

The Signs of the Times.

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

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The Signs of the Times.

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HOPE BEYOND.

STILL will we trust, though earth seems dark and dreary,
And the heart faint beneath his chastening rod;
Though rough and steep our pathway, worn and weary,
Still will we trust in God!

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;
Through Him alone who hath our way appointed
We find our peace again.

Choose for us, God! nor let our weak preferring
Cheat our poor souls of good thou hast designed.
Choose for us, God! thy wisdom is unerring;
And we are fools and blind.

So from our sky the Night shall furl her shadows,
And Day pour gladness through his golden gates;
Our rough path leads to flower-enameled meadows,
Where joy our coming waits.

Let us press on in patient self-denial,
Accept the hardship, shrink not from the loss;
Our guerdon lies beyond the power of trial,
Our crown beyond the cross.

—William Henry Burleigh.

General Articles.

Have You Chosen Christ?

BY MRS. E. G. WHITE.

Just before his death, Joshua called upon the children of Israel to decide whether or not they would be loyal to the God of Heaven. Said he, "Choose you this day whom ye will serve." The decision made by Israel that day is one that all are called upon to make; for there are still rival powers in the world. Let us consider the characters of these powers that are claiming the homage of men.

Christ, the loved commander of the hosts of Heaven, left the world of glory and the honor that he had with the Father, and came to this earth to live as a man among men, that he might rescue man from the pit of destruction into which he had fallen. He might have appeared with all the display of royalty, attended by ten thousand times ten thousand of his ministering angels; but he did not do this. He humbled himself, not only to take our nature, but to take upon him the form of a servant, to become a man of sorrows and acquainted with grief. He came to do good, to help the needy and the distressed; to heal the sick; to speak peace to the suffering; to deliver those whom Satan was afflicting; to bring redemption to all who would accept the Heaven-sent blessing. Such is the character of Him who says, "If ye love me, keep my commandments."

There is another who claims to be the prince of this world; and very few have any idea of his activity and subtlety. He seeks the destruction of the children of men; the ruin of souls is his delight and his only employment. But his step is noiseless, his movements stealthy, and his batteries masked. He has so concealed

himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing malignity, activity, and power. If he were to show himself openly in his true character, he would arouse the Christian's dormant energies, and send him to God in prayer.

Many have forgotten the past record of our old adversary; soon they will cease to regard him as an enemy at all, but will look upon him as a friend, one who is doing a good work. Under his specious, bewitching influence they will obey the worst impulses of the human heart, and yet believe that God is leading them. Could their eyes be opened to distinguish their captain, they would see that they are not serving God, but the enemy of all righteousness. They would see that the independence of which they boast is one of the heaviest fetters that Satan can rivet on unbalanced minds.

When Christ was in the world, Satan was constantly working to turn men's minds from him; and he succeeded to a great degree, because the natural heart chooses to do evil rather than good. There was an unceasing battle between Satan and his angels, and Christ and his angels. Our Saviour himself encountered this wily foe in the wilderness of temptation. During the forty days and nights of Christ's long fast, Satan, concealing his real character, sought by every means which he could devise, to overcome the Saviour of the world. He even disguised himself as an angel of light, a Heaven-sent friend, and offered to show him an easier way to gain his object than the path of trial and suffering upon which he had entered. But Jesus repulsed the enemy, and forced him to depart, a conquered foe.

And now Satan comes with his temptations to the children of men, who are often ignorant of his devices, and here he has better success. One of his most successful devices is to keep men in ignorance of his devices; for they will not be on their guard against an enemy of whose existence they are ignorant. It is not very long since I was asked, "Do you believe in a personal devil?" "I do," was the reply. "Well," rejoined the questioner, "I do not believe that there is any such being; our evil thoughts and impulses are all the devil we know anything about!" "But," I asked, "who suggests these thoughts? Whence do they originate, if not from Satan?"

Christian friends, do not be deceived by the fast-spreading delusion that Satan has no existence. Just as surely as we have a personal Saviour, we have also a personal adversary, cruel and cunning, who ever watches our steps, and plots to lead us astray. Wherever the opinion is entertained that he does not exist, there he is most busy. When we least suspect his presence, he is gaining advantage over us. I feel alarmed as I see so many yielding to his power while they know it not. Did they but see their danger, they would flee to Christ, the sinner's refuge. They would resist the wiles of the adversary. They would pray much for wisdom, grace, and strength, and would seek most earnestly to overcome every evil trait of character. They would walk in the path that Jesus trod, and shun that which Satan urges them to choose.

The tempter often whispers that the Christian life is one of exaction, of rigorous duties; that it is hard to be on the watch continually,

and there is no need of being so particular. It was thus that he deceived and overthrew Eve in Eden, telling her that God's commands were arbitrary and unjust, given to prevent man from becoming free and exalted, like himself. His object is the same now that it was then. He desires to deceive and ruin us.

It is true that our Saviour represents his service as a yoke, and the Christian life as one of burden-bearing; yet contrasting these with the cruel power of Satan and the burdens imposed by sin, he exclaims, "My yoke is easy, and my burden is light." If we try to meet the responsibilities of the Christian life and to perform its duties without Jesus as a helper, the yoke is galling, and the burden intolerably heavy. But it is not necessary that we should do this. We should study the life of Christ, cherish his spirit, and copy his example; then we shall be like him, and his peace will rule in our hearts. And the more we become like him, the more clearly shall we discern the temptations of Satan, and the more successfully resist his power.

Jesus invites us: "Come unto me, and I will give you rest." "Learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." True happiness is to be found, not in self-indulgence and self-pleasing, but in learning of Christ, taking his yoke, and bearing his burden. Those who trust to their own wisdom and follow their own ways, go complaining at every step, because the burden which selfishness imposes upon them is so heavy and its yoke so galling. Selfishness cannot exist in a heart where Christ dwells; if cherished, it will crowd out everything else. It will lead persons to follow inclination rather than duty, to make self the subject of thought, and to gratify and indulge themselves, instead of seeking to be a blessing to others. Their wants, their pleasures, must come before everything else. In all this they exemplify the spirit of Satan. By their words and deeds they represent his character, instead of the character of Christ.

All this might be changed; for the grace of Christ is sufficient, if they would come to him. If they would lay off their self-imposed burden, renounce their allegiance to Satan, and take the burden which Jesus gives them, and let his yoke bind them to him in willing service, hope and joy would spring up in their hearts.

Jesus loves the purchase of his blood, and he longs to see them possess the peace which he alone can impart. He bids them learn of him meekness and lowliness of heart. This precious grace is rarely seen at the present day, even in those who profess to be Christians. Their own ways seem right in their eyes. In accepting the name of Christ, they do not accept his character, or submit to wear his yoke; therefore they know nothing of the joy and peace to be found in his service.

If we have become the disciples of Christ, we shall be learning of him—every day learning how to overcome some unlovely trait of character, every day copying his example, and coming a little nearer the pattern. If we are ever to inherit those mansions that he has gone to prepare for us, we must here be forming characters in accordance with our high destiny,—characters that will not mar the bliss of Heaven.

We now have the privilege of deciding

whether we will be numbered with the servants of Christ or the servants of Satan; and every day we show by our conduct whose service we have chosen. If we are wise, we shall decide as did Joshua: "As for me and my house we will serve the Lord."

Conversion in Both Testaments.

PRIMARILY conversion means "the act of turning or changing from one state or condition to another." Theologically it is defined as "a radical change of moral character; a change from the service of this world to the service of God; a change of the ruling disposition of the soul, and the appropriate effect in transforming the outward life." And in the Scriptures it is called a new birth. Said the Saviour to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

But the learned Pharisee, though "a master of Israel," incredulously asked: "How can a man be born when he is old?" "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

But Nicodemus still marveled; and then the Saviour told him that it was the work of the Spirit. Said the Master: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." But he could not comprehend it; neither can any one who has not felt in his own heart the transforming and renewing influences of the Spirit of God.

The apostle Paul illustrates conversion by a death, burial, and resurrection; he says:—

"How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6:2-7.

The change which is wrought in the individual by conversion is thus described by the apostle: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." Eph. 4:22-24, 30, 31.

There must be an entire change; the *old man* is to be put off, and the *new man* put on; and this *new man* "is created in righteousness and true holiness." Or, as we read elsewhere: "If any man be in Christ, he is a *new creature*; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ." 2 Cor. 5:17, 18.

If anything more is required to show the nature of the change, it is supplied by Romans 8:1-17. The apostle there shows that the natural heart is opposed to the law of God (verse 7), but conversion brings the heart into harmony with the will of God; and instead of doing the works of the flesh (Gal. 5:19-21),

the individual now brings forth the fruits of the Spirit, which are in harmony with the law. Compare Rom. 8:10-14 with Gal. 5:22, 23.

Thus we see that, as set forth by Christ and the apostles, conversion is a radical change which is wrought in each individual through the instrumentality of the Spirit of God. And with this agree the Old Testament scriptures. For instance, we read of David, that after he was brought to repentance of his sin (2 Sam., chaps. 11, 12), he prayed: "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51:12, 13.

What the psalmist understood by conversion we learn from verses 1, 2, 9-11, of the same psalm. He prayed: "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Hide thy face from my sins, and blot out all mine iniquities. *Create in me a clean heart, O God; and renew a right spirit within me.* Cast me not away from thy presence; and take not thy Holy Spirit from me."

"Ye must be born again," says the Saviour; "Put on the new man, which after God is created in righteousness and true holiness;" and "if any man be in Christ he is a new creature," says the apostle, while the psalmist prayed, "Create within me a new heart, O God; and renew a right spirit within me." Who can doubt that these expressions all refer to conversion? Ezekiel, too, used similar language; he says: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a *new heart* and a *new spirit*; for why will ye die, O house of Israel?" Eze. 18:30, 31.

The case of Saul (1 Sam. 10) is another positive testimony that conversion is taught quite as plainly in the Old Testament as in the New, and fully justifies the Saviour's question to Nicodemus when he avowed his ignorance of this subject: "Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" There was that man, "a master of Israel," ignorant that the Scriptures, with which he had been familiar all his life, taught a change of heart! Said the prophet to Saul: "The Spirit of the Lord will come upon thee, and thou shalt prophecy with them, and *shalt be turned into another man.*" 1 Sam. 10:6. And again we read: "And it was so, that, when he had turned his back to go from Samuel, *God gave him another heart*; and all those signs came to pass that day." Verse 9.

This can mean nothing less than that Saul was converted. Not one essential element is lacking. The prophet made known to him the will of God, then Saul signified his willingness to obey, and "God gave him another heart," or, as Samuel had said, he was "turned into another man;"—in short, to express it in New Testament language, he was "born again." And thus it is clearly shown that the doctrine of conversion is common to both Testaments, and that the agencies by which it is accomplished have ever been the same; namely, *the word and Spirit of God.*

The fact that Saul did not retain his integrity, but grieved away the Spirit of God, and finally died by his own hand, does not, as some have imagined, disprove the genuineness of his conversion; it only disproves the delusive doctrine of "once in grace always in grace," and gives force to the admonition of the apostle, who says:—

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For 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. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:11-13.

Paul even feared that after having labored for others he himself might lose the prize; he said: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." To take any other course is to presume upon the mercy of God; it is to become an unfruitful branch, "whose end is to be burned;" for says the Saviour: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:5, 6.

There is nothing so hazardous in the Christian life as is the condition of being at "ease." It is to the lukewarm that the Saviour says: "I will spew thee out of my mouth." Rev. 3:16. Then let any who feel that they are being separated from Christ, heed the words of the prophet: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. . . . And we shall live in his sight. Then shall we know, *if we follow on to know the Lord*; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hos. 6:1-3. But if we do not "follow on" the decree will go forth, "cut it down; why cumbereth it the ground?" Luke 13:7. C. P. BOLLMAN.

Leap Year.

RECENTLY in conversation with a traveling evangelist, a rather novel objection was presented against the seventh-day Sabbath. Said the objector: "It is foolish to suppose that we can tell which is the seventh day, when every fourth year we add an extra day, making the month of February one day longer than it ordinarily is, thus so completely confusing the dates that no one can tell anything about the correct reckoning!"

Novel as the position is, it is just as tenable as some other similar positions. It is stated by some that we cannot tell anything about which is the true seventh day from creation, because that several hundred years ago the Pope of Rome changed the reckoning of time from old style to new style, leaving out ten days by calling the next day after October 4, 1582, October 15, instead of October 5. We ask in all candor, what had this to do with the reckoning of the days of the week? Just as much as adding on an extra day to the year once in four years, affects the reckoning of the days of the week. The objection in regard to leap year is ridiculous in the extreme. To give February twenty-nine days instead of twenty-eight, does not make Sunday, or any other day of the week, come any earlier or any later than it otherwise would. Whether the day were to be called February 29, or March 1, would have nothing to do with its position in the cycle. If it were Monday in one case it would be Monday in the other. Every person can certainly see that fact.

Now what would be the effect if we should make the month of February one day shorter, allowing it only twenty-seven days? It would not affect the week at all, as all can very readily see. If such changes do not affect the month of February, they certainly would not affect the month of October. Suppose the month of October, 1582, had been made one day shorter, having only thirty days allowed to it, would the week be affected by it? Certainly not. If it would not affect it to take off one day, then it would not to take off ten. If

the next day after October 21, had been called November 1, the week would not have been affected by this numbering, neither was it affected by calling the day after the 4th the 15th, any more than the week is now affected by the extra day in leap year. Yet a good many people who are apparently very conscientious, say that for this very reason they cannot keep the Sabbath. They say the argument is perfectly clear, that the seventh day is the correct Sabbath, and if they only knew which is the seventh day they would keep it, but on account of the change Pope Gregory XIII. introduced in 1582, they cannot be sure which is the true seventh day. If the Pope had not meddled with the matter, there would be no difficulty.

To all such conscientious persons who would keep God's holy Sabbath if this difficulty were removed, we have the happy announcement to make that there is a way of relief. The Greek Church paid no attention to the Pope's decree, and so throughout Russia the old style of reckoning is still observed. The matter there stands just as it did previous to 1582. All that is necessary to do, is to adopt the style of Russia where change of reckoning has never been introduced, and all confusion on this account, has consequently been avoided. If there is no other way to do, to enable one to keep the plain command of God, then by all means let him adopt the old style, and, when having done that, and finding out that the order of the days of the week is the very same that it is now, and here, doubtless the earnest seeker after the truth would be willing to admit that the change in the reckoning of the days of the month has not affected in the least the days of the week.

When asked whether he did not rebuke people for working on Sunday, our objector answered promptly in the affirmative, and his defense for so doing was that since the resurrection of our Lord, Christians have had a new reckoning, viz., *Anno Domini*, in connection with which the first day observance is firmly established. But as to how that leap year could affect the observance of the seventh day, and not the first, our friend did not pause to explain. Here was one upon whose head the hands of the bishop had been laid to set him apart to be an instructor of the people, but behold a sample of the "wine" (false doctrine) with which the minds of the people are being made "drunken," or confused.

F. D. STARR.

Obey God Always.

How DIFFICULT it is for the natural heart to realize, or believe, that it is for its own good always to obey God in everything! We are strongly inclined to think that obedience to our own conceptions of what is right and proper is good for us—indeed, is really best for us. There are some things which God commands us to do that we readily assent to as being for our good. But there are other things which we hesitate to accept as being really essential to our good. We incline to pursue an eclectic course. We choose that which seems to promise us good, and those things which appear inconvenient and unnecessary, we discard.

Obedience to some of God's commands appears to involve too much trouble to be for our certain good. It may lead us to heavy cross-bearing and painful peril and deep disappointment and immense personal discomfort; and so we demur and debate the chances of possible good to ourselves. But our thoughts and ways are always wrong, and, therefore, productive of harm to us if they do not strictly conform to the thoughts and ways of God.

There is no safety outside of following the commands of God. Human expediency is not to usurp the place of the Divine counsel and command. Whatever God tells us to do, and we do in the spirit and manner which he requires, will result in our good always. It may

not always seem so to us at first. Indeed, it may appear to be for our ill, instead of good; but God, who sees the end from the beginning, knows what is for our good, and commands nothing that is not for our good. The true Christian will try to remember this and obey. —*J. N. Hallock, D. D.*

The Measure of Love.

OLD Deacon Jonathan was a man of practical piety, and religion was with him, a thing of every-day life. Much of his time was spent in visiting the sick and needy of his parish. It was on his way to pay one of these visits, that he came in contact with a man who boasted loudly of his religion, and its advantages. "I have had religion," he said, "for the last sixteen years, and it has only cost me twenty cents."

We do not wonder the old deacon was rather puzzled over a religion that could call forth so little sacrifice. Looking at the man, he replied, "I will not say you have not religion, but I will say it is only a twenty-cent religion."

The old deacon was right, and the profession that could call forth no greater sacrifice, may be justly termed a twenty-cent religion.

We find in connection with human history that love has always been measured by actions, and for that friend we really love, nothing will be too great a sacrifice. We might apply this rule and say that the man who professed to love God for sixteen years at the great sacrifice of twenty-cents, only possessed a twenty-cent love. It is an easy thing to make ourselves believe that we have the cause of God at heart, and that we are anxious to see it prosper in the earth. We may even go so far as to believe that we love him sincerely, and yet be like the fig tree that bore nothing but leaves.

How then shall we test our love to God?—Just in the same way that we measure love to our fellow-man,—by our actions. The Master said, "If ye love me, keep my commandments," and the same voice declared, "The Father which has sent me, he gave me a commandment, what I should say, and what I should speak." John 12:49. So when we refuse to keep God's commandments, we mark off before him the measure of our own love. To be a saving love, it must be a perfect love; and that will show itself in perfect obedience. "For this is the love of God, that we keep his commandments." 1 John 5:3.

If we would learn the measure of God's love let us go to Gethsemane and see the Man of sorrows, as he bows with the burden of a world's transgression. Let us go to Calvary, and see him die, while the heavens are robed in blackness, and the earth trembles in sympathy with her dying Lord; and then read in those lines of pain that mar his kingly brow,—

"This I have borne for thee,
What hast thou done for me!"

The churches of to-day are cursed with a twenty-cent religion,—“Having a form of godliness, but denying the power thereof.” We should ever bear in mind, that a religion which will not distinguish us from a sinful world, will never save us in a perishing world.

When the heart is in full sympathy with God and his truth, the question will not be, How little can I do and be religious? but from a heart overflowing with tenderness the strains will rise,—

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

R. HARE.

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.*

"Thy Speech Bewrayeth Thee."

NOTWITHSTANDING Peter's denial, his speech disclosed the fact that he was a Galilean. On a more ancient occasion, forty-two thousand Ephraimites were slain by the Gileadites because they could not pronounce the word "shibboleth." When they had escaped from battle and come to the Jordan, the Gileadites, who held the passages, tested them on this word, and when they said "shibboleth" they were taken and put to death. Thus the speech will tell the story of one's identity when every appearance may prove deceptive.

So we may often meet in close relationship those whose "citizenship is in Heaven," and those who are "children of this world." They may be in the same church—apparently of the same nationality. Again, they may be strangers to us and to each other, yet so very similar in outward appearance that with the eye we cannot tell the Gileadite from the Ephraimite, the Galilean from the denizen of Jerusalem. But the speech is generally an unerring indicator. "Out of the abundance of the heart the mouth speaketh."

The conversation will naturally tend to that which is uppermost in the heart. If the mind be set upon the affairs of the world,—upon the accumulations, the amusements, the fashions, the gossip, the carnal attractions of the eye and ear,—and only upon the kingdom of God and his righteousness when involuntarily attracted by others, the speech will betray the real allegiance. When "foolish talking" and "jesting" (Eph. 5:4) are the characteristic communications of one who has named the name of Christ, his speech "betrays" him. When the Christian's only words for Jesus are those uttered under urgent circumstances at the prayer-meeting, his speech even then "betrays" him. When the professed follower of Christ becomes a "despiser of those that are good" because, forsooth, "no chastening for the present seemeth to be joyous, but grievous," that disciple's speech betrays him. When the backslidden heart begins to measure the faith of Christ and his work by the frailties of imperfect humanity, his speech betokens his unfortunate condition. When the tongue is dumb in the presence of duty to utter praise and thanksgiving, or to defend the cause of the Master, or to encourage the convicted sinner, there is a speech born of faithless silence that casts a doubt over the loyalty of the enlisted soldier.

The day has come when again the call, "Who is on the Lord's side?" is going to the world, and those who would stand in the company of his courtiers, must learn perfectly the language of his court. The time for the enemy's fiercest attacks upon the "little flock" is at hand, and no lisping, stammering accents will admit the fleeing ones to the place of refuge. And none will be able to sing the song of redemption but those who have learned it during the trying hours of probation.

"The Lord is coming! let this be
The herald note of jubilee,
And when we meet and when we part,
The salutation from the heart."

W. N. GLENN.

Faith and Obedience.

A MAN who imagines that he is a Christian because he says Lord, Lord, although he does not the things that he requires, is deceiving himself; so, also, is the man who imagines that he is a Christian because he is honest in his dealings and free from any outbreking sins. A man to be a Christian must be divinely renewed; he must be changed in his moral nature; he must be brought out of darkness into light, and from the power of Satan unto God, and then he must walk before God blameless in the keeping of his commandments. This is necessary to a man's salvation.—*Sel.*

The Saxons Enter Britain.

"HENGIST, who boldly aspired to the conquest of Britain, exhorted his countrymen to embrace the glorious opportunity; he painted in lively colors the fertility of the soil, the wealth of the cities, the pusillanimous temper of the natives, and the convenient situation of a spacious solitary island, accessible on all sides to the Saxon fleets. The successive colonies which issued, in the period of a century [A. D. 455-582] from the mouths of the Elbe, the Weser, and the Rhine, were principally composed of three valiant tribes or nations of Germany: the *Jutes*, the *old Saxons*, and the *Angles*. The *Jutes*, who fought under the peculiar banner of Hengist, assumed the merit of leading their countrymen in the paths of glory, and of erecting, in Kent, the first independent kingdom. The fame of the enterprise was attributed to the primitive Saxons; and the common laws and language of the conquerors are described by the national appellation of a people, which, at the end of four hundred years, produced the first monarchs of South Britain. The Angles were distinguished by their numbers and their success; and they claimed the honor of fixing a perpetual name on the country, of which they occupied the most ample portion.

"The barbarians, who followed the hopes of rapine either on the land or sea, were insensibly blended with this triple confederacy; the *Frisians*, who had been tempted by their vicinity to the British shores, might balance, during a short space, the strength and reputation of the native Saxons; the *Danes*, the *Prussians*, and the *Rugians* are faintly described; and some adventurous *Huns*, who had wandered as far as the Baltic, might embark on board the German vessels for the conquest of a new world. But this arduous achievement was not prepared or executed by the union of national powers. Each intrepid chieftain, according to the measure of his fame and fortunes, assembled his followers; equipped a fleet of three, or perhaps of sixty, vessels; chose the place of the attack; and conducted his subsequent operations according to the events of the war, and the dictates of his private interest. In the invasion of Britain many heroes vanquished and fell; but only seven victorious leaders assumed, or at least maintained, the title of kings. Seven independent thrones, the Saxon Heptarchy, were founded by the conquerors, and seven families, one of which has been continued, by female succession, to our present sovereign [George III.], derived their equal and sacred lineage from Woden, the god of war. It has been pretended that this republic of kings was moderated by a general council and a supreme magistrate. But such an artificial scheme of policy is repugnant to the rude and turbulent spirit of the Saxons; their laws are silent; and their imperfect annals afford only a dark and bloody prospect of intestine discord."

"While the continents of Europe and Africa yielded, without resistance, to the barbarians, the British island, alone and unaided, maintained a long, a vigorous, though an unsuccessful, struggle against the formidable pirates, who almost at the same instant assaulted the Northern, the Eastern, and the Southern coasts. The cities which had been fortified with skill, were defended with resolution; the advantages of ground, hills, forests, and morasses, were diligently improved by the inhabitants; the conquest of each district was purchased with blood; and the defeats of the Saxons are strongly attested by the discreet silence of their annalist. Hengist might hope to achieve the conquest of Britain; but his ambition, in an active reign of thirty-five years, was confined to the possession of Kent; and the numerous colony which he had planted in the North, was extirpated by the sword of the Britons.

"The monarchy of the West Saxons was

laboriously founded by the persevering efforts of three martial generations. The life of Cerdic, one of the bravest of the children of Woden, was consumed in the conquest of Hampshire and the Isle of Wight; and the loss which he sustained in the battle of Mount Badon, reduced him to a state of inglorious repose. Kenric, his valiant son, advanced into Wiltshire; besieged Salisbury, at that time seated on a commanding eminence; and vanquished an army which advanced to the relief of the city. In the subsequent battle of Marlborough, his British enemies displayed their military science. Their troops were formed in three lines; each line consisted of three distinct bodies, and the cavalry, the archers, and the pikemen, were distributed according to the principles of Roman tactics. The Saxons charged in one weighty column, boldly encountered with their short swords the long lances of the Britons, and maintained an equal conflict till the approach of night. Two decisive victories, the death of three British kings, and the reduction of Cirencester, Bath, and Gloucester, established the fame and power of Ceaulin, the grandson of Cerdic, who carried his victorious arms to the banks of the Severn.

"After a war of a hundred years, the independent Britons still occupied the whole extent of the Western coast, from the wall of Antoninus to the extreme promontory of Cornwall; and the principal cities of the inland country still opposed the arms of the barbarians. Resistance became more languid, as the number and boldness of the assailants continually increased. Winning their way by slow and painful efforts, the Saxons, the Angles, and their various confederates, advanced from the North, from the East, and from the South, till their victorious banners were united in the center of the island. Beyond the Severn the Britons still asserted their national freedom, which survived the heptarchy, and even the monarchy, of the Saxons. The bravest warriors, who preferred exile to slavery, found a secure refuge in the mountains of Wales; the reluctant submission of Cornwall was delayed for some ages; and a band of fugitives acquired a settlement in Gaul, by their own valor, or the liberality of the Merovingian kings.

"Resistance, if it cannot avert, must increase the miseries of conquest; and conquest has never appeared more dreadful and destructive than in the hands of the Saxons; who hated the valor of their enemies, disdained the faith of treaties, and violated, without remorse, the most sacred objects of the Christian worship. The fields of battle might be traced, almost in every district, by monuments of bones; the fragments of falling towers were stained with blood; the last of the Britons, without distinction of age or sex, was massacred, in the ruins of Anderida; and the repetition of such calamities was frequent and familiar under the Saxon heptarchy. The arts and religion, the laws and language, which the Romans had so carefully planted in Britain, were extirpated by their barbarous successors. After the destruction of the principal churches, the bishops, who had declined the crown of martyrdom, retired with the holy relics into Wales and Armorica; the remains of their flocks were left destitute of any spiritual food; the practice, and even the remembrance, of Christianity were abolished; and the British clergy might obtain some comfort from the damnation of the idolatrous strangers.

"The kings of France maintained the privileges of their Roman subjects; but the ferocious Saxons trampled on the laws of Rome, and of the emperors. The proceedings of civil and criminal jurisdiction, the titles of honor, the forms of office, the ranks of society, and even the domestic rights of marriage, testament, and inheritance, were finally suppressed; and the indiscriminate crowd of noble and plebeian slaves was governed by the traditionary cus-

toms, which had been coarsely framed for the shepherds and pirates of Germany. The language of science, of business, and of conversation, which had been introduced by the Romans, was lost in the general desolation. A sufficient number of Latin or Celtic words might be assumed by the Germans to express their new wants and ideas; but those *illiterate* Pagans preserved and established the use of their national dialect. Almost every name, conspicuous either in the Church or State, reveals its Teutonic origin; and the geography of England was universally inscribed with foreign characters and appellations. The example of a revolution, so rapid and so complete, may not easily be found."—*Dec. and Fall, chap. 38, par. 34, 36, 37, 39.*

From that time the history of the Angles and Saxons—the Anglo-Saxons—has been but the history of England—Angle-land—and, being so far separated from the other nations that shared in the breaking up of the Roman Empire, we shall not have occasion to mention them again. J.

Ancient Tahpanhes.

To LOVERS of Bible history, a singular and interesting ruin has recently been discovered in Egypt, no less a place than the ruins of Pharaoh's house in Tahpanhes, where the word of the Lord came to Jeremiah the prophet, saying, "Take great stones in thine hand, and hide them in the clay in the brick-kiln [or as the Revised Version has it, "hide them in mortar in the brick-work"], which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them." Jer. 43 : 8-10.

An Egyptian explorer, Mr. Flinders Petrie by name, traveling in the northeastern delta of the Nile, came to several mounds, of which the largest of the group, being covered with burned brick, and apparently of huge dimensions, was known by the Arabs as *El Kasr el Bint el Yakudi*, which means, the castle of the Jew's daughter. When Zedekiah was a prisoner in Babylon, the chief men who had charge in Jerusalem, being much afraid that Nebuchadrezzar would again return and destroy and kill them, asked permission of the king of Egypt to go down and dwell in his country. Pharaoh appointed them the royal stronghold, or palace of Tahpanhes, and there accordingly went the chief captains of the forces, taking with them the king's daughters and the remnant of Judah, amongst whom likewise was the prophet Jeremiah, who, by the express command of the Lord, had strongly protested against the proceeding, but without avail.

After much labor and repeated trenching, Mr. Petrie found an area of brick-work 100x60 feet facing the eastern entrance of this ancient palace, and as this readily answers the brick-work spoken of in the above-quoted verse, what more probable than that Nebuchadrezzar spread his royal pavilion on that very spot, indeed, Egyptian subscriptions identifying it as the place where he had spread his royal pavilion. What is more sure and abiding than the word of the Lord; and as another and another confirmation of the word of our God is revealed, our faith and hope should grow brighter and clearer, and may we be able to realize more and more that all these things are for our edification upon whom the ends of the world have come. E. J. BRYANT.

A CHEERFUL nature illumines all objects with sunlight, while a discontented disposition makes itself miserable everywhere.

Scripture versus National Reform.

THE *Christian Statesman* of Feb. 11, 1886, contains some "fundamental principles" which it seeks to promulgate. Among others, under the heading, "The Kingly Office of Jesus Christ," we find the following: "The word of prophecy indicates that the final and decisive struggle which shall issue in the subjugation of the world to Christ is to turn on the claims of his kingly office." In proof of this proposition the writer cites Dan. 7; Rev. 11:15-17; 19:11-16; and from these texts draws conclusions which differ as widely from the teaching of the word of God, as the darkest night differs from the clearest day.

We think none will deny that the passages of Scripture cited above teach that the world will finally be brought under subjection to Christ, and that he will be "King of kings and Lord of lords." But as to the manner in which this will be accomplished, there is a wide difference of opinion. The National Reform advocates, of which the *Christian Statesman* is the chief organ, teach that our country will be brought under subjection to Christ, by placing the name of God in our Constitution, and by amending it, so as "to place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land." Of course it is understood that these Christian laws, institutions, and usages must be in harmony with the will of this National Reform Party; and behold, thus it is done, and Christ rules according to the *dictum* of the National Reformers! Grand consummation of earthly glory this will be! and woe unto them who dare to "keep the commandments of God and the faith of Jesus," and so disobey this dragonic alliance of Church and State.

The seventh chapter of Daniel contains no evidence that any nation of mortal beings will ever *willingly* acknowledge Christ as its king. True, it does state that the time will come when "all dominions shall serve and obey him," but from verses 13 and 14, we learn that this dominion is given him by the Ancient of Days—by him who is from everlasting to everlasting. Ps. 90:2. This is in harmony with the second chapter (verse 44), where it is stated that the God of Heaven will set up this kingdom of Christ. Verse 45 shows clearly that this kingdom will be set up without any human agencies; for it will be set up without hands. God says he will set it up himself. It will never be done by the erring hands of the National Reform Party. Besides this, the "dominions" that serve and obey him are composed of the saints who will have been made immortal that they may "possess the kingdom forever, even forever and ever."

Rev. 11:15-17 contains no statement whatever, as to how this kingdom of Christ will be established, but verse 18, which the *Christian Statesman* has undoubtedly overlooked, contains a statement which is fatal to this National Reform theory. We read: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." Compare Rev. 1:7; Matt. 24:30; 25:31-34; Rom. 2:12, 16.

The nations are angry when the kingdoms of this world are brought under subjection to Christ, and the wrath of God will be poured out upon them. Just think of the wrath of God being poured out on a nation that loves and obeys Christ! Absurd! With their mouth (or constitution) the nations may profess to love and obey Christ, but the hearts of the people and rulers will be far from him, for when all rule and authority are given him he will "break them with a rod of iron," and "dash them in pieces like a potter's vessel." Ps. 2:9.

In Rev. 19:14, 15, we are informed what Christ will do as King of kings. How the *Christian Statesman* can quote this as being in harmony with its National Reform theory,

is beyond comprehension by any mind not initiated in the mysteries of National Reform. The text reads thus: "And the armies which were in Heaven followed him [Christ] upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God."

By the armies *in Heaven* the nations are brought under subjection to Christ, saith the Lord, not by the help of the fallible human army of National Reform. This King of kings will smite the nations and break them in pieces, so that they will become like the chaff of the summer threshing floor. Dan. 2:35.

The 19th verse, which is not included in the reference of the *Christian Statesman*, reads thus: "And I saw the beast, and the kings of the earth, and their armies, gathered to make war against him that sat on the horse, and against his army." Thus we see that when he comes whose right the dominion of the earth is, the nations of the earth, instead of crying, "Lo this is our God, we have waited for him and he will save us," will array their armies against him, and will be utterly consumed. Verses 20, 21. In view of these things the prophet says: "Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28:22.

It is clearly and unmistakably revealed by these and many other passages of Scripture, that the National Reform theory is unscriptural, and so has no foundation other than in the imagination of the self-styled National Reformers. In view of these facts we ask the *Christian Statesman* in its own words, Do you "know how to read" the Bible? "Thus saith the Lord of hosts, Harken not unto the words of the prophets that they prophesy unto you; they make you vain." Jer. 23:16. And why?—Because "they speak a vision of their own heart, and not out of the mouth of the Lord." *Ibid.*

And now when we abide by the word of God, and refuse to accept the unscriptural deductions of National Reform, the *Statesman* accuses us of being in "voluntary darkness or willful infidelity." We leave it to the reader to judge who is most deserving of this accusation.

A. H. WILL.

LIKE A PRESSED FLOWER.

How soon, within the book of Time,
Life's latest hour
Will lay my memory—as we press
Some curious flower.

Then, on th' enfolding page, I would
God's hand divine
Might note: Though erring oft, this still
Was child of mine.

—Virginia B. Harrison, in the *Independent*.

Only Follow!

If one intends to follow anything it is obvious that something or somebody must lead. Suppose that in case of war there was no leader, no one to show the troops where to march, what confusion, what demoralization there would be. Instead, the eyes of every man are fixed upon the one who directs them where to go, and in silence they follow him even unto death. It is the same with our spiritual warfare. When Joshua assembled the tribes at Shechem, he reminded them of the goodness of God to them and to their fathers. He said unto them that they had come to a place where it was necessary for them to choose whom they would serve. That is just the place to which every man and woman must come, to decide whom they will follow. The sheep hear the Shepherd's voice and they follow him. Who is on the Lord's side? What if instead of a banner there is a cross to carry, do not

they who carry the cross wear the crown? As the gladiator flushed with victory in the arena, was crowned amid the acclamations of thousands, so they who carry the cross, not hesitatingly, not vauntingly, but simply upon the shoulders as they follow Christ, will be crowned before the assembled multitudes of Heaven.

Is it not worth striving for? With such a Leader, waiting with superhuman patience to lead us; standing with loving arms outstretched, as an earthly father asks a child to come to him to be cared for and protected and loved; saying to us, Only follow me and all will be right,—is it not easy to follow where He leads, knowing that He doeth all things well?

"I know not the way I am going,
But well do I know my Guide—
With a childlike trust I give my hand
To the mighty Friend at my side.
The only thing that I say to him
As he takes it is, 'Hold it fast,
Suffer me not to lose my way,
And bring me home at the last.'"
—*Christian at Work*.

A Silent God and a Sinning World.

"Our God shall come, and shall not keep silence." Ps. 50:3.

God is *silent*—man is saying, No God. This is the character of the age. God is graciously gathering, by the Holy Spirit, out of every nation, kindred, and tongue—from high and low, rich and poor. But the characteristic feature of *the age* is apostasy working, 2 Thess. 2:7, the devil ruling, Eph. 2:2; 1 John 5:19, war and bloodshed spreading everywhere—those who love the Lord Jesus despised, and sharing his rejection and scorn—hated and persecuted by the terrible usurper in ten thousand forms. Utterly vain are men's dreams of peace apart from the mind and revelation of God—vain the Christian's hope, however beautiful, pious, and benevolent it may seem, if God has not held it out in his Word as his true hope. Oh, for the simplicity of the child to receive the truth and to walk in the mind of God, to be filled with his Spirit, watch his dealings, and thus ever be aiming at his glory in the carrying out of his plans, and not carried away by our fancies!—*Sel.*

Truth Unchangeable.

TRUTH is unchangeable. It never varies. A thing cannot be true to-day and false to-morrow. What is true at one time is always true. There is no progress in truth. Our perceptions of truth may become clearer and fuller, but the truth itself never changes—never varies. If two and two make four to-day, they will not make six to-morrow, or next week. If it is impossible for two parallel lines to meet to-day, it will always be impossible for them to meet.

So with every other truth, whether it be mathematical, moral, or religious. Truth never accommodates itself to the advanced thought of any age. Men may differ about the truth, they may change their relation to the truth, they may suppose that they have outgrown the truth, but, although this may affect them, it does not affect the truth. It is unchangeable and eternal. There are a great many unsettled things in the world, and things undergoing constant change. But truth is fixed and eternal, and never varies. Our great object should be to know and conform ourselves to the truth. —*Methodist Recorder*.

WHATEVER good we do, we must look upon it as the performance of God's promise to us rather than the performance of our promise to him. The more we do for God the more we are indebted to him; for our sufficiency is of him, and not of ourselves.—*Mathew Henry*.

THE best way to keep good acts in memory is to refresh them with new ones.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 19, 1886.

Comments on Galatians 3. No. 7.

"AND it was ordained by angels in the hand of a mediator." There is probably no man living who can fully comprehend this passage. We know that when God came down upon Mount Sinai, he was accompanied by ten thousands of his saints (holy ones), Deut. 33:2, and that they must have had some part to act in that great event; but what part they acted, no man can tell. The details of all that was done within that dense cloud which veiled Sinai's top from human gaze, have never been revealed to man. A parallel to this passage in Galatians is found, however, in Stephen's address to the Jewish Sanhedrim:—

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it." Acts 7: 51-53.

Those wicked men were uncircumcised in heart because they had not kept the law of God. See Rom. 2:25-29. They had violated the law which forbids murder, although they had received it "by the disposition of angels." To the same effect the apostle writes to the Hebrews:—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Heb. 2:1-3.

As we said before, it is useless to conjecture on these passages. Just what part the angels acted in connection with the proclaiming of the law, we cannot tell; we only know that in each of the above texts the statement that is made concerning the angels is made to emphasize the guilt of those who should violate the law, or should reject the gospel, which has reference to the law. With this we must leave this expression,—*"it was ordained by angels,"*—the only really difficult passage in the chapter.

"In the hand of a mediator. Now a mediator is not a mediator of one, but God is one." Verse 20. The expression, "but God is one," indicates that God is one of two parties between whom there is a mediator in whose hand the law was ordained. Now when we read that "there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5), the conclusion seems irresistible that the "mediator" in whose hand the law was ordained, or disposed, was none other than the Lord Jesus Christ.

If to any one this conclusion seems unnatural, let him remember that the Son is the brightness of the Father's glory, and the express image of his person, and that by him the worlds were made. Heb. 1:1-3. "For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:16,

17. He is one with the Father (John 10:30), and therefore is worthy to be called God, and to be worshiped as God. John 1:1. "Without him was not anything made that was made." It would be expected therefore that the active work of proclaiming the law to men should also be performed by the Son. Whatever is done by the Son is the same as if done by the Father.

It will be profitable right here to note how inseparably the law and the gospel are united, and how impossible it is to separate, in any transaction, the Father and the Son. "In the beginning God created the heaven and the earth" (Gen. 1:1); but it was the Son "by whom he made the worlds." Heb. 1:2. God formed the earth to be inhabited (Isa. 45:18), and therefore man was made in the image of God (Gen. 1:27); but before man was made, God said, "Let us make man in our image, after our likeness." Gen. 1:26. This has unmistakable reference to Him who is "before all things," and by whom all things were created. Col. 1:16, 17. Man fell, and thereby lost all hope of immortality, for which he was created. Then Christ Jesus came into the world to save sinners (1 Tim. 1:15); but "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34); but he is not alone in his love, neither does he have to move a heart hardened against man; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And when God spoke the law from Sinai, he said, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:2); but we know that an angel, in whom was the name of the Lord was with the people, whom they were to obey (Ex. 23:20, 21), and who spoke to Moses in the Mount Sinai, when he received the lively oracles to give unto us. Acts 7:38. Moreover we are plainly told that it was Christ who was with them in the wilderness, supplying both literal and spiritual food and water. 1 Cor. 10:1-4.

Thus in everything that concerns man, we see oneness of thought and action between the Father and the Son. It is not true that "the Jewish age," so-called, was the administration of stern justice by the Father, and that "the Christian age" is the administration of tender mercy by the Son. If the life of one man had spanned the entire interval between creation and the present time, he could say, "Goodness and mercy have followed me all the days of my life." There is no change of government between the fall of man and the restoration of all things. As it was the great love of God to the fallen world which moved him to give his only begotten Son for their redemption, we are not surprised to learn that when Christ's ambassadors pray to men, "Be ye reconciled to God," it is God himself beseeching sinners to accept his pardon. Even so when we learn that Christ was with the church in the wilderness, that he was upon Mount Sinai, and that it was in his hand that the law was ordained, we are not surprised to hear him say, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Is the law then against the promises of God?" Gal. 3:21. That it is not was shown by the 18th verse. It is directly in harmony with the promise, because by it men are enabled to see and forsake their sins, so that they may receive the promise. So the apostle says: "God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law." Righteousness would have been by the law if

such a thing had been possible. If by any means men could have received life without the death of Christ, we may be sure that that means would have been adopted. God is infinite; his love is infinite; therefore it was at an infinite sacrifice that God gave up his Son to die that the world through him might have life. But there was no other way, for the law once violated could not by any possibility give life. It was ordained to life, but sin caused it to be unto death. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22.

Blessed conclusion! "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. Therefore, since all are concluded under sin, he came to save all. The provision is ample enough for all, but only those who believe can be made partakers. Unfortunately, too many will not acknowledge the authority of God's law, and will not confess themselves to be sinners, and therefore the "promise by faith of Jesus Christ" cannot be given to them; for we are taught by verse 22, that it is necessary for men to be "concluded under sin," in order that they may be sharers in the promise by faith. This again shows how the law works in harmony with the promise. W.

Satan as a Deceiver.

IN our last article we showed from the admissions of Spiritualists themselves that the testimony of the spirits is not to be depended on; and that, since they are lying spirits, they must be, as the Bible says, spirits of devils. We know indeed that the spirits that communicate to men, and work wonders, are spirits of devils, because the devils and the angels of God are the only spirits there are. But none of these are the spirits of dead men. Angels, whether good or bad, are an order of beings entirely distinct from men. The Bible declares that "the dead know not anything;" but angels were never men, and men never become angels. If it is asked how we know that these spirits of which we speak are not good angels, we reply, that they are lying spirits. They deny the Bible, and the divinity of Christ. A sure test is this: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Then the question arises, "If Spiritualism is of the devil, how is it that men are often healed of disease, and helped in various ways by it?" People will go to clairvoyant physicians, and will patronize the "mind cure," thinking that if they are benefited thereby to any degree, there can be nothing wrong in it. Say they, "The devil wouldn't do people good, would he?" Right here is where thousands will be swept into Spiritualism in spite of themselves.

Notice these texts: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles." Rev. 16:13, 14. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast," etc. Rev. 19:20. Also in Rev. 13:13, 14 we read of the power called "the false prophet," that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do."

These texts show that the devil performs his wonders solely for the purpose of *deception*. To deceive means to impose upon; to delude; to ensnare by artifice. We are deceived only by false

pretenses. The gambler deceives the unwary by pretending to be his friend. Very often a man who is a thief at heart deceives a whole community, so that they trust him as an honest man. He will be very kind to them; he may do them great favors until he can gain their confidence and their property. If the libertine should always appear in his true character, he could never seduce the innocent. But he appears as a virtuous man; he talks of virtue and religion; he appears as the embodiment of virtuous sentiment, until he gains the full confidence of his intended victim. Thus he practices those seductive arts that show him to be an apt pupil of his master the devil. Indeed, any one who has lived long in this world need not be told that the worst of men often dissemble and appear to be the best friends of those whom they would ruin.

If this is so with men, should we be surprised that Satan, the arch deceiver, should do likewise? He is the originator of deception and deceptive arts; and wicked men and seducers are only attempting what he can do to perfection. Paul says that he appears as an angel of light. Now it would be useless for Satan to appear as an angel of light unless he acted as one. Thus we are to understand that, so far as possible, he throws aside, or rather conceals, his devilish character, and appears as a friend.

Let it be borne in mind, then, that when the Bible says that the devil will work miracles to deceive those that dwell on the earth, it virtually tells us that he will do things to gain our confidence and good-will. But just as the seducer has selfish ends in view when he does good acts, so Satan has an object of his own to serve in all his deceptions, and that is the ruin of mankind. And this should answer those who say, "Well, suppose the devil is behind this clairvoyant healing and mind cure, if we are helped isn't it all right?" We answer, no. Just as we would not receive favors from a villain who had ends of his own to serve by offering them to us, so we ought not to accept favors at the hands of the devil. We do not care to be under obligations to him, for we are sure that for everything he gives he will exact more than tenfold in return. By means of his pretended good services, he is now fastening the chains of error around thousands. Remember, he "deceiveth them that dwell on the earth by the means of those miracles which he had power to do."

Then the question has been asked, "Why does God permit the devils to lay their invisible snares for the souls of men? Why does he allow them to be so deceived?" He does not allow them to lay invisible snares. His word sheds the clearest light upon them, so that none need be deceived. "We are not ignorant of Satan's devices," if we take heed to the lamp of God's word. But, unfortunately, people will not heed the warning. The Bible is full of admonitions, but these will do no good unless heeded. Says the wise man: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.

. . . Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." Prov. 2:3-9.

But instead of so doing, men hate (true) knowledge, and do not choose the fear of the Lord; therefore, they eat of the fruit of their own way, and are filled with their own devices. Indeed, the Bible plainly declares that no man is ever led away by the deceptions of Satan unless he first rejects truth. Paul says that Satan works "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10.

To those who are thinking of "trying" the spirits by personal inspection, we would say, Beware. Trust

the description that you find in God's word, and go not into their assemblies. God's word is a better guide than human sense. Keep as far away from danger as possible; keep off the devil's ground; in short, keep in Christ, where alone there is safety.

W.

Restoration of the Papacy.

LAST week we showed that the National Reform movement, if successful, would be the union of Church and State in this Government. And we showed that in the union of all churches and organizations in favor of the Sunday, and its enforcement by law, lies the assurance of the success of the National Reform movement. This movement being carried forward by Protestants, when it succeeds, being the formation of the union of Church and State, it will be a likeness to the Papacy, an image to the beast. It is true that its advocates deny that it has the slightest tendency toward a union of Church and State; and argue that it is merely for the recognition and establishment by law of the Christian religion, of Christianity in the abstract, with no reference whatever to any particular church, and that, consequently, it cannot be a union of Church and State. But that is all that Constantine did. He simply made the Christian religion, Christianity in the abstract, the religion of the Empire. And that has been always viewed as the union of Church and State. But whatever it was, either in theory or in fact, there is one thing about it which admits of no shadow of dispute, that is, *out of it grew the Papacy*. And when this nation, following in the steps of Constantine, makes Christianity the religion of the State, out of such action will grow the living image of the Papacy—the image of the beast. This result is just as certain as that "like causes produce like effects." History *does* repeat itself, and that it is going to do so in this matter we deem just as certain as that two and two make four.

This brings us then to the question, Will there not be persecution? Assuredly there will be. In the very nature of the case that must be the inevitable result. When the question as to what constitutes Christianity becomes a matter of judicial decision instead of conscientious conviction, such decisions to be of any force at all must be respected. And if there should be any who decline to accept a Christianity that is thus made to order, the decision of the court must be enforced. Of course in the idea of the court, and of the majority, such enforcement would not be persecution, oh no,—it would only be punishment for contempt of court.

Now Sunday being the one question upon which all classes unite, that can be wielded by the National Reform leaders; Sunday being the one question upon which turns the whole Constitutional Amendment movement,—when Sunday becomes the national sabbath, and laws are enacted for the enforcement of its observance upon all, without exception, as the Christian sabbath, then to refuse to keep it is to disobey the law; and therefore, if the law, or the amendment, is to be of any effect at all such dissidents must be compelled to keep it. Because this having been constitutionally declared to be a Christian nation, and Sunday being the Christian sabbath—the great badge of our national profession—for a person to refuse to keep it is to deny Christianity, and so to place himself beyond the protection of the Government. Not only beyond its protection, but subject to its severest displeasure; because as it is, and will be, held that all the judgments that come upon the Nation are because of the desecration of Sunday, whoever refuses to observe it thereby becomes doubly guilty—guilty not only of violating the law but of bringing disaster and perhaps death upon the innocent, and therefore how can punishment be too severe? Especially so when the disobedience is persisted in in spite of penalties;

lighter penalties will be laughed at, heavier ones will be defied, and if the Nation is to maintain its position there will be nothing left for it to do but to rid itself of such persons. It will not matter in the least that in defense of their conduct they cite the plain letter of the law of God, and of the Constitution itself, that, "The seventh day is the Sabbath of the Lord thy God;" the State, at the dictation of the Christian Church, will have declared that Sunday is the sabbath; this declaration must stand, the State cannot yield to a few seventh-day fanatics, and the preservation of the State will be held to depend upon its riddance of them. Of course such action would not, on the part of the State, be considered persecution, but only punishment for violation of the law, and for obstinate rebellion.

Again, the purpose of the Religious Amendment is to declare that God is Sovereign. Then when the amendment has been made, the argument will be this: 1. God is now Constitutionally Sovereign. 2. "The keeping of the sabbath is an acknowledgment of the sovereign rights of God over us." 3. Sunday is declared by national law to be the sabbath. 4. Conclusion, whoever refuses to keep Sunday denies the sovereignty of God. That is the inevitable conclusion. There can be no other from the premises. And these are the premises which even now are maintained by the Religious Amendment Party. But, when God shall have been Constitutionally declared to be the Sovereign of this Government, to deny and refuse to submit to this sovereignty as defined by the law *will be treason*. Then if the State is to maintain its position, what is there left for it to do but to impose the penalty which attaches to treason? There can be no other alternative. This is exactly the length to which the Nation will be driven just as sure as it adopts the Religious Amendment to the Constitution; and the adoption of the amendment we consider is as sure as that this is a nation. This last step, like all the others, would not be considered by the authorities as persecution, it would be but the punishment of treason.

But all such argument in justification of such actions, is well named by Robert Baird in his "Religion in America," when he calls it a "miserable excuse." Here are his words:—

"The rulers of Massachusetts put the Quakers to death, and banished the 'Antinomians' and 'Anabaptists,' not because of their religious tenets but because of their violations of the civil laws. This is the justification which they pleaded, and it was the best they could make. Miserable excuse! But just so it is; wherever there is a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the laws of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal."—P, 69.

To arrive at treason by the course which we have marked would not be the first instance in America. Two hundred and forty years ago, in New England, Christianity, in the garb of Congregationalism, was the religion of the land, and says Bancroft:—

"Since a particular form of worship had become a part of the civil establishment, irreligion was now to be punished *as a civil offense*. The State was a model of Christ's kingdom [the very thing which the National Reformers declare that this Government shall now be made by the Religious Amendment] on earth; treason against the civil Government was treason against Christ. . . . The creation of a national uncompromising church led the Congregationalists of Massachusetts to the indulgence of the passions which had disgraced their English persecutors; and Laud was justified by the men whom he had wronged."—*History of the United States, chap. 10, under 1651, July 20.*

But, although the "miserable excuse" may be made, that such punishments are only for infractions of the civil law, the fact remains that all such conduct on the part of the State is persecution; and for the very good reason that the State has no business

to have any such civil laws; the State has no right to make religion a part of the civil law. But all these evils always have followed, and they always will follow, such an illicit union. Gibbon's words are fitting advice to-day to those men who seek for the Religious Amendment to the Constitution:—

"It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment."—*Decline and Fall, chap. 37, par. 23.*

That the authors of persecution will support it in the last extreme is a foregone conclusion, because none but religious bigots ever attempt it, and they are always ready to go to any length that circumstances may demand, in support of whatever degree of power it may be with which they succeed in clothing themselves.

Now what connection with the Papacy or its restoration has this Religious Amendment and its outcome? Just this, the Sunday institution, the protection of which is the main object of the amendment, is the institution *par excellence* of the Papacy, it rests solely on the authority of the Papacy. No man can present any authority of Scripture for the observance of Sunday; and all attempt to do so is only a perversion of Scripture. The keeping of Sunday by Protestants, "is an homage they pay in spite of themselves to the authority of the Catholic Church;" so says "the Church" and Protestants cannot deny it. Therefore when American Protestantism, and its allied powers, by national enactment enforce upon all the observance of Sunday, it enforces the observance of a papal institution, and compels men to honor and obey the Papacy. And so he "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." The cruel culmination to which we have traced the working of the Religious Amendment, when it shall have been carried, is the inevitable logic of the question; and the justness of our deduction is confirmed by the prophecy which we are discussing. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:15.

The course which we have outlined in this article is the one which will be pursued in the working of the Religious Amendment to the Constitution of the United States. Very few people believe it. But it is the truth if nobody at all believes it. Events themselves will confirm what we here have shown, or else the events of all history have been enacted in vain and no lesson can be drawn from what has been. We have yet more to say upon this subject.

J.

THE noted Episcopal clergyman, R. Heber Newton, writes:—

"Christianity is but a flower of paganism. Scratch a Russian, and you will find a Tartar; scratch a Christian, and you will find a pagan. Much of our business is conducted on pagan principles. Statecraft of even the most Christian kinds is unblushingly pagan. The religion of the educated masses is the superstition of our heathen ancestors, rebaptized with Christian names. If our own church is prepared to justify its ecclesiastical paganism by confessing that it ministers to the pagan classes, let its shame be that it ministers to them still as though they had not been led up out of superstition."

This is true, if slightly modified. If in the first sentence he had said *popular* Christianity, and in the second had said *many a professed* Christian, there could be no exception taken. That which is generally called Christianity, is but a slightly modified form of Catholicism, which is indeed but "the

superstition of our heathen ancestors, rebaptized with Christian names." But this is far different from the Christianity of the Bible. We can only wonder why men who make such confessions do not leave the heathen superstitions, and accept "the commandments of God and the faith of Jesus."

The Name and Word of God.

THE psalmist thus addresses Jehovah: "Thou hast magnified thy word above all thy name." Ps. 138:2. These words contain an important lesson to all to whom God has graciously revealed his name and word.

1. The name of God is holy, and greatly to be revered. He will not hold him guiltless who profanes it. Ex. 20:7; Lev. 19:12. It is a glorious and fearful name. Deut. 28:58. In "the Lord's prayer," before any petition is presented, respect is paid to the name of the Father. Matt. 6:9. Through his name his people overcome their enemies. Ps. 44:5. He will bless them who think upon his name. Mal. 3:16. The reproach that sin and sinners have brought upon his name will yet be removed, and incense will be offered to his name in all the earth. Mal. 1:11.

2. Jesus, the Son of God, bears the name of his Father. He is called God. Heb. 1:8, 9. His name is Wonderful, and the Mighty God. Isa. 9:6. Men should honor him even as they honor the Father. John 5:23. This, so far from robbing God of his honor, glorifies him in the earth; for God is glorified in the Son. John 13:31; 14:13; Phil. 2:11. He is the brightness of the Father's glory, and the express image of his person. Heb. 1:3. He is before all things, and by him were all things created. Col. 1:16, 17; John 1:1-3. In him dwells all the fullness of the godhead bodily. Col. 2:9. Every knee shall bow to him, and every tongue shall confess him. Phil. 2:10, 11. No finite mind can conceive the power and glory of the Son of God. It is not robbery for him to be equal with God. Phil. 2:6. It can be no reproach to the Eternal One, to give his name to such an exalted being as his Son.

3. The word of God is glorious. "Every word of God is pure." Prov. 30:5. His word shall stand forever. Isa. 40:8. He will have respect to those who tremble at his word. Isa. 66:2. His judgments are more to be esteemed than much fine gold. Ps. 19:10. His law is better than thousands of gold and silver. Ps. 119:72. The passages of scripture which speak in praise of the word and law of God are a great multitude.

The honor of his word must be preserved. The Lord will honor all who reverence his word, as this is the basis of all his honor. He who does not maintain the integrity of his word will soon suffer the dishonor of his name. Therefore, they who lightly esteem the word of God, are as guilty as they who profane his name.

4. Man, by transgressing the law of God, became subject to its penalty, death. By disregarding the word of the Lord man fell, and thereby a controversy existed between God and man, which could result only in man's destruction. Man had set himself against the law of God, and the law stood against man. The authority of the law of God is the authority of God himself, and no man can stand in the Judgment unless he is in harmony with the law by which he shall be judged. Eccl. 12:13, 14; Rom. 2:12. The law was right, and man was wrong. The word of God must endure, and therefore man, the transgressor, must fall before it.

5. But help was laid upon One who was mighty, Ps. 89:19. Jesus, the exalted, the glorious Son of God, undertook to rescue man. God is infinitely just, and he will by no means clear the guilty. Ex. 34:7; Num. 14:18. Sin is a reproach upon the name and Government of God, and this reproach must be thrown off. This is the work of Jesus in

the gospel. To maintain the honor of God is the first object of the gospel. The love of God would lead him to devise a means to save man; but justice must be reconciled and approve the plan. Jesus came, not to please man, but to please his Father. If man will be saved he must renounce his own will, and do the will of God. The first song of the angels, who announced the birth of a Saviour, was not, "Good will to man," but "Glory to God in the highest." Jesus did not undertake to free man from the restraints and requirements of the law which held him under condemnation, but to free him from the bondage of sin,—from his own carnal mind, and to impart to him the ability to serve God in spirit and in truth. Sin perverted his nature and alienated his heart from God, so that without the Saviour's help, he could not serve the law of God. Rom. 8:7, 8; cf. chap. 5:1. Jesus saves from sin; he died to put away sin. Matt. 1:21; Heb. 9:26.

God will be just while he justifies the believer in Jesus. Rom. 3:26. He will not relax his justice to please a world in rebellion. To do so would disgrace his name and Government. The honor and integrity of his law must be vindicated, either in the death of the sinner or by a sacrifice of substitution. By means of such a sacrifice, pardon might be granted on such terms as would be honorable to the Government, and vindicate the honor of the broken law. It cannot be set aside without disgrace to God. Its claims must be honored, either by obedience or sacrifice. Man had lost the power to render the former; and if he rendered the latter, it would be in his own eternal loss. A substitute must be found, or man be left to utter ruin. Jesus was given, and offered himself as the substitute.

6. To save man by becoming a sacrifice to the law, Jesus must become subject to man's conditions. Accordingly, he was "made under the law." Gal. 4:4. "He hath made him to be sin for us, who knew no sin." 2 Cor. 5:21. As he did only that which was pleasing to his Father, he was not a sinner in *fact*, or in his own person, but by substitution, or *imputation*.

Now the controversy between sinners and the law assumes an importance which had not appeared before. Not only man, but the Son of God is subject to the penalty of the divine law. If angels wondered that man stood against the law of God, what must have been their astonishment to behold the Son of God voluntarily take upon himself man's condition, and become subject to the claims of a violated law!

How shall the controversy now terminate? Shall the law enforce its claims upon this divine being, and take him as his victim, or shall man, through his substitute, secure exemption from the demands of the law! The love and the justice of God seemingly enter into the conflict, and appear to be in antagonism. His love must move him to exempt his own beloved Son from the death which the law requires by reason of the condition which he has assumed; his justice requires that on account of his assuming the sinner's condition, as the sinner he must die. To save him from death, under these circumstances, would be to show to the world that he whom the law condemns, *may* escape without an atonement being made to the honor of the broken law. To let him die would be to vindicate the claims of the law, and to magnify it and the justice of God so as no created being could conceive to be possible. The divine Son of God may now triumph over the law—over justice—and escape the penalty of the transgression which he has assumed, or he may "magnify the law and make it honorable" by yielding to its claims. God may relax his law to save his beloved Son, who bears his own nature and his own name, or he may maintain his justice and magnify his word above all his name. If ever the law of God is to be relaxed; if

ever its claims are to be set aside, now is presented the fitting occasion for such a display of divine forbearance. If ever love is to be caused to triumph over justice, now is offered the opportunity. In this we must remember that he was a representative. He stood for others; he died not for himself; the law made its demands on him for their sins. If he triumphed over the law, it was *their* triumph over justice.

God is love. But love is not the only element in the divine character. His justice is also infinite, and can never be set aside. Love may devise a plan of salvation, but it must be such a plan that justice can approve it, or there will be a conflict of the divine attributes. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. But in this the claims of the law were by no means lost sight of. So far from it, that the beloved Son died a sacrifice to the law, to meet its claims; to lead man back to obedience; to save him, not only from the penalty, but from the dominion of sin; to render pardon consistent with justice; to make salvation possible without dishonor to the divine Government; "that God might be just, and the justifier of him who believeth in Jesus." Rom. 3:26.

Some affect to think that we slight the Saviour by honoring the law. But not so. He it is who magnifies the law and makes it honorable. The law was always honorable; it was perfect; it was holy, and just, and good. It marked out the whole duty of man. "We know that the law is spiritual." But carnality and sin had obscured the glory and honor of the law. Jesus restores it to its appropriate position in the world as a spiritual, glorious law, having the love of God for its basis, and love to God and man for its fulfillment. Matt. 7:12; 22:35-40; Rom. 13:10; 1 John 5:3. If any wish to understand how highly God regards his law, how he abhors its transgression, let them look upon the cross of Calvary. See the beloved Son of the Most High God bearing the burden of man's transgression. Hear his cry of agony as he suffers the penalty of sin, and magnifies the justice of the divine law. We slight the Son of God! Far from it. No one can fully appreciate the sacrifice of Jesus, the depth of the divine plan of salvation, the greatness of the work accomplished for man in the life of our Example in obedience, the death of our sacrifice, and the intercessions of our High Priest, who has not exalted views of the holy law to vindicate which he lived, died, and makes atonement for sin.

Did Abraham, who rejoiced to see the day of Christ, dishonor Christ by keeping the commandments of God? Gen. 26:1-5. Did Moses and the children of Israel dishonor the Coming One by yielding obedience to the statutes of the One Lawgiver? Did the prophets dishonor Christ, whose Spirit was in them (1 Peter 1:11), by teaching obedience to the law of Jehovah? Did Christ set an example which would lead to his own dishonor by keeping his Father's commandments? John 15:10. Did the apostles of Christ dishonor their Master by delighting in the law of God, and teaching its holiness and spirituality? Did they repudiate the law because they loved the Son of God, or did they follow his example to magnify the law and make it honorable? Let Paul answer for them: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

"And let all the people say, Amen." J. H. W.

"THEY tell of a clergyman in Lynn, Mass., who hired out to a church at a nominal salary of \$4,000, agreeing privately to make the church a present of \$1,000 of it. A congregation in Connecticut heard of the four-thousand-dollar preacher, thought he must be extra good, offered him \$4,500 and got him. Then the Lynn people understood why he pretended his salary was \$4,000."—*S. F. Bulletin*.

The Missionary.

The Emperor's Second Attempt to Subjugate Bohemia.

A GREAT difference is noticeable between the people of Bohemia and the Waldenses with respect to their warfare. The Waldenses were governed by the principle that when their enemies desired peace they would carry the war no farther; no person, whether friend or foe, who applied to them for mercy was ever treated with anything but mercy. So rigidly did the Waldenses adhere to this principle that their enemies often deceived them, and as a consequence thousands of men, women, and children, fell into the hands of the enemy. Not so with the Bohemians. They would ask for quarter for the defeated party, before they went into a battle, and if it was decided by their enemies that no quarter should be given, no quarter was given. The Pope having denounced them as heretics, any compromise with them on the part of the papal party was considered a compromise with their sins, and hence was not permitted. In response to a refusal, the Bohemians would reply, "So be it," and under no circumstances would they grant any compromise. Had the Waldenses taken this course, they would have gained many victories where they met defeat. Which principle was right, under the circumstances, we leave others to decide.

In the year 1420, Sigismund made a second attack upon Prague. Ziska had gained the victory in every encounter thus far, and he was also victorious in this great battle. His name began to be feared, and when he took his position at the head of the army, it carried terror into the ranks of the enemy, although they far outnumbered the Bohemians. It should be remembered that at this time the people were very superstitious, and reports calculated to work upon the mind, greatly affected the people. The standard of Ziska was at Mount Tabor, and this place was thought to be the center and throne of a universal empire which was to bless the nations with righteous laws. A report was spread through Bohemia that all the towns and villages of the country, five excepted, were to be swallowed up with an earthquake, and this prediction gaining general credence, the cities and towns were forsaken, many of the people crowding to the camp, deeming the chance of victory under Ziska preferable to the inglorious fate which they thought awaited their native villages.

At this stage of affairs, the Bohemians called a council to deliberate on what course to take in the future, thinking that the time might soon come when peace would be declared. They decided upon four articles, which they decided to maintain in making peace with any nation. They declared that Sigismund was unworthy to be their emperor under any circumstances, and resolved to offer their crown to the king of Poland, providing that he would agree to the above-mentioned articles, which were as follows: 1. The free preaching of the gospel. 2. The celebration of the sacrament in both kinds. 3. The secularization of the ecclesiastical property, reserving only so much of it as might yield a comfortable support to the clergy. 4. The execution of the laws against all crimes, by whomsoever committed, whether by laity or clergy. They also established a regency for the government of the kingdom, composed of magnates, nobles, and burghers, with Ziska at its head as president.

The Emperor Sigismund proposed to confirm their liberties and redress all their real wrongs, provided they would accept him as their king, and threatened them with continued war in case of refusal. But his promises and threats were alike held in contempt. They returned answer to him that he had broken his word in

the matter of the safe-conduct to Huss; that he had inculpated himself by participating in the murder of Huss and Jerome; and had assumed the attitude of an enemy to Bohemia in publishing the bull of excommunication, and in stirring up the German nation against them, to invade their land. The war was now resumed; a little nation contending single-handed against such odds; yet, wonderful indeed, victory invariably declared itself on the side of the Hussites. Ziska won battle after battle. His entire life was one of continual victory. He completely out-generated those in command of the emperor's army, overwhelming them by surprises, and baffling them by new and masterly tactics. His name was a tower of strength to his friends, and a terror to his enemies.

In their marches the Hussites were preceded by their pastors, who bore aloft the cup, the symbol by which they conquered. They combined the spirit of confessors with that of soldiers, which was wholly new in the armies of that age. In the rear of the army came women who attended the sick and wounded, and in case of necessity, worked on the ramparts. It may be truly said that they went to war conscientiously committing their cause to God. They invoked his blessing and believed that they would have victory, and they always did have victory. It would require too much time to enter into details, and explain Ziska's plans of operation, but all historians agree that he was the greatest general of those times. It should be remembered that our present means of warfare were then unknown. Some of their weapons were quite novel. Reference is made by the historian to iron flails, which were said to do terrible execution.

Ziska seemed to have the gift of inspiring confidence in his people to a remarkable degree, and in leading them to believe that God would give them the victory if they went forth relying upon him. Their enemies long remembered the lessons they had taught them; yet their cause has been branded with every epithet of condemnation and abhorrence, by their contemporaries; and even in later times, historians, in recording a history of these times, have been slow to perceive the sublimity of their struggle, and reluctant to acknowledge the great benefit that has come from it to Christendom. Here were the seeds sown of the great Reformation. At the burning of Huss a fire was kindled that has enlightened the world. Wonderful will be the record of these times in the books above, when every secret thing shall be revealed, and everything appear in its true light.

S. N. H.

Ballarat, Australia.

WE are holding meetings in the public hall in this place, with a large attendance, the best we have had in the colony. Seventeen meetings have been held in the hall; there are thirty-four keeping the Sabbath, and scores of people are deeply interested. Twenty were keeping the Sabbath as the result of readings that were held previous to our commencing public meetings.

Last evening we had an invitation out in the mining district by one who had attended here, and we found a room well filled with intelligent people. I gave a reading on the Coming of the Lord and kindred events; which occasioned some inquiry in their minds about the immortality question; so Elder Corliss took the matter up and preached to them another hour on that subject. They were all pleased, especially the man of the house, who said that light had come into his mind that night which had saved him from infidelity. His wife is a Christian woman, and he had been afraid to tell her the state of his mind. They gave us a strong invitation to come again to-night; which we shall do as we cannot have the public hall.

It is a feast to us to have the privilege of

bringing the truth before these hungry souls. We expect a church of at least seventy-five to be raised up here in a short time.

The quarterly meeting of the church at Melbourne took place on July 3. Nearly all the members were present. It was a profitable season. The quarterly report of the Melbourne branch of the International Tract and Missionary Society was as follows: Members 37; reports 30; families visited 122; letters written 30. There had been 24,382 pages of reading matter and 1,789 periodicals distributed, and 46 subscribers obtained for our papers. Brother John Bell, ship missionary, had visited 162 ships, and placed on them 3,240 periodicals. A number of very interesting letters were read, showing that the message is making its way to the different colonies, and is being received with interest.

One lady who has embraced the truth at this place, has sent for some of her friends who live one hundred miles distant, to come and stop with her and attend the meetings. This shows the interest that is manifested on the part of many to get the truth before their friends. All of our party are well and of good courage, and ask a continuation of the prayers of our brethren for the prosperity of the work.

M. C. ISRAEL.

Ballarat, July 13, 1886.

Progress of the Work in Scandinavia.

THE cause of present truth seems to be making steady advancement in the Scandinavian countries. During the last winter and spring about twenty have been added to the church in Copenhagen. Several of these are men of ability who may do good work for the Master if they will give themselves unreservedly to his service. At Laurvig, Norway, a church of about twenty members has been lately organized, and in Sweden three churches have been added to the Conference.

At the fifth annual meeting of the Swedish Conference which was held in Orebro, June 23-28, there were, after the three new churches had been received into the Conference, nine churches represented by twenty-three delegates. The Conference in Sweden now has two hundred and fifty members; this is a gain of fifty-seven during the year. At the beginning of the meeting there were about fifty of our brethren and sisters present, and their number increased to seventy before the meeting closed.

At a workers' meeting held by Elders Matteson, Olsen, and Oyen for six days preceding the Conference, instruction had been given in canvassing, Bible-reading, book-keeping, and writing. Although this meeting was much smaller than similar ones held in America, we are sure it was a very profitable season for the ten or twelve who attended it. The colporters who enjoyed the privileges of this meeting go forth much better prepared to make a success of their work.

At this meeting Brother C. Norlin, who has labored successfully as a colporter for several years, was ordained to the work of the ministry. This, with the fact that Elder Matteson has moved to Stockholm, gives Sweden three ministers. For some years in the past Brother O. Johnson has been the only minister in this Conference.

In many respects Sweden appears to be a favorable place for labor. The people are earnest; many of them are dissatisfied with the formality of the State Church, and many who have left the State Church are looking for more light. Much has been accomplished in Sweden by the circulation of reading matter, and many interesting experiences were related in the colporters' meeting. Elder Johnson reported that in the locality where he last labored thirty persons have embraced the truth with but six weeks' labor, because their minds were prepared to receive the truth by reading matter which

they had received from America. It seems that a brother in Kansas has been sending many papers and tracts to this locality for a period of five years. During this time he has received but very little encouragement from those who received the publications, nevertheless the reading matter was having an influence, and when Brother Johnson came to the neighborhood many were ready to receive the truth.

The persons chosen as a Conference Committee for the coming year are J. G. Matteson, O. A. Olsen, O. Johnson, C. G. Hedin, and J. E. Oberg. Most of our brethren in Sweden are poor men who work hard for small wages, and they have not yet learned to do much towards sustaining their preachers. During the last year less than \$80 has been paid into the Conference treasury, yet they seem hearty and earnest, and anxious that the work shall go forward. They have thought that there was nothing that they could do, but when the matter was laid before them showing that there was a work for each one to do, they promised to do their part, and took hold heartily in the organization of a Tract and Missionary Society. It was thought that one strong society would be more efficient than three small ones; therefore a Scandinavian Tract and Missionary Society was organized with an Executive Committee of five, composed of a president, secretary, and one member from each of the three Scandinavian countries. The officers chosen for the coming year were, President, O. A. Olsen; Secretary, Cecilie Dahl; members of the Executive Committee, for Sweden, J. G. Matteson; for Denmark, K. Brorsen; for Norway, A. B. Oyen.

On Sabbath, June 26, an interesting Sabbath-school was conducted by Brother Oyen. A regularly organized school with classes, teachers, class recitations, and a general exercise, was a new thing to most of those present. Lesson slips had been printed and distributed to all present at the Conference. On Friday teachers were appointed and a teachers' meeting was held in which instruction was given as to the plan and order of the school. All seemed interested in the matter, and were prompt in attendance Sabbath morning. They were quickly organized into classes and the school opened at the appointed time. We have never seen a school of this kind pass off more promptly or with better order. Deep interest was shown in the lesson, which was upon the immutability of the law of God.

When it was mentioned in a later meeting that they would sometime want to organize a Sabbath-School Association, the brethren urged that it be organized at once; and so a Scandinavian Sabbath-school Association was organized on the same general plan as the Tract Society. We believe that the holding of this school will lead to the organization of many similar ones in different parts of Sweden.

The programme and general features of the meeting were similar to our general meetings in America. The early morning meetings were attended by nearly all of our people, and by others who were interested. In these meetings much practical instruction was given in the short talks of Mrs. E. G. White. The day was occupied by business meetings and in giving instruction about our work, and in the evening there was a sermon. At the evening preaching services, and on Sunday, there was a good attendance of the people of the town. The newspapers of the city published brief reports of the meeting.

At one of the business meetings a resolution was adopted, recommending that a quarterly paper be published in the interest of the Missionary Society, and the Sabbath-school Association. In accordance with this request, the managers of the publishing house at Christiania have decided to issue a thirty-two page quarterly in Swedish and the same in Danish giving instruction in the missionary and Sabbath-school work.

W. C. WHITE.

Coming Again.

THE ascension of Christ is interwoven with an intelligent promise that he will come again. No words could possibly be plainer than the message which angels brought to those grieving hearts of the little group on Olivet. "This same Jesus shall so come in like manner as ye have seen him go into Heaven." And this message is in perfect harmony with the repeated utterances of our Lord before his crucifixion. I have no theory upon the subject. I am satisfied with the simple word of God, and am willing to leave the theorizing to others; more than satisfied with the stupendous, glorious fact that he is coming to crush Satan and death under his feet; coming to claim his own, who will be caught up to meet him in the air; coming to reign on earth as in Heaven; coming to make earth a Heaven below.—E. A. Kitteridge.

It seems to be possible to build upon the very fact of the existence of the conscience an independent argument in favor of the being of God. The existence of the law in the heart seems to imply the existence of a lawgiver.—McCosh, *Method of the Divine Government*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus Comforting His Disciples.

(August 29.—John 14:1-14.)

"LET not your heart be troubled." Jesus was about to leave his disciples. He had just told them that he would be with them but a little while, and that whither he was going they could not come. So they were troubled for two reasons, first, that he was going away from them, and secondly, that where he should go they could not come. The disciples had learned to love and trust him as the Son of God, as the Messiah that should come into the world, and now that they were to be separated from him and left thus in the world, troubled them. But the tender Saviour did not leave them, nor us, comfortless. True, he said, "In the world you shall have tribulation," but he also said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Verse 27. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Verse 16. This is what should comfort his disciples for his absence,—the first reason of their sorrow.

BUT there was not comfort in this on the second reason, "Whither I go ye cannot come." John 13:33. Yet Jesus did not leave his disciples comfortless on this question either. He said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

"I go to prepare a place for you." Where did Jesus go? Luke tells us that on the day of His ascension, "It came to pass, while he blessed them, he was parted from them, and carried up into Heaven." Luke 24:51. Of the same occasion Mark says: "So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God." Mark 16:19. When Stephen was about to die, he said, "Behold, I see the Heavens opened, and the Son of man standing on the right hand of God." Acts 7:56. Jesus then has gone to Heaven where God is, and he has gone there to prepare a place for his disciples,—for all who put their trust in him. Heaven, therefore, is a place, and not an imaginary, immaterial, intangible nothing, "beyond

the bounds of time and space." The people of God are to be taken to a real place. "That I may cause those that love me to inherit *substance*," saith Wisdom. Prov. 8:21. And Paul says that a certain people took joyfully the spoiling of their goods, "knowing in yourselves that ye have in Heaven a better and an enduring substance." Heb. 10:34. There is, then in Heaven a substantial place for the believers in God and in Christ.

Now HE gives the word that comforted them, and that comforts all his people, upon the words "Whither I go ye cannot come," "If I go and prepare a place for you, I will come again and take you unto myself." We cannot go where he is, but he will come and take us to himself. This is the comfort that he gives his disciples. This he gives as the hope of the righteous dead, and as the comfort of the righteous living who sorrow because of the wounds that death has inflicted. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

How MANY are there of His professed followers who obey this plain command? On occasions of death, how many "comfort one another with these words"? Very few, very few indeed. Now-a-days, instead of "with these words" that which is offered as comfort is in such words as, "He is in Heaven now;" "She is safe in the arms of Jesus now;" "The little child is an angel now," etc., etc. But all such comfort is a deceptive comfort, because it is not true. People do not go to Jesus, nor to Heaven, nor do they become angels, when they die. Jesus said, "Whither I go ye cannot come," and men cannot reverse it. Paul says that the Lord shall descend from Heaven, the dead shall rise, the living shall be changed and caught up together with them to meet the Lord, and "so shall we ever be with the Lord." "So," means in this manner, in this way. In this way it is, and in no other way, that Christ's people shall ever be with him.

This is further shown by the words of Jesus. "I will come again, and receive you unto myself; that where I am, there ye may be also." The word "that," in such a connection, means *in order that*. I will come again, and take you unto myself, *in order that* where I am, there ye may be also. Such are Christ's words; such is the order which he has established, and men cannot reverse it. All other ways are mere theories, and false at that. The way that Christ says, is the only way in which anybody can ever be with him where he is, and that way is by his coming again. Nor was that coming at his own resurrection, nor "on the day of Pentecost," nor is it in his "spiritual presence in our midst," nor "at the day of our death;" but *only* at his coming in glory, with all the holy angels with him, when all the righteous dead arise, and all the righteous living are changed,—all to immortality,—and are all caught up by the angels to meet the Lord in the air, and all the wicked in all the earth are terrified: that, and that alone, is the coming of the Lord which he has promised.

PROOF: The angels, when he ascended, said, "This same Jesus, which is taken up from you

into Heaven, shall *so come in like manner* as ye have seen him go into Heaven." Acts 1:11. John says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7. And Jesus himself says: "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31. This is the coming of the Lord that is referred to in the lesson to-day. It is the promise of this coming with which he comforted his disciples that dismal night, and with which he commands his disciples now to comfort one another. But alas! the comfort which the Lord offers is neglected, and forsaken for theories of men. Brethren this thing ought not so to be.

"JESUS Comforting His Disciples" is the International Sunday-school lesson for to-day. Will the comfort Jesus gave to the disciples of old, be given to his disciples in all the Sunday-schools to-day? Will they all be told that Jesus is coming in his glory, that the righteous dead shall rise, and the righteous living be changed, and that all shall be caught up by the angels together, to meet the Lord in the air, and so shall they ever be with the Lord? Will they all be comforted "with these words"? If not, why not? J.

THE LAW OF GOD.

Sabbath in the New Testament.

(Lesson 20.—Sabbath, September 4.)

1. How DID Jesus regard the commandments?
"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10.
2. Then must he not have kept the Sabbath?
—He must; for the keeping of the Sabbath is enjoined in the law.
3. What direct evidence have we that Christ kept the Sabbath?
"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.
4. What is the meaning of the word "custom"?—"Frequent repetition of the same act; way of acting; ordinary manner; habitual practice; usage."
5. How can people show themselves to be Christians?
"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.
6. What apostle is specially noted as being a follower of Christ in respect to the Sabbath?
"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1, 2.
7. Can you cite other instances of this practice by Paul and his fellow-laborers?
"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came

almost the whole city together to hear the word of God." "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 13:14, 42, 44; 18:4.

8. While at Antioch in Pisidia, what did Paul say of the relation of the Jews to the prophecies concerning Christ?

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13:27.

9. How often did he say these prophecies were read?—Every Sabbath day.

10. What did James say on the same subject?

"For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21.

11. What do these texts prove?—They prove that in the New Testament no day is recognized as the Sabbath except the day on which the Jews habitually worshiped. The regular reading of the Scriptures in the synagogues was only on the seventh day of the week, and since that is said to have been "every Sabbath day," it shows that no day but the seventh day is recognized as the Sabbath.

12. When the prophets and apostles wrote the Bible, by whose authority did they write?

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

13. Then what is indicated by the fact that the seventh day, both in the Old Testament and in the New, is always spoken of as the Sabbath?—That the Spirit of God attests that the seventh day is the Sabbath. Christians must call a thing by the same name that God does.

14. After Christ had healed a man on the Sabbath day, what did he say?

"How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

15. What does this indicate?—That Christ recognized a Sabbath law.

16. Where is the only law for the Sabbath?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; 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; 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. 20:8-11.

17. Why is not this commandment repeated in the New Testament?—"Express warrant is needed to warrant a change; but it is not needed to warrant a continuation. . . . When once bidden to walk in a straight line, it does not require the successive impulse of new biddings to make us persevere in it. But it would require a new bidding to justify our going off from the line, into a track of deviation." —Dr. Chalmers; 14th Lecture on Romans.

18. On whose authority does the Sabbath rest?

"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.

"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.

19. Why then must we expect to find no change in the Sabbath law?

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

The Home Circle.

SHADE AND SUNSHINE.

INTO all lives some rain must fall,
 Into all eyes some tear-drops start,
 Whether they fall as a gentle shower,
 Or fall like fire from an aching heart.
 Into all hearts must sorrow creep,
 Into all souls some doubting come,
 Lashing the waves of life's great deep,
 From dimpling waters to seething foam.

Over all paths some clouds must lower,
 Under all feet some sharp thorns spring,
 Tearing the flesh to cruel wounds,
 Or piercing the heart with bitter sting.
 Upon all brows rough winds must blow,
 Over all shoulders a cross be lain,
 Bowing the form in its lofty height,
 Down to the dust in bitter pain.

Into all hands some duty's thrust,
 Unto all arms some burden's given,
 Crushing the heart with its dreary weight,
 Or lifting the soul from earth to Heaven.
 Into all hearts and homes and lives
 God's dear sunlight comes streaming down.
 Gilding the ruins of life's great plain—
 Weaving for all a golden crown.

—*Youth's Instructor.*

A Summer Idyl on Housekeeping.

THE Master's words as to Martha, who was too much of a housekeeper, have served as a Gospel text for those women who are not housekeepers at all, and who seem to believe in no liberty quite so thoroughly as the liberty to neglect those duties of the home which they have learned to regard as minor and subsidiary, but which have, more than anything else, next to the observance of religion, to do with the comfort and the cheeriness of home. Perhaps there is room for a word or two on the other side. And let us say, with the changes witnessed on every hand in social life, and especially such as have reference to intellectual growth and culture, the principal difficulty in the matter of woman's work seems to lie in the want of harmony and completeness. Just as the tendency in medicine and in painting is to specialties, so in every-day life men and women are often seen running to hobbies and crazes. But the case is worse with the gentler sex. As a rule man has his business to attend to, and its demands and the character of its rewards are such as keep him pretty closely to it, as the needle to the pole.

An aged woman of culture, yet one admirably equipped for all the duties of her sex, was heard to remark not long ago, "There is no such housekeeping as there was in my day; we did not in our time reach out to close the shutters at night and bring the fingers into a nest of cobwebs;" and she added—"too much reading, too much painting, too many superficialities." The elderly lady was perhaps not quite just in her statement, for assuredly there is as good housekeeping as there ever was, and we may add that we know where to find it! On the other hand, unquestionably the lady was driving at a truth,—that our gains bring their complementary losses. And it is certainly true that those mothers who skim Homer to the neglect of the practical duties of the home, who cultivate Darwin to the neglect of dusting, and persuade themselves that "somehow the house can run itself," make grievous mistakes which are sure to be felt in their family, though they may not be seen by the offender herself. We have known homes to be made wretched by the want of tidiness of her who should be the housekeeper, whereas it was the house that kept her.

So we have known women to make cheerless homes for their tired husbands by going out talking here, lecturing there, holding a committee meeting somewhere, and so on;—not that such meetings are not to be held, but that the home has, or should have, the first place. When we hear a woman exclaim, "O, I am no

housekeeper!" we are sorry for her,—she has put aside duties which are of all others primary duties, and all for the sake of those so-called "accomplishments" which, whether desirable or not, are not of such transcendent importance that the plaque must be painted though the children go about the house untidy in their soiled clothing, or the spiders should be encouraged to spin their filmy laces while mamma reads the last new novel or affectedly takes up with the "Reign of Law" or Xenophon's "Memorabilia." We are glad to see and to meet with cultivated women, and with those who can converse entertainingly on various subjects. But we do not forget that often these accomplishments are bought at an exorbitant cost. We need at times to remember that what are mis-called "the humbler duties" are yet the higher. These cluster around the hearthstone and the cradle; these it is, and not bric-a-brac nor novel-reading, nor painting, nor decorative art, nor even riches, which make the sweetest spot on all the earth. Often we search too high for that which lies close by us, and scorn the humbler duties, forgetting that—

"Who sweeps a room as for God's laws
 Makes that and the action fine."

Surely the souls who are careful in the discharge of these duties of the home must resemble the poet's ideal of whom he sings in his song,—

"She doeth little kindnesses
 Which most leave undone or despise;
 For naught that makes one soul at ease,
 Is low esteemed in her eyes."

And let us say, few things give more ease and comfort than the appointments to be had in the well-ordered home. We need in many ways to avoid the tinsel of a superficial, if showy culture, and get down—rather ascend—to that simplicity and the exercise of those home-like virtues which characterized the daughters of our earlier Republic. Of course we do not forget the advance in woman's education, and we recognize how many resources a higher education has brought to woman. As a rule it has not made a scholar of her—it certainly cannot be said to have added to the strength of her character—but it has multiplied her resources upon which to draw for her own pleasure and that of others. These accomplishments need not and should not be neglected. On the other hand the duties of the hearth and the cradle, the duties that pertain to the home, whether performed by one's own hand or those of others,—these are the primary duties, the chiefest which women are called upon to perform, and which should receive precedence over the other accomplishments of life, however attractive to others and however pleasant to one's self may be their cultivation.—*The Christian at Work.*

The Nile.

PERHAPS the most striking idea of the effect of the Nile water is obtained from standing on the summit of the Great Pyramid of Geezeh. The pyramid stands on the desert, but close to the cultivated soil; the cultivated soil in this case means the land which has been covered by the inundation of the great river. To the height which its waters have reached, the color is green from vegetation; where it has not touched, is desert. So distinct is the line of green from the buff-colored sand, that, looking down from the pyramid, it seems as if you could put one foot on the cultivated and another on the unirrigated ground. The sharply defined edge of a well-kept lawn and a gravel path will picture the state of the case to the mind of any one. Gazing on this from the pyramid—and it can be seen as far as the eye can reach to north and south—the importance of the Nile water is realized. As high as the inundation rises there is growth and cultivation; food for man and beast is produced. Where the water has not moved on the surface, there

is the desert, sterile and bare, with a hot, monotonous sun glaring everywhere. The essential cause of Egypt's greatness in the past is realized, as well as the continued political importance of the country to our own times.

In other days the overflow of the Nile was looked upon as the union of Isis and Osiris; and when the canals were opened in ancient times to let the water flow over the land, sacrifices are said to have been offered. A ceremony is yet performed which is supposed to have descended from these rites. It is now known under the Arab title of "Harost e' Neel," or "The Bride of the Nile."

The young, devoted bride
 Of the fierce Nile, when, decked in all the pride
 Of nuptial pomp, she sinks into the tide.

—*Lalla Rookh.*

A pillar of mud now represents the bride; it is made at the opening of one of the canals at Old Cairo, and it is swept away by the waters at the opening of the dam. The Mohammedan tradition is that one of their rulers substituted the mud pillar for a virgin, which the Christians sacrificed every year. Sir Gardner Wilkinson doubts, and believes that in 638 A. D. the Arabs continued the custom from the Christians, who received it from the Egyptians. He thinks it unlikely that the Christians would sacrifice a human being, and that it is quite possible that the Bride of the Nile was only a mud figure, even in the older Egyptian period.

This ceremony is now gone through about the 10th of August, when the inundation is supposed to be approaching its highest. The first indications of the rise appear in Lower Egypt about the middle of June, and continue till September, when the full overflow is reached. In November or December again, the waters have disappeared, and the Nile is generally reduced to its ordinary level. The ancient Egyptians were in the habit of closing up the dams after the full rise, so as to retain the water on the fields, and thus secure a fuller deposit of mud, as well as a longer continuance of the fertilizing element. The White Nile sends down the largest amount of water for the inundation; but it is the Blue Nile which supplies the most important material for the alluvial deposit, and which is of such value to the crops. It is this deposit which has been slowly raising the level of the surface of Egypt—a rise which has been very exactly determined of late years. It was first observed in the case of the Memnon statues, and in the obelisk which still stands at Heliopolis; the bases of these monuments, remaining as fixed points, were clear evidences of the rise of the soil. Sir Gardner Wilkinson puts it that at Elephantine the rise has been nine feet, and at Thebes seven feet in seventeen hundred years, about four inches in a century. There have been many learned efforts to show that this increased elevation has led to a decrease in the height of the inundations, but the authority above referred to gives it as his opinion that the rise of the Nile is now the same as in former times.—*London News.*

The Poverty of German Students.

NOTHING like the extreme destitution that prevails among the humbler class of students in some of the German universities is to be found in the very poorest of our seats of learning. M. A. Martha, who contributes a paper on the German pauper students, to the *Revue Scientifique*, states that the number is largely on the increase, and is causing much uneasiness to the university authorities, Professor Billoth in particular having frequently drawn public attention to the danger with which this large influx of starving students menaces the universities and society.

As examples of the straits to which these hapless hungerers after knowledge are reduced,

M. Martha quotes from a Berlin paper the application made some time ago to the municipality by a university student, who asked to be employed as a night sweeper; a post which, however modest, would not interfere with the prosecution of his studies. In the Galician and Hungarian universities poor students sell matches in the streets, or if they have a musical gift, eke out existence by singing or playing in *cafés*. Many of them, for want of books and leisure to study, never manage to pass the examinations, and settle down at thirty to the very humblest occupations, while not a few take to evil courses and swell the army of crime.—*Pall Mall Gazette*.

Telephones at Sea.

THE number of directions in which experiments are being made with electricity is almost numberless, says the *Scientific American*.

Professor Bell, in a recent interview, stated that similar conclusions had been reached by himself and Professor Trowbridge as to a means of vessels communicating with each other at sea as follows:—

“Most of the passenger steamships have dynamo engines, and are electrically lighted. Suppose, for instance, one of them should trail a wire a mile long, or any length, which is connected with the dynamo engine and electrically charged. The wire would practically have a ground connection by trailing in the water, or at least the result would be the same.

“Suppose you attach a telephone to the end on board of a ship. Then your dynamo or telephone end would be positive, and the other end of the wire trailing behind would be negative. All of the water about the ship will be positive within a circle whose radius is one-half of the length of the wire. All of the water about the trailing end of the wire will be negative within a circle whose radius is the other half of the wire. If your wire is one mile long, there is then a large area of water about the ship which is affected either positively or negatively by the dynamo engine and the electrically charged wire.

“It will be impossible for any ship or object to approach within the water so charged in relation to your ship, without the telephone telling the whole story to the listening ear. Now, if a ship coming in this area also has a similar apparatus, the two vessels can communicate with each other by their telephones. If they are enveloped in a fog, they can keep out of each other's way. The ship having the telephone can detect other ships in its track, and keep out of the way in a fog or storm. The matter is so simple that I hope our ocean steamships will experiment with it. The principle is not new; it is old, with a new use waiting for commerce to utilize it. I have experimented on the Potomac, and marveled at the simplicity of the apparatus and the stupendous importance of these suits.”—*Sel.*

THE great tidal wave, which makes nearly two complete circuits of the globe in every twenty-four hours, is very slight in mid-ocean, but increases in height in traversing shallow soundings, and is still further augmented by converging coast lines. The eastern coast of North America has, as laid down by Bache, a great “southern bay” between Florida and Cape Hatteras, a “middle bay” between Hatteras and Nantucket, and an “eastern bay” north of Nantucket; and, while at Southern Florida the tide is one and a half feet, at Cape Hatteras two feet, at Southeastern Nantucket only one foot, the height within the “southern bay,” at Savannah, is seven feet; in the “middle,” at the entrance of New York Bay, five feet; and in the “eastern,” at Boston, ten feet; and in the narrow Bay of Fundy from forty to seventy feet.—*Sel.*

Health and Temperance.

A New Saccharine Substance.

A NEW sweetening agent has been produced from coal tar. It is known to chemists as “benzoyl sulphuric imide,” but it is proposed to name it “saccharine.” The discoverer is Dr. Fahlberg, and its preparation and properties were recently described by Mr. Ivan Levinstein at a meeting of the Manchester Section of the Society of Chemical Industry. Saccharine presents the appearance of a white powder, and crystallizes from its aqueous solution in thick, short prisms, which are with difficulty soluble in cold water, but more easily in warm. Alcohol, ether, glucose, glycerol, are good solvents of saccharine. It melts at 200° C., with partial decomposition. Its taste in diluted solution is intensely sweet; so much so, that one part will give a very sweet taste to 10,000 parts of water. Saccharine forms salts, all of which possess a powerful saccharine taste. It is endowed with moderately strong antiseptic properties, and is not decomposed in the human system, but eliminated from the body without undergoing any change. It is about 230 times sweeter than the best cane or beet-root sugar. The use of saccharine, therefore, will not be merely as a probable substitute for sugar, but it may even be applied to medical purposes where sugar is not permissible. One part of saccharine added to 1,000 parts of glucose forms a mixture quite as sweet as ordinary cane sugar. The present price is 50s. per pound, but although very high, this is not prohibitory, as its sweetening power is so great; but it is very probable the cost of its manufacture will soon be very considerably reduced. This new compound will be of great interest, for not only is it perfectly wholesome, but it possesses, in addition to its intensely sweet taste, decided antiseptic properties.—*Sel.*

Warm Weather Drinks.

MEDICAL journals are out in force with hygienic rules. The leading medical journal of France published a pamphlet protesting against the extravagant use of artificial mineral waters, which, it sets forth, do the double damage of chilling the stomach, thus laying the foundation for gastric catarrh, while the limestone held in deposit in the carbonated waters finds its way to the kidneys and eventually produces Bright's disease. The pamphlet also protests against ice-water as a provocative of catarrh in the stomach. It further says: “Water should be drunk cool, but not iced, with the juice of a quarter or half a lemon in it. Mineral water should also be drunk with a dash of lemon. Water should always be swallowed slowly. It is not the stomach which is dry, but the mouth and throat. If you toss off a drink of water you throw it through your mouth and throat into your stomach without doing the former any good, while you injure the latter by loading it with what it does not require. Drink slowly, and keep the water in your mouth for a moment when you begin. If you work in a hot room in hot weather tie a damp cloth around your temples, and you will not experience half the cravings for drink you otherwise would.”—*Sel.*

THERE can be no doubt that of all the proximate sources of crime, the use of intoxicating liquors is the most prolific and the most deadly. Of other causes it may be said that they slay their thousands; of this it may be acknowledged that it slays its tens of thousands.—*Report of the Prison Association of New York.*

It is worthy of note that of the 6,000 Jews in New York, not one of them keeps a grogshop.—*Messiah's Herald.*

Liquor and Insanity in Sweden.

THE *Journal of Heredity* publishes a report from Dr. Mathews, of Rhode Island, in which, referring to alcoholism and insanity, it is stated that “in a Swedish asylum it was found that 50 per cent. of the patients had been addicted to the use of alcoholic beverages.” It is mentioned that “after the removal of the heavy tax on alcoholic drinks in Norway the percentage of increase during eleven years was: in mania, 41 per cent.; melancholia, 69 per cent.; dementia, 25 per cent., and idiocy, 150 per cent. Of the last, 60 per cent. were the children of drunken fathers and mothers.” “In the insane hospital at Vienna, Austria, probably one of the largest in the world, the superintendent informed me personally,” says Dr. Mathews, “that from 50 to 60 per cent. of the insanity was due to spirituous liquors.” He adds very pertinently: “This percentage in a country where it is claimed alcoholic drinks do no harm is well worth noticing.” Alcoholic indulgence not only involves inevitable deterioration on the part of those who are addicted to it, but a fearful legacy for their offspring.—*Temperance Advocate.*

Milk Drinking as an Art.

MILK should not be taken in copious draughts, like beer or other fluids which differ from it chemically. If we consider the use of milk in infancy, we shall see that each small mouthful is secured by effort and slowly presented to the gastric mucous surface for the primal digestive stages. It is thus regularly and gradually reduced to curd, and the stomach is not oppressed with a lump of half-coagulated milk. The same principle should be regarded in the case of adults. Milk should be slowly taken in mouthfuls, at short intervals, and thus it is rightly dealt with by the gastric juice. If milk be taken apart from other food it is almost sure to burden the stomach and cause discomfort and prolonged indigestion, and this for the obvious reason that there is not sufficient digestive agency to dispose of it; and the better the quality of the milk, the more severe the discomfort under those conditions.—*Popular Science Monthly.*

Over Two-Thirds Due to Liquor.

A RAILROAD official who, for twenty-five years, has kept a record of accidents at railroad crossings in this country, states that of thirty cases where accidents have proved fatal, in twenty-two the parties driving the teams run into were under the influence of liquor at the time of the accident.

THE House of Industry on Deer Island, near Boston, kept an accurate record last year of 9,684 men and women sentenced for drunkenness. This number actually appeared upon the records of the courts as 59,960 different persons. Each drunkard averaged over six commitments, and many of them were on record a score of times. The Tombs and other of our city prisons, from which drunken prisoners are continually sent to Blackwell's Island, could tell a similar story of drunken “repeaters.” Short-time sentences for drunkards and thousands of licenses to liquor-sellers suffice to produce these disgraceful and, to tax-payers, costly results.—*Sel.*

LET no man extend his thoughts or let his hopes wander toward future and far distant events and accidental contingencies. This day is mine and yours, but ye know not what shall be on the morrow. For he that by a present and a constant holiness secures the present, and makes it useful to his noblest purposes, he turns his condition to his best advantage.—*Jeremy Taylor.*

News and Notes.

RELIGIOUS.

—The next Pan-Presbyterian Council is to be held in London, June 26, 1888.

—The London papers report that Archbishop Trench, who died lately, left property in England and Ireland, valued at \$400,000.

—The *Christian at Work* says that there is no Methodism in the Sandwich Islands. There was once an organization there but it died out.

—Lieut-Governor Ames of Massachusetts has given to the Memorial church at Plymouth, in that State, a bell that was cast by Paul Revere of the famous ride.

—The Wesleyan Methodist Conference, in session in London, appointed a Committee to consider the proposition to hold an Ecumenical Conference in the United States in 1891.

—According to the *Missionary Herald*, only about 8 per cent. of the world's population are Protestants, while 20 per cent. are Roman and Greek Catholics, and 72 per cent. are non-Christian.

—The *Christian Union* says, "Sam Jones is to spend the winter in San Francisco." Unless Mr. Jones leaves behind him his slang, his irreverence, and his unchristian and ungentlemanly manner of speech, San Francisco does not need him. She has a sufficient stock of these things already.

—The Chinese have learned the "boycott." The *Spirit of Missions* reports that some native Christians refused to take part in some heathen ceremonies, so they are "boycotted,"—denied access to the public wells, and even the use of the public roads. The *New York Post* remarks that this is about as good an illustration as could be wished for "of the essential savagery of the boycott." We concur.

—The steeple of the Methodist church in Greenwich, Conn., was struck by lightning twice in the same week—July 25 and 27. Of the stroke on the 27th, the *New York Observer* says: "Out of a clear sky, came a flash of lightning and a peal of thunder that startled the whole village." The top of the spire was split and thrown to the ground; then the bolt ran down the steeple, entered the church near the pulpit, tore away portions of woodwork and plaster, and melted all the electric light wires. A church that is not secure from lightning in a clear day is a good place to stay away from, we should think. By the way the first stroke was on Sunday too. And just the Sunday before, July 18, the Lutheran church at Middle Village, Long Island, was struck by lightning which glanced from a flag-pole in front, "tore off about forty feet of the roof and side, broke a large number of windows, then ran to the ground and tore up a trench for forty feet, knocked down and broke about forty monuments in the cemetery, and destroyed a section of fence."

SECULAR.

—Cholera is again on the increase in Italy.

—Steerage rates across the Atlantic have been reduced to \$12.

—In the recent election in Utah the Mormon ticket was elected as usual.

—Small-pox is making fearful ravages in Chili, particularly in Santiago.

August 16, a schooner capsized in Boston Harbor and five men were drowned.

—A fire at Folsom, Cal., August 13, destroyed property to the value of \$150,000.

—The Canadian Government is said to be anxious for a settlement of the fisheries question.

—Los Angeles, Cal., complains of having too many "artists" and "not enough tillers of the soil."

—The Utah Territorial Grand Jury was discharged on the 13th inst. It had been in session since April last.

—The production of gold in the United States during 1885 is estimated at \$11,800,000; and of silver, at \$51,600,000.

—A colliery explosion at Leigh, Lincolnshire, England, on the 13th inst., occasioned the death of about thirty-six miners.

—The London *Times* of July 10 states that large quantities of frozen meat are being shipped to England from the Falkland Islands. One vessel recently carried 30,000 carcasses of sheep, all of which arrived at London in excellent condition.

—Michael Davitt, the great Irish agitator now in this country, says he has come in the interest of harmony and to obtain rest.

—Great Britain has decided to re-enforce the fleet protecting the Canadian fisheries. Two war vessels will leave England for that point shortly.

—It is said that about 550 persons are under treatment for wounds received during the late riots in Belfast. Fears are entertained of another outbreak.

—It is now proposed to build a steamboat to run the Niagara Rapids. The vessel is to be ninety feet long by twenty-one wide, and will be constructed of oak, iron, and copper.

—Great damage has been done recently by forest fires in Wisconsin. Several hundred people are said to be homeless. In some instances villages have been almost entirely destroyed.

—A recent London special says that Germany and Austria have decided to oppose Russian action for the acquirement of Erzeroum and other territory in Asiatic Turkey beyond Batoum.

—It is charged that Mr. Chapeau, the Canadian Secretary of State, received a \$10,000 bribe in the matter of letting the contract for the Georgian Bay branch of the Canadian Pacific Railway.

—It is said that strenuous efforts have been made of late years to reduce the national debt of Great Britain, but last year there was not only no decrease but an actual addition to it of about \$10,000,000.

—The Los Angeles, Cal., Council has passed an ordinance making it a misdemeanor for minors under eighteen years of age to smoke cigarettes on the streets, and for any one to sell cigarettes to such minors.

—A large amount of property was destroyed by fire at Yreka, Cal., August 12. The fire originated in Chinatown, and the citizens have decided not to allow the Mongolians to rebuild inside the city limits.

—A new hotel building at Deadwood, Cal., was destroyed by fire at an early hour on the morning of the 14th inst. The fire is supposed to have started from a cigar stump. One man perished in the flames.

—Georgia proposes to adopt an amendment to her Constitution providing for the supplying of artificial limbs to Confederate soldiers and making suitable provision for such men as were permanently injured in the field.

—Experiments conducted August 10, at Fort Point, San Francisco, proved that dynamite can be fired from cannon and exploded at the point of contact. The experiments were conducted under orders from the War Department.

—An immense timber raft, measuring 470 feet long, by 50 feet wide, and 36 feet deep, which was constructed at St. John, N. B., left there recently for New York in tow of two steamers. It weighs several thousand tons.

—The forest fires in Wisconsin are dying out, but there is much suffering in the devastated region. Homeless people are wandering around and sleeping on the ground with scarcely any covering, and insufficient clothing.

—Rioting continued in Belfast till the 10th inst., when the military succeeded in restoring quiet. Five thousand troops and 2,500 constables occupy the disturbed districts. A great many people have been killed and wounded.

—A fire at Eggleston, Minn., August 7, destroyed a large elevator together with a freight train which was thrown from the rails while trying to pass the burning building. Seventeen cars were burned and two cars and an engine were wrecked. Four tramps were fatally burned in one of the cars.

—Things are in a very unsettled condition in the Mexican border States, and a correspondent of the *St. Louis Globe-Democrat* predicts that in less than two months the country will be up in arms against the Diaz Government. Private advices state that the rebels have captured Morelos, in Nuevo Leon.

—Cutting, the American editor who is illegally imprisoned in Mexico, was sentenced, August 7, to one year's imprisonment at hard labor and to pay a fine of \$600. It is stated that this Government has renewed its demand for his immediate release, but the Mexican authorities do not release him and thus the matter rests at present. But in the meantime feeling is running very high on both sides of the Rio Grande and bloodshed may occur any day. The authorities at Washington however appear to feel very confident of an early and satisfactory settlement of the difficulty.

—Cardinal Gibbons has declared himself in favor of the organization of labor. He says: "From reading the newspapers and from Mr. Powderly's public statements, I infer that the objects of the Knights are praiseworthy and in no way opposed to the views of the Catholic Church. Catholic prelates will to a man declare in favor of the organization of labor."

—Another heavy grain fire is reported from near Merced, Cal., the result of a match carelessly dropped by a laborer, who was of course a smoker. California has lost hundreds of thousands of dollars in this way during the past few months. If tobacco is to be used at all it should be taxed "all the traffic will bear," the proceeds to create a fund to pay losses caused by the use of the weed.

—It is stated that "Lord Randolph Churchill is engaged in drafting a bill intended to solve the Irish question. The skeleton of the measure is already done, the paper says, and it provides for universal local self-government throughout Great Britain and Ireland, giving Ireland, England, Scotland, and Wales control each of its own immediate affairs, and leaving the supreme power of the Imperial Parliament undiminished."

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:30. Seats free.

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at the church.

EAST PORTLAND (Or.)—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

Camp-Meeting for the Northwest.

A CAMP-MEETING will be held at Seattle, W. T., Sept. 1 to 6, which is especially designed for the Sabbath-keepers of Western Washington, many of whom have never enjoyed the privileges of a camp-meeting. Those who regularly attend these annual convocations, know their importance, and have felt a deep anxiety for those of this Conference who are at too great a distance to attend the regular annual camp-meeting. Now a provision is made for the wants of such; and it is hoped that none will permit any common circumstances to keep them from attending.

Quite a number have already embraced the Sabbath here at Seattle, and we confidently look for their number to be much increased. We want to have all the Sabbath-keepers together.

Brethren, be entreated to come, not only to obtain, but to bring God's blessing with you.

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RECEIPTS.

CALIFORNIA CONFERENCE FUND.—J C Hedden \$12, A Misselt \$10, W E Pearson \$20, Napa City \$31.10, Burgettville \$11.

CALIFORNIA T AND M SOCIETY.—Dist No 1 Rural Health Retreat \$30.85, Dist No 2 Oro Fino, per Ensign B Smith \$2.50, Dist No 3 Oakland \$33.50, Dist No 4 San Francisco \$38.35.

SHARES IN PACIFIC S D A PUBLISHING ASSOCIATION.—W Woolford \$10.

RECEIVED ON ACCOUNT.—Texas T & M Society \$75, Ohio T & M Society \$60, Dakota T & M Society \$63.80, Indiana T & M Society \$100, Iowa T & M Society \$200, New York T & M Society \$150.

The "Testimonies" and Illustrated "Great Controversy."

BY MRS. E. G. WHITE.

RESOLUTIONS ADOPTED BY THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY AT THE LAST GENERAL CONFERENCE.

The Committee on Resolutions presented the following:—

WHEREAS, We regard the frequent reading of the "testimonies" indispensable to the spiritual interests of our people; and—

WHEREAS, Many of them do not realize the importance of the subject; therefore,

Resolved, That we urge our ministers, State officers, and particularly directors, to make a special effort to place in the families of our people the four bound volumes recently prepared; and also to place Nos. 31 and 32 in families that do not already have them.

"In the remarks that followed on this resolution, it was recommended that directors, while laboring with local societies and families, should take these books with them, and make or secure a systematic canvass for them in all Seventh-day Adventist families in their districts. It was suggested that persons buying the new books might have copies of the old edition which they could donate to those unable to purchase the new ones."

The following resolution was then presented:—

WHEREAS, A new illustrated edition of "Great Controversy," Vol. IV, has lately been prepared; and—

WHEREAS, We feel that this book contains most important truths, especially adapted to our times; therefore,

Resolved, That we express our gratitude to God for the publication of this important book, and the success already attained in our efforts to place it before the public; and that we recommend and urge upon all our Tract Societies, colporters, and missionary workers everywhere, the importance of using every means in their power to secure for this book an extended circulation, by combining it with the SIGNS OF THE TIMES, or using it alone, as may be thought best.

"C. H. Jones stated that when the work was first published it was not expected that it would be circulated outside of our people; but that it was soon evident there was a demand for it, and that by the advice of the president of this Society a popular edition was issued, quite a large proportion of which had already been sold. Pertinent remarks were also made by Elders Waggoner and Butler and others, to the effect that it is now too late to act upon the supposition that it will not do to place this kind of matter before the public. People are reaching out after something of this nature, which other churches do not afford. The rapid progress which Spiritualism is making is largely attributable to this fact; and many receive this delusion who would accept of the truth, could they have it presented to them as it is set forth in these works. Remarks were also made, showing the marked success that has attended the sale of the book referred to in the resolutions."

Both resolutions were unanimously adopted.

Up to the present date (August, 1886) there have been 25,000 copies of the "Great Controversy" printed, and over 20,000 sold. The paper has been ordered for another edition. Canvassers are having marked success in the sale of this valuable book.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 19, 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.

OHIO, Mount Vernon, Knox Co.,.....	Aug. 17-24
TEXAS, Midlothian,.....	" 17-24
KANSAS, Osborne,.....	" 19-30
MASSACHUSETTS, New Bedford,.....	" 20-31
CALIFORNIA, Santa Maria, Santa Barbara Co.,.....	Aug. 25 to Sept. 1
WASHINGTON, Seattle,.....	Sept. 1-6
MAINE,.....	" 1-7
ILLINOIS, Clinton,.....	" 8-14
NEW YORK,.....	" 15-21
NEBRASKA,.....	" 15-21
NEVADA, Dayton,.....	" 15-22
MICHIGAN,.....	" 20-28
MISSOURI,.....	Sept. 29 to Oct. 5
INDIANA,.....	" "
KENTUCKY, Bowling Green,.....	Oct. 6-12
CALIFORNIA, Woodland, State meeting,....	" 6-19
TENNESSEE,.....	" 13-19
CALIFORNIA, Santa Ana,.....	Oct. 28 to Nov. 5

We have received from the publisher, R. H. McDonald, San Francisco, the "Silver Star Catechism on Intemperance, Tobacco, and Opium," and the "Silver Star Temperance and Tobacco Leaflets" from A to H. These publications strike well-aimed blows at alcohol, tobacco, and opium. The "Catechism" is particularly good. We shall take occasion to present our readers with selections from it, from time to time. Dr. McDonald is president of the Pacific Bank, and owner of the Silver Star Temperance House, both of San Francisco.

The camp-meeting for Humboldt County closed Thursday morning, August 12. The interest was good throughout, and increased till the close. The brethren and sisters seemed much encouraged and strengthened, and returned to their homes with a firm determination to "fight the good fight of faith." Those who had the privilege of laboring in the meeting felt that it was indeed a privilege to labor for those who seemed hungering for the word. In seeking to strengthen others, they felt their own souls strengthened. We landed from the steamer this morning (August 15) just before the closing up of the SIGNS. Next week a more extended notice of the meeting will be given. We greatly enjoyed the privilege which we had of attending the meeting, and of forming new acquaintances, but are glad to return to our regular post of duty.

RECENTLY there was a wood-drive of 1,200 cords reached the Eureka mill near Carson, Nevada. The superintendent of the mill went to Carson to hire men to take the wood out of the stream. He offered \$3.25 a day for white men. There were plenty of them, but they wanted more. The offer was raised to \$4.00 a day, but still they did not want to work. Then the superintendent went and hired Chinamen at \$1.75 a day, and saved his wood. And thus it is that the Chinese are degrading white labor! These are the men who form "workingmen's" associations to boycott the Chinese. Says the Carson Appeal: "These are the men who howl about the streets and say there is a conspiracy to keep white men out of work." This is how the Chinese work for wages upon which a white man cannot live. If there were, among white men, the readiness to work for good wages that there is among the Chinese, there would be no complaints about the degradation of labor.

A CORRESPONDENT of the *Independent*, writing of Yale College, says: "A great deal has been sometimes said about the necessity of having a president who is a good beggar. It is far more necessary to have one who is a good spender. Men will give when they see that their money will be used efficiently." This may be applied to the Lord's work. Too often the work of the Lord is hindered because those having the responsibility on them have feared to move out into an opening field lest they should run out of means. So they wait for the people to give, while the people wait for them to spend. We must not always expect to see our way clear through to the end. The waters of the Jordan didn't divide until the priests had marched into the river.

"If the ten commandments are the foundation of God's Government, or throne, what relation do the last six sustain to the Government of Heaven?"
"T. J. F."

There can be but one answer to the above. If the ten commandments are the foundation of God's Government, the last six must sustain the same relation to the Government of Heaven that the first four do. The ten commandments are the law of God. His Government is as extensive as the universe, and therefore includes Heaven. And since God's Government must in all places be administered in accordance with his law, it follows that that law must be the rule of Heaven. This means not simply a part of the law, but the whole, for the law is a unit.

MR. MOODY has lately been holding a summer school for Bible study at his Boys' School at Northfield. About two hundred and fifty students were in attendance from different colleges of the country. The school continued from July 7 to August 1. Quite a full report of the exercises was given in the *Springfield Republican* of August 2, of which a copy has been sent us. One thing which we are especially pleased to see is the strong insistence upon the thorough inspiration of the Scriptures. We shall, in future numbers, give our readers the benefit of some of the good things that were taught. Mr. Moody was assisted by Dr. Moorhead of Xenia, Ohio, Major Whittle, Dr. Brooks of St. Louis, Dr. Pierson of Philadelphia, Dr. Gordon of Boston, and Dr. Clarke of Staten Island.

More Dishonesty.

By the dishonesty of two of its book-keepers, the American Baptist Publication Society came short \$30,000 at the close of its last fiscal year. This is the fourth instance of the kind that has lately been brought to light as having happened to religious societies. It appears that this thing is becoming about as frequent among the religious societies as it is in the secular institutions, in proportion to numbers. In this case not the least disgraceful feature is the fact that the principal thief cannot see that he has done any wrong. He says: "I have done many injudicious things, but never a dishonest one."

The facts are these: William P. Pierson was head book-keeper of the society. He had an assistant named Felzberg. These two men have been together systematically robbing the society, and carrying on stock speculations with the money for four years. At the close of each of these four years, the Board has employed a special accountant to audit the books, but the rascality was not brought to light till the close of the fourth year. Here then are clearly the two crimes of robbery and conspiracy, and it looks as though bribery might be added. For it is difficult to see how that for three years, accountants from the outside could do their duty and discover no error, while the fourth one could find not only robbery in the fourth year, but also for the three years before. All this time, too, they were not only playing the thief, but the hypocrite as well;

for the official report says: "They are both heads of families, and professors of religion." When in the face of all this a man can assert that he has never done a dishonest thing, it argues a degree of moral turpitude that is impossible for an honest man to conceive of, and that is terrible to contemplate.

How anyone can fail to see the fearful necessity of a reform on the ten commandments we cannot understand. If the great body of the Christian ministry would give their undivided attention for awhile to the vigorous, old-fashioned exposition of the law of God, we might reasonably expect an improvement at least in the morality of the church. If the ten commandments were studied and discussed from the pulpits, instead of the so-called sciences, and art, and literature, and the higher criticism, and the new theology, and everything else but the ten commandments and the real religion of Christ, there might be expected a vast improvement in the condition of things. But alas! we see no hope. Too many of the preachers are ready to denounce the commandments rather than their transgression. And "they that forsake the law praise the wicked." And if the wicked be praised in that way, he will proudly practice his wickedness. Now the Lord says, "Here are they that keep the commandments of God, and the faith of Jesus." Sound it aloud.

MR. WEBSTER, the publisher of General Grant's "Memoirs," is also to publish a life of Pope Leo XIII. The work is to be issued, the coming fall, "simultaneously in America, Spain, Austria, France, and England." We wonder why not in Germany too; we should think Bismarck would like to see printed in his own country, the life of this "venerable, wise, and good man," who is so "very friendly" to Germany. Mr. Webster, accompanied by his wife, and Dr. Bernard O'Reilly, who writes the book, was lately granted a private audience with the pope, who "praised the work he had undertaken." And says the official reporter, "As they departed, I saw that all, especially Mr. Webster, were deeply moved." A very moving occasion, indeed, it must have been to Mr. Webster, for it is said that "the subscriptions to the book in America alone already amount to a fabulous number."

Nevada Sabbath-Keepers, Attention!

FROM any point on the Virginia and Truckee Railroad and the Carson and Colorado Railroad, those going to the camp-meeting may secure tickets to Dayton and return for one fare. These tickets will be good until Sept. 25, three days after the close of the meeting. Remember, that you are not to pay half fare going and half fare returning, but are to purchase return tickets by the payment of the fare one way. The companies prefer to sell round-trip tickets.

In order to secure this reduction, all who are going over either of the above lines, should send their names at once to Elder G. W. Colcord, Dayton, Nevada. They should also state the place, on either of the roads, from which they will start. Do not fail to observe these directions.

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