

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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REST.

BY A. J. MORTON.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

ONCE I was weary, was tired of life;
My burden of sin seemed so great
I fain would have yielded, have fled from the strife
'Gainst Satan. Yea, this seemed my fate.
But a gentle, sweet voice from the long, long ago
Caught my ear. Its words proved so blest
I can but repeat them when tossed to and fro,—
"Come unto me; I'll give you rest."

Though the storms of life should beat fiercely and high,
Like the winds that o'er Galilee blew,
The thought that the Master will ever be nigh
Will keep me the whole journey through;
For though Satan may buffet; man put me to scorn;
Or trials come thickly and fast,
His word I'll remember at even or morn,—
"Come unto me; I'll give you rest."

Do you wander all weary afar from the fold?
"Come unto me; I'll give you rest."
Oh, promise so sure! 'Tis more precious than gold.
"Come unto me; I'll give you rest."
With such invitation, how can I refuse?
I'll gladly obey His behest.
I cannot such mercy and love e'er abuse;
I'll go unto him and find rest.

General Articles.

The Law in the Christian Age.

BY MRS. E. G. WHITE.

AFTER the ascension of Christ, when his followers no longer enjoyed his personal presence and instruction, his disciples took up the work where he left it; and the words of truth, as they received them from Him who spake as never man spake, have come down to us clothed with divine power. Paul declared that he had taught the Ephesians "publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." Peter and the other apostles preached the same gospel.

Why should the apostles teach repentance toward God?—Because the sinner is in trouble with the Father. He has transgressed the law; he must see his sin, and repent. What is his next work?—To look to Jesus, whose blood alone can cleanse from all sin. Faith in Christ is necessary; for there is no saving quality in law. The law condemns, but it cannot pardon the transgressor. The sinner must depend on the merits of the blood of Christ. "Let him take hold of my strength," says our merciful Redeemer, "that he may make peace with me, and he shall make peace with me." Our Lord declared that he would love most to whom most was forgiven; and he only will feel that he needs forgiveness who sees himself as he is, defiled by sin, a transgressor of God's holy law.

He who has the fullest conviction of the sacred claims of the law, will most clearly see the enormity of his offenses, and will feel that he is indeed forgiven much.

We are nearing the close of time; and a broader, clearer light than others have been favored with shines upon us. The mists are rolling away, and if we are humble students of the divine word, its truths will be clearly revealed to us. But Satan and his host are warring against the commandments of God as never before. Every attempt is made to blind men's eyes to the truth. If it were possible, even the elect would be deceived. This is no common deception. Satan's great success consists in keeping men in ignorance of his devices; for then, through his subtlety, he can confuse the minds of the unwary, and, as it were, lead them blindfolded. He is close on the track of all who make profession of Bible truth. He is constantly planning their overthrow, and his temptations are soliciting them on every hand.

If there is one in a position to have a controlling influence over others, Satan works in a masterly manner to confuse that man's mind, and make right appear wrong, and wrong right. His suggestions are always designed to lessen the importance of God's requirements, and to set the mind at rest while the daily walk is contrary to the divine law, until finally the victim of his delusions flatters himself that he is walking with God, while he is all the time going contrary to his law.

Such persons think they have faith; but it is presumption. The great adversary has woven a snare for their feet; and when once they become entangled, he has no lack of agencies to involve them still more deeply in his toils. Thus the deception grows stronger and stronger until souls are involved in irretrievable ruin.

As Satan, the god of this world, tempted Christ in the wilderness, so he will tempt every son and daughter of Adam. Our faith will be proved, our motives and principles will be tested; and if we have not a daily, living experience in the truth, and a union with Christ, we shall be swept away from our steadfastness into the error of the wicked.

If we could always remember that Satan comes to us in disguise, his motives concealed, and he himself clad in garments of light, we would be on our guard, and would not fall a prey to his devices. A defense has been furnished us. Says the apostle: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

This is a safe armor, but it is not safer than we need; for the apostle continues: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We should study the nature, character, and extent of this spiritual wickedness in high places, lest we become the dupes of the powers of darkness. But how difficult it is to awaken minds to realize the continual activity and great earnestness of our wily foe, notwithstanding the warnings and cautions of the Bible, and the experience of many who have been overthrown by his subtlety. The testimony loses its force; the warning passes out of the mind. Men cease to watch and pray; they do not solicit the aid of holy angels, who would lift up for them a standard against the enemy.

When this earth's history shall close, there will be only two divisions,—the righteous and the wicked. Every man, woman, and child will be found in one of these two armies. Jesus will be the leader of the righteous, and Satan of the opposing hosts. The angels who kept not their first estate, but left their own habitation, are rebels against the law of God, and enemies to all who love and obey his commandments; and all who are breaking, and teaching others to break, the law of God, the foundation of his government in Heaven and on earth, are co-operating with these fallen angels in their work, and are marshaled under the same chief, who directs their operations in opposition to the government of God. These will seek to strengthen their forces by gathering as many as possible into their ranks; and they will annoy and harass, falsify and misrepresent, all whom they cannot influence to join them in their work.

When Christ was upon the earth, there were some who bitterly opposed him. They did not like his teaching; his holy life was a rebuke to them. The apostles had the same spirit of opposition to meet. Spies were upon the track of these early preachers of righteousness, who caught up every word where there was the least chance to wrest the meaning. Paul, the great apostle to the Gentiles, was an especial object of wrath. His work and its results were falsely stated. His enemies sought to excite the malice of both Jews and Gentiles; and had it not been for the care of God, through the ministration of holy angels, his life would have been sacrificed long before it was, and his work cut short.

God has a people in the world now, whom he has set for the defense of his law; and we need not be surprised, or in any way discouraged, if we have to meet the same spirit of enmity. Christ said to the religious teachers in his day: "Woe unto you, scribes and Pharisees, hypocrites!" Why was this woe pronounced upon them? Was it because they kept the law of God?—No; "For ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." There are just such teachers now. They will not obey the plainest requirements of the word of God; and after they have turned from the light themselves, they use all their influence to lead others to reject it also. They will not enter the path of obedience, and they are very earnest to hedge up the way that others may not enter.

They pervert the Scriptures, even teaching that it is a denial of Christ to keep the moral law. Error is cherished as precious light, while plain truth, so clear and pointed in the word of God, marking out the course they should pursue, is regarded as an idle tale. They may be professedly serving Christ; but they have changed masters, and are wholly on the enemy's side. The reason is given by the apostle, when he says: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." These false teachers manifest the same spirit toward those who keep the commandments of God that the scribes and Pharisees manifested toward Christ.

Some who are unacquainted with the Bible think that what the ministers tell them must

be true. They do not, like the noble Bereans, search the Scriptures for themselves; but they accept the statements of those who have studied the word of God, not to learn the truth, but to sustain false doctrines, to justify their own theories. Many times these false theories are a jumble of inconsistencies; and if men would use their reason, and take the Bible as it reads, they would see the absurdity of their positions. The plain "Thus saith the Lord," would dispel their errors, as the mist is dispelled by the glories of the rising sun.

As Protestants, the Bible, and the Bible alone, is the foundation of our faith; but by many "the Fathers" are quoted as authority. They do not come as humble learners in the school of Christ, saying, "Lord, what I know not, teach me." "Open thou mine eyes, that I may behold wondrous things out of thy law."

Says the wise man: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Men may close their eyes to the plainest truths in the word of God, they may trample his law under their feet; but that law, instituted in the beginning, proclaimed from Sinai, and engraven on tables of stone, will judge them in the last day.

Basel, Switzerland.

Blessing Is for Obedience.

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart." Ps. 119:1, 2.

ONE argument that is frequently used in behalf of Sunday-sanctity is that "people have been so blessed" in keeping that day. However, a little thought will show any one that this proves nothing. Real spiritual blessings can be determined certainly only by infallible scriptural proofs; for so far as merely human wisdom can see, the most false and corrupt systems of religion are blessed equally with the true. Many facts might be given to prove this, but it is necessary only to instance the Roman Catholic and the Mormon Churches.

The Church of Rome far outnumbers all Protestants, and exerts an influence in the world to-day that is not equaled by all other professedly Christian bodies combined; and yet Inspiration calls her the "Mother of Harlots and Abominations of the Earth." The Mormon Church, though only fifty-six years old, numbers over 213,000 members, and possesses immense wealth; and this notwithstanding the fact that from the first her people have been cast out as evil, being driven from Ohio, Illinois, and Iowa, and compelled, as a last resort, to find an asylum in the heart of what was then known as the "Great American Desert." But does the prosperity which has attended this people prove that they are of God?—By no means; and yet they imagine that it does; and when in Salt Lake City some three years ago, the writer heard an old Mormon urge some of these facts as evidence of the favor of the Lord. But when we examine the system in the light of the Bible, we know that it is not of God. The Scriptures must in every instance be the standard, and if any people "speak not according to this word, it is because there is no light in them."

If Roman Catholicism accords with the Scriptures, and if Mormonism can be sustained by the Bible, then we may conclude that God is really pleased with them, and that he really blesses them, but not otherwise. But while we cannot admit that real blessings are bestowed upon such systems of iniquity as Catholicism and Mormonism, it is no doubt true that many people have been blessed even while holding very serious errors. But who would dare assert that they were blessed because of those

errors? Was Luther blessed because he held the doctrine of consubstantiation? Were the churches in the Southern States before the war blessed because they upheld slavery? A man once said to the writer, "I know that it is right to chew tobacco, because God forgave my sins and justified me while I was using it." Was his argument sound? Even granting that his experience was genuine, did it prove that God was pleased to have him defile himself with tobacco?—Certainly not.

The key to all such claims is in the fact that nothing is more natural to the human heart than self-justification; and oftentimes the "goodness of God," which should lead to repentance, is seized upon as evidence of the favor of God toward those who are transgressing his law. The apostle Peter tells us (2 Peter 3), that even the long-suffering of God will in the last days furnish an argument for the scoffers who ask, "Where is the promise of his coming?" and the wise man says: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. And he adds: "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked." Verses 12, 13.

And then, too, a mistake is often made in regarding prosperity as an evidence of the blessing of God; but of prosperity in sin the psalmist says: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Ps. 92:7. And again we read: "I was envious . . . when I saw the prosperity of the wicked." "They are not in trouble as other men; neither are they plagued like other men." "Their eyes stand out with fatness; they have more than heart could wish." "Behold, these are the ungodly, who prosper in the world." Ps. 73:3, 5, 7, 12. But of the righteous David says: "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." Verses 13, 14.

At first the psalmist did not understand this; he could not see why it was that the wicked prospered, while the people of God suffered adversity. When he thought of this it was too painful for him, but when he went into the Sanctuary of God, he says: "Then understood I their end. Surely thou didst set them in slippery places." Ps. 73:16-18. But what did he see there that enabled him to understand the matter? He saw the ark containing the law of God—the rule of the Judgment—and then with Job, he could say: "God layeth up his iniquity for his children; he rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty." "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Job 21:19, 20, 30.

But how shall we know who is blessed of the Lord? Again let the psalmist answer: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Such a man may suffer affliction as Job did, but with that patriarch he can say: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Or, like the apostle, though about to seal his testimony with his blood, he can say: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Wealth, position, and the applause of men are no proof of the favor of God, but rather

the contrary. Says the Saviour: "How hardly shall they that have riches enter into the kingdom of Heaven;" and he charged his disciples, saying: "Be ye not called Rabbi; for one is your Master, even Christ;" and again he said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." The Saviour did not teach his followers to look for ease in this world; he said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:18-20.

The words of the Saviour, "Ye cannot serve God and mammon," are as true now as when first spoken; and the question, "What concord hath Christ with Belial," is as pertinent now as in the days of the apostle. The only safety of either churches or individuals is in clinging closely to the Scriptures. The word of the Lord to his ancient people was:—

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."

And in harmony with this are the words of Christ: "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." The Lord says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." And in the day that "God shall bring every work into judgment," what excuse shall they offer who are found violating this plain commandment? Will any then plead the blessing of God as a reason for making void his law through human traditions?—Nay, verily; for the "refuge of lies" shall be swept away, and then, in the clear light of the unchanged law of God, all shall "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3:18.

C. P. BOLLMAN.

God's Sight My Safety.

THAT delightful passage in Exodus came flashing up to my mind just now, where the Israelite sprinkled the blood on the lintel and the two side-posts. Then he shut the door. He was inside; he did not see the blood any more. The blood was outside upon the posts, and he could not see it himself; but was he safe? Yes; because it is written, "When I see this blood, I will pass over you." It is God's sight of the blood of his dear Son that is the everlasting safeguard of all who are in Christ. Though it is most precious and sweet to me to look at that blood once shed for many for the remission of sins, and I do look at it, yet if ever there should come a dark night to me in which I cannot see it, still God will see it, and I am safe. I am saved, because it is written, not when you see it, but "when I see the blood, I will pass over you." It is the perfection of the sacrifice, not your perfection of sight, which is your safeguard. It is the absence of all blemish from the sacrifice—not the absence of blemish from your faith—that makes you to be "accepted in the Beloved."—Sel.

SEEK the keeping power of Christ, that in the hour of temptation you may be kept unspotted from the world.—Sel.

To the Lone Pilgrims.

THE Jubilee is coming! The year of release to the oppressed is at hand. The conflict with the powers of darkness will soon be ended, and then, if faithful, the victor's crown of glory will be yours. What though the way grows rougher, and the conflict severer! Did we not expect it? Did we not count the cost? Are we not looking for trouble and affliction and persecution? The way to be prepared for the fiery trial which is to try us, is to bear with patience and cheerfulness our present trials. They will do us good if properly endured and improved. Though we are in the midst of perils,—though iniquity abounds and the love of many grows cold,—yet the blessed promise is, "He that shall endure unto the end, the same shall be saved." There is something to endure; but the Lord loves us, and is willing to save us.

"O thou afflicted" "inhabitant of Zion, tossed with tempest, and not comforted!" thou son or daughter of Jerusalem above! the Lord loves you, and you may triumph over the powers of darkness. Thou lone pilgrim, bowed down with oppression, and feeling as if there were none to sympathize with or pray for thee, look up, and press forward; for neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord. Those iron bands of opposition shall be broken. The time is not far distant when, if faithful, "thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee." See Isa. 54:11-14. No one can deprive the weakest saint of salvation. Thank the Lord, salvation is free; it is within our reach! The poorest and most oppressed may be rich in faith, and heirs of the kingdom that God has promised to them that love him.

God hears thy sighs and sees thy tears. We have a God that seeth in secret, and he will reward us openly. He knows all our grief. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust." We have also a High Priest who can be touched with the feeling of our infirmities. Angels are interested in our behalf, and the saints of God are praying for us. What cause, then, to fear? Friends and companions may turn against us; father and mother may forsake us; but then the Lord will take us up.

"Be patient, therefore, brethren, unto the coming of the Lord." Let patience have its perfect work. These fires are intended to take away our dross; and though the furnace be hot, let us lie passive in the crucible, till the refiner and purifier of silver can see his own image in us.

Let no lone pilgrim despond or faint because of the oppressor. The Jubilee is coming! The time of the promise is drawing near. The strong man armed will soon release his prisoners; for a stronger than he is coming, who will wrest from him his spoils. The Lord loveth judgment, and forsaketh not his saints; they are preserved forever.

Take courage, fellow-pilgrim. Put on the whole armor of God. The conflict, though sharp, cannot be long. The victory can be won in the strength of our Redeemer. And then the prize,—the victor's crown, the harps of God! "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." In patience wait, and work in hope. There are souls to be saved; and you may see the fruit of your labor in the soon-coming, glorious kingdom of God. Watch and pray; wait and work. R. F. COTTRELL.

THE tinsel must be seen at a distance, or it will be discovered to be counterfeit. We may gaze on goodness, and the more we gaze the more it shines.—F. W. Robertson.

Contradictions.

I HAD the opportunity a few days ago of attending what is styled "Children's day," at the M. E. Church in West Mansfield, Ohio. The house was beautifully decorated with flowers. The people had gathered into the village from every direction and seemed very content to pass their rest day in listening to the exercises that had been prepared. The address of welcome was followed by the reading of the first four commandments. The fourth commandment was divided, the superintendent reading, "Remember the Sabbath day, to keep it holy," and the school reading, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." They then read from Isa. 58:13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable," and so on.

This was followed by an address by a minister, who besought the parents to train the children in the way they should go. He said he thought that it would not be long until every one would be compelled to keep "the Sabbath of the Lord, the first day of the week."

Further on in his address he said that a law would be made compelling people to observe Sunday as the Sabbath. This same man told Brother Thompson, when he was here with the tent, that this was a free country, and that no such laws would ever be made. He certainly contradicted himself in these statements. He closed his remarks by an exhortation to the brethren to stand firm in the right, and in the meanwhile to pray for those that were in error, to pray that they might "keep the Sabbath of the Lord and not a Jewish Sabbath."

Then the school read: "We will keep all thy commandments, thy statutes, and thy laws." This seems almost a pledge, and how much they will have to account for in the Judgment day only the most holy One knows. It is to be hoped that they may be led into the truth before it is too late. MYRTA VOTAW.

Saved by Faith.

Does a single act of faith save a man? This depends upon what we mean by being saved. If we refer to the guilt and condemnation of past sin, a single act of faith in Christ will save the soul—secure its justification and peace with God—bring it out of darkness into light—out of condemnation into a state of divine favor. And, if it is the final act of life, it will save the soul forever. Such an act may be compared, in some respects at least, to an act of naturalization, by which an individual forever renounces his allegiance to one State and assumes allegiance to another, and is thereby received into an entirely new and different state of citizenship. Whether he shall prove a good or bad citizen, worthy of the protection of the State, or deserving of its punishment, is another question.

So a single act of faith brings a man into a state of divine favor, makes him a child of God and an heir of Heaven; but in order to retain the divine favor and his state of sonship and heirship he must continue to believe in Christ, and, as the fruit of that faith, render obedience to all his requirements. That one act of faith must grow into a habit of continual abiding trust. No works, no acts of outward obedience, without faith in Christ, can save us; but at the same time, "faith without works is dead." Good works necessarily result from a living, active faith.

All the good acts, well-pleasing to God, that any man performs, are the result of his faith; for "without faith it is impossible to please God." Faith and good works sustain to each other the relation of cause and effect. The latter is dependent on the former. When we cease to believe God, we cease to obey him from

proper motives and in a right spirit. Hence it is truly said, "By grace are ye saved, through faith." So, also, we are urged to "fight the good fight of faith, lay hold on eternal life." —Methodist Recorder.

Love.

"God is love." And "God created man in his own image, in the image of God created he him." When God created man, he imparted to him the faculty of love. So strong is this in man that there is not a human being on the earth that does not love something, the most degraded and ignorant savages all having their objects of adoration and love. This faculty, applied in the manner that God intended, makes the Christian; but, allowed to run after other objects, makes the sinner. There is nothing done by man under the sun without love. It is the motive power of man's life, the very quintessence of his existence. It is the subtle influence that prompts his every action, and every imagination of his heart, whether good or bad. Every good action, kind word, or noble thought is inspired by love to God, and "this is the love of God, that we keep his commandments."

Sin is perverted love. A man must love something; just as surely as he partakes of the divine nature, just so surely it is in his nature to love. If he does not love God, he will love something else. He generally loves himself. The apostle tells us that "the love of money is the root of all evil." What crime or iniquity cannot be traced to selfishness? and selfishness is too much love of self. So, as in other cases, the greatest blessing God bestows on man, when perverted becomes his greatest curse.

FRANK HOPE.

Inspiration.

THEOLOGICALS have, first and last, written a great many essays and treatises on the subject of inspiration. And yet, as a matter of fact, there are no statements on this subject clearer and simpler than those which the Bible itself supplies. We prefer these statements to any others. "God," says Paul, "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Here is inspiration on its divine side. God does the speaking through agencies of his own selection; and, if so, then man's province is to do the hearing and the believing.

"Holy men of God," says Peter, "spake as they were moved by the Holy Ghost." Here is inspiration on its human side. "Holy men of God" did the speaking, but they were moved by the Holy Ghost in what they said. "Which things we also speak," says Paul, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." These three passages contain an inspired statement of inspiration. They connect the authority of God with the truth of the things spoken. The Bible, as a record, by this authority, becomes the word of God. We receive it and believe it because God is the author.

Reason never acts more reasonably than when it believes God. His word is always good for all that it affirms. There is no sounder nor safer position for human thought than to receive this word. We must do so in order to feel its force, or get from it the comforts which it is suited to impart. He who cavils with this word is engaged in very poor business for his own comfort. He will not, while in this position, be sanctified or saved by it.—Independent.

WHAT is the instinct of awe and sense of obligation found in every breast, but the testimony to some higher and superior power? As the echo implies some preceding sound, surely the whispers of conscience imply the inner voice of the great Spirit.—Bowes.

The Saxons Enter Britain.

AFTER the settlement of the Vandals in Africa (A. D. 429-439) the Saxons were the next barbarians to plant themselves on the territory of what had been the majestic empire of Rome.

"For the fatherland of the English race we must look far away from England itself. In the fifth century after the birth of Christ the one country which we know to have borne the name of Angeln or England lay within the district which is now called Sleswick, a district in the heart of the peninsula that parts the Baltic from the Northern seas. Its pleasant pastures, its black-timbered homesteads, its prim little townships looking down on inlets of purple water, were then but a wild waste of heather and sand, girt along the coast with a sunless woodland, broken here and there by meadows that crept down to the marshes and the sea.

The dwellers in this district, however, seem to have been merely an outlying fragment of what was called the Engle or English folk, the bulk of whom lay probably in what is now Lower Hanover and Oldenburg. On one side of them the Saxons of Westphalia held the land from the Weser to the Rhine; on the other, the Eastphalian Saxons stretched away to the Elbe. North again of the fragment of the English folk in Sleswick lay another kindred tribe, the Jutes, whose name is still preserved in their district of Jutland. Engle, Saxon, and Jute, all belonged to the same Low German branch of the Teutonic family; and at the moment when history discovers them they were being drawn together by the ties of a common blood, common speech, common social and political institutions. There is little ground indeed for believing that the three tribes looked on themselves as one people, or that we can as yet apply to them, save by anticipation, the common name of Englishmen. But each of them was destined to share in the conquest of the land in which we live [England], and it is from the union of all of them, when its conquest was complete, that the English people has sprung.

"Of the temper and life of the folk in this older England we know little. But from the glimpses that we catch of it when conquest had brought them to the shores of Britain, their political and social organization must have been that of the German race to which they belonged. In their villages lay ready formed the social and political life which is round us in the England of to-day. A belt of forest or waste parted each from its fellow-villages, and within this boundary or mark the 'township,' as the village was then called, from the 'tun' or rough fence and trench that served as its simple fortification, formed a complete and independent body, though linked by ties which were strengthening every day, to the townships about it and the tribe of which it formed a part. Its social center was the homestead where the ætheling or eorl, a descendant of the first English settlers in the waste, still handed down the blood and traditions of his fathers. Around this homestead or æthel, each in its little croft, stood the lowlier dwellings of freelings or ceorls. . . . The eorl was distinguished from his fellow-villagers by his wealth and his nobler blood; he was held by them in a hereditary reverence; and it was from him and his fellow-æthelings that host-leaders, whether of the village or the tribe, were chosen in times of war. But this claim to precedence rested simply on the free recognition of his fellow-villagers. Within the township every freeman or eorl was equal. It was the freeman who was the base of village society. He was the 'free-necked man' whose long hair floated over a neck which had never bowed to a lord. He was the 'weaponed man,' who alone bore spear and sword, and who alone preserved that right of self-redress or private war which in such a state of society

formed the main check upon lawless outrage."

"The religion of these men was the same as that of the rest of the German peoples. . . . The common god of the English people was Woden, the war god, the guardian of ways and boundaries, to whom his worshipers attributed the invention of letters, and whom every tribe held to be the first ancestor of its kings. Our own names for the days of the week still recall to us the gods whom our fathers worshipped in their German home land. Wednesday is Woden's-day, as Thursday is the day of Thunder, the god of air and storm and rain. Friday is Frea's-day, the deity of peace and joy and fruitfulness, whose emblems, borne aloft by dancing maidens, brought increase to every field and stall they visited. Saturday commemorates an obscure god, Sætere; Tuesday the dark god, Tiw, to meet whom was death. Eostre, the god of the dawn or of the spring, lends his name to the Christian festival of the resurrection. Behind these floated the dim shapes of an older mythology; 'Wyrd,' the death-goddess, whose memory lingered long in the 'Weird' of northern superstition; or the Shield-Maidens, the 'mighty women,' who, an old rhyme tells us, 'wrought on the battle field their toil and hurled the thrilling javelins.' Nearer to the popular fancy lay deities of wood and fell or hero-gods of legend and song; Nicor, the water-sprite who survives in our nixies and 'Old Nick'; Weland, the forger of weighty shields and sharp-biting swords, who found a later home in the 'Weyland's smithy' of Berkshire; Egil, the hero-archer, whose legend is one with that of Cloudestly or Tell."

"The energy of these people found vent in a restlessness which drove them to take part in the general attack of the German race on the empire of Rome. For busy tillers and busy fishers as Englishmen were, they were at heart fighters, and their world was a world of war. Tribe warred with tribe, and village with village; even within the township itself feuds parted household from household, and passions of hatred and vengeance were handed on from father to son. Their mood was above all a mood of fighting men, venturesome, self-reliant, proud, with a dash of hardness and cruelty in it, but ennobled by the virtues which spring from war,—by personal courage and loyalty to plighted word, by a high and stern sense of manhood and the worth of man. A grim joy in hard fighting was already a characteristic of the race. War was the Englishman's 'shield-play' and 'sword-game'; the gleeman's verse took fresh fire as he sang of the rush of the host and the crash of the shield line. . . .

"And next to their love of war came their love of the sea. Everywhere throughout Beowulf's song, as everywhere throughout the life that it pictures, we catch the salt whiff of the sea. The Englishman was as proud of his sea-craft as of his war-craft; sword in teeth he plunged into the sea to meet walrus and sea-lion; he told of his whale-chase amid the icy waters of the North. Hardly less than his love for the sea was the love he bore to the ship that traversed it. In the fond playfulness of English verse the ship was 'the wave-floater,' the 'foam-necked,' 'like a bird' as it skimmed the wave-crest, 'like a swan' as its curved prow breasted the 'swan-road' of the sea.

"Their passion for the sea marked out for them their part in the general movement of the German nations. While Goth and Lombard were slowly advancing over the mountain and plain, the boats of the Englishmen pushed faster over the sea. Bands of English rovers, outdriven by stress of fight, had long found a home there, and lived as they could by sack of vessel or coast. Chance has preserved for us in a Sleswick peat-bog one of the war-keels of these early pirates. The boat is flat-bottomed, seventy feet long and eight or nine feet wide, its sides of oak boards fastened with bark ropes

and iron bolts. Fifty oars drove it over the waves with a freight of warriors whose arms, axes, swords, lances, and knives, were found heaped together in its hold. Like the galleys of the Middle Ages such boats could only creep cautiously along from harbor to harbor in rough weather; but in smooth water their swiftness fitted them admirably for the piracy by which the men of these tribes were already making themselves dreaded. Its flat bottom enabled them to beach the vessel on any fitting coast; and a step on shore at once transformed the boatmen into a war-band. From the first the daring of the English race broke out in the secrecy and suddenness of the pirate's swoop, in the fierceness of their onset, in the careless glee with which they seized either sword or oar. 'Foes are they,' sang a Roman poet of the time, 'fierce beyond other foes and cunning as they are fierce; the sea is their school of war and the storm their friend; they are sea-wolves that prey on the pillage of the world!'

"Of the three English tribes the Saxons lay nearest to the empire, and they were naturally the first to touch the Roman world; before the close of the third century, indeed, their boats appeared in such force in the English Channel as to call for a special fleet to resist them. The piracy of our fathers had thus brought them to the shores of a land which, dear as it is now to Englishmen, had not as yet been trodden by English feet. This land was Britain. When the Saxon boats touched its coast, the island was the westernmost province of the Roman Empire. In the fifty-fifth year before Christ a descent of Julius Cæsar revealed it to the Roman world; and a century after Cæsar's landing, the Emperor Claudius undertook its conquest. The work was swiftly carried out. Before thirty years were over, the bulk of the island had passed beneath the Roman sway, and the Roman frontier had been carried to the Firths of Forth and of Clyde. . . .

"For three hundred years the Roman sword secured order and peace without Britain and within; and with peace and order came a wide and rapid prosperity. Commerce sprang up in ports, among which London held the first rank; agriculture flourished till Britain became one of the corn-exporting countries of the world; the mineral resources of the province were explored in the tin mines of Cornwall, the lead mines of Somerset or Northumberland, and the iron mines of the Forest of Dean. But evils which sapped the strength of the whole empire, told at last on the province of Britain."—*Green's Larger History of England, chap. I, par. 1, 2, 11, 13-16.*

(To be continued.)

His Bible.

MR. MOODY tells a pithy story of a young man who held out a book to his pastor, saying, "Here's your Bible," and, turning the leaves, showed him the volume with many books cut out altogether, and hardly a whole page among those that were left. "Why, what do you mean?" asked the doctor of divinity; "that is not my Bible." "Yes, it is," was the reply. "I have followed your preaching for ten years, and whenever you have discredited a book or verse, or explained it away as uninspired or mythical, I have cut it out; and this is what is left of your Bible." "Let me have it," said the pastor. "Oh, no," said the young man instantly, "I am going to hang onto the covers anyhow."

ANYTHING which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God only a second place, in reality offers him no place.—*Sel.*

"Thou Shalt Not Commit Adultery."

THERE is not a commandment in the decalogue so generally yet unwittingly violated by professed Christians as the seventh. This will be to many a startling assertion; but the subject is introduced thus abruptly in order that it may be startling, as it ought to be, trusting that a little candid consideration of the Scriptures will elucidate the point.

In the fifth chapter of Ephesians, the relationship between Christ and the church is represented as of the same character as that of husband and wife. Or, rather, the highest ideal of the matrimonial relation is that of Christ and the church. "The husband is the head of the wife, even as Christ is the head of the church." "Therefore as the church is subject unto Christ, so let the wives be to their own husbands." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church."

Now let us turn to the seventh chapter of Romans, for a further understanding of this union, and its bearing upon the commandment: "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Mark the application: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

The argument is simply this: Before conversion, in the light of the law we were wedded to sin—"our old man" (Rom. 6:6), "the flesh" (chap. 7:5). In that condition we could not be united to Christ; but when that "wherein we were held" ("the motions of sins," verse 5) died, then, like the woman whose husband died, we were free from the law that held us in that union, and at liberty to marry another, even him who was "raised from the dead." Some take the position here that the law which held us to the former union was abolished; but that idea would destroy the force of the illustration. When a woman's husband dies, and she is loosed from the law that united them, no one claims that the marriage law is repealed, or becomes a dead letter; but that it merely loses its effect in binding her to that husband. If she marries again, the same law holds her to her newly-wedded husband. So then, when "our old man" is dead (which is virtually our being dead to the world), and we are married to Christ, the same law holds us to him that formerly held us to "the flesh."

Keeping in mind the fact that the woman is held to her husband as long as he liveth, it is plain that when we become married to Christ our obligation to be subject unto him holds as long as he liveth; hence the union can never, by any act of ours, be legitimately dissolved, and the Christian who turns from his allegiance and again becomes united to another, is an adulterer. Furthermore, Christ said that if a man looked upon a woman to lust after her, he had already committed adultery. According to this exposition of the law, the Christian who even looks longingly after the pleasures, the follies, and allurements of the world,—whatever is inimical to the interests of the Lord's cause,—even without actual indulgence, is an adulterer.

In confirmation of these conclusions, note the culmination of the great apostate church as brought to view in the Revelation: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Adultery,—turning away from the Lord and joining herself to the world ("all nations"),—is her most prominent characteristic. Again: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

This is sufficient to show that the primary element in apostasy is a violation of the seventh commandment,—the heart turning from a true allegiance to its legitimate spouse. This is adultery in the deepest sense of the term—adultery of the heart. When the apostle Paul, in writing to the Galatians (chap. 5:19) details the "works of the flesh," he heads the list with adultery. Eve was led to partake of the forbidden fruit through adultery—her heart, her longings, were turned from her marital allegiance, to an illegitimate affection. The Christian cannot deliberately violate any other commandment in the law until the way has been paved by a spiritual transgression of the seventh.

But there is still another important phase of this subject growing out of the illustration in Romans 7—out of the principle that a woman is an adulteress if she marry another husband before the first is dead. This convicts the individual of adultery who unites himself to Christ before the "old man" is dead, before self is crucified and is dead to sin. Where then stands the hypocrite, or the self-deceived one who has thought he could join himself to Christ without giving up the world? Under the Lord's construction of the law, and under his apostle's analysis of the same, they stand branded as adulterers.

But many well-meaning persons may not have looked deeply enough into the law to discern their true condition. They are ignorantly transgressing the commandment; their sin is yet a "secret fault." It is time for such to take up the prayer of the psalmist: "Who can understand his errors? Cleanse thou me from secret faults." Ps. 19:12. "Deal with thy servant according unto thy mercy, and teach me thy statutes. I am thy servant; give me understanding, that I may know thy testimonies." Ps. 119:124, 125. W. N. GLENN.

How Christianity Was Paganized.

THE Rev. Dr. Geikie, author of the "Life and Words of Christ," gives a good illustration of the means used by some of the early Christians to induce the heathen to accept the Christian religion. We are quite sure, however, that the time of which he speaks must have been after all the apostles had ended their labors and gone to their rest. But both Paul and John foresaw this time in the near future. Dr. Geikie is speaking of the heathenism of Palestine, and says:—

"Helios, the sun, was the great object of worship, and so deeply rooted was this idolatry that the early Christian missionaries knew no other way of overthrowing it than by changing it into the name of the prophet Elias, and turning the temples into churches dedicated to him."—*Life of Christ*, pp. 53, 54.

We can well imagine the sort of Christians they would make. The ancient Egyptians, for many centuries before Christ, worshiped Isis as the queen of the heavens and the goddess mother, with her son Horus in her arms as the god of the rising sun. The image of the

mother and child, Isis and Horus, was found in nearly every temple in Egypt, and in the time of the Roman emperors in many of the temples of Italy and Greece. If the Christian missionaries had told the Egyptians that this image was hereafter to be called the Virgin Mary, and her child called Jesus, and that they must hereafter worship them under these names, they would have possessed about the same amount of Christianity as those spoken of by Dr. Geikie.

Yet this is just the way the missionaries induced the Egyptians to become Christians. They could continue to worship the queen of the heavens, but they must call her the blessed Virgin Mary, and they could continue to worship the all-conquering Horus, who was the rising sun, but they must hereafter call him the Sun of Righteousness. No wonder that Tertullian told the heathen in substance: "If the Christians do seem to worship the sun, they are no different from you." It was during this period that the people of the church were told by their leaders that they must now, instead of observing Sunday for the reason that the day was dedicated to the sun, or to his worship, observe it because it was the day on which God began the creation of the world, and also the day to be observed in memory of the resurrection of Christ.—*Light of Home*.

A Sign of the Times.

THERE are many signs that indicate the near approach of our Lord. The "fig tree" is putting forth its leaves, as a token that summer is nigh. Luke 21:29-31. There is one sign of our times to which I would call special attention. I refer to *lawlessness*. That this is to characterize the closing days of this dispensation is very clearly marked out in Scripture. Men are to be "truce-breakers, disobedient to parents, incontinent, fierce," etc. 2 Tim. 3:1-3. Look at the world to-day. Everywhere there is a revolt against law. It begins in the family, and extends up through the school, the college, the church, the State. It seems to be in the very air.

Men are no longer satisfied with liberty—they want anarchy! The red flag waves in our streets, whilst dynamite threatens to explode under our feet. There is no sign of our times more marked or more universally present, than this one of lawlessness. As a legitimate result, murder and crime run riot. In the meantime no one seems to have any adequate remedy, and "men's hearts are failing them for fear." This state of things seems to pervade the whole world: and men anxiously and wonderingly inquire: "What next?" Those who watch for their Lord's appearing are not slow to catch the import of all these things. They see in this prevailing lawlessness a marked sign of the times,—another indication that the coming of the Lord draweth nigh.—*Rev. Jesse S. Gilbert, A. M. (Methodist)*.

LOVE is not selfish. There are those who want things to suit themselves, whether others are suited or not. If riding on the train or street-car, they want the whole seat. If walking on the street or riding on the highway, the selfish one wants the whole sidewalk or street for himself. If such an one happens to be a member of the church, he wants things to suit himself whether others are pleased or displeased. If he cannot have things his way, he will not have them at all. If he cannot have the preaching to suit his fancy, he will not come to church. Like a balky horse, if he can go his own way, he will go all right; but if he is checked, even by the majority, he balks. If he cannot rule, he will try to ruin. But such an one has no love for God and his fellow-men.—*Sel.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 5, 1886.

Comments on Galatians 3. No. 5.

IN last week's article, texts were quoted to show that the expression, "till the seed should come to whom the promise was made" (verse 19), has reference to the second coming of Christ. This is an important point, and we wish to have it well fixed in the mind of the reader. We therefore present a few more thoughts in the same line of argument. Let us first read the eighteenth and nineteenth verses in connection:—

"For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added [spoken] because of transgressions, till the seed should come to whom the promise was made."

There can be no question but that the "promise" referred to in verse 19 is the same as that mentioned in verse 18. And what is that promise? It is the promise of "the inheritance." What inheritance was promised to Abraham? In Rom. 4:13 Paul tells us that the promise to Abraham was "that he should be the *heir of the world*." This promise must be the same as that discussed in the third chapter of Galatians, because, (1) only one inheritance was promised to Abraham, and (2) the same means of securing the inheritance is given, both in Romans and in Galatians. Compare the two texts: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom. 4:13, 14. "Now to Abraham and his seed were the promises made. . . . And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Gal. 3:16-18. That the thought in these two texts is identical, there can be no shadow of doubt. It therefore needs no further argument to show that the "promise" is the promise of "the inheritance," and that "the inheritance" is the whole earth, which God gives to Christ, the seed (Ps. 2:7, 8), and to all who, by faith in Christ, become children of faithful Abraham (Gal. 3:7, 29). And this is at the second coming of Christ.

The next point to be emphasized is that in speaking of the seed, "the inheritance" is in the mind of the apostle. His argument, in outline, is this: The inheritance is given solely on account of faith. To the objection that this makes void the law, he replies that the law was spoken (made more plain) to serve an important purpose in connection with faith, and that it will continue to fill this office until the seed shall come to whom the promise was made, and through whom alone the inheritance can be obtained. The coming of the seed brings the fulfillment of the promise, and, of course, the end of faith. 1 Peter 1:9.

And when will this take place? For answer, note two texts that have been previously quoted. Through the prophet Ezekiel the Lord says of the dominion of this earth: "I will overturn, overturn, overturn it; and it shall be no more, until he come

whose right it is; and I will give it him." Eze. 21:27. And that this refers to the second coming of Christ, he himself showed when he said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

From the foregoing, we think that there can be no doubt in any mind that the apostle has reference in verse 19 to the second coming of Christ. This will appear even more plainly as we develop the argument which he bases on this point. The next thing for consideration will be the relation which the law sustains to the promise and its fulfillment. This is the objective point of the whole argument; but since the limits of this article will not allow the matter to be presented in such shape that it could well be left for a week, we shall defer a discussion of that question until the next number.

W.

Restoration of the Papacy.

WE have seen how that Germany and the United States have acknowledged the sovereignty of the Pope, and have noted the movement in Italy to follow suit. After Germany and Italy, of the powers of Western Europe, there only remains England whose acknowledgment would be of any significance. And when Germany and Italy, which have been the most bitter of the opponents of the Papacy, are now so ready to bring about a reconciliation which grants the sovereignty of the Pope, it is not at all difficult to believe that occasion may arise at which England would be ready to engage his good offices by also recognizing his sovereignty as Germany has done, and as Italy desires to do.

This will the more readily appear when the motive is seen which has led Germany to humble herself before the Pope, and which is leading Italy to take the same course. This is so clearly stated by Signor Fazzari, that we shall give it in his own words:—

"In my mind, the necessity and possibility of the understanding with the Papacy, follows from the present condition of Italy and the monarchy, both in itself and its relations with other nations; and this *all the more, and most particularly* from a consideration of the *ever-spreading spirit of anarchy*, and the condition of political degradation, which we all lament in Italy, and which certainly will not be ended by the alternative of Right and Left [the Italian Parliament] at the helm of State, so long as the ideas hitherto held by these parties are still entertained."—*The Monitor (S. F.)*, June 23, 1886.

This same "ever-spreading spirit of anarchy," it was that caused Bismarck to "go to Canossa." In his speech in the German Parliament, the Chancellor said that there are "political parties in their own assemblies who put forward demands, and advocated views which would ruin Germany far more quickly than any papal pretensions;" and that "the Pope is a wise, venerable, and good man, very friendly to Germany, much better disposed to forward the true interests of Germany than some of the politicians in the Prussian Diet and the Reichstag." In these expressions Bismarck clearly betrays the cause that induced him to seek the friendship of the Papacy. Socialism is rife in Germany, and has a large representation in the Parliament. It is the Socialists who "put forward demands and advocate views that would ruin Germany;" and so even the "iron" Chancellor is compelled to bend, and makes haste to enlist the Pope on his side in the impending and imminent contest with the "spirit of anarchy."

Nor is it alone in Germany and Italy that the spirit of anarchy prevails. Even while we are

writing this article, there comes to hand the San Francisco Sunday *Chronicle*, July 25, containing an excellent article from one of its European correspondents, dated Paris, June 28, 1886, and entitled, "The Red Specter." We here insert the first few sentences:—

"Socialism is the red specter of Europe. It is ever in the thought of kings; it clogs the wheels of legislation in parliaments; it alarms the thoughtful and far-seeing, and it is in all European countries a disturbing element in politics and society. Governments, politicians, the press, and writers of books, are more and more taking it into account, availing themselves of its influence, or using the material which it furnishes. The question is constantly asked, Is it extending? The reasons for believing that it is are many. The strongest is that it is feared. In France the Ministry acts timidly in presence of its occult power. Bismarck, who hoped that his law of 1878, proscribing Socialism, would accomplish its work, and effectually lay the specter in five years, has been compelled to renew it. There are more Socialist deputies to-day in the German Parliament than in 1878. In Russia, Socialism, less defined in principle than elsewhere, threatens the life of the Czar and the annihilation of all existing social and political forms. In Austria, Italy, Spain, and England, the public is continually made aware of its operations by the expressed discontent of the working classes and the imminency of revolutions."

Thus "the ever-spreading spirit of anarchy," in the presence of which statesmen turn pale, and Governments tremble, is the secret of the movement for the restoration of the Papacy. In times of such difficulties as these, it is with peculiar force that the Papacy suggests itself to the minds of statesmen as the source of greatest help. In times of anarchy and revolution, when the very foundations of States, and even of society itself, seem to be moved, it is almost instinctively that the European statesman grasps the hand of the Papacy. The Papacy has passed through revolution after revolution, and complete anarchy itself is no terror to her. She saw the fall of the Roman Empire. And as that empire was the "mightiest fabric of human greatness" ever seen by man, so its fall was the most fearful ever seen in history. Yet the Papacy not only passed through and survived it all, but she gathered new strength from it all. When Alaric and Genseric—Goth and Vandal—poured destruction upon destruction upon the devoted city, the Papacy came forth from it with no weakness upon her, and the wrath of the terrible Attila was turned away by the efforts and the personal presence of the Pope. When the flood of barbaric rage swept over all Western Europe, spreading destruction, misery, and anarchy for centuries, instead of disturbing the Papacy, it was but her opportunity. The Papacy thrives on revolutions; the perplexities of States are her fortune; to her anarchy is better than order. Therefore, we repeat, when revolution is imminent, and anarchy threatens, it is almost instinctively that the European statesman grasps the hand of her who mastered the anarchy of the Middle Ages, and the revolutions of fifteen centuries. And if England gets out of her dynamite-Irish troubles without the help of the Papacy, it is more than we expect.

We see then that the prophecies reveal a restoration of the Papacy. We see the steps already taken in that direction by the two nations principally concerned. We see, in the ever-spreading spirit of anarchy, the cause which has impelled these nations to these steps, and which, in the nature of the case, must induce others to follow their lead; and all such advances can end in nothing else than the aggrandizement of the Papacy, and its re-assertion of power. For as surely as any person or power enters into negotiations with the Papacy upon an equal basis, that person or power will be overreached. Negotiations backed by force may succeed, but not otherwise, and even then only for a time; because, though a pope may be beaten

and die, the Papacy lives and works. We believe Macaulay's words express the literal truth:—

"It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. . . . The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place."—*Essays, Von Ranke.*

The statement of the Bible on this point is that it is "the mystery of iniquity," and that "through his policy he shall cause craft to prosper in his hand." Dan. 8:25. Craft always has prospered in his hand, and in his present efforts for the renewal of his power, his vast experience in this bad accomplishment will not fail him; for the Papacy is only too willing to do its part in this matter. As an instance of this, we may mention that in the matter of the negotiations with Bismarck, the agreement was that if Prussia would revise the May Laws, the Pope would then direct the Catholic officials in Germany to show proper obedience to the laws. But he was so willing to show his sincerity in the scheme of reconciliation that he went beyond his part of the agreement, and gave the requisite order *before* the German Parliament had agreed to a revision of the obnoxious laws. This was then used by Bismarck as an effectual answer to those who opposed his bill out of suspicion that the Pope was not really sincere. But the Papacy would not be itself if it were really sincere in anything else than the one grand project of its own aggrandizement. That is all the sincerity that it has ever shown in history. That is all the sincerity it is capable of showing. Yet with all the dreadful history of the Papacy before them, not only unapologized for, but prided upon, statesmen and Governments are compelled by "the ever-spreading spirit of anarchy" to shut their eyes to it all, to forget it all, and, for their own safety, to make firm alliances with the embodiment of that polity which is the perfection of "contrivances which have been devised for deceiving and oppressing mankind."

As, therefore, the spirit of anarchy is the principal cause of these advances toward the renewed recognition of the Papacy in national and international affairs, and as this spirit is universal, so we are certain that this recognition of the Papacy in one form or another, as suits it best, will be universal. And we believe that Father O'Reilly stated the exact truth when he said:—

"The time must come, and is coming, when the Papacy will be formally acknowledged as the international institution *par excellence*, and when both its sovereignty . . . and the means necessary to secure its exercise, will be once more placed solemnly under the safeguard of all nations."

We believe it because it is in accordance with the Scripture: "All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." Then can she indeed say "in her heart, I sit a queen, and am no widow." Rev. 18:7. And as surely as the Papacy shall be restored, which is as sure as the sure word of prophecy itself, just so surely will there be persecution. The Papacy is ever the same. The disposition to "root out heresy" is the same in all places and in all ages. All that is now lacking is the power, and when that shall be restored to her, then will be fulfilled the prophecy: "The same horn made war with the saints, and prevailed against them, until the Ancient of Days came; and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

But it will not be for long. For just at the time when she, because of her restoration to preference and power, is glorifying herself, is living deliciously, and congratulating herself, saying "in her heart, I sit a queen, and am no widow, and shall see no

sorrow;" just then, and "therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:7, 8. The restoration of the Papacy is the one great event that stands between the world and the Judgment. That restoration is now in progress; the elements are ripe that will assure its accomplishment; war upon the saints is impending; and the time that the saints possess the kingdom is at the doors.

Next week we shall examine this subject in connection with our own country. J.

Ex-parte Evidence.

IN its issue of June 26, 1886, the *Golden Gate* contained the following:—

"Truth is generally determined by the weight of evidence in its favor. Our Adventist friends declare with Job, that there is 'no knowledge nor device in the grave'—that the soul sleeps after death till the literal resurrection of the body. Now we can bring a great 'cloud of witnesses' who were once mortals like us, and who will all declare most positively that they were never more alive nor wide-awake than they are now. Shall we not believe our spirit friends in preference to Job, who evidently did not know what he was talking about, never having had any experience as a spirit separate from the body? It is hardly fair to insist that a man is dead, when he himself declares to the contrary."

Again, in its issue of July 17, we find the following in an editorial note:—

"Job said that 'the dead know not anything,' while the so-called dead come back to us by thousands, and declare that Job was mistaken. Who shall we believe?"

It is not at all surprising that a paper which has no special use for the Bible should persist in giving Job credit for what Solomon wrote; we never knew an opponent of the Bible to be acquainted with its contents. The mistake is not so bad a one, however, for although Job did not use the language attributed to him, he did speak thus of the dead: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job's testimony is directly opposed to Spiritualism, and so the editor of the *Golden Gate* did not go so very far astray. But it is surprising indeed to see a man of his intelligence bring in behalf of Spiritualism a class of evidence that would not be accepted by a Police Judge in a petty larceny case, and then call it "weight of evidence." Here the spirits are on trial. The Bible charges them with being spirits of devils. We call them up and put the question, "Guilty, or not guilty?" They reply, "Not guilty," and straightway the editor of the *Golden Gate* claps his hands, and says, "I told you so."

The story is told that in a remote country village, a man of limited capacity was elected Justice of the Peace. The first case that came before him was that of a man charged with stealing chickens. To the usual question, the accused replied, "Not guilty." Immediately the Justice prepared to leave the court room. The prosecuting attorney asked in surprise if he were not going on with the trial. The Justice replied, "What's the use? The prisoner admits that he isn't guilty." We always thought that this story was the creation of somebody's imagination; but now we are prepared to believe it. Surely a country Justice should not be laughed at for doing that which is done not only by the learned editor of the *Golden Gate*, but by Spiritualists all over the world.

We don't accept the evidence; and we would warn all unsuspecting persons against being imposed upon by such one-sided testimony. When you are asked to believe that there is no death, on the ground that some wonderful spiritual phenomena have been exhibited, remember that the Bible says, "They are the spirits of devils working miracles;" and remember also that the only defense

made is on the testimony of the accused themselves.

But this is not all. Not only is there no evidence in behalf of the accused, except their own testimony, but their own testimony is admitted to be worthless. The *Golden Gate* of May 8, 1886, gave an account of a slate-writing seance, together with a *fac-simile* of the messages that were received. In the course of the account, the editor said:—

"It is not claimed that this writing was done, in all instances, or even in any instance, by the spirit giving the name. Much of it, no doubt, is done by the medium's control, or by spirits skilled in the manipulation of the pencil tips; and such spirits act as mediums for those less proficient in the matter. This explains the poor grammar and orthography sometimes witnessed in communications from spirits who, in earth life, we know would never have committed such mistakes."

In the face of this admission, we are asked if we shall not believe our "spirit friends" when they testify in their own behalf! No; for the most "advanced" Spiritualists admit just what the editor of the *Golden Gate* does, that there is no means of identifying the spirits. We could give abundance of testimony on this point, but prefer to use the recent matter all from the same source.

The case stands thus: Certain spirits do communicate with men. This we all admit. We claim, on the testimony of the Bible, that they are the spirits of devils. Spiritualists claim that they are our "spirit friends," and offer the testimony of the spirits themselves as proof, at the same time telling us, what we would know without being told, that their statements are not to be relied on. And for the sole testimony of the accused, who are known only as liars, we are asked to throw away the Bible, which, by the exact fulfillment of prophecies covering the whole of earth's history, as well as by its general testimony concerning human nature, has been demonstrated to be the embodiment of truth. We shall stick "to the law and to the testimony;" and we urge all people who are asked by Spiritualists to "try the spirits," to challenge the testimony that is offered.

Christ said that lying is the characteristic of the devil. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." It has been shown that the only thing known about these communicating spirits is that they are liars. Do they not thus in themselves afford proof of the Bible charge that they are the spirits of devils?

Next week, if we have space, and if not, the week following, we shall answer the question that is so often asked, namely, "If these spirits are the spirits of devils, how is it that they sometimes heal the sick, and in other ways render aid to men?" It is not a difficult question to answer, yet thousands have stumbled over it. W.

How Socialism Is Recruited.

AS A matter of interest in connection with our study of the restoration of the Papacy, we insert the following from the European letter of the San Francisco *Chronicle* before referred to:—

"What then is the outlook for Socialism, let us say, in France, where it is the most potent and progressive? It has its roots down deep in the sorrows of the people. It lives by discontent. It flourishes even by crime, though the great majority of those who profess its doctrines are by no means criminals. The situation is at the moment favorable to the Socialists. Their recruitment is from various classes besides workingmen. Among these recruits pessimistic writers give the first place to the annually increasing number of persons that come out of the schools and colleges. These young people are unable to find work suited to their capacity. They find it less now than ever, because the commercial

crisis is closing many of the avenues of labor. The bachelors of art are condemned to idleness, misery, discontent, and are easily converted into revolutionary material.

"The sons of peasants, reared with difficulty and well educated by their parents, or those of little shop keepers, have no recourse when they graduate. They cannot dig, and to beg they are ashamed, like the man in the parable. The financial speculation of late years is said to have taken almost all the money of the people of small means. Hundreds of them may be seen about the Paris Bourse or in the afternoon studying the stock lists. Thousands have put their money into Panama Canal stock. Countless numbers have put their money in certificates of stock of various kinds which are scarcely worth the paper they are written on. The peasant has been obliged to sell or mortgage his land. The small merchants have, as I have already said, been sorely tried by the depression in business, and by having their trade captured by the great stores or bazaars that sell everything. When a man fails, the law and his neighbors regard him as a criminal. He has no recourse, and enters the discontented and revolutionary classes.

"The great banks and money-lending companies are gradually absorbing the real estate. This is resold, perhaps, to peasant purchasers who cannot pay for it, or can only pay a part by using up all their savings and borrowing the rest from the company on credit, which exacts an interest beyond their means. Then comes a bad harvest, and the farm goes probably in default of interest into the hands of the village usurer. So, by all these means, the class of the impoverished is constantly increasing, and each individual considers himself wronged by society. He acquires a hatred for capitalists, and gravitates easily toward the revolutionary class, either as leader or follower, because anything is better than his present misery. And to all these have to be added the criminal classes, whom, if the Socialists seek to accomplish their ends by revolution, they will always find their most efficient allies."

A Religious Reformation a Necessity of the Age.

WE are living in an age of invention, an age of great light and of general investigation. The human mind was never more active. We cannot doubt that there is real advancement in many directions. But how is it in religion? Is a general advancement being made in this over the practices of our fathers? Or is there a positive declension?

God has given us a standard of true religion in his holy word. This is able to thoroughly furnish the man of God unto every good work. If so, it is just right. Does the religious practice of this time correspond with this standard?

The apostolic church certainly set the highest example of Christian practice the world has ever seen. They were not too holy, too zealous. Indeed, it is evident that in many things their practice as recorded in the New Testament came short of the standard of perfection. How does the practice of the present time correspond with theirs? Does it equal or exceed it? If not, a reformation is demanded.

The Bible clearly teaches that in the last days there will be great religious declension, that "the love of many shall wax cold" (Matt. 24:12), that the times will be perilous, and that a catalogue of grievous sins will be found in connection with religious professors, and that the power of godliness will be denied, and merely the form retained; and it authoritatively adds, "From such turn away." 2 Tim. 3:1-5.

Having reached the period of time spoken of, viz., the "last days," we are in duty bound to look around us to see if such a state of things does exist; and if we are authorized from plain and notorious facts to conclude that it does, then we are solemnly bound to heed the requirement of the Scripture.

It will be proper therefore to compare the condition of things around us in the religious world with the only correct standard of religious practice, the Bible, to ascertain the truth.

The Bible forbids the love of the world. It de-

clares that "if any man love the world, the love of the Father is not in him." 1 John 2:15. Speaking of a fallen church which should be utterly destroyed, the prophet says her "merchants were the great men of the earth." Rev. 18. Christ says we "cannot serve God and mammon." And James says, "The friendship of the world is enmity with God." James 4:4. The Bible everywhere teaches that while it is the duty of God's people to labor for the salvation of wicked men, by bringing them to Christ, there must be a separation from the world. Its spirit, its honors, its pride, its pleasures, are not to be sought for by his disciples. In the apostolic church we see an example of this kind. A profession of love for Christ cost something then. But now a membership in a popular church is oftentimes a help to worldly honor and position. It is eminently respectable. Is this because the spirit of modern society is so much more holy than it used to be? No; this is an age of frivolity, of pleasure-seeking, and these are often carried right into our religious sanctuaries. Godless amusements, such as are destructive to all solemnity of feeling, and are grossly immoral in their tendency, are held in the church itself, and, under its sanction, all over our broad land. I refer to donation parties in which grab-bags and church lotteries figure, and women are kissed for a certain price paid into the treasury, and many other things of like character. Such practices as these prevail to an alarming extent all around us, and are so common as to excite little remark or thought. When these are held under the sanction of the church, the standard of religion is thus lowered down to a respectable worldly standard, and in some cases much below it. I might speak of this to great length, but the subject is too painful.

These practices have even met the rebuke of respectable worldly journals, and I have no question but they enter largely into the cause of the general disrespect felt by a large class of intelligent skeptics and men of the world which we know exists all around us. When these things are whitewashed over, excused, and fellowshiped, the church is responsible for this effect. How plainly the apostle's reference to "lovers of pleasures" is here illustrated.

The prevailing selfishness and universal desire to get rich is another illustration of the same principle. We do not observe any less desire for worldly riches among the professed popular church of Christ to-day than among worldlings who make no profession. Church members generally exert themselves fully as hard in this direction, and, in most cases, they do not scruple more at the means by which they obtain wealth. Sharpness and overreaching in deal are exceedingly common. And I cannot learn that there is any marked difference in this respect between church members and worldlings. Riches generally give men a high and influential position in the church, not because the person is morally better, but because he has money. This statement is indisputable.

The Bible does not sanction any such sentiment. Our divine Lord chose to come to this world, and even set an example of poverty. He might have come as a rich man, had he chosen to do so. But he says, while "the foxes have holes and the birds of the air have nests, the Son of man hath not where to lay his head." He has chosen the "poor of this world, rich in faith," for his peculiar followers. He has positively declared that it is "easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of Heaven;" yet we find no lack of modern professed followers of him anxious to make the experiment. He says, "Woe unto you that are rich! for ye have received your consolation." Luke 6:24. But who now believes these declarations? Most assuredly it is not the popular church of to-day. But the apostolic church did, and practiced upon them. They made themselves poor, as we learn in the first chapters of Acts, that they might do good to their fellow-men.

So I might take up the prevailing exhibitions of pride and vanity displayed in the modern churches. I confidently affirm that there are very few of their members indeed who pay any practical respect whatever to the plain teachings of the Bible upon the subject of dress. A godless and ridiculous fashion, originating in Paris, has tenfold more power upon the hearts of church members than the plainest declarations of Holy Writ. And this is thought to be something innocent.

How must God regard this matter? He caused inspired men to write directions for his people in regard to dress, forbidding ornamentation, wearing of gold, and vain display, and requiring modesty, neatness, and simplicity. 1 Tim. 2:9; 1 Pet. 3:3, 4. But a worldly church rides right over these things as of no consequence, and runs eagerly after worldly fashion. The apostle says, "From such turn away." "Come out from among them, and be ye separate," says Paul. The standard of pure doctrine and holy practice has been lowered to harmonize with worldliness and pride.

Our practice must be brought into harmony with God's word. It is the only rule of faith and practice. We are nowhere informed that we can deviate from this with impunity. God is not engaged in child's play. He does not tell mankind his wishes and will, to be just as well pleased if they obey or disobey. "Obedience is better than sacrifice, and to hearken than the fat of rams." Obedience is the highest possible service we can render to God. Here our loyalty is tested. If we do obey him, we must walk differently from the proud and vain, even if they belong to a worldly church.

There are many honest souls scattered here and there whose hearts are saddened by such things as I have referred to, and who long for something better. They hardly know which way to turn. There are many more whose minds have never dwelt particularly upon these things, and they do not realize their tendency. They need instruction. But the great masses love these very things which are grieving the Spirit of God from the churches.

We boldly affirm that there is a necessity of reform in Christian practice generally. And we do not believe that there is any rational hope that the worldly, popular churches of our land can be brought back to humility and simplicity such as the Bible teaches.

No doubt there are many good things taught in our modern pulpits. But our rich and popular church members will not tolerate that teaching which lays bare their sins and applies the ax to the root of the trees. The plain truth is smoothed over and made palatable to rich and popular sinners. And in a large majority of cases, the ministers are the very ones who do not wish this order of things changed.

Where are the faithful men who cry aloud and spare not, and who "show my people their transgression"? A popular church is sinking down lower and lower into conformity with the world, and the siren song of "peace and safety" lulls them into carnal security. The insane frenzy for worldly wealth continues, and where is the hope for reform? It is not in such surroundings; but it is in a separate work which calls out the honest to a higher and purer practice. All around us are evidences which show such a reformation to be a necessity. Christ is coming, and this reformation will herald his approach.

We ask the reader to ponder carefully these statements. They are not designed to excite or prejudice the mind; but they are designed to call attention to facts notorious to all. The sleeping senses of thousands of honest souls need to be aroused. Let us agitate, agitate, till the public conscience is touched, and people see the necessity of coming back to the humble simplicity of Bible teaching.

Correct Ideas of Burden-Bearing.

GAL. 6:2: "Bear ye one another's burdens, and so fulfill the law of Christ."

Verse 5: "For every man shall bear his own burden."

The apostle Paul was decidedly a reasoner. A mind as logical as his would not find it difficult to preserve consistency either of statement or conclusion. Certainly he would not contradict himself in writing two sentences so nearly connected as are the above. And yet were all the "burdens" of life alike in their nature, and to be borne under like circumstances, we could see no consistency in the two verses.

In looking around we shall find three kinds of burdens to be borne; viz., those which we can and ought to bear with or for one another; those which we cannot bear for one another; and those which we ought not to bear for one another.

The first, referred to in verse 2, are burdens which are laid upon us as servants of God,—those which fall upon us because we are the followers of Christ. These are the scoffs, scorns, insults, hatreds, persecutions, losses, and injuries we receive or suffer as Christians. Such we should bear for each other's sake, not only as a duty, but as a joyful privilege.

As a duty, because it is enjoined by our Saviour; it is to follow him in his labor of love, who suffered not for himself, but for others. It is the manifestation of the spirit of the gospel, the spirit of disinterested kindness, the opposite of all selfishness.

As a privilege, because it is suffering for Christ's sake; rather, it is suffering with him. His servants are his representatives, and what we do to or for them, we do to or for him. Matt. 25:40. Paul rejoiced in his sufferings for his brethren, because he thereby filled up that which was behind of the afflictions of Christ, in his flesh, for his (Christ's) body's sake, which is the church. Col. 1:24. No doubt all the disciples regretted through all their lives that they "forsook him and fled" in the hour of his betrayal. It was a sore trial to the flesh then, but what a record would it have been for one of them to have stood boldly by his side, and braved the anger of the Jews and the power of the Roman soldiers for the sake of his Master, the holy Son of God! What a privilege it is to suffer with Jesus!

And there are some burdens which we must bear alone; no human aid can reach us in the struggle. These are the burdens of personal duty, of self-denial, of cross-bearing, of overcoming our besetments and passions. These, perhaps, the apostle referred to in verse 5. Divine grace can assist us in the work, but grace will not do our work for us. Overcoming is a heart work, a life struggle. God will do great things for us—more than we can conceive; but he will not do for us what he has commanded us to do. Grace will enable us to obey; but it will not remove the obligation or necessity therefor.

And again there are other burdens which we ought to bear alone; these are the burdens of our own wrongs. If we suffer as evil-doers, we have no right to throw the burden on our brethren, on the church, or on the cause of God. But alas! all these have to suffer when the professor of godliness turns aside from the narrow path.

We should suppose that all would be ready and glad to bear the reproaches and persecutions which fall upon the servants of God for righteousness sake; that they would esteem it a privilege, as Paul did, to suffer for the body of Christ on earth; and that they would instinctively shrink from bearing reproach with them who are reproached for evil-doing. But the reverse is very frequently the case. It often happens that the godly is left to suffer alone for his devotion to the cause of Christ, without an eye to weep for his sorrows, or a heart to pity or sympathize in his afflictions; while he who is chas-

tised for his unfaithfulness to duty, and bears a burden of his own wrong-doing, is the object of pity, and receives the strongest sympathy.

That this is very often the case, we all know. But why is it so? What can be the motives actuating professed Christians to take such distorted views of duty, and to suffer their sympathies to be so perverted?

The reason is found in this: that such professed Christians lose sight of the declarations of the word of God, and estimate things by a worldly standard. "The reproach of Christ" is a commodity of no value in this world; it is avoided by the worldling as something positively injurious; and very many professed followers of Christ are so imbued with the spirit of the world that they, too, fail to discern its worth. They deal so little in it, it is so slightly interwoven into their religious experience, that they do not recognize it when it is presented before them. They move with the world; they love what the world loves, and despise what the world despises. But let them know that if they do not repent and turn away their hearts from the world and worldly things, they will sink and perish in the world's destruction.

Such professors, having wandered far from Christ, having lost their affection for his cross, the spirit of sacrifice and self-denial having died out of their hearts, they are blinded to the claims of moral worth, and see no beauty in the pure principles of Heaven. Their feelings and sympathies readily blend and harmonize with selfishness and worldly-mindedness. There they find their level. And if, as Paul says, when one member suffers, all the members of the body suffer, we are almost compelled to believe that these are no longer members of the body of Christ, they seem so perfectly indifferent and unfeeling while his chosen ones are suffering for his cause and name's sake. They love their ease. The world is so filled with iniquity that there is but little reproach attached to sin; and that is so easy to bear they choose it instead of the reproach of Christ.

We may therefore set it down as a truth that the direction of a person's sympathies is one sure indication of his standing as a Christian. And it becomes every one of us to watch our sympathies with jealous care, and know that they move in harmony with the Spirit of Christ. When he or his cause suffers in the person of his followers, let us stand by their side; let us bear the reproach with them; let us suffer in their persecutions; let us rejoice at the privilege of bearing their burdens, that so we may fulfill the law of Christ; and though the selfish and carnally-minded may be ashamed of us now, Jesus himself will not be ashamed of us in that day when kings and mighty men will try to hide from his face.

In that day the decisions of the present will be reversed. The honors of this world, its wealth and glory, now so highly prized, will then be worthless. The reproach of sin, now so light, so little cared for, will then be so heavy as to sink its possessor into despair and perdition. The reproach of Christ, now so lightly esteemed, yes, so generally despised, will then prove of infinite worth.

Who, in that day, will regret that they suffered with Christ? Who, in eternal ages, will not rejoice that they were permitted to bear a part in his afflictions? Who would not feel eternally reprieved by the wounds he bears, if they should choose the path of selfishness and ease? Let us throw all our feelings and sympathies forward into the Judgment, and try to view things now as we shall view them in eternity. If Jesus has his representatives on earth, let us do to them as we shall wish we had done when we shall be called into his presence. Now we have a little time and opportunity left to "suffer with him." It will soon be past, and the reproach of Christ cease forever. May we so bear the cross as to share the glory which shall follow.

J. H. W.

The Missionary.**The Commencement of the Hussite War.**

ABOUT the time that hostilities commenced, King Wenceslaus died, and the queen who had formerly favored the reformers decided in favor of the papal party. The Pope, uniting with the emperor, determined to bring to an end the heresy that was already permeating all Europe, and daily gaining ground. Several of the German States were ready to engage in a crusade against Bohemia. The Bohemians saw the terrible tempest gathering on their borders, but they were not dismayed by it. The Emperor Sigismund, now claimed the crown, his brother Wenceslaus having left no heirs. Sustained by the Pope's influence, he gathered together, some writers say ten thousand, others, thirteen thousand men with which to subdue the rebellion. The war lasted eighteen years; and the historian says that it was characterized from the beginning to the close by miraculous victories for the Hussites.

In 1419, on a great plain not far from Prague, forty thousand of the Bohemians met to celebrate the Eucharist, which was done in the most simple manner possible. Three tables were set, and the sacred emblems were brought forth and placed upon them. The priests officiating at each, gave the communion in both kinds to the people. They came to the place as pilgrims, with walking staves, and after the ceremony was over, they separated, the most part taking the road to Prague, where they arrived in the night, with lighted torches. The matter becoming known to the enemy, their second meeting of this kind did not pass off as quietly as the first. While several hundred of them were on their way, bearing as before, not arms but walking staves, they were met by the intelligence that the troops of the emperor were lying in ambuscade, awaiting their approach. They halted on the road, and sent messengers to the towns in their rear for assistance. A small body of soldiers was sent to their aid, and in the conflict that followed, the imperial cavalry, though superior in numbers, was put to flight. This was the opening of the war, and the Bohemians took this victory as an evidence that God would defend their troops and also that they were right in defending their liberties by force of arms.

The Turks without any design of granting them help, greatly assisted them by attacking Sigismund's empire on the opposite side of Bohemia, which divided the forces of the emperor. Ziska, taking advantage of these circumstances, made haste to rally the whole of Bohemia before the emperor could dispose of the Moslems, and before the armed hordes of Germany, now mustering in obedience to the Papal summons, could have time to bear down upon the little country. He issued the following manifesto, signed, "Ziska of the chalice:" "Imitate your ancestors, the ancient Bohemians, who were always able to defend the cause of God and their own. We are collecting troops from all parts, in order to fight against the enemies of the truth, and the destroyers of our nation; and I beseech you to inform your preacher that he should exhort, in his sermons, the people to make war on the anti-christ, and that every one, old and young, should prepare himself for it. I also desire that when I shall be with you there shall be no want of bread, beer, victuals, or provender, and that you should provide yourselves with good arms. . . . Remember your first encounter when you were few against many, unarmed against well-armed men. The hand of God has not been shortened. Have courage and be ready. May God strengthen you.—Ziska of the chalice; in the hope of God, chief of the Taborites."

This appeal affected all the Bohemians like an electric shock. From town, village, and rural plains, the inhabitants rallied to the standard of Ziska, now planted on Mount Tabor. They were poorly disciplined, and still more poorly armed; but the latter defect was about to be supplied in a manner that they little dreamed of; the lack was to be made up by the visible manifestation of God's protection for this little band of worshipers. They had scarcely begun their march toward the capitol when they routed, captured, and disarmed a body of the imperial cavalry. The spoils of the enemy supplied them with material with which to arm themselves, and this they quickly did. A Roman Catholic historian says that the loss of Catholics at this time was about five hundred. The establishments of the monks in Prague, and throughout Bohemia were pillaged. In a very short time they were utterly wrecked, and their treasure, which was immense, consisting of gold, silver, and precious stones, went a long way toward defraying the expense of the war. That the emperor could be defeated, supported as he was by the whole force of the empire and the influence of the Papal Church, was a thing too incredible to be entertained for a moment; but it soon became apparent that the Hussites were not the contemptible opponents that the emperor had taken them to be. He was destined to be ignominiously beaten. His forces were driven in disgrace from the walls of Prague, and they could only avenge themselves by burning, rapine, and slaughter, which marked the track of their retreat. They fancied that they saw a Hussite in every Bohemian, and thus they destroyed, in many instances, their own friends. The battle lasted over a week. Churches and convents were pillaged, and monks driven away, and in some instances massacred. S. N. H.

Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING JUNE 30, 1886.

No. of members.....	129
“ “ dismissed.....	3
“ “ added.....	7
“ reports returned.....	79
“ missionary visits.....	252
“ letters written.....	221
“ pages of tracts and pamphlets distributed.....	30,945
“ periodicals distributed.....	1,816
“ Signs taken in clubs.....	149
“ Sentinels taken in clubs.....	25
“ Gospel Sickles taken in clubs.....	100
“ new subscribers obtained.....	95
“ Bible-readings held.....	340
Received on donation and membership.....	\$34.95
“ “ Sales.....	18.65
“ “ Periodicals.....	30.86

Total receipts \$84.46

CARRIE E. MILLS, Sec'y.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus Teaching Humility.

(August 15.—John 13:1-17.)

IN the lesson for to-day Jesus taught humility, by an example which is to be imitated by his followers. Said he, “I have given you an example, that ye should do as I have done to you.” Yet as plain as are the words of the Master, not one in a thousand of those who profess to be his disciples, follow the example given by him. They do not do as he did. In this neglect, or refusal, there is a serious slighting of both the example and the command of the Lord Jesus. This example was given by Jesus to be followed by doing as he did, and not by doing something else,—“that ye should do as I have done to you.” That is what the example means, and if it is not followed in the way that he did it, it is not followed at all.

THE common explanation of the fact of the washing of feet is, that, as in those days the people wore sandals, it was the part of the host to wash the feet of his guests. But the Bible itself is the best evidence of the customs of Bible times, and the Bible shows that such an explanation is not the truth. When the angels came to Abraham, he said: “Let a little water, I pray you, be fetched, and wash your feet.” Gen. 18:1-5. When two of the same ones went on to Sodom, Lot “rose up to meet them.” “And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.” Gen. 19:1, 2. When Abraham's servant went to the city of Nahor to obtain a wife for his master's son, and came to the house of Bethuel, Laban said: “Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.” Gen. 24:31, 32. When Joseph's brethren went down to Egypt, “The man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave them asses provender.” Gen. 43:24.

In the days of the Judges, a Levite with his servant and concubine, was journeying from Bethlehem-Judah to the side of Mount Ephraim, and came to Gibeah, and the old man whom he met said: “Peace be with thee; howsoever, let all thy wants lie upon me; only lodge not in the street. So he brought him into his house, and gave provender unto the asses; and they washed their feet, and did eat and drink.” Judges 19:20, 21. In the song of Solomon it is said: “I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?” chap. 5:3. When Jesus sat at meat in the house of Simon the Pharisee, he did not say to Simon, Thou didst not wash my feet; but he did say, “Thou gavest me no water for my feet.” Luke 7:44. While the woman who had many sins had even washed his feet with tears, and wiped them with the hairs of her head. And the very contrast which Jesus makes in this instance shows that for one person to wash another's feet was entirely out of the usual order. In any case this token of love of the penitent Mary could not be construed as an act of hospitality. See the whole narrative in Luke 7:36-50.

THE truth is, then, that while in all Bible times there are instances of persons giving to others water with which they washed their own feet, there is not in all the Bible a single instance of one person's washing another's feet, except that of Jesus in this lesson, and of those who followed his example as thus given. This conclusion is strengthened by the fact that Peter did not know why the Lord should wash their feet; for Jesus said, “What I do thou knowest not now.” If such was the common practice in those days, it is most singular that Peter did not know about it. The fact is, there was no such custom, and that the act of Jesus was entirely out of the known order. We believe that Jesus spoke the truth when he said “What I do thou knowest not now.”

YET He said “But thou shalt know hereafter.” “So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.” Here, then, is the Lord's own explanation of an act of which they did not know the meaning. And that ex-

planation is, “Ye also ought to wash one another's feet.” Why? Because “I have given you an example, that ye should do as I have done to you.”

NOR as Mr. Peloubet says in his “Select Notes on the International Lessons:” “He that serves others; he that does the humblest service in order to relieve their wants, or cleanse their souls from sin; he that . . . seeks out the poor, the sick, the obscure, the unpopular, to be their friend and helper,—he does to them as Christ did to the disciples.” But did not Christ do that to everybody? Had he not been doing all these things before the eyes of his disciples, and had he not been teaching them all these things for three years and a half? In the temple, in the presence of a multitude, Jesus, in words spoken directly to his disciples, could exalt the poor widow and her two mites above all the rich of Jerusalem; he could go to the house of Zaccheus the publican, and of Simon the leper, and eat meat there; he could lead his disciples away over to the borders of Tyre and Sidon, apparently for the sole purpose of helping the poor woman of Canaan whose daughter was grievously vexed with a devil; he could show his gracious favor to the poor Mary “whose sins were many;” he could feed thousands of the hungry, twice, because “he had compassion on them;” he could cleanse the lepers, cause the lame to walk, the blind to see, the deaf to hear; he could bring from the dead “the only son of his mother, and she a widow,” because “he had compassion on her;” he could heal the sick numbering thousands, all day, till he was wearied out, day after day; all these things, and more he could do year in and year out, and could send forth his disciples themselves to do them all; and yet, according to Mr. Peloubet, after all this, the disciples still lacked an example of Jesus, “serving others,” and of his seeking out “the poor, the sick, the obscure, the unpopular, to be their friend and helper, and to relieve their wants”! And then when he does give them such an example, lo, he does it by washing their feet! And “he who seeks out the poor, the sick, the obscure, the unpopular, to be their friend and helper,—he does to them as Christ did to his disciples”! He who does these things does as Christ did to all; but to do these things is *not* to do as Christ did to his disciples, nor to follow his example, when he washed their feet.

HERE are the words of Christ: 1. “I have washed your feet.” 2. “I have given you an example, that ye should do as I have done to you.” 3. “Ye also ought to wash one another's feet.” Therefore it is certain that no man follows the example of Christ as he gave it on this occasion, unless he washes the feet of a disciple of Christ.

HERE are the words of Christ again: “Ye also ought to wash one another's feet.” “Ye should do as I have done to you.” “If ye know these things, happy [blessed] are ye if ye do them.” *Ought* is the old English past tense of *owe* and means “under obligation to pay.” *Should* is the imperative of *shall* and means “you must, you are bound to.” “To owe, to be under obligation to do a thing.” “*OGHT, SHOULD*—Both words imply obligation, but *ought* is the stronger.” *Obligation*—“That which constitutes legal or moral duty.” See *Skeat's Etymological Dictionary*, and *Webster*. Therefore if Christ's words mean anything at all, they mean that the washing of one another's feet is a duty which the disciples of Christ owe to one another and to him. And so long as any of His disciples fail to do this, they fail to do their whole duty as his disciples. Nor will the performance of some other duty meet the obligation to perform this duty. To visit the sick is a duty. To seek out the poor and the obscure, to be their friend and helper,

is a duty, whether they be disciples or not. Christ taught all this all his life as a teacher; but till that night, the last one before his death, he never taught them nor anybody else, that they should wash anybody's feet. But there in the last fast-fleeting hours of his earthly life, just before dark Gethsemane, in his last tender meeting with his disciples, he gave this example of humility, and said to his beloved disciples, "Ye ought to wash one another's feet." "Ye should do it." Reader, if you are a disciple of Christ, and have not done this, why don't you do it? He says, "Blessed are ye if ye do."

We know that this duty is refused, and its obligation bitterly resented, by many and many of those who profess to be his disciples. But we feel fully assured that if there were anywhere any single expression of Christ such as that, Ye ought to keep holy the first day of the week; or, Ye should keep the first day of the week as Sabbath; or, Happy are ye if ye keep the first day of the week as the Lord's day;—we are perfectly certain that were there any single saying such as any one of these, there could not be found in this world a solitary person who keeps Sunday who would not cite it as of sufficient authority to settle all dispute that might arise on that question. And it would be sufficient authority for such service too. Then when all three of these expressions—"Ye ought to;" "Ye should do;" "Happy are ye if ye do;"—are used with direct reference to the washing of feet, why is it that there are among those who profess to be his disciples, any at all who will not do this duty so repeatedly laid upon them? But no, a thing which neither Christ nor his apostles ever mentioned or showed by any example—the keeping of the first day of the week—is exalted and clung to as though it were the chiefest token of allegiance to Christ: while this duty, having for its obligation his example and his thrice expressed injunction, is neglected, despised, and condemned, by those for whom the rite was instituted. "Brethren, these things ought not so to be." We assure you that whenever we find the words of Christ saying "ye ought to," concerning anything, that thing we are going to do. And when his word to his disciples concerning the washing of one another's feet, is, Ye ought to do it, Ye should do it, and Happy are ye if ye do it, we are going to do it.

But it may be asked is there any further notice of this in the writings of the New Testament? There is. In 1 Tim. 5:3-16, Paul gives directions concerning the duty of the Church toward widows. And of those who are to be taken into the charge of the Church, he says: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Verses 9, 10. This shows that the washing of the saints' feet was practiced in the Church as late as A. D. 65; that it was one of the things that a disciple of Christ must do to have the favor of the Church; and that it was to continue in the Church; because it was a part of the directions which Timothy was to follow in setting in order the things in the churches, and it was one of the things which he was to "commit to faithful men who should be able to teach others also." 2 Tim. 2:2. And it is not according to the will of Christ that this example should be neglected by his followers to-day. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. It also shows that Mr. Peloubet's teaching before quoted is wrong; for they were to be received, if they had lodged strangers, if they had relieved the afflicted,

and if they had washed the saints' feet. Relieving the afflicted covers all of Mr. Peloubet's examples; but that is not to wash the saints' feet, nor is it to do, either in letter or in spirit, as Christ did when he washed the disciples' feet.

WHY then is it neglected by so many of his professed followers to-day. The answer is easily given: It is Christ's ordinance of humility, but his professed Church has become too proud to practice it. This is shown in his own words: "I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." The servant has become greater than his lord, and so considers himself free from the example and obligation of his Lord: he that is sent has become greater than He that sent him, and counts himself at liberty to dispense with the ordinance instituted by his Lord. When the churches were despised and persecuted, they were humble enough to not despise Christ's lesson of humility. But now the Church is courted by the world; now she is "rich and increased with goods and hath need of nothing." But she needs the humility of Christ. The "International Lesson" for to-day is entitled "Jesus Teaching Humility": how many will learn the real lesson which he teaches? how many will practice the lesson which he taught, as he taught it? "I have washed your feet." "I have given you an example that ye should do as I have done to you." "Ye also ought to wash one another's feet." "If ye know these things, happy [blessed] are ye if ye do them."

J.

THE LAW OF GOD.

The Day of the Sabbath.

(Lesson 18.—Sabbath, August 21.)

1. How MANY days are there in a week?
2. How are the first six days of the week to be occupied?

"Six days shalt thou labor, and do all thy work." Ex. 20:9.

"Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." Lev. 23:3.

3. What example have we of such a use of the first six days of the week?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

4. What is to be done on the seventh day?

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10.

"Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." Lev. 23:3.

5. On what day was Jesus crucified?

"And that day was the preparation, and the Sabbath drew on." Luke 23:54.

6. What day followed the preparation day?

It.

7. How did the women who followed Jesus pass that day?

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

8. What did they do "when the Sabbath was past"?

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

9. On what day was this?

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

10. Since they rested on the day before the first day of the week, on what day did they rest?—On the seventh day of the week.

11. In so doing, with what did they agree? "And rested the Sabbath day according to the commandment." Luke 23:56.

12. Then what day of the week is enjoined in the commandment?—The seventh day of the week.

13. And what is the name of the seventh day of the week?

"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

14. Was it a particular day of the week, or only the Sabbath in a general way, that God blessed and sanctified?

"And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3.

15. Is there any doubt as to which day is the seventh day, the true Sabbath?—Bishop E. O. Haven, of the M. E. Church, while president of Michigan University, said: "There is no good reason for denying that the Jewish Sabbath [by this he meant the Sabbath which the Jews keep] is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or of the genuine week."—*Pillars of Truth*, p. 89.

Webster's Unabridged Dictionary defines Saturday as follows: "The seventh or last day of the week; the day following Friday and preceding Sunday."

16. For whom was the Sabbath made?

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

17. On how much of the earth did God design that man should dwell?

"God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:24-26.

18. Then did not God design that the Sabbath should be kept in every part of the world?—Most certainly.

19. Since it is evident that God designed that the Sabbath, the seventh day, should be kept in every part of the world, what can you say as to the possibility of doing so?—Simply that it must be possible to do so, for God never commands us to do impossibilities.

20. Upon whom does the Lord pronounce a blessing?

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

21. Is this promise extended to any besides the Jewish people?

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servant, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant." Isa. 56:6.

The Home Circle.

WORK TOGETHER.

If all men had the self-same mind,
And sought the same position,
The world would be, as you'll agree,
Chaotic in condition.
Thus some must sow and some must reap;
And some must plow the mighty deep;
And some must wake, while others sleep—
Each has his given mission.

And though they seek quite different paths,
In bright or cloudy weather;
And seem to stray, each his own way,
They really work together.
The one who weaves, the one who knits,
The one who cuts, and he who fits,
Bound by a silken tether.

And thus the great world thrives and grows,
And each man helps his brother;
The great and small, the short and tall,
They all help one another.
For some must print and some must fold,
And some must carve, and some must mould;
And some count silver, scrip, and gold;
Each, one pursuit or other.

Then banish envy from your hearts,
And keep your souls well lighted;
The world should be, as you'll agree,
At peace and all united.
The water-course will turn the wheel—
The mill will grind the corn to meal—
And God will reign through woe and weal,
And every wrong be righted.

—Leslie's Magazine.

"Straightening Out the Furrows."

"WELL, I never saw anything like that Captain Crofts round that old lady in all my life. He's dancing attendance from morning till night, and sakes alive! if he isn't tying on her sun-bonnet for her. Well I never! Wonder what 'twould seem like to have my Billy grow up to be as attentive as that?" and the voice, half scornful at first, took on a longing, yearning expression, suggestive of tearful eyes, at the mention of "my Billy."

The speaker, Mrs. Bowles, lived in Seaport, usually spoken of as a fishing village, owing to the fact that many fishermen had lived there in years gone by; but the town was an old one, and, possessing great natural attractions, and being a suburban town, many fine residences graced its winding avenue.

About two years before, a weather-beaten, sun-burned man, unmistakably a sailor, had bought a tasteful little cottage near the beach. This he had fitted up, beautified and embellished, until Mr. Harris declared it to be a "perfect pink of a place."

Over this pretty house, Cap'n Sam, as the boys learned to call the genial man, had installed his white-haired mother as mistress and chief, and a more attentive, loving son, it would appear, had never lived.

In a small barn at the rear of the cottage was kept a fine, steady horse, and a low basket carriage, and every fine day the captain and his mother "went abroad," as Mrs. Bowles expressed it, on long, pleasant drives.

As we have hinted, Cap'n Sam was a great favorite among the boys of the place. Who else would harness up the sturdy horse into a big wagon, and give them such grand drives upon occasions? Then the great hickory and chestnut trees at the foot of his lot were free for the boys to visit as often as they liked, only they must never damage in any way the fine old branches; but when it came to spinning a yarn, ah, then! who so beguiling, nay, so perfectly bewitching, as the sea-bronzed man?

It had long ago become a subject for harmless bantering among the boys, and rather relished than otherwise by the captain, that he was gallant and unceasingly attentive to his "sweetheart." "My fair old sweetheart," he had once in their hearing called his mother, and they, of course, would never forget it.

But one day, the boys, quite a little crowd of them, found Cap'n Sam on the rocks at the beach. There were breakers that afternoon, and particularly at such times it was a favorite diversion with the sea-faring man, to sit on the rocky beach and watch his "second love," the sounding sea.

It was at times like these the boys delighted in finding their old friend, and coaxing him for one of their "heart's delight," which he well knew meant a story of tempestuous seas or foreign lands.

But on this particular afternoon the captain was brooding somberly, a habit he often had when by himself, and this time he couldn't throw off the mood, even at the approach of the merry boys.

At length, partly emerging from his brown study, the captain said soberly:—

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows,—and I can't do it!"

One boy turned his head in surprise towards the captain's neatly kept place.

"Oh, I don't mean that kind, lad. I don't mean land furrows," continued the captain, so soberly that the attention of the boys became breathless as he went on:—

"When I was a lad, about the age of you boys, I was what they called a 'hard case'; not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray, and punish; my father was dead, making it all the harder for her, but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries in life. I knew it was troubling her, knew it was changing her pretty face and making it look anxious and old. After a while, tiring of all restraint, I ran away, went off to sea; and a rough time I had of it at first. Still I liked the water, and liked journeying around from place to place. Then I settled down to business in a foreign land and soon became prosperous, and now began sending her something beside empty letters. And such beautiful letters as she always wrote me during those years of cruel absence. At length I noticed how longing they grew, longing for the presence of the son who used to try her so; and it awoke a corresponding longing in my own heart to go back to the dear, waiting soul."

"So when I could not stand it any longer, I came back; and such a welcome, and such a surprise! My mother is not a very old lady, but the first thing I noticed was the whiteness of her hair, and the deep furrows on her brow; and I knew I had helped blanch that hair to its snowy whiteness, and had drawn those lines on that smooth forehead. And those are the furrows I've been trying to straighten out."

"But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made."

"Her face was very peaceful, and the expression contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out, and—I—never—shall! never!"

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsels now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddie Hollis, with great, troubled eyes, "I should think if you're so good and kind now, it needn't matter so much!"

"Ah, Freddie, my boy," said the quavery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth, but you can't straighten out the old furrows, my laddies, remember that!"

"Guess I'll chop some wood mother spoke of, I'd most forgotten," said lively Jimmy Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do!" suddenly remembered Billy Bowles.

"Touched and taken!" said the kindly captain to himself, as the boys tramped off, keeping step in a thoughtful, soldier-like way.

And Mrs. Bowles declared a fortnight afterward, that Billy was "really getting to be a comfort instead of a pest; guessed he was a-copying the captain, trying to be good to his ma.—Lord bless the dear, good man!"

Then Mrs. Hollis, meeting the captain about that time, remarked that Jimmy always meant to be a good boy, but he was actually being one now-a-days. "Guess your stories they like so much have morals to them now and then," added the gratified mother with a smile.

As Mrs. Hollis passed on, Captain Sam, with folded arms and head bent down, said softly to himself:—

"Well, I shall be thankful enough if words of mine will help the dear boys to keep the furrows away from their mothers' brows; for once there, it is a difficult task straightening out the furrows!"—*Harriet A. Cheever.*

The Tunnels of the Ancients.

LEAVING Naples by carriage, the road immediately leads through a tunnel three-quarters of a mile long, and cut right through a mountain 800 feet high. This tunnel is driven through a volcanic tufa. This tunnel of Posilippo, as it now exists, was cut through only twenty-seven years before Christ. Augustus Cæsar's great minister of public works, Marcus Agrippa, made the present tunnel, or he may have enlarged it from a smaller one that answered the commercial communications and necessities of the days before the empire. This tunnel is to-day the great highway to the heart of Naples, as it has been for more than 1900 years.

The great Appian way ran to Capua, within thirty miles of Puteoli; thence this magnificent Roman high-road, under the name of the Consular Way, was continued to Puteoli, and the then Consular Way pushed on through Neopolis, Herculaneum, Pompeii, Stabia, Nucera, Salernum, Paestum, down to Rheulm. This tunnel of Posilippo was formerly called the grotto or tunnel of Puteoli. The ancients began their perforations at each end, and also from above, in two places equidistant from the termini of the tunnel. The guide-books, both Murray and Baedeker, tell that shafts from above were made by Alfonso I., in the fifteenth century, which is altogether wrong. No less than four tunnels of Roman construction exist in the vicinity of Naples, and they, all of them, even the latest, rediscovered and opened in 1842, have shafts from above.

The Romans were great road, tunnel, and bridge builders, and we have never given their engineers half the credit which we should for their great science and skill. Nowhere, not even in the city of Rome or on the Roman Campagna, are there so many evidences of their engineering skill as are to be found in the vicinity of Naples. At a recent meeting of the British Association of Science, held at Aberdeen, Scotland, Mr. B. Baker, an eminent British civil engineer, read a paper recalling certain engineering feats of the ancients. Mr. Baker says: "I have no doubt that as able and enterprising engineers existed prior to the age of steam and steel as exist now, and their work was as beneficial to mankind, though different in direction. In the important matter of water supply to towns, indeed, I doubt whether having reference to facility of execution, even greater works were not done 2000 years ago than now."

"Herodotus speaks of a tunnel eight feet square and nearly a mile long, driven through a mountain in order to supply the city of Samos with water; and his statement, though long doubted, was verified in 1882, through the abbot

of a neighboring cloister accidentally unearthing some stone slabs. The German Archæological Society sent out Ernest Fabricius to make a complete survey of the work, and the record reads like that of a modern engineering undertaking. Thus, from a covered reservoir in the hills, proceeded an arched conduit about 1,000 yards long, partly driven as a tunnel and partly executed on the 'cut and cover' system, adopted on the London underground railway. The tunnel proper, more than 1,100 yards in length, was hewn by hammer and chisel through the solid limestone rock. It was driven from the two ends like the great Alpine tunnels, without intermediate shafts, and the engineers of 2400 years ago might well be congratulated for getting only some dozen feet out of level, and little more out of line. From the lower end of the tunnel, branches were constructed to supply the city mains and fountains, and the explorers found ventilating shafts and side entrances, earthenware socket-pipes with cement joints, and other interesting details connected with the water supply of towns."

This tunnel of Posilippo is also a fine specimen of ancient engineering. Millions of human beings have each year, for nearly twenty centuries, passed through it. Roman chariots and other ancient vehicles have left their autographs scraped and scratched into the lining stone, and modern wagons and carriages still rub their hubs against it. Strabo wrote about this tunnel. Seneca described his passage through it. Petronius satirized it, and Petrarch, Boccaccio, Cappaccio, and more modern writers have told us their thoughts about it; and it seems good for a thousand years to come. Virgil's tomb is just above its eastern entrance, and his farms (where he wrote part of both the "Georgics" and the "Æneid") are over it.—*Scientific American*.

Force Exerted by Growing Plants.

THE force exerted by growing plants can be easily measured. Darwin took a spring clothes-pin, measured the force necessary to open it, and then fastened it upon the growing root. He found that the pressure was of many ounces. President Clarke of Amherst Agricultural College made some interesting experiments with a growing squash, which was harnessed and had levers attached in such a way that the force exerted could be ascertained. It was equal to thousands of pounds, and finally the harness broke. In a grave-yard at Hanover, Germany, a block of stone containing twenty cubic feet has been thrown out of place by a tree growing from a seed which germinated in the crevice of the rock. It has already been lifted over five inches.—*Boston Budget*.

Heavy Walls.

THE way they build in Italy is indicated by the following passage from a letter from Naples: "I looked down from the balcony of my hotel and watched some masons at work just across the narrow street. They were laying outside walls three feet thick and walls of two feet between the rooms. The rising structure seemed to be a jail or a bank. I inquired and found it was designed for an elegant private residence."—*Sel*.

Value of Old Coins.

At a sale of old coins at Philadelphia not long since, a centennial dollar of bronze, said to be the only one in existence, brought \$90. An 1838 dollar, said to be the only one ever seen with a plain edge, brought \$117.50. Silver half-dollars of 1801 and 1802, sold for \$8.00 each. A dime of the same date brought \$34, and a half-dime \$16.20.

"EXCEPT the Lord build the house, they labor in vain that build it." Ps. 127:1.

Health and Temperance.

Ventilation.

At a recent sanitary convention at Iowa, Michigan, in reply to a sapient suggestion that ventilation could be successfully accomplished by making a hole in the floor for the foul air to "run out," the assistant secretary made the following remarks:—

"The gentleman has overlooked the law of diffusion of gases, in obedience to which law gases in contact for any length of time must become intimately mingled. This would entirely prevent such outward flow of the carbonic acid by its own weight, as the gentleman would have us believe could be brought about by providing an outlet to the open air at or near the floor. He has also overlooked the fact that carbonic acid gas is not the most injurious of the products of respiration.

"As stated by the lecturer, the organic matter thrown off from the skin and lungs is the most harmful of respiration. This organic waste matter, when rebreathed, acts as a direct poison upon the animal economy. It is less in quantity than the expired carbonic acid, but occurs along with that, so that when we have established the presence from expiration of an excess of carbonic acid in any room, we have at the same time proved that a more deadly, if not so easily detected, enemy is present. The organic waste matter rises with the warm, expired air to the ceiling, whence, as it cools, it is gradually diffused downward.

Those who have carefully examined our poorly ventilated State prisons have repeatedly had demonstrated to them, by the sense of smell, if not otherwise, that the upper layer of air, in a room occupied by large bodies of men, becomes soonest charged with foul emanations. In sleeping wards, where cells rise above each other in from three to five tiers, the impurity of the air, as shown by the sense of smell and general feeling of oppressiveness, increases as one ascends from one gallery to another, until, toward morning, on the uppermost gallery near the ceiling, the stench and oppressiveness of the air becomes almost intolerable; and this, too, in spite of the fact that in the State House of Correction, at Ionia, numerous openings have been provided in the outer walls near the floor for the express purpose of ventilation."—*Good House-keeping*.

Drinks for the Sick.

ONE of the first duties of the nurse in the sick-room is the preparation of cooling drinks for the patient. Ice water, even if permitted by the physician, is not satisfying nor wholesome, and, since in all kinds of disease of which fever is the usual adjunct there is a constant thirst, it is necessary to have prepared a drink both refreshing and healthful. The knowledge of the best means of concocting several kinds of beverages is essential, since the patient soon tires of one kind, however acceptable it may have been at first. A certain nicety in preparing drinks is also necessary, for no one is so fastidious as a sick person, and care should be taken that the cup is clean and that a dainty napkin should accompany it, so that no escaping liquid should annoy the patient. Acid drinks are usually the most satisfactory, unless the nature of the disease prevents their use. Lemonade, from which all seeds and pieces of peel are carefully extracted, lime-juice water, tamarind water, currant jelly water and raspberry water are enjoyed by most people who crave a cooling beverage. The lessons taught to the nurses of the Massachusetts General Hospital, the City Hospital, and to the physicians in the course at the Boston Cooking School, comprise several excellent recipes for drinks for the sick.

Barley water, a well-known nourishing beverage, useful for colds, chest affections and other illness, is made of one teaspoonful of pearl barley, three blocks of sugar, one-half a lemon, and a quart of boiling water. Wash the barley in cold water, add the boiling water, sugar, and lemon; let it stand covered and warm for three hours.

Toast Water—Toast very brown one pint of white or brown bread-crusts. Add one pint of cold water and let it stand one hour. Strain and add cream and sugar.

Apple Tea—Roast two large, sour apples and cover with boiling water. Cool and strain, pour, and add sugar to taste.

Rice Water—Two tablespoonfuls of rice, one quart of cold water, cook one hour or until dissolved, and add salt and sugar to taste.

For flaxseed lemonade pour one quart of boiling water over four tablespoonfuls of cold flaxseed, steep three hours, strain, add juice of three lemons, and sweeten to taste.—*Boston Journal*.

Is He Proud of His Work?

RECENTLY, when temperance was being discussed in the Legislature, Mr. Ford, of Queens, referred to a member of one of the families of the province, recently buried as a pauper by means of his being addicted to strong drink, and called it a temperance lecture in a nutshell. Mr. Pugh, the member for Halifax, rose and said that he was a liquor seller, and he considered his business just as legitimate and respectable as a carriage builder's. This struck Mr. Ford, who is a carriage builder, and so he replied briefly, as follows: "I build carriages, and when I turn out a fine wagon, I feel proud of it, and point to it moving along the street and say: 'That is my work.' I would ask the honorable member for Halifax if he is proud of his work, as he sees it reeling along the street?" To this there was no response.—*Alliance Journal, Halifax*.

Production of Wine.

THE editor of the *Wine and Fruit Grower* gives it as his opinion that "the United States is destined to become the greatest wine-producing country in the world." He says: "I calculate that ten years from now our annual wine product will have amounted to 100,000,000 gallons at least. And even then the industry will only be in its infancy." He adds that "the best parts of California for grape growing have not yet been touched. This State alone has as large an acreage adapted to grape culture as France has, and France has turned out 1,176,000,000 gallons in one year. But California constitutes only a small part of our wine-producing territory." He invites attention to the fact that since 1850 the native wine production in this country has increased from zero to nearly 30,000,000 gallons, the estimated production of the present year. The yield of 1880 was 23,000,000 gallons. These figures have ominous significance as involving the future of the temperance reform. Nothing but a thoroughly enlightened, conscientious public opinion concerning the evils inseparable from alcoholic wine-drinking will suffice to neutralize and overcome the adverse influence of the large pecuniary gains, added to the power of abnormal appetite, from which this increasing wine traffic derives its strong impetus.—*Sel*.

ALCOHOL is universally ranked among poisons by physiologists, chemists, physicians, and all who have experimented, studied, and written upon the subject.—*Professor Youmans*.

SCIENTISTS say that cigarette smoking leads to idiocy, but the impression is gaining ground that the scientists have got the cart before the horse.—*India Watchman*.

News and Notes.

RELIGIOUS.

—At the session of the United Presbyterian Assembly at Hamilton, Ohio, last month, it was resolved to secede from the Presbyterian Alliance. Two reports were submitted on the question of instrumental music in churches. The majority favor the use of organs in worship, while the minority oppose it.

Mr. Gustafson, as quoted in the *Independent*, says that "in Sweden distilling was first practiced in the parsonages;" and that "it is from their spiritual teachers that the peasants first learned this pernicious habit." With truth it may be said that instead of bread, those teachers have given their flock a serpent.

—Here's modesty: The *Baptist Flag* puts the following in capital letters: "We still affirm, and are able to prove, that the Baptist Church is the balance wheel of the Christian universe. Without the powerful restraint of Baptists, the Protestant and reformed denominations would find a level in the vale of Sodom on a plane with Roman Catholicism."

—In Baltimore, a few days ago, a man was fined ten dollars and sentenced to twenty days' imprisonment for using profane language in a public square. We would like to know whether or not that arrest and conviction was due to the high moral sentiment of Baltimore. If so, then we must certainly congratulate Baltimore on having but one profane man in its limits.

In Ecuador, with a Roman Catholic Church for every 150 inhabitants, with 10 per cent. of the population priests, monks, or nuns, with 272 days in the year feast or *fete* days, with a quarter of the wealth of the State in the hands of the church, and with the priests controlling all branches of the Government, 75 per cent. of the people can neither read nor write!—*Cal. Christian Advocate*.

—The *Catholic Mirror* says: "The *Moniteur de Rome* has information from Cettigne that the Prince of Montenegro has dispatched a plenipotentiary to Rome for the purpose of concluding a concordat with the Vatican, in order to secure the diocesan autonomy of the Montenegrin Catholics. It is certainly a remarkable sight to observe Leo XIII. negotiating simultaneously with the ruler of the vastest empire on the earth, and with that of the smallest of principalities."

SECULAR.

—Liszt the great composer and pianist is dead.

—The stories of destitution and death in Newfoundland and Labrador are denied.

—There was heavy frost in some parts of New Hampshire on the night of July 13.

—A storm of wind and rain did great damage in the vicinity of Pittsburg, Pa., July 26.

—July 30, seven persons were drowned off Sandy Hook, N. J., by the capsizing of a yacht.

—An unusually large amount of grain has been destroyed by fires this season in California.

—Mr. Gladstone advises Parnell not to pursue an obstruction policy in the next Parliament.

—The Mexican revolutionists, or rather bandits, are still causing trouble in Northern Mexico.

—There are in Paris 42,646 persons who call themselves artists. Of this number 20,000 are women.

—Wassif Bey, who has arrived at Cairo from Soudan, reports that Khartoum has been razed by the rebels.

—Modoc County, Cal., has paid rabbit bounty claims during the last three months on 30,000 scalps, about \$900.

—The great rolling-mill strike at Philadelphia, Pa., involving 1,500 men has been settled favorably to the employes.

—A steamship captain who recently arrived at New York says that he saw thirty-eight icebergs outside and two inside of the Straits of Belle Isle.

—Turkey is making large additions to her armament. Herr Krupp has received a large order from the Government, and a Turkish officer has gone to his works at Essen to oversee the manufacture of guns. It is proposed to purchase 400,000 American rifles.

—In the Anarchist trial at Chicago, July 28, Spies was positively identified as the man who threw the bomb that killed and wounded so many policemen.

—A Baptist church at Pottsville, Pa., was blown up with dynamite, at 3 o'clock A. M., July 31. The act was in revenge for the enforcement of the liquor law.

—The New York Central and Hudson River Railroad Company has prohibited the sale of intoxicating liquors at any depot or restaurant on its line.

—The Welsh are demanding home rule, and the Welsh members of Parliament propose to form a national party on the same line as the Parnellite party.

—The total number of members in the English House of Commons is 670, divided as follows: Tories, 317; Unionists (Anti-Gladstone), 76; Gladstone Liberals, 191; Parnellites, 86.

—A sixteen-year-old boy on trial at Erie, Kan., for the murder of his father, mother, brother, and sister, was found guilty, July 27, of murder in the first degree. The boy was a novel reader.

—At Chicago, July 25, a large steam-tight tank in an oleomargarine factory exploded, sending its boiling contents over four men, while two others thirty yards distant were injured by the flying debris.

—Twenty-eight Senators have agreed that no portion of the money appropriated to the inauguration of the Bartholdi statue shall be expended for "spirituous liquors, or tobacco, or stimulants, or narcotics in any form."

—The first public meeting of Chicago Anarchists, since the bomb-throwing, was held July 26. Resolutions were passed expressing sympathy for the eight men now on trial for the murder of the policemen killed in the Haymarket riot.

—A hail-storm of unexampled fury was experienced in the vicinity of Grafton, Dakota, July 24. The track of the storm was five miles wide by thirty miles long. Many of the hail-stones were as large as hen's eggs. The damage to crops is estimated at \$500,000. Several persons were severely injured and one boy is missing.

—The price of ostrich feathers at Cape Town, South Africa, has declined from \$250 to \$50 per pound. The growers have become discouraged, and are returning to wool farming, which during the ostrich craze had been neglected. Over-production, changes of fashion, and the general depression are assigned as the chief causes.

—At the recent English election, two East Indians were candidates for Parliament. They were Gladstonians and were both defeated. A secular paper remarks: "The British Philistine, in spite of Matthew Arnold, has not been educated up to the point of voting for a man of color, even though he is a gentleman and a scholar."

—Recent floods along the Saltee River, South Carolina, have done immense damage to the rice crop, which is in most cases totally destroyed. The condition of the colored laborers is pitiful in the extreme. Their gardens have been destroyed and they are without food, and there is no probability that they can get work before next spring.

—A daily paper states that "An ancient river with the current flowing steadily to the west has been found eighty feet below the surface near Helena, M. T." The account does not state just how "ancient" the newly discovered stream is, and in the absence of definite information we must suppose that it is about the same age of other streams in the same region.

—July 26, Senator Blair, chairman of the Senate Committee on Education and Labor, submitted a majority report in favor of a joint resolution proposing an amendment to the Constitution of the United States, prohibiting the manufacture, sale, or importation of intoxicating liquors after the year 1900, except for medicinal, mechanical, chemical, and scientific purposes.

—Cutting, the American citizen, is still illegally confined in a Mexican prison; and only a few days since another citizen of Texas was arrested by Mexicans, and summarily executed without even the form of a trial. Governor Ireland has telegraphed the Secretary of State as follows: "I demand, in the name of the State and its people, proper reparation, or this State and her people must depend upon themselves for protection. The necessary redress can and will be obtained."

—The attempt on the part of the authorities at Amsterdam to prohibit popular games on Sunday, July 25, led to a conflict with the police. The rioters erected barricades and the troops fired into the crowd. The rioting continued several days, during which time twenty-five persons were killed and ninety wounded. Several of the wounded have since died. A large number of arrests was made.

—A dispatch from Ottawa, Canada, under date of July 27, says: "A French Canadian died Saturday, and last evening several friends of the family gathered at Goderriau's cottage to sympathize with them in their bereavement. After a while the mourners began to make merry, and a wild scene of hilarity ensued. A terrific thunder-storm arose, but none of the revelers noticed it. Finally a bolt came down the chimney. The coffin, which had been placed close to the fire-place, was ripped up; the body was reduced almost to a cinder, while two men who were standing near, were instantly killed. The rest of the party—some six or seven in all—were rendered insensible by the shock."

—July 26, Prince Don Augusto, of Brazil, in company with the Brazilian Consul-General Salvador D. Mendonca, and a number of midshipmen of the Brazilian frigate *Almarante Barraszo*, went to Coney Island at the invitation of the managers of the Sea Beach Railroad. On their return trip an attempt was made to blow up the boat with all on board (about 200 persons). The bomb which was to do the work was discovered, however, and thrown overboard in time to prevent an explosion. Some are of the opinion that the bomb (which was a long, black bottle) was not charged, and that the whole thing was simply a practical joke; but such jokes are becoming a little too common, and are entirely too destructive of human life.

Appointments.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 5, 1886.

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

Camp-Meetings for 1886.

VERMONT, Vergennes,..... Aug. 10-17
OHIO, Mount Vernon, Knox Co.,..... " 17-24
TEXAS, Midlothian,..... " 17-24
KANSAS, Osborne,..... " 19-30
CALIFORNIA, Santa Maria, Santa Barbara Co.,..... Aug. 25 to Sept. 1
WASHINGTON, Seattle,..... Sept. 1-6
MAINE,..... " 1-7
ILLINOIS,..... " 8-14
NEW YORK,..... " 15-21
NEBRASKA,..... " 15-21
NEVADA, Dayton,..... " 15-22
CALIFORNIA, Woodland, State meeting,.... Oct. 6-19
CALIFORNIA, Santa Ana,..... Oct. 28 to Nov. 5

OUR office is still crowded with work, and all on the very best kind of orders. Last week we mentioned the fact that on an order for 10,000 copies of a cloth-bound book of 200 pages, bound copies were in the hands of the author in three days from the time that work commenced on it. This week the same thing has been repeated in a book of 160 pages.

THE fifth edition, 5,000 copies, "Great Controversy" Volume 4 (illustrated), has just come from the press. It is printed on heavier and better paper than any previous edition, and makes a fine-looking book. Every copy of the last edition has been sold and orders are still rapidly coming in. One agent alone has taken orders for nearly one thousand copies this summer. As soon as presses are at liberty we shall commence another edition.

WEDNESDAY, July 28, Elder J. N. Loughborough, Elder E. J. Waggoner, and Professor S. Brownberger, left San Francisco for Eureka, Cal., to attend the Humboldt camp-meeting. To meet the wants of the cause, the California Conference is obliged to hold five camp-meetings the present season. This not only shows what a large scope of territory is embraced within the bounds of the Conference, but is a gratifying evidence of the growth of the cause in this State. For all of which we are thankful to God.

IN noticing that one-thousand-dollar prize-essay on the Sunday-Sabbath question, which we reviewed a short time ago, the *Watchman* says:—

"If among those of us who are agreed in recognizing the observance of the Lord's day as a duty and a blessing, it could be equally agreed as to what is a due observance, it would give us an advantage which we much need in our endeavors to urge the obligation upon others. There is a diversity of usage, many Christian people allowing themselves upon the Lord's day to do things which others feel bound to abstain from. We seem to be at cross purposes."

Yes, and you always will be at "cross purposes," for the very good reason that there is no authority other than human for the observance of the day, and there is not even human authority for what you call "a due observance." When the human will is the only authority, it is only natural that there should be "a diversity of usage"; it is only natural that many should allow themselves to do what others will not allow themselves to do. There is, however, a most excellent remedy for all this. That is the commandment of God. God said "The seventh

day is the Sabbath of the Lord thy God; in it thou shalt not do any work." "A due observance" of that commandment will give you the advantage which you so much need in urging upon others the obligation of the Sabbath. But as for keeping Sunday, you will always much need the advantage in urging its obligation upon others, until you grasp the arm of civil power and do by it what there is no authority of God for doing at all.

HEALDSBURG COLLEGE opened August 3, with a full corps of teachers. We cordially recommend this institution to all parents on the Pacific Coast, as the very best to which they can send their children. The managers are men who fear God, and watch the steps of the youth committed to their charge, in such a way as to guide them in the way that will develop character, and fit them for real usefulness in life. Don't think that you cannot send your children to the College because you cannot go there to live; send the children along; they will be just as well off as they are at home. The "Students' Home" is a home, not only in name but in fact, to all who dwell there. We know this, for we have lived there.

THE evening of July 31, Sister E. J. Burnham sailed from San Francisco on the steamship *Alameda* for Melbourne, Australia. Sister Burnham has been working in this office over two years. She now goes to help in the publishing work in Australia. This makes the third to Australia, and there are four in Europe, who have been sent from this office alone. Although such demands take our best hands every time, we shall only be pleased to furnish them, because such calls but represent the cause to which we have devoted our lives. We only ask the favor of God in raising up other persons to meet other calls which we know must soon be made. We wish Sister Burnham a prosperous voyage, and congratulate the brethren in Australia in the addition to their force of such an efficient worker.

THE San Francisco *Chronicle* says that "the riot that broke out last month in Hongkong was a good example of the peculiar methods of the Chinese secret societies." Only week before last there was a riot in San Francisco, and lately there have been riots in Chicago, St. Louis, New York, and other cities in the United States. Has the *Chronicle* heard anything of these? If it has, we should like to have its opinion as to what peculiar methods these riots are examples of. There was, however, one thing in connection with the Hongkong riot which was certainly peculiar, at least it would be if it should happen in this country. "The authorities promptly seized several of the ring-leaders, and banished them." It is devoutly to be wished, yet scarcely to be hoped, that such peculiar methods as this last should become so prevalent in this country as to be deemed anything but peculiar.

Obscene Pictures.

"ANTHONY COMSTOCK has lately begun a crusade upon the obscene and vulgar cigar-store pictures, which have become a favorite means of advertisement of the cheap and nasty commercial cigarette. He purposes to clear that city of what he justly regards as a source of demoralization and an insult to decency. Comstock . . . always acts in so eccentric a manner that much of his moral influence is lost. It is a great pity, however, that we have not some one like him in this city to sweep out of shop windows on the main streets the obscene photographs which now fill them."—*San Francisco Chronicle*.

We are glad to know that an effort of this kind has been inaugurated in New York, and we hope that the work may not be confined to that city, but that it may be carried on till those who are daily polluting with the fumes of alcohol and tobacco, the

atmosphere of every city and village in our land, shall have learned that they may not also bring the blush to the cheek of modesty, and corruption to the minds of the youth, by displaying in public places, pictures which are base caricatures of art and offenses to decency.

Perhaps there is nothing that shows more clearly the debasing effects of liquor, tobacco, theaters, and obscene literature, than the sensual, indecent, and utterly demoralizing pictures which are universally used to advertise these kindred abominations. It is impossible for any one whose moral sensibilities are not blunted, to walk the streets of any of our cities, or even the smaller towns, without having the eye offended and the heart pained by the sight of lewd and disgusting pictures displayed on every hand from bulletin boards, fences, and shop windows.

South Lancaster Academy.

WE have received the Annual Catalogue and Announcement of South Lancaster Academy, South Lancaster, Mass., for 1885-86. It is a pamphlet of 80 pages, with a neat cover, and contains the names of the Board of Trustees, of the Faculty, and of the managers of the Industrial Department; a register of students the past year; a historical sketch of the institution; a description of the buildings and grounds; full information as to the design of the school, the departments of instruction, courses of study, expenses, etc., etc. We learn from it that 117 students were in attendance the past year. The catalogue was printed on the Academy's own press, which also issues an excellent monthly journal, the *True Educator*. We are glad of the prosperity of this academy, and wish it abundant success in the coming school year, which opens Sept. 8. One interesting feature announced for the coming winter is a series of lectures by Elder S. N. Haskell, President of the Board, on the "manners, customs, conditions, and occupations" of the people in the countries which he has visited. Elder Haskell's extensive travels in Europe, Australia, and New Zealand have fitted him for making such a series of lectures eminently instructive. We bespeak for the Academy a large attendance. Address Chas. C. Ramsey, A. M., Principal, South Lancaster, Mass.

THE *Christian at Work* says:—

"Saturday is becoming more and more a day of rest. . . . And when we make Saturday a day of rest, we shall get the Sunday we need."

What is the Sunday they need? We had thought all the time that Sunday was the day of rest that they so much needed. Surely that has been the substance of all the argument on the question. But now it seems that such is not the case. Or is it so that they must rest on Saturday to get a good ready to rest on Sunday? If it be so, then they will have two days of rest each week, and then what becomes of the "one-seventh-part-of-our-time," the "one-day-in-seven," argument which is the sole basis of all their Sunday claims? Here is a dilemma which we wish they would explain, while we wonder to what senseless shifts Sunday will next be reduced to obtain the recognition that its devotees demand.

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