy, and it is natural for them to indulge in this. But how men and women who profess to be the children of God, to possess the spirit of Jesus, to be animated with high and heavenly hopes, which lift them above the world and impart a peace and joy the world knows not of, can heartily enter into the spirit and indulge in all the vain and frivolous amusements and pleasures of the world, is a mystery which can only be solved on the supposition that while they have a name to live, they are dead, that while they have the form of godliness, they are destitute of its power.

"If any man have not the Spirit of Christ, he is none of his." But how can any one have the Spirit of Christ and also the spirit of the world? "Ye cannot serve God and mammon." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is what every Christian must do, separate himself from sinners, so as not to partake of their evil deeds, and keep himself unspotted from the world.—*Methodist Recorder*.

Beware of Sin.

BEWARE of the first evils, for as sure as you are living, the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second at a shorter interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge. The course of evil is ever wider, deeper and more tumultuous. Little sins get in at the window and open the front door for the big house-breakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in the desolate city, "None of them shall want her mate. The wild beasts of the desert shall meet with the wild beasts of the island." Every sin tells upon the character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of seaweed, so that the man once caught in its oozy fingers is almost sure to drown.—*Dr. Alexander MacLaren*.

A CONVERTED Chinese, when in America on a visit, was deeply impressed with the little difference he saw between the style of living of many professing Christians and the people of the world. Adverting to the matter, he said, making at the same time a sweep with his arm, "When the disciples in my country come out from the world, they come clear out."—*S. F. Christian Advocate*.

The Alemanni.

(Concluded.)

It was "for a short time" indeed "that the victories of Julian suspended the inroads of the barbarians." The Emperor Julian died of a wound June 27, A. D. 363. He was succeeded by Jovian, who reigned only till Feb. 17, A. D. 364, and ten days afterward Valentinian was chosen emperor, and "thirty days after his own elevation, he bestowed the title of Augustus on his brother Valens. "In the castle or palace of Mediana, only three miles from Naissus, they executed the solemn and final division of the empire [A. D. 365, spring]. Valentinian bestowed on his brother the rich prefecture of the *East*, from the lower Danube to the confines of Persia; whilst he reserved for his immediate government the warlike prefectures of *Illyricum*, *Italy*, and *Gaul*, from the extremity of Greece to the Caledonian rampart; and from the rampart of Caledonia to the foot of Mount Atlas.

"When the suffrage of the generals and of the army committed the scepter of the Roman Empire to the hands of Valentinian, his reputation in arms, his military skill and experience, and his rigid attachment to the forms, as well as the spirit, of ancient discipline, were the principal motives of their judicious choice. The eagerness of the troops who pressed him to nominate his colleague was justified by the dangerous situation of public affairs; and Valentinian himself was conscious that the abilities of the most active mind were unequal to the defense of the distant frontiers of an invaded monarchy. As soon as the death of Julian had relieved the barbarians from the terror of his name, the most sanguine hopes of rapine and conquest excited the nations of the East, of the North, and of the South.

"The ambassadors of the Alemanni had been offended [A. D. 365] by the harsh and haughty behavior of Ursacius, master of the offices; who, by an act of unseasonable parsimony, had diminished the value, as well as the quantity, of the presents to which they were entitled, either from custom or treaty, on the accession of a new emperor. They expressed, and they communicated to their countrymen, their strong sense of the national affront. The irascible minds of the chiefs were exasperated by the suspicion of contempt; and the martial youth crowded to their standard. Before Valentinian could pass the Alps, the villages of Gaul were in flames; before his general Dagalaiphus could encounter the Alemanni, they had secured the captives and the spoil in the forests of Germany. In the beginning of the ensuing year [A. D. 366, Jan.] the military force of the whole nation, in deep and solid columns, broke through the barrier of the Rhine, during the severity of a northern winter. Two Roman counts were defeated and mortally wounded; and the standard of the Heruli and Batavians fell into the hands of the conquerors, who displayed, with insulting shouts and menaces, the trophy of their victory.

"The standard was recovered; but the Batavians had not redeemed the shame of their disgrace and flight in the eyes of their severe judge. It was the opinion of Valentinian, that his soldiers must learn to fear their commander before they could cease to fear the enemy. The troops were solemnly assembled, and the trembling Batavians were enclosed within the circle of the Imperial army. Valentinian then ascended his tribunal; and, as if he disdained to punish cowardice with death, he inflicted a stain of indelible ignominy on the officers, whose misconduct and pusillanimity were found to be the first occasion of the defeat. The Batavians were degraded from their rank, stripped of their arms, and condemned to be sold for slaves to the highest bidder. At this tremendous sentence, the troops fell prostrate on the ground, deprecated the indignation of their

sovereign, and protested that, if he would indulge them in another trial, they would approve themselves not unworthy of the name of Romans, and of his soldiers. Valentinian, with affected reluctance, yielded to their entreaties; the Batavians resumed their arms; and, with their arms, the invincible resolution of wiping away their disgrace in the blood of the Alemanni.

"The principal command was declined by Dagalaiphus; and that experienced general, who had represented, perhaps with too much prudence, the extreme difficulties of the undertaking, had the mortification, before the end of the campaign, of seeing his rival Jovinus convert those difficulties into a decisive advantage over the scattered forces of the barbarians. At the head of a well-disciplined army of cavalry, infantry, and light troops, Jovinus advanced, with cautious and rapid steps, to Scarponna, in the territory of Metz, where he surprised a large division of the Alemanni, before they had time to run to their arms; and flushed his soldiers with the confidence of an easy and bloodless victory. Another division, or rather, army of the enemy, after the cruel and wanton devastation of the adjacent country, reposed themselves on the shady banks of the Moselle.

"Jovinus, who had viewed the ground with the eye of a general, made a silent approach through a deep and woody vale, till he could distinctly perceive the indolent security of the Germans. Some were bathing their huge limbs in the river; others were combing their long and flaxen hair; others again were swallowing large draughts of rich and delicious wine. On a sudden they heard the sound of the Roman trumpet; they saw the enemy in their camp. Astonishment produced disorder; disorder was followed by flight and dismay; and the confused multitude of the bravest warriors was pierced by the swords and javelins of the legionaries and auxiliaries. The fugitives escaped to the third, and most considerable, camp, in the Catalaunian plains, near Chalons in Champagne; the straggling detachments were hastily recalled to their standard; and the barbarian chiefs, alarmed and admonished by the fate of their companions, prepared to encounter, in a decisive battle, the victorious forces of the lieutenant of Valentinian. The bloody and obstinate conflict lasted a whole summer's day, with equal valor, and with alternate success. The Romans at length prevailed, with the loss of about twelve hundred men. Six thousand of the Alemanni were slain, four thousand were wounded; and the brave Jovinus, after chasing the flying remnant of their host as far as the banks of the Rhine, returned to Paris, to receive the applause of his sovereign, and the ensigns of the consulship for the ensuing year.

"The triumph of the Romans was indeed sullied by their treatment of the captive king, whom they hung on a gibbet, without the knowledge of their indignant general. This disgraceful act of cruelty, which might be imputed to the fury of the troops, was followed by the deliberate murder of Withicab, the son of Vadomair, a German prince of a weak and sickly constitution, but of a daring and formidable spirit. The domestic assassin was instigated and protected by the Romans, and the violation of the laws of humanity and justice betrayed their secret apprehension of the weakness of the declining empire. The use of the dagger is seldom adopted in public councils, as long as they retain any confidence in the power of the sword."—*Id.* 25: 6, 17, 18.

Valentinian died Nov. 17, A. D. 375, and was succeeded by his son Gratian. When in A. D. 378 the Visigoths in the Eastern Empire had revolted from the authority of Valens, that emperor sent into the West to have Gratian with his legions to join the forces of the East in suppressing the rebellious Goths. Gra-

tian agreed to do so, and as soon as the movement was known to the Alemanni they again poured into Gaul to recover the possessions of which they had been deprived by Julian, and which had been held by Valentinian. But unfortunately for the Alemanni they were too hasty, for the legions of Gratian had not gone so far but that they were recalled; and, having been gathered together in such numbers to assist Valens against the formidable Goths, they were enabled to inflict a severe defeat upon the Alemanni.

"After this signal victory, which secured the peace of Gaul, and asserted the honor of the Roman arms, the emperor Gratian appeared to proceed without delay on his eastern expedition; but as he approached the confines of the Alemanni, he suddenly inclined to the left, surprised them by his unexpected passage of the Rhine, and boldly advanced into the heart of their country. The barbarians opposed to his progress the obstacles of nature and of courage; and still continued to retreat, from one hill to another, till they were satisfied, by repeated trials, of the power and perseverance of their enemies. Their submission was accepted as a proof, not indeed of their sincere repentance, but of their actual distress; and a select number of their brave and robust youth was exacted from the faithless nation, as the most substantial pledge of their future moderation. The subjects of the empire, who had so often experienced that the Alemanni could neither be subdued by arms, nor restrained by treaties, might not promise themselves any solid or lasting tranquillity; but they discovered, in the virtues of their young sovereign, the prospect of a long and auspicious reign."—*Id.* 26: 20.

When in A. D. 406, the Suevi, the Vandals, the Alani, and the Burgundians, swept into Gaul, while the Franks, in behalf of the empire, vigorously opposed their passage of the Rhine, the Alemanni remained strictly neutral (Gibbon 30: 18, 19); as they did also, it seems, in the raid of Attila (A. D. 453), into Gaul. In all this time however the power of the Alemanni steadily grew until, at the time of the death of Valentinian III., A. D. 455, they held nearly all of Rætia, and equally with the Franks held all the country from the Rhine to the Seine.

"The deaths of Ætius and Valentinian had relaxed the ties which held the barbarians of Gaul in peace and subordination. The sea-coast was infested by the Saxons; the Alemanni and the Franks advanced from the Rhine to the Seine; and the ambition of the Goths seemed to meditate more extensive and permanent conquests."—*Id.* 36: 5.

Thus in the year A. D. 455, the Alemanni held all the country above the Moselle, from the Seine to the Rhine, and nearly, if not quite, all of the province of Rætia; and with such prestige as a nation that a victory which Majorian, master-general of the cavalry and infantry of the empire, had gained over nine hundred of them (cir A. D. 457) was considered sufficiently meritorious to be rewarded with the Imperial power and office.—*Gibbon* 36: 9, note. J.

You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth. And, then, some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and, if you will not do it, how your oil is spilt! how flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgent life!—*Phillips Brooks*.

THE rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.—*F. W. Robertson*.

Triumphs of the Redeemer's Kingdom.

SENTIMENTALISM has frequently taken the place of Scriptural truth concerning the momentous questions relating to the restitution of all things of which the prophets have spoken. A zeal worthy in its activities, yet lacking scriptural knowledge, has loudly proclaimed the disenfranchisement of earth from Satanic power, simply through the reformatory efforts devised and executed by organized societies. They would have us believe that the world through these multiplied appliances of reform will be compelled to submit to the higher laws of morality and thus gradually assume the universal and glorious millennium reign. Beautiful as this theory is, it cannot be sustained by the Scriptures nor by the actual condition of things existing at the present time. When the fact is considered that, according to the most reliable statistics, the world is advancing much more rapidly in population than the church, in proportion to numbers, the prospect of the present conditions being changed by the reformatory measures now obtaining, is not flattering.

From the plain teaching of the Bible we are led to believe that a day of universal peace and blessedness will yet dawn upon this oppressed and groaning earth; that the future shall unveil a brighter and more glorious condition of things than human fancy can picture. How God shall usher in such wonders to the gaze of men can only be understood through careful and prayerful study of the prophetic scriptures. From such study we are led to believe that it is not by the progress of society or the march of human intellect; not by the advance of science, or the spread of modern opinions; not by the rise and growth of liberal institutions, nor the multiplying of reformatory organizations; not even by missions to the heathen and planting of Sabbath-schools and churches in destitute places,—that peace and righteousness are to universally prevail, and "truth grow out of the earth." These are all necessary in holding the ground for truth and righteousness, and every honest, earnest, and sanctified heart and hand should assist to promote these great interests. Every soul won for God through the channels of religious activity is a march onward toward the Redeemer's kingdom. Every mission station planted on heathen soil is an advance movement of truth and righteousness.

No hand should be idle, no purse should be closed, no tongue should be silent, when the fields around us and beyond us are white for the harvest. These are royal avenues through which the hosts of God can march forward in obedience to the divine mandate. But it is not by these means that Satan's kingdom is to be overthrown and the world delivered from his malicious oppression. It is not by these methods a state of universal blessedness and peace is to be introduced upon earth, *but by the coming of our Lord Jesus Christ on the clouds from heaven.*

This is the one grand event placed before us in "the sure word of prophecy." Here we can rest our faith and plant our hope amid the sad disasters and spiritual depressions constantly surrounding the walls of Christendom. No seeming defeat of moral reform, no beating back of the armies of truth, no attempt to overthrow the bulwarks of Christianity, shakes our confidence or paralyzes our aggressive efforts. Beyond all these is seen the outshining of his power, and we can wait in joyous expectancy and humble patience for the appearing of the great God and Saviour, Jesus Christ. Here we find the objective point of all prophecy, the true hope which gives to the darkest clouds a joyous silver lining. Thus faith, predicated upon the word of God, stands in the watch-tower, and looks through the lattice of prophecy, for the coming of the royal Bridegroom. Scriptural truth is the only tower into which

the Christian can flee and know that its foundations are sure.

The places of refuge erected by human hands, or scientific and moral reforms, are at best but temporary, while they impart little or no assurance of safety; but the word of God points us to the glory that shall eventually be revealed, and to the earnest believer is both sure and steadfast, taking hold on that within the veil.—*J. D. Herr, D. D.*

Joy in Heaven over One Soul.

It has come to us with a good deal of freshness of late, how dear souls are to God. We are in the habit of measuring the divine love for sinners by the sacrifice which came to its crest on the cross. No doubt that is the true measure of the divine love and the place rightly to estimate the value of a human soul in God's sight. Nevertheless when we read that there is joy in heaven over one soul that repenteth, we get a new apprehension of how dear souls must be to God. We have known some pastors (and have had the experience ourselves not seldom), after a meeting in which special care and effort had been made to bring men to decision, to turn away discouraged and cast down because only one soul came forward to confess Christ as Saviour and Lord. But if the repentance of that one soul was the occasion of joy in heaven, not among the angels, but "in the presence of" the angels—joy in the very heart of God made manifest even in the presence of angels—how ought we to rejoice over the conversion of souls, even over *one* soul.

We remember that Jesus got his disciples *one* by *one*; that he preached his most famous discourses to congregations of *one*; namely, to Nathaniel, to Nicodemus, and to the woman of Samaria. It was to *one* leper that he spake a saving word; to *one* sinful woman that he declared forgiveness and life. One by one he gathered them. It was for *one* soul, the Eunuch, that Philip was taken away from the great crowds in Samaria and sent down, by the way of the desert, to preach Jesus. Let us not underrate the value of *one* soul. Surely when we were converted we were but *one*. That was a great day to us; a great joy to our loved ones, who had been longing and watching and praying for us. It was a great joy to God, who had given his Son to die for us, as really and as wholly as if we had been the only soul which had sinned and fallen away from him. Saul of Tarsus was but *one* soul; and yet he was dear enough to God to warrant our Lord Jesus coming from heaven to the earth, in person, to win him to himself.

The tendency in our day is to seek after great things and large, immediate, and aggregated results. We are impatient of what has been called "hand-picking" for souls. It is true that the first great gatherings were by the hundreds; but after that, we judge, the work of saving men went on more after the fashion of winning them one by one.—*Independent.*

Miracles.

In these "perilous times," some Christians apologize for the miracles recorded in the Bible, and use such words as these: "All miracles may be wrought by fixed and immutable laws of which we know nothing." But do they consider from whom the expression, "fixed and immutable laws," is borrowed? Certainly not from prophets and apostles. Did the prophets and the apostles believe in fixed and immutable laws? Could they believe in such laws and also believe in God? When we consider, does not this alternative force itself upon the mind—either nature with nature's laws is all the God there is or ever was, or else nature with nature's laws came into existence through the miraculous power of a Creator? Is not the Creator

master of what he created, and is he not superior to the laws of nature that he established? Who that thinks would assert that God established "fixed and immutable laws" to govern himself? Would it not be gross idolatry in us to worship a god that needs a governor? What folly to suppose, for a moment, that the Almighty cannot at any time suspend the laws of nature! What else could we expect than that God would at times suspend the laws of nature, and thus prove to man that he is God, and that nature's laws are not "fixed and immutable."

Nature with its laws is but God's machinery. Man can stop, start, make, and destroy man's machinery. God can stop, start, create, and destroy God's machinery. The atheist would have us believe that because puny man cannot deal with God's machinery as with man's machinery, therefore God himself cannot control his works. He that believes that the Lord Jesus rose from the dead after being pierced through the heart, necessarily believes in the Almighty—the Miracle-worker.

Fellow Christian, let the atheist talk about "fixed and immutable laws;" let the evolutionist talk of his wonderful dream of "hit and miss," and uphold the false principle that the less created the greater. Let the geologist declare that he has upset Moses, when in reality he has only upset other geologists; but let us Christians walk by faith and not by deceitful sight. Let us look with an eye of faith beyond the very small circle of man's mixture of true and false knowledge. Let us trust the great Miracle-worker who raised the Lord Jesus from the dead, and who will through Jesus also raise us up, "at that day," to enjoy an endless life.

EPSILON.

Piety Ennobling.

CONSECRATION to God is a most essential element of true greatness. This piety is expansive and aspiring. Under its powerful influence the mind stretches far away from its unregenerate limits, and with celestial vigor pursues its onward and upward course, ever increasing in its sanctified capacities and tendencies.

All experience and observation show that true piety is eminently adapted to enlarge the heart, and produce the best development of the whole human being, for the greatest improvement of which it is especially adapted. To be destitute of piety is to be very far removed from all that can properly be called greatness.—*Watchman.*

The Bible.

NO FRAGMENT of an army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms; and yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon which they conquered, have been weighed in the balance and found wanting. Greece faintly survives its historical fame; and iron Rome of the Cæsars has long since ceased to boast. And yet the book that foretells all this still survives. While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended, more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet it is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne along till time shall be no longer.—*H. N. Lane.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JULY 8, 1886.

Comments on Galatians 3. No. 1.

THERE is probably no portion of Scripture which is more commonly supposed to give "aid and comfort" to the enemies of the law of God, than the third chapter of Galatians. It is true that there are in this chapter, as in other parts of Paul's writings, some things "hard to be understood," but only the unlearned and unstable will wrest them to their own destruction. The student of the Bible may rest assured that the law of God stands fast forever and ever (Ps. 111:8), and cannot be overthrown. And he may also remember another thing: those texts which are the most depended upon by anti-nomians in their opposition to the law, will be found, after careful study, to be strong bulwarks in its support. No weapon formed against God's law can prosper. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152.

There is not a point in the third chapter of Galatians that has not been explained in our study of other texts; therefore in our brief study of this chapter we shall only emphasize facts already established. The reader will recall our remarks in a previous article on the particular errors into which the Galatian brethren had fallen, and the object of the epistle to them. It will not be necessary to give more than an outline of the statements there made. Men had come from Judea saying to the young converts, "Except ye be circumcised, . . . ye cannot be saved." This was teaching them that their salvation depended on their own works, and was directly contrary to Paul's teaching, that works outside of Christ amount to nothing. Paul taught that sinners can obtain justification only by the grace of God, through faith in the blood of Christ; these Jews taught that circumcision was the true means of justification. It can readily be seen that the latter teaching was directly subversive of the former, and that the acceptance of it was equivalent to the rejection of Christ.

In harmony with the above idea are the opening words of the third chapter: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Christ and him crucified had been set forth among them, and Christ is "the truth." Through faith in him they had begun the Christian life, and now they were in danger of turning from him and endeavoring to be "made perfect" by their own works. For such a proceeding they justly merited the epithet "foolish."

Abraham is next taken as the model for Christians. "Abraham believed God, and it was accounted to him for righteousness." Verse 6. Nothing else but his faith *could* be counted to him for righteousness, that is, for his past life; for any work that he could do could not take away a single sin. Abraham did works, as it is written, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5); but these works were done only through his faith. Works are necessary, but they are of no avail outside of Christ. Paul says:—

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of

works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

The patriarch was justified by faith, and then by works his faith was made perfect, or shown to be genuine. James 2:22. Having shown that even Abraham was not justified before God by his own works, Paul shows that the promise is to none but the children of Abraham; and since the children of Abraham are those only who have the same faith that he had, only those that are of faith can receive the promise. These are his words:—

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. 3:7-9.

Following this statement, the apostle emphasizes the fact that we can be justified only by faith, and not by works. He says:—

"For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Verse 10.

This verse is the cause of much stumbling, and is often wrested from its true meaning, but its explanation is simple, and is contained within the verse itself. It is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." These words are quoted from Deut. 27:26, and Jer. 11:2-4, in both of which places they have unmistakable reference to the ten commandments. The law contains the whole duty of man, and the transgression of it brings death, and therefore the man who fails to obey it comes under the curse of God. But there is no man who has kept the law perfectly. Consequently if any are saved they must have recourse to something outside of the law; for the law cannot justify the sinner. Or, to use the words of Paul, "As many as are of the works of the law [that is, as many as depend upon the law], are under the curse." They are "under the law;" condemned to death.

"But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith. And the law is not of faith; but, the man that doeth them shall live in them." Verses 11, 12.

This is a repetition of the thought already presented, showing that no man can be just except through faith. It is parallel to Rom. 10:4, 5.

W.

The Doctors Disagree.

THE *Baptist Flag* has been publishing some articles by one Dr. Dobbs, who claims that the ten commandments are not moral, and are not to be obeyed by Christians. This has called out an emphatic protest from Rev. W. A. Jarrel, author of "Old Testament Ethics Vindicated," who writes to the editor of the *Flag* as follows:—

"Permit me to enter my emphatic protest against the position of Dr. C. E. W. Dobbs, that the ten commandments are not the moral law, and that the Sabbath of to-day, is not the same Sabbath which was ordained in Eden, but now put upon the first day."

"Dr. Dobbs' position, while intended to meet Seventh Dayists, only plays into their hands. Besides, it positively contradicts the Baptist position, and is Campbellism. Campbellites argue as he does, while Baptists say of the Sabbath: it 'is a positive, moral and perpetual commandment, binding on all men, . . . to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection was changed into the first day of the

week," etc.—*London Conference of 1689, chapter 22*. The Scriptures are fearfully tortured into the support of Brothers Dobbs' and Smith's position. Had it not been to refute Seventh Dayists, no one would ever have dreamed of sawing off the limb we are all sitting on.

"Whenever I cannot refute heresy without destroying the Ten Commandments, I will, as the less of two evils, become the heretic. I have had much to do with debating with Seventh Dayists, and well know they are successfully met only by the old Baptist position, in the above quoted confession. I have not now time to give my reason. But if, when I get some work off my hands, the *Flag* will give me room for a series of articles, I will do so."

Good! We hope Mr. Jarrel will cling to his determination never to attempt to refute heresy by destroying the ten commandments, and to accept any "heresy" that cannot be overthrown except by destroying them. We heartily thank him for his noble stand for the commandments of God, and for rebuking his brethren in the church who would treat them with contempt. But we are anxious to know how he reconciles this acceptance of the ten commandments with his observance of Sunday. We know him to be a gentleman and a scholar, one who does not believe in "torturing" Scripture into the support of any theory, and who is too wise to saw off the limb on which he sits. He is, moreover, a direct and forcible writer, and therefore whenever his work will allow him to write an article showing how first-day observance can be reconciled with the belief that the fourth commandment is a "moral and perpetual commandment, binding on all men," we will gladly give it a place in the SIGNS. We hope to hear from him soon. Meanwhile let it be noted that scarcely any two leading first-day writers are agreed as to the authority for Sunday-keeping.

Try the Spirits.

LAST week we inserted a note on the application by the *Golden Gate* of the text, "Try the Spirits;" we shall now enlarge somewhat upon the subject. Spiritualism has now become such a common thing; and in the last few years, as compared with its earlier history, has behaved itself so exceedingly well, for it; and as the immortality of the soul, the sole foundation of Spiritualism, is made so essential a part of the creeds of all the churches, it has in a measure disarmed the distrust in which it was very properly held in its early day while yet it was a new thing.

The source of Spiritualism is above the natural. No man ever yet believed in it because of its accordance with the natural, but solely because its phenomena is contrary to that which is natural. Therefore the only proper and trustworthy test by which the spirits can be tried is something whose source is likewise above the natural; and in the Bible this demand is fully supplied. *God spake* in time past unto the fathers by the prophets; afterward by his Son; and yet afterward by the apostles. Heb. 1:1, 2. This word came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1:21. Therefore we maintain that the testimony of the Bible is the true and only safe standard by which to try the spirits. To that word we appeal. To that word the appeal must ever be made, if Spiritualism, its phenomena, its tendency, and its final end would be understood at all.

It was with direct reference to Spiritualism that the prophet exclaimed, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The whole passage is as follows: "And when they shall say unto you, 'Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it

is because there is no light in them." Most assuredly this scripture is applicable now. On every hand, and among all classes of people from the hovel to the courts of kings and the palaces of queens, they say unto you, "Seek unto them that have familiar spirits." And when this is so, the word says, "Should not a people seek unto their God?" By seeking unto God, men can learn more about Spiritualism than they can by seeking unto them that have familiar spirits. Then the prophet exclaims in a surprised inquiry, "For the living to the dead?" That is, Shall the living go to the dead to find out that which they wish to know? The living know something; the dead know nothing; and it certainly is matter of surprise that they who know something should go to them who know nothing to find out what they desire to know. Thus at the very threshold of Spiritualism, we are brought face to face with a flat contradiction of "this word" in accordance with which they must speak, or else stand proven to be from the source of darkness.

"This word," the word of God, says: "The living know that they shall die; but the dead know not anything. . . . Their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5,6. But instead of speaking according to this word, these "familiar spirits" with whom Spiritualism deals purport to be people who have died in this world, but who now live in the "spirit world," and continue to know all and a good deal more about both this world and all others than they did while they lived. That is to say, a person knows a vast deal more when he is dead than when he is alive! In other words, if a man should be struck a moderately heavy blow and merely knocked, as the term is, senseless, he knows nothing, which is a fact; but if he be struck a crushing blow and killed outright, then he knows everything! then his knowledge is almost divine! Such stuff is according to the peeping and muttering nonsense of familiar spirits, but it is in no sense according to the word of God.

But this is by no means the only point in which Spiritualism conflicts with the word of God. In fact there is no agreement at all between them. It is well known that the very first of the first fruits of Spiritualism is to destroy confidence in the Bible. That there is no agreement, but rather direct conflict instead, between the teachings of the Bible and those of Spiritualism, we have the positive evidence of prominent Spiritualists themselves. In the *Religio-Philosophical Journal* of April 25, 1885, there was printed an address delivered by Wm. Emmette Coleman, at the Metropolitan Temple, San Francisco, Cal., on the thirty-seventh anniversary of the advent of modern Spiritualism. The address is entitled, "A Comparison of the Scriptural and Spiritual Evidences of Man's Continued Existence;" but it is the worst kind of a misnomer to call it a *comparison*, for it would be impossible to show a clearer contrast between any two things than is shown in this address, between Spiritualism and the Scriptures. We are glad to see this contrast so clearly defined by Spiritualism itself; for we propose to present a summary of it, and if we were to draw up such a one ourselves, some might think we were prejudiced even to bigotry.

We are sorry that we cannot present this summary in Mr. Coleman's own words, in full; but the truth is that in his presentation of the Bible side of the case, he sometimes uses language so extravagant, not to say scandalous, that we would not show such disrespect to our readers as to set it in our columns. We shall, however, as nearly as possible, present the matter as he did, only dropping his extravagances.

"The Scriptures teach the eternal punishment of wicked mortals and fallen angels in everlasting

hell-fire; Spiritualism teaches the non-existence of the fallen angels and the lake of fire, and that there is no eternal punishment."

"The New Testament teaches the existence of a fixed, material Heaven, above the clouds, ruled autocratically by a local, personal God, seated on a throne, attended by hosts of non-human, winged angels; Spiritualism teaches that Heaven is a mental condition,—happiness, harmony,—not a fixed location, and that in the spiritual world no trace can be found of a masculine potentate, enthroned in solemn awe, and that all angels are human spirits, devoid of wings, who have progressed into a high and pure condition from the lower spheres of the spirit realm."

"Jesus and the apostles evidently conceived Heaven to be created miraculously by the arbitrary fiat of Jehovah; Spiritualism pronounces all spirit-worlds to be evolved from material worlds, or from lower spiritual worlds, through laws eternal as nature."

"Christianity and the Bible threaten eternal damnation as a penalty for non-belief in Jesus; while Spiritualism declares that the belief or non-belief in Jesus weighs nothing as against the soul's salvation, the attainment of Heaven being dependent solely upon the character and aspiration of the individual, independent of all beliefs in speculative doctrines, and that, if any thing, the belief in the supremacy of Jesus, on earth and in Heaven, being an intellectual error, will retard rather than advance the soul's progress in light and love, purity and wisdom."

"The New Testament and Christianity teach that man's salvation, in a measure, depends upon his submission to the rite of baptism; Spiritualism affirms baptism to be of no avail, a foolish relic of ancient superstition, a belief in its efficacy cramping the mind and dwarfing the powers of the soul, inimical rather than favorable to the soul's purification."

"The New Testament teaches salvation by and through Christ; Spiritualism knows no salvation through Christ or any other person, male or female—the man Jesus being able to save himself only, every soul being its own saviour, assisted of course by other sympathizing souls like Jesus, Paul, and other philanthropists."

"Jesus and the apostles appear to have believed that the body and soul of man remained unconscious till the judgment day, when all material bodies would rise from the dead reanimated. Spiritualism affirms that the material body decomposes and is never restored to life, it having no place in the spirit world, it being impossible for purely material things to exist in that realm."

"Christ and the apostles taught that at the end of the world a general judgment would take place, with Christ as judge, seated on a cloudy throne, before which throne all that have ever lived on earth would be assembled, in their material bodies; that the records of each life kept by angels would be read, and the entire multitude be separated into two great divisions. Spiritualism shows this to be a fancy-sketch,—that no material resurrection or judgment day will ever happen; that immediately after death each human soul enters upon its never-ending pathway through the spheres, upward and onward forever, the day of judgment in our sense taking place at the entrance of each soul into spirit life, and in a more extended sense in every day of the life of every soul, a constant fact in the consciousness of all. Also that Jesus has no connection with the judgment of any soul save his own, in any peculiar or special sense."

"Finally, Jesus taught that there was no marriage in the future life; while Spiritualism teaches that the domestic relations are eternal; that all true marital unions continue in the after life; that all souls have eternal soul-mates, the two being destined in time to be eternally conjoined as one; and that there is no such thing as bachelorhood or old-maidism in the spirit country, except in the earlier experiences of some spirits, the very universe itself being redolent of nuptial unions in all departments of being, the sex principle being inherent in the eternal constitution of things."

"In no one particular, then, does the description of our future home found in the Bible correspond with the sublime and virtue-inspiring realities of spirit existence open to our gaze in this age of spiritual light and revelation."

Thus in trying the spirits, by the very first test that we apply, by this appeal "to the law and to the testimony," we find that "there is no light in them." Next week, if the Lord will, we shall try them further.

What Is Death?

SOME time ago the following question appeared in the *Christian Union*, and the appended answer is by that paper:—

"Can you tell me how it is that learned Christian ministers call death the coming of the Lord? Can it be that the terrible 'enemy,' the dreaded foe to all our earthly hopes and loves, is the same as the 'bright appearing' of the 'great God and our Saviour Jesus Christ,' the 'blessed hope' everywhere spoken of in the Scriptures as the event of joy, which we are to 'look for and hasten unto'? Who can say from the heart, 'O death, come quickly'?"

AN OLD SUBSCRIBER.

"The coming of death cannot be said in any sense to fulfill that coming of the Lord which is in the New Testament so much the hope and expectation of God's children; but to those who believe that death brings them at once into the immediate presence of their Lord, that to depart is to be with Christ, which is far better, death is no longer the dreaded foe he once was, and in a true sense dying is going to the Lord."

What a mixture is here! "The coming of death cannot in any sense fulfill that coming of the Lord which is" the hope of the Christian; but, "in a true sense dying is going to the Lord." Now if dying is not in any sense the coming of the Lord, but is, on the contrary, a going to the Lord, then how can there ever be any such thing as "that coming of the Lord which is in the New Testament so much the hope and expectation of God's children"? For if dying is going to the Lord, then as a matter of hope the coming of the Lord is literally destroyed. But all such stuff as that "dying is going to the Lord" is worse than nonsense,—it is a positive perversion of the plain word of the Lord Jesus. He said: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, *whither I go, ye cannot come*; so now I say to you." John 13:33. What he had said to the Jews was this: "Ye shall seek me, and ye shall die in your sins; whither I go, ye cannot come." John 8:21. As he said to those Jews, "Whither I go, ye cannot come," so now he said to his disciples, "Whither I go, ye cannot come." Therefore, if there is any one thing that is made positive by the Lord Jesus, it is that no one can go to him by dying. Yet in spite of this, here is an eminent Christian (?) publication which flatly says, "In a true sense dying is going to the Lord." But "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Again, the *Union* says: "To those who believe that death brings them at once into the immediate presence of the Lord . . . death is no longer the dreaded foe he once was." Now the Scripture is the word of God, and that word declares death to be an "enemy," pictures him armed with a dreadful "sting," and calls him "the king of terrors." He was one of the most eminent Christians who ever lived, who declared death to be an "enemy" (1 Cor. 15:26); and it was in portraying the victory of the triumphant Christian that he pictured this enemy as having the fatal "sting" (1 Cor. 15:55-57). He was a perfect and upright man, "one that feared God, and eschewed evil;" one who, out of the fullness of a sublime faith, could exclaim, "I know that my Redeemer liveth;" he it was who described death as "the king of terrors" (Job 18:12-14). And however much authoritative leaders of theological thought may draw upon pagan mythology and heathen superstition for material with which to dress it up in the beautiful flowing robes of a royal friend; yet as the word of God is true, it has been, and is, and ever will be, the truth, that death is an "enemy" and "the king of terrors." We repeat, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "Lo they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8:9.

J.

"They Shall See God."

THIS sentence is expressive not only of favor, but of honor. To be a citizen of the best and most glorious kingdom is a matter of pride and pleasure to all; to be received into the royal city as a favored inhabitant is a mark of respect prized by all who may enjoy it; but to be permitted to stand in the king's presence, and to behold his face, is counted the very highest honor.

But such is the favor and the honor promised in the Bible to a certain class. Not to stand before the kings of this world, who in a day may be dethroned and dishonored; or who must die and return to the dust, even as the meanest of earth; but to stand before the King of kings, before the Eternal One, the Creator and Upholder of all things. They have, not only an abundant entrance into his everlasting kingdom; not only right to the tree of life, a right to enter into the glorious city, but they shall see God; they shall behold his face, and be permitted to worship before his throne.

Who are they who shall thus be honored in Heaven? They are "the pure in heart." And why is this peculiar blessing promised to that class? It is because God is pure. He is infinite in holiness, and nothing impure can possibly stand in his presence.

They must be pure *in heart*; not merely correct in outward deportment; not blameless only in the sight of men. They must be pure in the sight of God; pure in the light of infinite purity and perfection.

Their outward life must also be correct. They must be above reproach before the world. But they must be more than this. The world cannot behold the corruption within. We may throw a cloak over our wrongs, and the world may be deceived in regard to our real character. The world may forget the errors which they have known, and judge favorably on account of their own failures. But God is never deceived. He never forgets. Nothing is hid from his sight; nothing is lost from his remembrance.

If the heart is not pure the life cannot be pure. "For out of the heart proceed evil thoughts." Many have grieved because they could not banish evil thoughts from their minds. They knew these were wrong, but they lacked the moral power to subdue them. Many have sunk in discouragement over the feebleness of their efforts, over their many failures to overcome, over the weakness of their resolutions or their inability to carry them out. The difficulty in all such cases is in the heart. Conversion without conviction is shallow and deficient. But with many conviction is deeper than conversion. They know and approve the good, but fail to reach it in their lives. When they would do good, evil is present with them.

Evil thoughts are odious in the sight of God, and are among the "secret things" which God will bring into judgment. They are evidences of a corrupt heart, and if indulged, lead to a corrupt life. In the Saviour's catalogue of evils proceeding from the heart, evil thoughts are followed by "murders, adulteries, fornications, thefts, false witness, blasphemies." The apostle says that he who hates is a murderer; and the Saviour shows that he who indulges impure desire is guilty of adultery. This will be the scale of judgment in the great day. Hatred and impure desire are murder and adultery in their first stages. So they are regarded of God, and so they will be condemned in the Judgment.

Not among the least of the evils of the heart is its deceitfulness. "The heart is deceitful above all things." We are almost every day deceived by earthly hopes, earthly prospects, earthly pleasures, and earthly friends. But we are oftener and more terribly deceived by our own hearts. They lead us to feel secure when all around is dan-

ger. They cause us to feel self-complacent when all is darkness and corruption within. "Who can know it?" is the question of inspiration. It is impossible for any one to know his heart unless he is enlightened by divine wisdom; by the word and Spirit of God. So great is self-deception that many will not accept reproof, but insist that they are right when their lives are grossly corrupt. And unwillingness to be reproofed is one of the strongest evidences of self-deception and impurity of heart.

By this I do not mean merely an unwillingness to *hear* reproof or to be advised. Self-deception puts on more deceptive forms than that. Some will ask for advice, and court reproof in words, imagining that thereby they give strong proof of humility. But their invariable failure to act upon the advice given, and their neglect to reform the errors or habits reproofed, show too clearly that their blindness is deep laid in their selfish hearts. All efforts to assist such seem unavailing.

To those who have grieved over their weaknesses, who have grown discouraged over their many failures, I would offer words of hope and courage. Our internal foes are our worst enemies, but we may say, in the words of the hymn:—

"Yet let nothing spoil your peace;
Christ will also conquer these."

"The carnal mind," the natural or unrenewed heart, "is enmity against God." But this may be all removed, and we be "justified by faith," so that we may have peace "with God through our Lord Jesus Christ." Says the Saviour, "Without me ye can do nothing." Here is our fault. Our efforts are made in our own strength. We do not make a complete surrender. When we become fully sensible of our own weakness, and are willing to put away every idol, and can believe that God is willing to receive us to the strong arms of his love; when we so hunger and thirst after righteousness that we truly hate the sins which grieve the Spirit of God, and yield all to the Lord without any reserve, then will he clothe us with the power of his salvation. His grace will be found sufficient for us, and we may *realize* as well as *know* that "perfect love casteth out fear."

A heart that is pure will have the love of God in it, and this will be manifested by complete submission to his will—cheerful obedience to his commandments. A pure heart will love to commune with God, and will daily gather strength from the "throne of grace." Strength to do or to bear, to work or to wait, and to hide self behind the cross, and "do all to the glory of God." J. H. W.

Camp-Meeting in Madison, Wisconsin.

THIS camp-meeting closed Tuesday morning, June 22, and it can be truly said that the best of the wine was at the last of the feast. Madison is a city of about twelve thousand inhabitants, and the capital of the State. The State tract depository is located here; and a city mission which has been in successful operation for nearly a year had awakened quite an interest in the truth.

The meeting commenced Wednesday, June 16. There were eighty-five tents pitched on the ground. Meetings were conducted in the German and Scandinavian languages, besides the regular services in English. The camp was located on the fair ground, about two miles from the center of the city. Each night there was a good congregation from the city, of individuals who had become interested in our views. Wisconsin is among our largest Conferences, having about sixteen hundred members; and it is estimated that not far from six hundred of these are Scandinavians. But the number that attended the camp-meeting was not as great in proportion as in many of the other Conferences.

In many of the meetings the Spirit of the Lord came especially near; but at other times a spirit of coldness seemed to come over the people. The meetings in the Scandinavian tent were of great

interest throughout. Many expressed themselves as thinking they were the best meetings that they had ever attended. We spoke to these brethren upon the rise and progress of the cause, and of God's work in Australia, Brother Lewis Johnson translating what we said into their language. God is evidently giving this people a deeper interest than they have ever before felt to labor for others. They seemed to have an earnest desire that the truth might go to those of their own nationality in other countries. We learned here, as in Iowa, that there are Scandinavian settlements in New Zealand and Australia, and through correspondence by some of that nationality in this country an interest has been awakened in them to learn more of present truth. Thus there are links connecting our people in America with almost every nationality and country in the world.

The report of the tract society showed that much labor had been put forth in the distribution of reading matter. But while this work had been blessed of God, we did not see so many evidences of his special providence in bringing men and women into the truth as we have seen in some other Conferences. We have reached a time when God is going before his people to prepare hearts for the reception of his truth, and home and foreign missionaries are wanted everywhere. If in the past our tract societies could take 20,000 copies of the SIGNS for missionary work, in view of the prospects before us, the number should *now* be greatly increased.

The Sabbath-school Association received much attention, and a deep interest was manifested in this branch of the work. On Sabbath afternoon the Spirit of God came into the meeting, and about one hundred persons came forward for prayers. Quite a number of these declared themselves blessed upon the occasion.

For a number of years there has been a lack of harmony in the Conference, though in the main the brethren and sisters have been in sympathy with the work at large. Brother Breed, who had served the Conference the past year, as president, felt that he could not take the office again under existing circumstances; and he was the only one that the minds of the brethren rested upon. Finally a spirit of confession and earnest seeking of the Lord was manifest. Some votes that had been previously taken were rescinded, and the brethren unanimously declared themselves in sympathy with the action of the General Conference in every respect, and expressed an earnest desire to work as a Conference in harmony with our people. Brother Breed, who was the unanimous choice of the people, was elected president of the Conference for the coming year, and finally consented to take the position. The Spirit of God then began to come into the meeting as it had not before.

After the Conference adjourned, the tract society had its closing meeting. The brethren felt that they had made a mistake in not having district secretaries, and voted that such secretaries should be appointed throughout the State. In large Conferences it is impossible to keep up the interest in the missionary work without district quarterly meetings, and if there are such meetings, it is necessary that a record be made of them, which makes it necessary that there be district secretaries. Then with a small amount of publications on hand they can supply the various societies without waiting for small packages to come from the State depository. This also saves a multiplicity of accounts with the State secretary. The director of a district is really the same to the district as the president is to the State Society.

Our closing meeting Tuesday morning was one of unusual interest; many feeling testimonies were borne in quick succession. It seemed almost impossible to bring the meeting to a close. In connection with this meeting Brother Westfall, a German,

and Brother Hyett were ordained to the work of the gospel ministry. The Spirit of God rested down in large measure, and from this time until our brethren left the ground a spirit of freedom was felt by all. After the meeting closed the ministers met to deliberate upon their future labors, and the same good spirit characterized their consultations; and the friends returned to their homes with far better courage than they would have felt had they gone before the meeting on Tuesday morning.

There were many interesting things connected with this meeting. Brother Jordan, who had been at the Sanitarium at Battle Creek, and had been unable to labor on account of feebleness of health, felt to seek the Lord for help, and at a season of prayer with him the sweet Spirit of God came down, and we felt of a certainty that he witnessed to the move. We had another season of prayer with Brother Jordan just before we took the 'bus to leave the ground, Tuesday afternoon. Here again we had the most signal evidence that God approved of the steps that had been taken.

We look for a degree of prosperity in the Wisconsin Conference that will far exceed anything which has yet been seen. There are many different nationalities in that State, in settlements from a few hundreds to thousands; and there is therefore no better missionary field in the world. With proper missionary effort there may be open doors through which the truth will go to all parts of the world. Ours is a world-wide message, and where we can find the greatest number of representatives of different nationalities, there is the best missionary field.

Tuesday night we took the train for the Minneapolis, Minnesota, camp-meeting, which we reached this morning, June 23. Already they have about one hundred and fifty tents pitched, and others are continually arriving. Over the preachers' stand is the motto, "Hear the Word of the Lord." Around, inside of the pavilion, which is 80x120 feet, are the various mottos: "I Am the Way," "Thy Word Is Truth," "Ye Are All Bought with a Price," etc. The camp is in the midst of a thickly settled grove. For the first time, we found a tent pitched over the tops of the trees, which create a shade besides those outside of the tent. The brethren seem to be of good cheer. About eight hundred are present. The prospects are that we shall have not only a large gathering, but a successful meeting. The camp is six miles from the city. A portion of the way the cars from the city to the grounds are run by electricity. The meeting commences to-night. The ministers from abroad who have already arrived are Elders Butler, Canright, Daniels, McCoy, and the writer.

S. N. H.

A Manly Stand.

RECENTLY over three hundred men employed in the Union Iron Works, San Francisco, struck because the company would not accede to their demand to discharge those of its employes who do not belong to the trades union. The following letter to the secretary of the union, from the manager of the iron works, explains itself:—

"We acknowledge the receipt of your communication informing us that a committee of arbitration has been appointed to meet the representatives of this company to arbitrate on the difference between us. We fail to see how it would be possible to arbitrate on the issue you have raised in demanding the discharge of certain of our workmen because they do not belong to your federation. If it were a question of wages or hours, work-shop rules or practice, we would be most ready to meet you and endeavor to arrive at a just settlement; but what you demand is not ours to give. The right of every man to honestly earn his living is his own right, and is secured to him by a higher power than either yours or ours. Suppose we could arbitrate on such a question, and the arbitrators should allow that you had the right to demand the discharge of any

number of men from our works because they might be obnoxious to some union in your federation, and that you had the right to withdraw all of your men from our works. Should the demand not be complied with, then the same process of arbitration would of necessity grant us the same rights, by which we could demand the expulsion of any member of your federation who might from any cause be obnoxious to us, and that we should have the right to lock out all union men in our employ if our demands were not complied with.

"The demand you have made is unjust, and a compliance with it, either in whole or in part, would be a criminal act on our part. A wrong could never be arbitrated into a right. We can therefore see no way to a settlement, except by a frank withdrawal of your demand."

This is wholesome reading for the strikers. The manager has stated a principle that has probably never been considered by strikers who profess to want "arbitration," which, in their vocabulary, means compliance with their demands. If there is anything meaner than the attempt of members of trades unions to deprive non-members of work, we have never heard of it.

The Missionary.

England.

EVERY week we see much to encourage us in the mission work. The silent messengers are sent from here to all parts of the known world. A short time ago we received a very interesting letter from a missionary in Calcutta, asking for a supply of SIGNS, etc., to scatter around. We sent him about three hundred copies, and when we can get our stock replenished, we will send him, and others, another supply. I have often been to these countries, and I feel sure that much good can be done in the East India countries, there being such great numbers of Europeans, and all of them speaking the English language, besides many of the educated natives.

A short time since we sent a bundle of the SIGNS to Japan. There are many opportunities presented here to send our publications to all parts of the world. We have been in England nearly five years, and during that period of time we have seen many interesting cases, and we feel a deeper interest in the work now than ever before. We see more to be done than we can find time to do, but we pray that the Lord will send forth more laborers into the wide harvest field. There are several important ports here where we should have at least one missionary at work. Our work here is largely in the English, German, and the Scandinavian languages, with some in the Holland. We feel continually of good courage to toil on, ever filling that place which will please God, and be for the advancement of the cause; and if the signs of the times, and the hardness of human hearts, are a criterion to judge by, then it seems certain that the coming of the Lord is fast approaching, and what we do must be done quickly.

Several months ago, we received a number of Bible-readings from Oakland; we put them on board ships, showing the sailors how to use them. If our friends in California have any more to spare, we should feel thankful for them. I feel to rejoice to see how much the message is being spread, and I long to see the earth lightened with its glory. I am thankful to have a humble part in this solemn message.

If our friends in Oakland could send us some boxes of reading matter by some sailing ships coming to Liverpool, we should be glad. In that way they would be long in coming, yet that would be a cheap way, and would help us much; we can use anything in the English, Scandinavian, and German languages. There is a sister here by the name of Stanton, who was baptized in Oakland several years ago;

she is firm in the truth and often talks about our friends in Oakland and San Francisco. She joins with us in best wishes for the blessing of the Lord to rest upon you.

Our address is 12 The Woodlands, Birkenhead, Cheshire, England. GEO. R. DREW.

June 15, 1886.

California.

DUARTE, LOS ANGELES COUNTY.—I have been holding meetings in this vicinity for about two months, which have resulted in five baptisms, and fourteen persons taking a stand to keep all the commandments of God and the faith of Jesus. As there were several Seventh-day Adventists here before I came, we have organized a church and Sabbath-school, and have started a tract and missionary society of fifteen members. We trust that the present truth is permanently established at this place; and that our brethren here will not only "hold the fort," but exert themselves to spread the truth abroad. I expect to begin tent-meetings to-night in Pomona, Los Angeles County; which will be my post-office address until August fifteenth. E. A. BRIGGS.

June 29, 1886.

Loyola's First Disciples.

AMONG the wonderful things shown to Ignatius Loyola by special revelation was a vision of two great camps. The center of the one was placed at Babylon, and over it there floated the gloomy ensign of the prince of darkness. The heavenly King had erected his standard on Mount Zion, and made Jerusalem his headquarters. In the war of which these two camps were the symbols, and the issues of which were to be grand beyond all former precedent, Loyola was chosen, he believed, to be one of the chief captains. He longed to place himself at the center of action. The way thither was long. Wide oceans and gloomy deserts had to be traversed, and hostile tribes passed through. But he had an iron will, a boundless enthusiasm, and what was more, a divine call—for such it seemed to him in his delusion. He set out penniless (1523), and begging his bread by the way, he arrived at Barcelona. There he embarked in a ship which landed him on the shore of Italy. Thence, traveling on foot, after long months and innumerable hardships, he entered in safety the gates of Jerusalem. But the reception that awaited him in the "Holy City," was not such as he had fondly anticipated. His rags, his uncombed locks, which almost hid his emaciated features, but ill accorded with the magnificence of the errand which had brought him to that shore. Loyola thought of doing in his single person what the armies of the crusaders had failed to do by their combined strength. The head of the Romanists in Jerusalem saw in him rather the mendicant than the warrior, and fearing doubtless that should he offer battle to the Crescent, he was more likely to provoke a tempest of Turkish fanaticism than drive back the hordes of the infidel, he commanded him to desist under the threat of excommunication. Thus withstood, Loyola returned to Barcelona, which he reached in 1524.

Derision and insult awaited his arrival in his native Spain. His countrymen failed to see the grand aims he cherished beneath his rags; nor could they divine the splendid career, and the immortality of fame, which were to emerge from his present squalor and debasement. But not for one moment did Loyola's own faith falter in his great destiny. He had the art, known only to those fated to act a great part, of converting impediments into helps, and extracting new experience and fresh courage from disappointment. His repulse from the "holy fields" had taught him that Christendom, and not Asia, was the predestined scene of his warfare, and that he was to do battle, not with the

infidels of the East, but with the ever-growing hosts of heretics in Europe. But to meet the Protestant on his own ground, and to fight him with his own weapons, was a still more difficult task than to convert the Saracen. He felt that meanwhile he was destitute of the necessary qualifications, but it was not too late to acquire them.

Though a man of thirty-five, he put himself to school at Barcelona, and there, seated amid the youth of the city, he prosecuted the study of Latin. Having acquired some mastery of this tongue, he removed (1526) to the University of Alcalá to commence theology. In a little space he began to preach. Discovering a vast zeal in the propagation of his tenets, and no little success in making disciples, male and female, the Inquisition, deeming both the man and his aims somewhat mysterious, arrested him. The order of the Jesuits was on the point of being nipped in the bud. But finding in Loyola no heretical bias, the Fathers dismissed him on his promise of holding his peace. He repaired to Salamanca, but there too he encountered similar obstacles. It was not agreeable thus to champ the curb of privilege and canonical authority; but it ministered to him a wholesome discipline. It sharpened his circumspection and shrewdness, without in the least abating his ardor. Holding fast by his grand purpose, he quitted his native land, and repairing in 1528 to Paris, entered himself as a student in the College of St. Barbara.

In the world of Paris he became more practical; but the flame of his enthusiasm still burned on. Through penance, through study, through ecstatic visions, and occasional checks, he pursued with unshaken faith and unquenched resolution his celestial calling as the leader of a mighty spiritual army, of which he was to be the creator, and which was to wage victorious battle with the hosts of Protestantism. Loyola's residence in Paris, which was from 1528 to 1535, coincides with the period of greatest religious excitement in the French capital. Discussions were at that time of hourly occurrence in the streets, in the halls of the Sorbonne, and at the royal table. Loyola must have witnessed all the stirring and tragic scenes we have already described; he may have stood by the stake of Berquin; he had seen with indignation, doubtless, the saloons of the Louvre opened for the Protestant sermon; he had felt the great shock which France received from the Placards, and taken part, it may be, in the bloody rites of her great day of expiation. It is easy to see how, amid excitements like these, Loyola's zeal would burn stronger every hour; but his ardor did not hurry him into action till all was ready. The blow he meditated was great, and time, patience, and skill were necessary to prepare the instruments by whom he was to inflict it.

It chanced that two young students shared with Loyola his rooms in the College of St. Barbara. The one was Peter Fabre, from Savoy. His youth had been passed amid his father's flocks; the majesty of the silent mountains had sublimed his natural piety into enthusiasm; and one night, on bended knee, under the star-bedstudded vault, he devoted himself to God in a life of study. The other companion of Loyola was Francis Xavier, of Pampeluna, in Navarre. For five hundred years his ancestors had been renowned as warriors, and his ambition was, by becoming a scholar, to enhance the fame of his house by adding to its glory in arms the yet purer glory of learning. These two, the humble Savoyard and the high-born Navarrese, Loyola had resolved should be his first disciples.

As the artist selects his block, and with skillful eye and plastic hand bestows touch after touch of the chisel, till at last the superfluous parts are cleared away, and the statue stands forth so complete and perfect in its symmetry that the dead stone seems to breathe, so did the

future general of the Jesuit army proceed to mould and fashion his two companions, Fabre and Xavier. The former was soft and pliable, and easily took the shape which the master-hand sought to communicate. The other was obdurate, like the rocks of his native mountains, but the patience and genius of Loyola finally triumphed over his pride of family and haughtiness of spirit. He first of all won their affection by certain disinterested services; he next excited their admiration by the loftiness of his own asceticism; he then imparted to them his grand project, and fired them with the ambition of sharing with him in the accomplishment of it. Having brought them thus far, he entered them on a course of discipline, the design of which was to give them those hardy qualities of body and soul, which would enable them to fulfill their lofty vocation as leaders in an army, every soldier in which was to be tried and hardened in the fire as he himself had been. He exacted of them frequent confession; he was equally rigid as regarded their participation in the Eucharist; the one exercise trained them in submission, the other fed the flame of their zeal, and thus the two cardinal qualities which Loyola demanded in all his followers were developed side by side. Severe bodily mortifications were also enjoined upon them. "Three days and three nights did he compel them to fast. During the severest winters, when carriages might be seen to traverse the frozen Seine, he would not permit Fabre the slightest relaxation of discipline." Thus it was that he mortified their pride, taught them to despise wealth, schooled them to brave danger and condemn luxury, and inured them to cold, hunger, and toil; in short, he made them dead to every passion save that of the "Holy War," in which they were to bear arms.—*Wylie's "History of Protestantism."*

(Concluded next week.)

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The Death of Lazarus.

(July 18.—John 11:1-16.)

JESUS had often found the rest that his weary human nature required, at the house of Lazarus, in Bethany. His first visit there was when he and his disciples were weary from a toilsome journey on foot from Jericho to Jerusalem. They tarried as guests at the quiet home of Lazarus, and were ministered unto by his sisters, Martha and Mary. Notwithstanding the fatigue of Jesus, he continued the instruction which he had been giving his disciples on the road, in reference to the qualifications necessary to fit men for the kingdom of Heaven. The peace of Christ rested upon the home of the brother and sisters. Martha had been all anxiety to provide for the comfort of her guests, but Mary was charmed by the words of Jesus to his disciples, and, seeing a golden opportunity to become better acquainted with the doctrines of Christ, quietly entered the room where he was sitting, and, taking her place at the feet of Jesus, drank in eagerly every word that fell from his lips.

The energetic Martha was meanwhile making ample preparations for the entertainment of her guests, and missed her sister's help. Finally she discovered that Mary was sitting at the feet of Jesus, and listening with rapt attention to what he was saying. Martha, wearied with many cares, was so vexed to see her sister calmly listening thus, that she forgot the courtesy due to her guests, and openly complained of Mary's idleness, and appealed to Jesus that he would not permit all the domestic duties to fall upon one.

Jesus answered these complaints with mild and patient words: "Martha, Martha, thou art

careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." That which Jesus indicated that Martha needed, was a calm, devotional spirit, a deeper anxiety to learn more concerning the future immortal life, and the graces necessary to spiritual advancement. She needed less anxiety for earthly things, which pass away, and more for heavenly things, which affect the eternal welfare of the soul. It is necessary to faithfully perform the duties of the present life, but Jesus would teach his children that they must seize every opportunity to gain that knowledge which will make them wise unto salvation.

One of the dangers of the present age is devoting too much time to business matters and to unnecessary cares, which we create for ourselves, while the development of Christian character is neglected. Careful, energetic Marthas are needed for this time, who will blend with their prompt, decisive qualities that "better part" of which Christ spoke. A character of such combined strength and godliness is an unconquerable power for good.

A dark cloud now hung over this quiet home where Jesus had rested. Lazarus was stricken with sudden illness. The afflicted sisters sent a message to Jesus: "Lord, behold, he whom thou lovest is sick." They made no urgent requirement for the immediate presence of Jesus, for they believed that he would understand the case and relieve their brother. Lazarus was a firm believer in the divine mission of Jesus; he loved him ardently and was in turn beloved by the blessed Master, whose peace had rested on his quiet home. The faith and love which the brother and sisters felt toward Jesus encouraged them to believe that he would not disregard their distress. Therefore they sent the simple, confiding message: "He whom thou lovest is sick."

When Jesus received the message, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He accordingly remained where he was for two days. After the messenger was sent, Lazarus grew rapidly worse. The sisters counted the days and hours that must intervene between the sending of the message and the arrival of Jesus to their aid. As the time approached when they should expect him, they anxiously watched the travelers who appeared in the distance, hoping to discover the form of Jesus. All their efforts for the recovery of their brother were in vain, and they felt that he must die unless divine help interposed to save him. Their constant prayer was, Oh! that Jesus would come! He could save our beloved brother!

Presently their messenger returns, but unaccompanied by Jesus. He bears to the sorrowing sisters the words of the Saviour, "This sickness is not unto death." But the hearts of the sisters fail them, for lo, their brother is already wrestling with the fierce destroyer, and soon closes his eyes in death.

Jesus, at the end of the two days, proposed to go to Judea, but his disciples endeavored to prevent him from doing so. They reminded him of the hatred manifested toward him when he was last there. Said they, "The Jews of late sought to stone thee; and goest thou thither again?" Jesus then explained to them that he must go, for Lazarus was dead, adding, "And I am glad for your sakes that I was not there, to the intent ye may believe." Jesus did not delay going to the relief of Lazarus through want of interest in the stricken family; but he designed to make the sorrowful event of the death of Lazarus an occasion to give undoubted proof of his divine power, and unite his disciples to him in a faith that could not be broken. Already some among them were questioning in their minds if they had not been deceived in the evidences of his di-

vine power; if he was really the Christ would he not have saved Lazarus whom he loved? Jesus designed to work a crowning miracle that would convince all who would by any means be convinced that he was the Saviour of the world.

The danger attaching to this expedition into Judea was great, since the Jews were determined to kill Jesus. Finding it was impossible to dissuade him from going, Thomas proposed to the disciples that they should all accompany their Master, saying, "Let us also go, that we may die with him." Therefore the twelve accompanied the Saviour. On the way, Jesus labored for the needy, relieving the suffering and healing the sick as was his custom. When he reached Bethany he heard from several persons that Lazarus was dead, and had been buried four days.—*Mrs. E. G. White, in Great Controversy.*

JESUS said "Our friend Lazarus sleepeth." "Jesus spake of his death." "Then said Jesus unto them plainly, Lazarus is dead." John 11: 11-14. Yet nowadays there is hardly anything that will excite the opposition of the majority of professed Christians more quickly than to preach, according to these very words of Christ, that the dead are asleep. In these days to speak of death as sleep is to subject yourself to the bigoted epithet of "soul-sleeper," "materialist," "teacher of infidelity," and what not. But here we have the plain record of the word of Christ, that when speaking of the death of a certain person he said, he "sleepeth," and then to make the matter certain that such is his meaning he said plainly, "Lazarus is dead." Nothing could be plainer than that the doctrine of the Lord Jesus is that the dead are asleep.

With this agrees the word of his apostles. Paul said that David, after he had served his own generation, "fell on sleep and was laid unto his fathers and saw corruption." This however is only what had been written before of the death of David: "David slept with his fathers, and was buried in the city of David." 1 Kings 2: 10. "And he died in a good old age." 1 Chron. 29: 28. In writing to the Thessalonians Paul said, "We would not have you ignorant brethren concerning them which are asleep. . . . For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep." Why? For "the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 13-17. Thus the *dead in Christ* are those who *sleep in Jesus*. To the Corinthians he said, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15: 51, 52. In relating the death of Stephen, Luke says, "He fell asleep." Acts. 7: 60.

With all this, and more, agrees the word of the prophets, and other writers of the Old Testament. Twenty-five times the record made of the kings of Israel and Judah is, "He slept with his fathers and was buried," etc. Job says if he had died then he "should have slept;" and that, "man lieth down, and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep." Job 3: 11, 13; 14: 12. Daniel says, "Many of them that sleep in the dust of the earth shall awake." Dan. 12: 2. That the dead are asleep, and that they awake at the sound of the trump of God at the coming of Christ, and come forth at the resurrection of the dead, is the straightforward doctrine of the Bible. And however much men may sneer at it, as "soul-sleeping," "materialism," etc., it is the truth of God and of our Lord Jesus Christ. And it is the love of the truth by which we are saved. J.

THE LAW OF GOD.

The Law That Was Abolished, and the Law of God.

(Lesson 14.—Sabbath, July 24.)

1. WHAT has Christ abolished in his flesh?

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. 2: 15.

2. What is love?

"For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 3.

3. Can the same thing be both love and enmity? Certainly not.

4. In another place what testimony did Paul give concerning the law of God?

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7: 12.

5. How did he feel toward it?

"For I delight in the law of God after the inward man." Rom. 7: 22.

6. Then can it be the law of God, or the ten commandments, that is spoken of as "the enmity" in Eph. 2: 15? No; Paul would not apply the term "enmity" to that which he loved.

7. What did God speak to the people from Sinai?

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 12, 13.

8. Did he speak any other words in the hearing of the people besides the ten commandments?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5: 22.

9. When the Lord had finished speaking the ten commandments, what did the people say?

"And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." Ex. 20: 19.

10. What did Moses and the people then do?

"And the people stood afar off, and Moses drew near unto the thick darkness where God was." Ex. 20: 21.

11. How did the Lord, after he had given the ten commandments, give other instruction to the people?

"And madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9: 14.

12. Where do we find some of the things which the Lord gave through Moses? Exodus, chapters 25-30.

13. Is there any part of the instruction that has reference to flesh? Lev. 4; 6: 25-30; 10: 16-18.

14. Did these offerings really take away sin?

"For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10: 4.

15. Who only can really take away sin?

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

16. How did Christ bear our sins?

"For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9: 26.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter 2: 24.

17. Of what must we be partakers in order to have eternal life?

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6: 53, 54.

18. Were the sacrifices to be continued after Christ suffered?

"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Heb. 10: 4, 5.

19. Then how were they done away? Christ abolished them "in his flesh;" that is, they found their fulfillment in the body of Christ.

20. Were these ordinances a cause of enmity between the Jews and the Gentiles?

"And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." Acts 11: 2, 3.

21. After Christ, did this cause of enmity exist?

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6: 15.

22. Through Christ what union was effected?

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." Eph. 2: 16-18.

23. Are those thus brought together planted on a new foundation?

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 19, 20.

24. After circumcision and the ceremonies connected with it had passed away, what still remained in full force?

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7: 19.

God's service runs counter to the world's requirements. Hence there must be a collision. A man who will serve God will clash with the world. . . . The world hates God, and will not recognize his exclusive demands. Political, commercial, and social customs will bring a tyrannical pressure upon the soul, and the Christian in the name of his God will have to resist. If he resist, he will meet with scorn, contempt, insult, persecution, according to the ability of those about him. His own family will sometimes ridicule and despise him. The fiery furnace has different forms. The more resolute he is, the more wrath the world has and the hotter will it make the fire. Then is the opportunity for the Christian to triumph in his faith and to taste the glory of his position as with God. Deceit, Sabbath-breaking, impurity, fraud, lying, intrigue, to which the customs of the age allure the Christian, are all forms of idolatry, for they are revolts from God after the gods of ambition or carnality.—*Crosby.*

BEWARE of shrinking from the exposition of truths which you fear will be unpalatable to the better classes of the flock; of altering, by little and little, your message, under the soft excuses of not giving needless offense, of not being understood, of the necessity of consulting the feelings of influential people who will be shocked by this truth. Give to saint and sinner a portion in due season, and neither fear the frown nor court the smile of any.—*Methodist Recorder.*

The Home Circle.

"WAIT A WEE."

"WHAT is patience?" and the question
Passed the waiting classes through,
While the teacher paused and listened.
But no child the answer knew.

Till at length a little Scotch girl
Tremblingly the silence broke:

"Wait a wee, and dinna weary,"
Were the tender words she spoke.

And I think a truth lies deeply
In that thought for you and me;
Where the voice of duty calleth,
Work and watch, but "wait a wee."

"Wait a wee," the autumn dieth,
Violets rest beneath the snow;
"Dinna weary," in the spring-time
God's own love will bid them grow.

"Wait a wee," the rain is falling,
And the day in darkness lies;
"Dinna weary," clouds that scatter
Frame a rainbow in the skies.

Art thou struggling, fainting, dying?
"Wait a wee," till storms are past;
Nerve thine arm to do and conquer;
Courage! thou shalt win at last.

"Wait a wee!" O heart be patient!
Strong to do and bold to dare,
Earnest, steadfast, loyal, loving;
Strength renewed shall follow prayer.

—*Charlottesville Chronicle.*

Dorothy Ann's Sermon.

THERE was great rejoicing among the little ones at the farm when it was understood that Cousin Hetty, who lived in the city, was coming to make a long visit. She was not very strong, so mamma said, and they must all be careful to be very kind and polite, and to see that she always had the best of everything.

The little lassie came, and they were delighted with everything about her, from her pretty fair curls and white face, so different from their own sun-browned ones, to her dainty dresses and French boots. There could be no doubt that her manners were quite equal to her appearance, so Jessie and Tom and Polly resolved to be upon their very best behavior all the time.

"Will you come out into the garden?" said Jessie. There are lots of currants and a few raspberries ripe. There will be plenty of raspberries next week, though."

Such a garden as that! None of your little seven-by-nine scraps, but a full acre of everything which could be found in a liberal, old-fashioned country garden.

A broad walk through the middle of it was bordered by beds of bright-colored flowers, with rows of hollyhocks and sun-flowers at the end. Honeysuckles and morning-glories climbed over the fences, and in a shady corner grew such pansies as the children believed only mamma knew how to raise.

Miss Hetty tried the fruit and said, "I don't like currants; they're sour. I like only raspberries."

It had been supposed that each one would eat a great many currants and a very few raspberries. But on hearing this, the others offered her all the raspberries they could find, and were rather surprised to see that she took them without seeming to think whether they liked them, too. She kept calling for more, and, when Tom scratched his face and Polly tore her sleeve pushing through the bushes in search of them, very quietly ate all they had without so much as a thank you. Then she declared the berries were not half ripe, and not fit to eat.

"Mamma don't wish us to pick the pansies unless she is with us," ventured Jessie, as Hetty began gathering them freely, "because she has some choice ones she wants to keep for seed."

"I like choice pansies, too," said Hetty, with a scowl on her pretty face.

They went to the swing, where Hetty grumbled when the others wanted to take a turn. Then to the croquet-ground, where things went smoothly so long as Hetty was on the winning side; but if the play went against her she grew sober, then sulky, and finally threw down her mallet and refused to finish the game.

Long before tea time Jessie and Tom and Polly began to wonder if it was so very delightful a thing after all to have a cousin from the city to visit them; and before the first week was gone everybody on the place had fully decided that it was not.

Hetty could be very sweet and pleasant while things were exactly to her liking, but unless she could have her own way in everything her frowns and complaints were ready at a moment's notice. She had never been taught to take any thought for others, and her little cousins found it very hard to endure all her whims and ill humors. They were very dutifully anxious to heed all mamma's reminders that it was their place to give up to their guest, but she herself could not help seeing that Hetty made sore demands upon their patience.

One day there was a picnic, to which all the children looked forward for days, and for which great preparations were made. When all were ready to go it was discovered that Hetty was wearing a pair of thin slippers.

"Oh, my dear," said mamma, "you must put on your thick shoes. There will be rough ground and perhaps damp places to go over to-day."

Hetty had made up her mind to wear those slippers, and was not inclined to change it, or them, but was still quite determined to go to the picnic. So she said, "Then I believe I won't go."

The other children were as wofully dismayed as she had expected them to be.

"O, Hetty!" cried Jessie, "you must not stay at home. It's lovely out there—wild flowers and vine swings"—

"And a creek where we fish and wade and sail boats," said Tom.

"And such good things in the basket," whispered Polly.

"Hurry, dear," said her aunt, coaxingly. "We are all waiting, you see."

"Don't wait," said Hetty; "I'd rather stay at home." She went to her room, much enjoying the commotion she was making. From the back of it she could look out of the window and see what was going on. The children got into the big spring wagon and sat looking up at her windows. Then her aunt came out and called cheerily up to her, "Come, Hetty, we've got a good seat for you."

"And I'm to have the whip, and I'll let you have it half the time," shouted Tom.

Hetty came to the window and said, "Thank you, Aunt Emily, but I'd rather not go; and then watched again from the back of the room, wondering what they would do next in the way of urging her.

Aunt Hetty got in, and to Hetty's great astonishment the wagon was driven away. What could it mean? They surely would never, never think of such a thing as going without her. They must be going to turn back for her—perhaps they were doing an errand first. But there was a little misgiving at her heart, as she slowly walked down to the kitchen and asked Dorothy Ann, the maid, "Where are they all gone?"

"Why, to the picnic, of course! Seems to me I'd 'a gone, too, if I'd been you."

"Gone without me?" Hetty stood in blank amazement for a few moments, then flung herself down on the floor and screamed.

At the first howl, Dorothy Ann quietly took a chair, folded her arms, and sat looking at Hetty as if she were some very interesting natural curiosity. And Hetty screamed louder, and kicked until her bronze slippers were as badly off as if they had gone through half a

dozen picnics. And the louder she screamed and the harder she kicked, the straighter Dorothy Ann looked at her.

It was very perplexing for Hetty. She had never kicked and screamed before without everybody being frightened for fear she would injure herself, and coaxing and petting her, and offering her everything she wanted, including her own way, if she would only stop. But here was Dorothy Ann looking as if she would not mind if it lasted all day, and not a soul anywhere near to do any coaxing. Hetty did not know what to do next.

At last, when her throat ached and her face was red and her whole self very badly tumbled, she sat upon the floor and looked at Dorothy Ann. And then Dorothy Ann spoke.

"You're a nice child now, ain't you?"

It was not spoken sneeringly, nor in anger. Dorothy Ann was a pleasant-faced, hard-working woman, older than Aunt Emily, and her words always had weight in the family. After a pause she went on in a slow, earnest way: "You're a nice child, I say! Don't you think it's nice to be a-makin' yourself a trouble and a torment with your cross, crabbed, cantankerous ways? Don't you think it's nice to come where folks is all glad to see you, and their hearts just warm and a-runnin' over with kind feelin's to you, and little ones that's always a-givin' up to you, and you just for all the world like a buzzin' wasp or a stingin' nettle or a prickly chestnut-burr that everybody is glad to get away from or drop out of their hands? Don't you think it's nice to keep them children all rasped up with your tantrums, and to keep your aunt in a fret all the time between her wish to do everything that's kind by you and tellin' her children the same likewise, and you a-goin' on like all possessed?"

Hetty stared up at Dorothy Ann, bewildered at words the like of which she had never heard before, and slowly through her mind came the idea that the next thing for her to do was to feel very angry.

"How dare you talk so to me?" she cried. "Mamma won't let you." But Dorothy Ann noticed her anger as little as she had her screams.

"If you go on so to your mamma, don't she think it's nice to have a little girl to buy pretty things for and to take good care of, and then to have her a-snappin' and a-snarlin', and a-scowlin', and a-makin' people wherever she goes wish she was a thousand miles away? Don't you think she's proud of havin' such a child?"

"Don't you think it's nice to see your pretty blue eyes all red, and your forehead all crumpled up so you might iron it out, and your mouth that was made to smile and laugh all puckered? Don't you know there's wolves a-looking out of your eyes when there ought to be lambs and doves? Don't you know the words you speak are like so many snakes and toads a-droppin' out of your mouth? And what do you s'pose?"—Dorothy Ann's voice grew solemn—"the good Lord thinks when he looks at that little heart of yours that he give you to keep full of sweetness and lovin' kindness, and to make you a comfort instead of a trial to folks—what does he think, do you s'pose, when he sees it all blotted and stained up with all sorts of hateful thoughts?"

Hetty had never taken her eyes from Dorothy Ann's face, and now as she seemed to have said her say, and went back to her work as if nothing had happened, it came over her very strongly that the next thing for her to do was to feel very much ashamed. With a little sob or two she got off the floor and went out and lay down under an apple tree. There Dorothy Ann found her, an hour later, fast asleep.

"Poor little creature!" She's tired herself clean out." Dorothy Ann had for some days been "bilin' over for a chance to speak her mind," and having now had it, felt very kindly

disposed. She slipped a cushion under the poor little, rumpled head, and when dinner time came, Hetty found a dainty pudding, just big enough for her, baked on purpose. And during the long afternoon Dorothy Ann told funny old stories and let her make molasses candy to pass away the time.

"I do declare, I'm most afraid to see Hetty!" said Tom, as the picnic party drew near home. And the other members of it felt so too.

But Hetty was subdued, and as days went on every one was amazed at the change in her. And nobody could ever guess how it came about, for she never told of Dorothy Ann's sermon. I wish all spoiled children could hear such a one—don't you?—*The Congregationalist*.

How to Save Boys.

WOMEN who have sons to rear, and dread demoralizing influences of bad associations, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vain ambitions, by thirst for action, by longings for excitement, by irrepressible desires to touch life in manifold ways. If you, mothers, rear your sons so that your homes are associated with the repression of natural instincts, you will be sure to throw them in the society that in any measure can supply the need of their hearts. They will not go to the public house, at first, for love of liquor; they go for the animated and hilarious companionship they find there, which they find does much to repress the disturbing restlessness in their breasts. See to it, then, that their homes compete with public places in their attractiveness. Open your blinds by day and light bright fires by night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Banish demons of dullness and apathy that have so long ruled in your household. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood, and enter upon manhood with refined tastes and noble ambitions, depends on you. Do not blame miserable bar-keepers if your sons miscarry. Believe it possible that with exertion and right means a mother may have more control of the destiny of her boys than any other influence whatever.—*Christian Standard*.

In Jackson's Time.

NOT long ago I heard an old gentleman telling with great delight of how he was once a guest at the White House. It was during Andrew Jackson's first term. His father was an ardent admirer of Jackson, and insisted that the son, then just of age, should make a pilgrimage to Washington for the sole purpose of seeing the old hero. They lived at Erie, Pa., and the long journey had to be made on horseback. The young man took the tedious ride, and, after refreshing himself at a Washington hotel, went up to the White House and asked to see the President.

When he was admitted he told Jackson that he had ridden all the way from Erie to see him. The President asked his business, and was highly pleased when he was told that the only object of the visit had been accomplished in obtaining an interview. Jackson asked where the young man was stopping, and on being told, insisted on sending down for his horse and saddle-bags and retaining him as a guest at the White House. For a week the young Pennsylvanian enjoyed "Old Hickory's" hospitality. On the morning of his departure, his horse, with his saddle-bags across his back, was led in front of the White House, and the President came out, as any good old farmer would have done, to shake hands and wish him a safe journey home.—*Atlanta Constitution*.

Health and Temperance.

Drinking among Women.

AMONG the many evils which afflict our cities, none is half so destructive in its effects or so insidious in its methods as that terrible enemy to civilization, intemperance. The deadly thirst for alcohol is not confined to the lewd and the vicious; it seizes alike rich and poor, high and low, male and female. But whether in the hovel or in the palace, its effects are the same—irritable tempers, ruined lives, shattered constitutions, premature death, in this world; and in the world to come, tribulation, anguish, and eternal death.

The following extracts show how the habit of indulging in the use of intoxicating liquors is growing and becoming common among women, even in genteel society:—

"The drinking, the startling increase of which has struck many observant residents of the city, is among the wives and daughters of business and professional men. Not so very long ago, any woman who drank in a public place virtually gave notice by the act that she was a loose character. It is so no longer. Scores of wives of business men, when on their shopping trips down town, step into some convenient drinking place and take a glass or two of beer or wine. Some are not content with a glass or two, but indulge in six or eight, or perhaps more. Their trips down town are often more for the purpose of drinking than shopping, and not infrequently those who make them return to their homes with their brains all awl. Occasionally they go into these resorts by themselves, but generally in company with some male acquaintance."—*Chicago News*.

"One of the most alarming features of the growing intemperance in our land is the hold it is getting upon women. It is not an uncommon sight in this city to see women and children going from saloons with pitchers of beer. We frequently notice the patrol wagon hastening to pick up a woman in a state of intoxication, who, guarded by nicely dressed policemen, is taken off to a place of temporary imprisonment. Fashionable drinking saloons are elegantly fitted up in our large cities for society women of the wealthy class. The number of habitual visitors of such places is said to be alarmingly on the increase. In this the devil is using his most ingenious devices to apply his deadly venom to the very heart of the race. Well may the alarm be sounded all over the land, and the strong ones put forth every possible effort to exterminate this terrible curse, when mothers begin to fall before the rum fiend. Say or think as we may, these facts stare us in the face, and should rouse every lover of sobriety and virtue to determined action against this terrible destroyer of the human race."—*Vanguard*.

The Cost.

THE *Evening Journal*, Chicago, quotes the return of the census showing that \$700,000,000 are spent yearly in the United States for intoxicating drink, and adds: But the cost of liquor-drinking is not altogether in money, it costs immensely in other directions, and entails injuries and heartaches that are quite beyond the figures of the arithmetic to accurately compute. Four-fifths of all the inmates of our jails, penitentiaries, and reformatories, are brought there directly or indirectly by strong drink.

There are 500,000 of these whisky criminals in the United States to-day; every institution that is open for their reception is full of them, and the number is rapidly increasing. Then there are 800,000 insane persons, idiots, helpless inebriates and paupers in the poor-houses and charitable institutions of the country, costing

the tax-payers \$100,000,000 per annum. But this is not all. No pen but the recording angel's is able truthfully to portray the sorrow that is inflicted upon loving hearts by this infernal habit of drinking stimulants. No class is so high in the social scale that it is not dragged down by it, and no class is so poor and degraded that it is not made more inhuman and miserable by it. A drunken parent bestows a curse upon his offspring, even to the third and fourth generations. Science shows how vice of any kind vitiates the blood, and, although it may skip one generation, it is certain to crop out farther down the stream. A dead drunkard often reaches out his hand from the grave, and, with his skeleton finger, palsies the brain of his descendants, and sends them, like so many jabbering idiots, to the insane asylum to be supported by charity.—*Seh*.

Cautions for the Aged.

AGE works great physical changes, many of which are generally recognized. Some of them involve dangerous liabilities, and impose the need of constant caution.

One is to guard against undue exertion. The tough, elastic coat of the arteries is apt to become, on the one hand, chalk-like and brittle, or, on the other, fatty and weak. Nature seeks to guard against the consequent danger by rendering old persons less inclined to effort. But a little extra exertion put forth suddenly, may cause the weakened vessels to give way, from the increased force with which the heart throws the blood into them. Hence may result apoplexy or fatal aneurism—the latter being a sudden bulging out of arteries.

So, too, the heart itself (or its aorta—the great curved trunk which first receives the blood from the heart) may be in a similar condition, and suddenly fail because of undue exertion, when it might have been equal to the ordinary work of years. Such, no doubt, was the late case, where an elderly gentleman hurried to reach a railroad train, and fell dead on entering it. The aged should firmly refuse to hurry.

A like caution applies to whatever quickens the action of the heart. Every one knows the power of violent emotions in this respect. No one wishes to fall dead in a fit of anger. Undue eating, especially of stimulating food, is almost as dangerous. All the appetites need to be kept under control.

A special caution is needed in descending stairs. In our normal voluntary movements there are certain nice adjustments effected by unconscious mental acts. But age affects such a change in the brain substance that mental activity is lessened. An old man can no more think as quickly as a young man than he can run as fast, or jump as high. Aged persons, therefore, should form the habit of taking their bearing, so to speak, at the top of the stairs, and keep their mind on each step down by a conscious voluntary effort.

The aged should also most carefully guard against a chill. It is more dangerous for an old man to catch cold than for a young man to catch a fever.—*Youth's Companion*.

WHILE the Knights of Labor have their hands in, we suggest that they "boycott" the worst enemy that labor has ever had. We hear of them boycotting merchants, manufacturers, street-car lines, and even a tobacco factory, but we have never heard of them boycotting the saloon. Yet the last tyrannical monopoly demands as a tribute one-third of the wages of labor in this country, and gives worse than nothing in return.—*Christian Evangelist*.

TWO-THIRDS of the crimes which come before the courts of law of this country are occasioned chiefly by intemperance.—*Lord Baron Kelly*.

News and Notes.

RELIGIOUS.

—The Iowa Congregationalists have licensed a woman to preach and take a regular pastoral charge.

—The corner-stone of a Baptist denominational college was laid at Highland Park, Oakland, Cal., June 30.

—Dr. Newman Hall has nineteen Sunday-schools in connection with his church in London, in which there are 5,600 pupils.

—The Presbyterian clergy in Maryland are agitating a change in the State Constitution's proviso debarring ministers from holding seats in the Legislature.

—The Dean of Winchester states that in England and Wales there are 600,000 Sunday-school teachers, and 5,200,000 scholars; that is, one-fifth of the whole population are in Sunday-schools.

—The Waldensian Church has now 15,000 communicants, 59 churches, 36 missions, a seminary, a college, a female high school, a grammar school, 3 hospitals, an orphanage, a trades' school, 250 primary schools, and publishes several periodicals.

—Says Rev. Wm. A. Lloyd: "The practical ungodliness of intelligent and reputable people is an effective commendation of atheism, and [is] largely responsible for its gross and dangerous development among the ignorant. Ungodliness is incipient atheism, of which anarchy is only the fuller unfolding."

—In his Baccalaureate sermon at Trinity College, Connecticut, Dr. Morgan Dix said: "In our day it looks as if the foundations of Christian education have been undermined so effectually that even the great towers are ready to fall. Large numbers of educators, in revolt from their old faith, are engaged in experiments of which no one can see the end."

—A "Gospel Wagon" has been started by the Central Union Mission of Washington, D. C. This wagon, which is an ordinary omnibus, containing a cabinet organ, six or eight good singers, several persons to make addresses, etc., visits three centers of non-church-going people every Sunday afternoon, and its occupants hold a meeting and invite their hearers to the mission.

—Professor Lyman, of Yale College, is quoted as saying: "Spiritualism is growing in the world. It may surprise you to know that within the limits of civilization over one hundred journals are devoted to the theory. Spiritualism has many distinguished devotees here, in England, and in Germany. Members of the British nobility are believers, as are eminent British University professors and scientists."

—In a paper entitled, "Present Necessity for a Restatement of Christian Beliefs," read before the Cleveland Church Congress, by Daniel Curry, D. D., we find the following truth, which too many refuse to recognize: "The student of church history is well aware that large and influential portions of the churches of the Reformation were but partially emancipated from the traditions of Romanism—especially in respect to the character and design of the sacraments—the nature of the church, and its 'binding and loving,' and as to the right of personal free thought in all religious matters. It is also known that at the present time not a few who bear the name of Protestant are still held in that form of bondage."

—The *Christian Union*, in replying to a lady correspondent who says that she does not like to go to church because she does not find sermons interesting, says, among other good things: "Dismiss from your mind the idea that the first duty of a preacher is to be interesting. That is the first duty of a novel, but not of a sermon. The first duty of a sermon is to be profitable. Of course if it is interesting also, so much the better; but if it is merely interesting, it is no true sermon. . . . You do not ask your boy whether he finds his school interesting, but whether he finds it profitable; you look to his teacher not to entertain, but to instruct him. Perhaps if you set yourself to find some thoughts that will help you to be a better woman during the week, from the uninteresting sermon, you may find them even in a very poor one. It is not always possible to find them; but we are sure of two things: one, that the failure of a hearer to get any profit out of a sermon is quite as often the hearer's fault as the preacher's; the other, that the best way not to get profit is to look for interest." With all of which we heartily agree.

SECULAR.

—The funded debt of the city of Philadelphia is \$60,325,120.

—The Fitz-John Porter bill has been signed by the President.

—"Will Gladstone win?" is the question which is now agitating Great Britain.

—June 29, four men were drowned near Boston, Mass., by the capsizing of a yacht.

—The cholera is greatly increasing in Brindisi, Italy, and the surrounding villages.

—It is estimated that there was a decrease of \$9,000,000 in the public debt during June.

—The English elections, so far as they have been held, are rather unfavorable to home rule.

—The Troy, N. Y., foundrymen, after a strike of four months, have returned to work at old prices.

—July 2, three more fishing vessels owned in this country were seized by the Dominion authorities.

—The Tem and Bega Rivers, in Hungary, have again risen, flooding the surrounding country. Two villages have been destroyed by floods.

—San Luis Obispo County, Cal., comes forward with some oats measuring over ten feet in height, and challenges the State to make a better showing.

—June 29, the business portion of the town of Independence, the county seat of Inyo County, Cal., was totally destroyed by fire. The loss is about \$400,000.

—At Santa Barbara, Cal., June 27, an infant was poisoned by sucking a green veil that was used for the purpose of screening the cradle. Remedies were applied and the child may recover.

—A hail-storm in the Pecos Valley, N. M., is reported to have killed 2,000 head of sheep belonging to one man. A number of cattle were destroyed, fruit beaten from the trees, and corn and wheat laid low.

—It is stated that the "Act repealing the pre-emption and timber-culture laws will without doubt become a law at this session of Congress, and the Desert Land Law will be either partially or wholly repealed."

—The sewerage system of the House of Commons, London, is so bad that an explosion occurred there a few days since, caused by pent-up sewer gas. A workman who happened to be near at the time was injured by the explosion.

—Now that French princes have been expelled from the country, "concealment is thrown aside, and the intention to overthrow the republic is publicly acknowledged by the Royalists at clubs and hotels, and in the streets and newspaper offices."

—A strip of country, twenty miles long by two miles wide, around Inkster, Dakota, was pounded bare by a terrible hail-storm on the 26th ult. A Norwegian church near Grafton was blown in'o kindling-wood. The damage to crops is estimated at \$50,000.

A most disgraceful affair occurred recently at Bogota, United States of Colombia, being nothing less than a street fight between Minister Charles D. Jacob and Dr. King, the new consul-general and secretary of legation, both representatives of this Government.

—An order has been issued at Madrid, directed to the Governor-General of Cuba, that the American flag in direct commerce with Cuba and Porto Rico shall be in every respect placed on an equal basis with the Spanish in the conduct of articles that are the products of or proceed from the United States.

—At Chicago, July 2, District Assembly 24 of the Knights of Labor passed a series of resolutions calling upon all local assemblies of the district to expel Anarchists who may now belong to them, and ordering them to admit none of the ilk hereafter. The Assembly has over 110 local assemblies on its roll.

—A San Francisco paper says: "The Chinese Government evidently puts no faith in the cry, 'The Chinese must go.' It is to have permanent quarters for its legation in Washington, having arranged to build a Mandarin's palace on a block of ground there, the whole property costing half a million dollars."

—Affairs in Ireland are assuming an alarming phase. Evictions continue to be enforced, and agrarian crimes continue in the south and west, while the recent fatal riots at the north have revived the most bitter feelings between the Orangemen and Nationalists, that will, it is feared, lead to more bloodshed.

—Spurgeon's tabernacle, in London, has a membership of 5,214.

—J. A. L. Wilson, of Philadelphia, Pa., secretary and treasurer of the Chesapeake and Delaware Canal Company, is said to be a defaulter to the extent of \$500,000.

—Five of the recently convicted New York boycotters were sentenced July 2, to terms of imprisonment varying from two years and ten months to three years and eight months.

—July 2, an explosion at the Atlantic Giant Powder Works, situated between McKainsville and Drakesville, N. J., resulted in the loss of ten lives and injury to ten or twelve others. The loss is very heavy. The concussion was felt distinctly for twenty miles around, and the glass in houses five miles away was shattered.

—It is announced in New York that Drs. Valentine Mott and A. F. Baldwin, of the Carnegie Laboratory, will soon be prepared to inoculate hydrophobia patients according to the Pasteur system. The first patient will be the seven-year-old son of Dr. Newell, of Jersey City. Dr. Mott will shortly inoculate himself, to prove the harmlessness of the method for a healthy man.

—It was thought last week that, under instructions from England, the Canadian Government would abandon its offensive claims, and that the fisheries trouble would be speedily and amicably settled; but it is now officially stated that no change has taken place in the policy of the Dominion Government, and that "it is now, as it has always been, the policy of the Government that any United States fishing vessel found fishing or preparing to fish, or known to have fished, in Canadian waters, shall be seized at once and without warning. The twenty-four hours' warning is applicable solely to United States fishing vessels found hovering within the limits."

—In consequence of the recent decision of the New York courts that boycotting is conspiracy and therefore illegal, the Knights of Labor of that city "have decided that in future all boycotts must be carried on secretly, and there must be no further parading of men up and down the sidewalks in front of places of business, nor will the open distribution of circulars announcing the boycott be countenanced. When a boycott is declared, a notification to that effect will be quietly forwarded to the several unions and local assemblies. Meantime, money will be raised as a defense fund to protect those against whom proceedings may be instituted. Caution is enjoined in all future attempts, even by the secret boycott, to break up the business of any firm or corporation. It is also determined to elect men to the next Legislature who will pledge themselves to procure amendments to the existing conspiracy laws so that boycotting may be conducted publicly."

Obituary.

MONTGOMERY.—Died of consumption, June 23, 1886, Mr. Francis E. Montgomery, of Ranchito, California. The subject of this notice was born in Carroll County, Ky., March 21, 1853, and was therefore in the 34th year of his age at the time of his death. In 1881 he moved to California on account of poor health. He died happy in the faith of the Son of God. J. CLAY.

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OAKLAND, CAL., FIFTH-DAY, JULY 8, 1886.

Camp-Meetings for 1886.

IN our Home Circle department is a selection entitled, "How to Save the Boys." It is a bit of excellent advice to mothers. We endorse every word of it. And yet there seems to be something lacking. It seems to us that this thing of favoring the mother with *all* the good advice, is becoming rather stale. It is to very little purpose for the mother to try, in the attractiveness of the home, to compete with the

WE have received a little sheet called the *Liberal*, published in a town of that name in Missouri, the object of which is to fight the Bible and to teach people that there is no God. Here is how it "upsets" the book of Jonah: It attempts to make the Bible narrative ridiculous by showing that *what it imagines* to be the account is impossible. Taking the statement that Jonah was three days in the whale's belly, it gives the following figures to show how fast he must have traveled: "Across the Mediterranean Sea, 2,300 miles; West coast of Africa to Cape Town, 6,700 miles; Cape Town to Cape Guardafui, 4,200 miles; Cape Guardafui to Tigris River, 2,000 miles; up the river to Nineveh, 450 miles; total 15,650 miles." Then, true to its name, it gives the whale a liberal allowance of twelve hours for rest and refreshments by the way, and thus calculates that it must have traveled four and one-fifth miles per minute! We can't imagine why the writer did not make the whale go around Cape Horn also, then up the Atlantic, through the Arctic Ocean to the Gulf of Obi, up the Obi River as far as it was navigable, and the remainder of the distance overland. That would have made the narrative seem

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