

The Signs of the Times.

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“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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“YET ALWAYS REJOICING.”

THERE comes the clear, commanding word
Across the current of the years,
“Behold the Bridegroom, Christ your Lord!”
Is this a time for tears?

The ringing word calls out response
From myriads, in the time so brief;
Thousands who slept arouse at once,
Is this a cause for grief?

And eager hearts take up anew
The precious things which we have had
In Christ, above all failure true;
Come, let us all be glad!

And truths return, long left unknown,
Vistas of glory opening,
And rich realities full-grown;—
Shall we not rather sing?

The gospel of God's grace is still
Proclaimed; and many gladly hear
And live; for God his house will fill;
Sure, this is cause for cheer!

Meanwhile, the clearer glows the way
As sides are taken. Ah, no doubt,
We're moving toward the perfect day!
Lift up the heart and shout!

And soon, in answer to all this,
The longed-for One himself shall come!
We cannot grieve before such bliss,
Not weep in sight of home.

—Malachi Taylor, in *Christian at Work*.

General Articles.

The Permanence of Truth.

BY MRS. E. G. WHITE.

DURING all the wanderings of the children of Israel in the wilderness, Jesus, who was equal with the Father, was their leader and guide. Enshrouded in a pillar of cloud by day and a pillar of fire by night, his presence was ever with them. There were symbols and shadowy types pointing to a Saviour to come; there was also a present Saviour, who gave commands directly to Moses for the children of Israel, and who was set forth before them as the only channel of blessings. The sacrificial system was designed to typify the Saviour, who was to become the perfect offering for sinful man.

In the Jewish age, all the revealings of God to his people, everything relating to his worship, was closely connected with the sanctuary,—with the tabernacle in the wilderness, and afterward with the temple. Here God was worshiped; here the sacrificial offerings were presented before him. Here was the breastplate of the high priest, set with precious stones, from which messages from Jehovah were received. Here, in the holy of holies, overshadowed by the wings of cherubim, dwelt the perpetual token of the presence of the Holy One, the Creator of the heavens and the earth. Here was the ark of the covenant, containing

the tables of the law,—the ark which was to Israel the symbol of the divine presence, and the pledge of victory in battle. Idols could not stand before the sacred ark of God, and death was the penalty of a rash, irreverent touch or the glance of curiosity.

All through the pages of sacred history, where the dealings of God with his chosen people are recorded, there are burning traces of the great I AM. Never has he given to the sons of men more open manifestations of his power and glory than when he alone was acknowledged as Israel's ruler, and gave the law to his people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful.

Truly this was a wonderful dispensation, and those who speak derisively of the old Jewish law and the Dark Ages, should remember that they are treading on holy ground. While we rejoice to-day that our Saviour has appeared on earth, and that the offering for sin typified in the ceremonial law has become a reality, we are not excusable in harboring feelings of disrespect for that period when Christ himself was the leader of his people. Those who do this may not know what they are doing; but they are showing themselves ignorant both of the Scriptures and of the power of God. They show that they need divine enlightenment, a more intelligent knowledge of God and his word.

The Christ typified in the rites and ceremonies of the Jewish law is the very same Christ that is revealed in the gospel. The clouds that enshrouded his divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He came just as the prophecies foretold that he would come. In his life and death, type met antitype, and the rites and ceremonies of the Jewish church found their fulfillment. He appeared among men, not as the Messiah that the Jews expected,—a king coming in power and glory to conquer their enemies and to exalt their favored nation, but as a man of sorrows and acquainted with grief. He, the Majesty of Heaven, condescended to be our friend, our counselor, our guide, our perfect pattern, as well as our redeemer. “He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him; and with his stripes we are healed.”

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power to meet the wants of man in the different ages. Commencing with the fall, down through the patriarchal and Jewish ages, even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. Noah, Abraham, Isaac, Jacob, and Moses understood the gospel through Christ; they looked for the salvation of the race through man's substitute and surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face, as a man talks with his friend.

Through the sacred record, we may hold converse with the patriarchs, and listen to Moses as he legislates for Israel. We hear to the warnings of the prophets as they look down through the ages, and reveal scenes that are to

take place even down to the close of time. And as we see the events which they have foretold transpiring just as they predicted, we are brought into closer sympathy with these men of God, who spake as they were moved by the Holy Ghost.

As time rolls on, and new truths are revealed, light is thrown on that which has been known from the beginning; we see new beauty and force in the inspired word, and we study its sacred pages with a deeper and more absorbing interest. We see the significance of the Jewish economy, and the character and purposes of God are made manifest in his dealings with his chosen people. How grand was the arrangement of God to preserve the knowledge of himself, and of his law, which is the foundation of his government in Heaven and upon earth. Although darkness covered the earth, and gross darkness the people, the Lord would not leave himself without a witness.

In the solemn service of the temple, the grand truths were typified which were to be revealed through successive generations. The cloud of incense bore upward the prayer of the contrite heart. The bleeding victim on the altar of sacrifice testified of a Redeemer to come, and from the holy of holies the visible token of the divine presence shone forth. Thus through age after age of idolatry and apostasy, the star of hope was kept shining in the darkened moral heavens, until the time came for the advent of the promised Messiah. Now, Christ, the true sacrifice, has shed his blood for the remission of sins, and is presenting it before the Father in our behalf. But the increased light that shines upon our pathway should not tempt us to despise the beginning. Every additional ray of light that we receive gives us a clearer and more distinct understanding of the plan of redemption, which is the working out of the divine will in the salvation of man.

God made man in his own image. He laid the foundations of the earth, and dressed it in the garb of beauty; he created all the wonders of the land and the sea. And he requires man to reverence his commandments, which were spoken amid such displays of divine power and majesty, and to obey them without questioning the feasibility or convenience of such obedience. The example of Adam and Eve should be a sufficient warning to us against any disobedience of the divine law. Their sin in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and, had it not been for the goodness and mercy of God, would have plunged the race into hopeless despair.

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, but have walked directly contrary to it. God will not more lightly pass over any violation of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the law of God with carelessness and indifference. Said he: “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.”

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own temporal interests. "I, the Lord thy God, am a jealous God," is thundered from Sinai; and we may not disregard that voice because the words were spoken more than three thousand years ago, and were addressed to the lineal descendants of Abraham. The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate him, and that he will show mercy unto thousands of them that love him and keep his commandments.

There is nothing in the word of God to be thrown aside; there is nothing in the plan of redemption that is unimportant or that may be lightly disregarded. The Bible gives us an account of the dealings of God with man from the creation to the coming of the Son of man in the clouds of heaven; it carries us even farther in the future, and opens before us the glories of the city of God, and the beauty and perfection of the earth made new, the saints' secure abode. But although the long line of events extends through so many centuries, and new and important truths are from time to time developed, that which was truth in the beginning is the truth still. The increased light of the present day does not contradict or make of none effect the dimmer light of the past.

All the truths of revelation are of value to us; and in contemplating things of eternal interest, we shall gain true perceptions of the character of God. The cultivation of reverence for him will affect the daily life. The entire character will be elevated and transformed. The soul will be brought into harmony with Heaven. The believer will become Christ-like, and will finally obtain an abundant entrance into the city of God.

The Two Resurrections.

(Concluded.)

BUT in all this there is no reference to those who are living or sleeping out of Christ. What is the destiny of such? They surely have no part in this glorious resurrection. They are not once mentioned as being raised or changed, as will be the case with those who are in Christ. They are sharers in the common lot of mortals. "Death passed upon all men, for that all have sinned." They are sharers also in the resurrection wrought by Christ. "For as in Adam all die, even so in Christ shall all be made alive."

"But every man in his own order." The divine system and order which is so beautifully described in the first epistle to the Thessalonians, is more fully explained in the twentieth chapter of Revelation. While Paul is silent respecting those who sleep out of Christ, the revelator is not. After speaking of the glory and authority of resurrection life, he says: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Is it possible for language to speak with greater clearness? "The dead in Christ shall rise first," "but the rest of the dead lived not again until the thousand years were finished." Side by side they were buried, and side by side their ashes repose in the city of the dead. Husbands and wives, sons and daughters, friends and enemies. Here they have been gathered for their long repose. A common dissolution claims them all, a common sod covers their graves. They are all alike undisturbed by the solemn tramp of the multitude or the voice of mirth above them. But oh, how unlike are their destinies! When the glory of the Lord's coming shall penetrate

even to the resting-place of the dead, it will be charged with no life-giving power for those who sleep out of Christ.

When the redeemed of God shall feel the thrill of divine life and rise in the beauty of immortal glory, "the rest of the dead lived not again until the thousand years were finished." The Lord's triumphant shout, the voice of the archangel, and the trump of God, do not arouse them from their deep, awful sleep. Though the earth is enswathed with millennial glory, and resounds with the triumphant shouts and songs of ten thousand times ten thousand ransomed ones; though the voices of many whom they loved and cherished in life join in those shouts and songs—"the rest of the dead lived not again." They refused to be awakened in life by the calls and offers of the gospel of Christ, and now they cannot be awakened though the Lord himself draws near, and though all earth and heaven are vocal with his praise. Oh, that awful sleep out of Christ! What language can portray the loss of those who have no part in "the first resurrection"? What folly and madness to deliberately and persistently go down to the grave, without any preparation for "the resurrection of life." Some of you who hear me to-day, some of you who join with us in these joyful Easter services, are even now pursuing that path of folly and madness. Soon the grave will claim you, and there your ashes will remain through all the period of millennial glory. And then to what a resurrection will you be awakened! "Some to everlasting life, and some to shame and everlasting contempt." Which will be your lot, my dying fellow-man?

"Marvel not at this," says the blessed Saviour, "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Or that day of glory may burst upon you while pursuing the path of sin, and the living in Christ may be caught up from your side to meet the Lord in the air.

Side by side you may mingle with them in the activities of life; side by side you may sit with them in the social or family circle, or in the house of God, but they will be taken and you will be left. Let me make this so plain and impressive that all these little ones will understand and be influenced by it. See these clippings of metal which I have placed upon this cardboard. Some are brass and some are iron. Let the iron represent those who are in Christ, and the brass those who are not. See how they are promiscuously intermingled as are the saved and the unsaved of the children of men, both in the activities of life and in the slumber of the grave. And now as I pass this magnet over these intermingled clippings of metal, see how these pieces of iron leap up and adhere to it, while not one clipping of brass is moved in the least by its attractive power. "Caught up" and clinging to this attractive magnet is every particle of iron, but unmoved is every particle of brass. The approach of the magnet seems to awaken the pieces of iron into resurrection life, and they rise up from their resting-places and cling to the magnet as with the grasp of joyful affection.

The same God by whose mysterious law this wonderful result is secured, solemnly assures us that when the Lord Jesus shall descend from heaven, the scattered ashes of all who sleep in him shall feel the impulse of his attractive power, and be thrilled by the life of his own Spirit, and rise to his presence in the strength and beauty and glory of his own divine nature and perfections. And all who are alive, and "love his appearing," will "be changed, in a moment, in the twinkling of an eye" and "caught up together with them in the clouds, to meet the Lord in the air." But as the brass yields not to the attractive power of this magnet, so the unregenerate, whether sleeping or awake, will

not be drawn to the skies by the mighty power of the Lord's appearing.

As all these pieces of brass lie unmoved where they were when the iron was mingled with them, so the living and the dead who are out of Christ will remain unmoved though the living and the dead in Christ have risen from their very presence and have ascended to the presence of the Lord.

Oh, my beloved hearers, which destiny shall be yours? Shall it be that of the iron caught up by and clinging to the magnet, or that of the brass, possessing no affinity for it?

Shall it be that of those who have been lifted up into newness of life by the attractive power of divine love, and who joyfully greet the returning Lord as he comes to claim his own? Or shall it be that of those who reject the invitation of the gospel, and so remain "dead in trespasses and sin," dead to the attractive power of divine love, and dead to the attractive power of the Lord's coming and glory? Which, oh which of these destinies shall be yours? Now is the time to decide this question. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. "Behold, I have set before thee an open door, and no man can shut it." Rev. 3:8. But "when once the master of the house is risen up, and hath shut to the door," it will be too late to heed the calls of divine wisdom and love. "Behold, now is the accepted time; behold, now is the day of salvation."—From a sermon by Rev. E. S. Chapman, D. D. (Presbyterian).

Itching Ears.

THE following instance related by the *Herald and Presbyterian* is an excellent comment upon 2 Tim. 4:3, and shows that religious teachers are too often just what the people require them to be. They demand of their ministers that they speak smooth things and prophesy deceits, and then they accept these utterances as the word of God:—

"Some years ago a minister was invited to the pastorate of a city church. He was talented. He began by preaching the old, old gospel with all the eloquence that was in him. But the crowds that he hoped to attract did not come. He found in the popular literature of the day new theories of eschatology—suggestions as to a possible probation after death. He thought: 'Well, now there may be something in those theories, and at any rate they will please not a few of the nicest people in my congregation who think that hell is too harsh a word for ears polite.'

"So he quit preaching about future punishment, and threw beautiful rainbows of speculation over the dark clouds that overshadow the grave. At once he became popular. The daily papers sent reporters to take down his sermons. His church was crowded. His name was trumpeted all over the land. Thus suddenly finding himself famous, he rejoiced, for now his sphere of usefulness was enlarged, and he determined to fill it with faithful work. But he soon found that popularity is a relentless tyrant. It demanded weekly new concessions, and more startling novelties. To hold his congregations he was compelled to keep on tickling their itching ears, and the result is that he has made shipwreck of the faith."

God liveth ever!
Wherefore, soul, despair thou never.
Our God is good; in every place
His love is known, his help is found;
His mighty arm and tender grace
Bring good from ills that hem us round.
Easier than we think can he
Turn to joy our agony.
Soul, remember 'mid thy pains
God o'er all forever reigns!

—Zahn.

"I THE Lord speak righteousness, I declare things that are right." Isa. 45:19.

Scriptures Which Forbid "Our Thought."

In reply to a question asked by a correspondent some time since, the *Sunday School Times* said:—

"As we read in the Scriptures, we find in them no distinct declaration that the blessed dead are fully cognizant of the doings of their dear ones on earth, or that they have any part in a watchful ministry over those dear ones; neither do we find any declaration there which forbids our thought that such a state of things exists."

With the first part of this statement I am in full accord; and not only so, but I can go further and say that there is no text of scripture, which, fairly interpreted, even implies "that the blessed dead are fully" or at all "cognizant of the doings of their dear ones on earth," or indeed that they are "cognizant" of anything either in Heaven or on the earth. But the words, "Neither do we find any declaration there which forbids our thought that such a state of things exists," causes me to wonder if the editor of the *Times* ever read the Bible. If so he must have quite forgotten such texts as Job 14 : 21, where, speaking of man in death, the patriarch says: "His sons come to honor; and he knoweth it not; and they are brought low, but he perceiveth it not of them."

Here is certainly one "declaration" "which forbids our thought" that the dead are "cognizant" of things which are taking place upon the earth. And that Job did not give utterance to this sentiment in the bitterness of unbelief is evident from verses 13-15, and also from chapter 19 : 23-27. These scriptures show plainly that he of whom the Lord said: "And that man was perfect and upright, and one that feared God, and eschewed evil," had no hope but in the resurrection of the dead, when his Redeemer "shall stand at the latter day upon the earth." And, strange as it may seem to many, the apostle Paul, too, believed just as Job did; for he said that if the dead rise not "then they also which are fallen asleep in Christ are perished." 1 Cor. 15 : 16-18. But this cannot be, if by death they have simply been transferred to a higher and holier state of existence. The resurrection can add nothing to a being who is already glorified—one who has already become "as the angels which are in Heaven" (Mark 12 : 25); and this is one of the texts which the *Sunday School Times* quotes, coupling it with Heb. 1 : 14, to prove that dead people minister in sacred things to their living friends! What, if any difference, is there between such views and the soul-destroying doctrines of Spiritualism?

But Job and Paul were not the only holy men of old whom God inspired to speak concerning the condition of man in death; the psalmist exclaims: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146 : 3, 4.

David evidently did not believe in the conscious state of the dead; much less did he think that they had any part in the affairs of the living; and it would seem that he so taught his children, for his son Solomon said:—

"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9 : 4-6.

This is another "distinct declaration that the blessed dead" (for it includes all the dead) are not "cognizant of the doings of their dear ones on earth;" and it ought to be allowed to set the whole question at rest; especially with the *Sunday School Times*, since, after offering, presumably, the best arguments which he could in sup-

port of his view, the editor candidly admits "that none of these things [the arguments which he has urged] are conclusive on the one side; but," he adds, "it is equally true that they are by no means to be construed on the other side." That is indeed a novel idea: that because arguments offered to prove one thing do not prove the opposite, therefore they do prove the proposition on whose behalf they are urged!

However, "as we read the Scriptures, we find in them" other "distinct declarations that the blessed dead are" not "fully" nor at all "cognizant of the doings of their dear ones on earth;" but, in view of the confession just referred to, it is scarcely necessary to pursue the subject further. Such confessedly weak arguments can weigh nothing against "the law and the testimony;" and when "they speak not according to this word, it is because there is no light in them."

C. P. BOLLMAN.

Separation from Sinners.

ONE of the conditions on which God has promised to receive us and recognize us as his children, is that we come out from the world and be separate from sinners. This is not an arbitrary requirement, but a condition founded in the nature of things. Persons in their social intercourse naturally influence each other, and the influence which they exert is similar to the character which they possess. A good man will naturally and necessarily influence those with whom he intimately associates, to be good, while a wicked man will necessarily influence others to be bad. David was deeply impressed with this truth, and declared, "Depart from me, ye evil doers, for I will keep the commandments of my God." The implication here is very clear that in order to obey God we must break off our associations with evil doers—wicked, ungodly persons, who transgress the divine law. One of the most fruitful sources of backsliding and spiritual declension, especially among young converts, is unnecessary association with the ungodly. If any man will keep the commandments of God, and lead a life of true obedience and piety, he must come out from the ungodly, separate himself from sinners, and partake not of their evil deeds. A person who will not do this in the true sense in which the requirement is made, cannot reasonably hope to lead a Christian life.

But by this separation from the ungodly we are not to understand the abandonment of all association with them in the transaction of the lawful business of this life, or the necessary intercourse which the social relations that we sustain to them properly involve. While we are in the world, and connected with the business of the world, we must necessarily associate to some extent with all classes of men, with whom we are brought in contact in the transaction of our lawful business. To avoid this kind of association, as the apostle says, we "must needs go out of the world." But even in this respect, when there is a choice presented, we should prefer association with the godly. Then, sometimes, intimate contact with the ungodly necessarily arises from the social relations which we sustain to them, which cannot lawfully be dissolved, and which render such association unavoidable. The believing wife must not forsake her unbelieving husband, nor the believing husband abandon his unbelieving wife. Believing parents must not cast off their unbelieving children, nor believing children forsake their unbelieving parents. These are necessary relations which we are not required to break off. God does not intend in converting men to disrupt society and destroy relations based upon his own ordinances. Such association is lawful, and God's grace will be sufficient to preserve us while maintaining it.

Nor are we required to abandon association with the ungodly, when such association is for

the purpose of instructing, reforming, and saving them. This kind of association, instead of being prohibited, is enjoined as a duty. Christ has enforced it by his own example. He mingled with publicans and sinners, both publicly and in social life, that he might instruct and save them. And Christians are justified in going anywhere, and mingling with any class of society, in his name, and in his Spirit, and in imitation of his example, to do good to the souls and bodies of men. In this way there is nothing improper in our associating with evil doers, because we do not enter into sympathy with their sins, but faithfully endeavor to save them from their evil courses.

But we must not unnecessarily, and from choice, make evil doers, ungodly, wicked persons our companions, and seek pleasure from their society and partake of their spirit. It matters not how intelligent, refined, and agreeable in many respects they may be, there is an insidious, spiritual poison in their influence, the natural tendency of which is to corrupt and destroy. "Evil communications"—evil associations—in their very nature tend to "corrupt good manners." This is universally true. "He that walketh with wise men," we are told, because of their example, and the influence which they exercise over him, "shall be wise;" but "a companion of fools," because of the influence they exert over him, shall become like them, and "shall be destroyed." If a man would obey God, lead a pious life, and save his soul, he must break away from the companionship of the ungodly, and abandon their evil ways. He must associate with those of similar spirit with himself, and become a companion of all them that fear God.

Beware, then, of the society of the ungodly. If you are a young convert, we especially warn you against it. Their influence is corrupting, and their example is calculated to lead you astray. If you would obey God, and lead a consistent, upright, Christian life, you must not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. Avoid, so far as possible, every evil influence which is calculated to abate your zeal and turn your feet aside from the path of duty. Beware that you tread not on dangerous ground, and in an unsuspecting moment be overcome.—*Methodist Recorder*.

How It Is Done.

I REMEMBER a man who had been a Christian for two years, but he was bemoaning his hard and sinful heart. I said to him one day, "Did you ever know a sinner who had not a hard heart?"

"No," he said, "but mine is getting no better."

I arose and closed all the shutters, and made the room quite dark.

"Why do you do that?" he asked.

"I want to teach you how to drive away the darkness," I said; so I handed him a long broom and a duster. "Now, sweep out the darkness."

"I can't," he said.

"Can't you if you try very hard? Will no amount of physical force do it?"

"Certainly not," he said.

Then I opened the shutters, and the room was beautifully illuminated. "So you see that, if you want the darkness and dreadings of your heart to be dispelled, it is not by any amount of effort of your own, but by letting in the light of the Sun of Righteousness. But now that we have such a beautiful light in the room, we may close the shutters again; we shall want no more, I suppose, for a month," I said.

"What do you mean?"

"I mean that we are not to expect to have a stock of grace laid up, on which we may draw; but that, if we would continue in the light, we must keep looking up to the Sun, and receiving his blessed rays into our souls."—*Sel*.

The Franks.

OF the nations that established themselves upon the ruins of the Western Empire, the next one in order is the kingdom of the FRANKS, whose course we will now trace.

"As the posterity of the Franks compose one of the greatest and most enlightened nations of Europe, the powers of learning and ingenuity have been exhausted in the discovery of their unlettered ancestors. To the tales of credulity have succeeded the systems of fancy. Every passage has been sifted, every spot has been surveyed, that might possibly reveal some faint traces of their origin. It has been supposed that Pannonia, that Gaul, that the northern parts of Germany, gave birth to that celebrated colony of warriors. At length the most rational critics, rejecting the fictitious emigrations of ideal conquerors, have acquiesced in a sentiment whose simplicity persuades us of its truth. They suppose that about the year [A. D.] 240, a new confederacy was formed under the name of Franks, by the old inhabitants of the Lower Rhine and the Weser. The present circle of Westphalia, the Landgraviate of Hesse, and the duchies of Brunswick and Luneburg, were the ancient seat of the Chauci, who, in their inaccessible morasses, defied the Roman arms; of the Cherusci, proud of the fame of Arminius; of the Catti, formidable by their firm and intrepid infantry; and of several other tribes of inferior power and renown.

"The love of liberty was the ruling passion of these Germans; the enjoyment of it, their best treasure; the word that expressed that enjoyment, the most pleasing to their ear. They deserved, they assumed, they maintained the honorable epithet of Franks, or Freemen; which concealed, though it did not extinguish, the peculiar names of the several States of the confederacy. Tacit consent and mutual advantage dictated the first laws of the union; it was gradually cemented by habit and experience. The league of the Franks may admit of some comparison with the Helvetic [Swiss] body; in which every canton, retaining its independent sovereignty, consults with its brethren in the common cause, without acknowledging the authority of any supreme head, or representative assembly. But the principle of the two confederacies was extremely different. A peace of two hundred years has rewarded the wise and honest policy of the Swiss. An inconstant spirit, the thirst of rapine, and a disregard to the most solemn treaties, disgraced the character of the Franks."

"The Rhine, though dignified with the title of safeguard of the provinces, was an imperfect barrier against the daring spirit of enterprise with which the Franks were actuated. Their rapid devastations stretched from the river to the foot of the Pyrenees; nor were they stopped by those mountains. Spain, which had never dreaded, was unable to resist, the inroads of the Germans. During twelve years [A. D. 256-268] the greatest part of the reign of Gallienus, that opulent country was the theater of unequal and destructive hostilities. Tarragona, the flourishing capital of a peaceful province, was sacked and almost destroyed; and so late as the days of Orosius, who wrote in the fifth century [*cir.* A. D. 415], wretched cottages, scattered amidst the ruins of magnificent cities, still recorded the rage of the barbarians. When the exhausted country no longer supplied a variety of plunder, the Franks seized on some vessels in the ports of Spain, and transported themselves into Mauritania. The distant province was astonished with the fury of these barbarians, who seemed to fall from a new world, as their name, manners, and complexion, were equally unknown on the coast of Africa."—*Dec. and Fall, chap. 10, par. 22, 24.*

In July, A. D. 276, Probus became Emperor of Rome, and reigned to August, 282. He drove back and severely chastised the Franks, and

other German tribes who had wandered into Gaul "in quest of booty."

"The most important service which Probus rendered to the republic, was [A. D. 277] the deliverance of Gaul, and the recovery of seventy flourishing cities oppressed by the barbarians of Germany, who, since the death of Aurelian [January, A. D. 275], had ravaged that great province with impunity. Among the various multitude of those fierce invaders, we may distinguish, with some degree of clearness, three great armies, or rather nations, successively vanquished by the valor of Probus. He drove back the Franks into their morasses; a descriptive circumstance from whence we may infer that the confederacy known by the many appellation of *Free*, already occupied the flat maritime country, intersected and almost overflowed by the stagnating waters of the Rhine, and that several tribes of the Frisians and the Batavians had acceded to their alliance.

"Among the useful conditions of peace imposed by Probus on the vanquished nations of Germany, was the obligation of supplying the Roman army with sixteen thousand recruits, the bravest and most robust of their youth. The emperor dispersed them through all the provinces, and distributed this dangerous reinforcement, in small bands of fifty or sixty each, among the national troops, judiciously observing that the aid which the republic derived from the barbarians should be felt but not seen. . . . The wisdom of Probus embraced a great and beneficial plan of replenishing the exhausted frontiers, by new colonies of captive or fugitive barbarians, on whom he bestowed lands, cattle, instruments of husbandry, and every encouragement that might engage them to educate a race of soldiers for the service of the republic. . . . But the expectations of Probus were too often disappointed. The impatience and idleness of the barbarians could ill brook the slow labors of agriculture. Their unconquerable love of freedom, rising against despotism, provoked them into hasty rebellions, alike fatal to themselves and to the provinces; nor could these artificial supplies, however repeated by succeeding emperors, restore the important limit of Gaul and Illyricum to its ancient and native vigor.

"Of all the barbarians who abandoned their new settlements and disturbed the public tranquillity, a very small number returned to their own country. For a short season they might wander in arms through the empire; but in the end they were surely destroyed by the power of a warlike emperor. The successful rashness of a party of Franks was attended, however, with such memorable consequences that it ought not to be passed unnoticed. They had been established, by Probus, on the sea-coast of Pontus, with a view of strengthening the frontier against the inroads of the Alani. A fleet stationed in one of the harbors of the Euxine [Black Sea] fell into the hands of the Franks; and they resolved, through unknown seas, to explore their way from the mouth of the Phasis to that of the Rhine. They easily escaped through the Bosphorus and the Hellespont, and cruising along the Mediterranean, indulged their appetite for revenge and plunder by frequent descents on the unsuspecting shores of Asia, Greece, and Africa. The opulent city of Syracuse, in whose port the navies of Athens and Carthage had formerly been sunk, was sacked by a handful of barbarians, who massacred the greatest part of the trembling inhabitants. From the Island of Sicily, the Franks proceeded to the columns of Hercules, trusted themselves to the ocean, coasted round Spain and Gaul, and, steering their triumphant course through the British Channel, at length finished their surprising voyage, by landing in safety on the Batavian or Frisian shores. The example of their success, instructing their countrymen to conceive the advantages and to despise the dangers of the sea, pointed out to their

enterprising spirit a new road to wealth and glory."—*Id., chap. 12, par. 18, 21, 22.*

After this we find no important movement of the Franks, till the time of Constantius, the son of Constantine. At the death of Constantine, March 22, A. D. 327, the empire fell to his three sons—Constantine, Constans, and Constantius—and was partitioned accordingly. But "three years had scarcely elapsed before the sons of Constantine seemed impatient to convince mankind that they were incapable of contenting themselves with the dominions which they were unqualified to govern." Constantine invaded the dominions of Constans, was drawn into an ambuscade, where, with a few attendants, he was surprised, surrounded, and slain, March, A. D. 340. Constans survived him nearly ten years, when he was murdered, February, A. D. 350, by the command of Magnentius, an ambitious soldier, who had usurped the purple. This left Magnentius and Constantius to dispute the sole reign of the empire. The dispute was soon brought to a close, however, at the battle of Mursa (Essek) on the River Drave. Magnentius was defeated, and "throwing away the imperial ornaments, escaped with some difficulty from the pursuit of the light-horse, who incessantly followed his rapid flight from the banks of the Drave to the foot of the Julian Alps. He, however, managed to escape into Gaul, where he gathered together some forces, but was defeated the second time, and, to escape being given up to Constantius he killed himself by falling on his sword, Aug. 10, A. D. 353, leaving Constantius in undisputed possession of the empire. See Gibbon, chap. 18.

J.

(Concluded next week.)

"As He Walked."

A CHRISTIAN is a follower of Christ, that is, one who lives according to the precept and example of Christ. Says the apostle John: "He that saith he abideth in him [Christ] ought himself also so to walk, even as he [Christ] walked." 1 John 2:6. Then how did Christ walk? He says: "I have kept my Father's commandments, and abide in his love." And of him the psalmist wrote: "Then said I [Christ], Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8; cf. Heb. 10:7-10.

Christ had the law in his heart, and if we have a part in the new covenant we shall have the law written in our hearts. "Behold, the days come, saith the Lord, that I will make a new covenant. . . . This shall be the covenant that I will make: . . . After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33. And then when the work of writing the law in our hearts is fully accomplished, we shall be like Christ. Says the apostle:—

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:2-5.

Truly we may say with Paul: "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

TO READ the inspiring and elevating thoughts of the great and good, and make them our own for the moment, is well, but, if it so be that our virtue and common sense shall heartily indorse them, will it not pay to give them our careful consideration, until they shall become our deep and genuine feeling?—*Sel.*

The Seventh Day Well Known.

THE following, which we copy from the *Sabbath Memorial*, was written by Edward Elwall, in 1738. It is an extract from "An Answer to the Dissertation of my beloved Brother, Thomas Chubb, concerning the Time for keeping a Sabbath." We preserve the quaint style of the original, both as to expression and capitalization, but the reader will see that Sabbatarians have not had to make any change in their argument in the last one hundred and fifty years.

Now nothing can be more vain and quibbling, than pretending to doubt, and query which is the seventh Day, on which God rested at the Creation; and which he blessed, and sanctified, *viz.*, set apart to be kept holy. Because thou must confess, that God certainly knew which was the seventh Day, from the Creation to that Time, when he gave the Law. And thou must own that the people knew which was the seventh Day: For, otherwise, God would have spoke unintelligibly to 'em, which I am sure, a man of thy Sense, will not so much as think, he being infinitely wise, and just, and good; and would not command them to keep a Day which they did not know. *Shall not the Judge of all the Earth do right?*

And now I have brought the certain knowledge of it down to two thousand five hundred Years at least, after the Creation, let me from thence bring it down to the Time wherein we live. No one will pretend, or suppose, that the *Israelites* could lose the Knowledge of the seventh Day, whilst they lived in *Canaan*: If there was any possibility of it, it must be in the Captivity. And yet nothing of this happened, nor ever was so much as pretended. For when *Nehemiah* returned from the Captivity, and saw some irreligious People leading Asses, with Sheaves, etc., on the Sabbath, he loudly exclaims at their *prophaning the Sabbath-Day*. And tells them, that these were some of the Sins, which caused God to send their Fathers into Captivity, and exhorts 'em not to provoke the Lord, by those Sins of *prophaning the Sabbath*; as the Prophets *Isaiah*, *Jeremiah*, and the rest, had warned them before. And long after this, in the Time of the *Grecian Empire*, we find by all the History of *Maccabees*, constant Testimonials of the Sabbath-Day, down to the Time of the *Roman Empire*. And then no Man was at any Loss to know which was the Sabbath-Day. The Prophet *Jesus* knew it as well, as the Prophet *Moses* did before. And told us the *Sabbath was made for Man*, not for *Israel* only, but for Mankind, as the Word *Man* there signifies.

And all the Disciples, and Holy Women, that followed Christ through all his Preaching, and Suffering, and to his Death and Burial, they all knew which was the Day: And therefore on the sixth Day, they prepared Spices, and Ointments, and rested the Sabbath Day, according to the commandment. And early on the first Day, they went about their Work, carrying their Spices, Ointments, etc. And so did the Apostles travel quite to *Emmaus* on the first Day, and back again to *Jerusalem*, fifteen English Miles. But all of 'em knew the Sabbath, and preach'd every Sabbath Day, as one may see, by reading the 13, 14, 15, 16, 17, 18, Chapters of *Acts*. Christ had taught 'em the same; for as his Custom was, he went into the Synagogue on the Sabbath Day; so that he knew it well. The Apostle *Paul* did the same long after; as his Manner was he went into the Synagogue on the Sabbath Day.

And from that Time, to this, all Nations that worship the true God, have known which is the seventh Day, yea, our own Parliament Rolls, even to this Day, call it *Die Sabbati*, the Sabbath Day. And the *Jews*, who are almost in every trading Nation under Heaven, do all know the seventh Day, and never were at any Loss to avow it, but continue to keep it in its

constant Rotation to them in every different Longitude and Latitude where they live upon the Face of the Earth. Neither is it possible ever to be lost, because God hath said, while the World endureth, the Seed-time and Harvest, Summer and Winter, Heat and Cold, Day and Night, shall not cease. Therefore as Day and Night will never cease, so neither did, nor ever will the seventh Day, cease to be known, while the World endureth. For though the Heathens, who had forsaken the most High, thought Scorn of his Law, and forsook his Way; notwithstanding the Law perisheth not, but abideth in its Force.

And though they have called the seventh Day, by their heathenish Name, *Saturday*, because they worshipped on that Day the Planet *Saturn* (as they call it), and have changed the Names of the first Day, second Day, third Day, fourth Day, fifth Day, sixth Day, which God gave them; and the Generality of People still chuse to call 'em by their heathenish Names, rather than follow God, and call 'em by the Names that he gave them, and thereby seem to desire to darken the Light of God's holy Sabbath, because their Popes, and Prelates, and Priests, have hid their Eyes from God's Sabbath, and have set up a Day that they have devised out of their own Hearts, which neither God, nor his Prophets, Christ, nor his Apostles, ever commanded; yet God hath joined the seventh Day, and the Sabbath, together; and, as Christ said, in a like Case, *What God hath joined together, let not Man put asunder.*

PRAYER FOR WATCHFULNESS.

OH, Thou, who in the garden's shade
Didst wake thy weary ones again,
Who slumbered at that fearful hour,
Forgetful of thy pain,
Bend o'er us now as over them,
And set our sleep-bound spirits free;
Nor leave us slumbering in the watch
Our souls should keep with thee.

—Whittier.

Why Do Men Die?

MUCH fault is laid upon the God of the Bible because he lets men suffer and die, and this, in many instances, by those who extol the god of nature. To those who reject the God of revelation, and deify nature or any other fancied god, it is a sufficient answer to say that the god they admire is just as cruel—that he permits just as many to suffer and die—as the God of the Bible.

As I was speaking once of the mercy and tender compassion of the Lord, that "like as a father pitieth his children, so the Lord pitieth them that fear him," I was met with this objection: Thousands upon thousands have been and are suffering and dying of famine. The almighty God of the Bible could, if he would, prevent all this by a single word of his power, and give them food; but he does not; therefore—

Now the great aggregate of all this suffering is indeed terrible to contemplate; but, as individuals, each one only suffers all that his nature is able to endure, and is relieved by death. And such has been the lot of all the countless millions that have lived from the beginning of the world to the present generation, with but two exceptions. The question, then, is resolved to this: Is it right for God to permit men to die?

Our Bible informs us that God allowed our race to choose between obedience and life, and disobedience and death. Our first parents sinned, and death followed. "The wages of sin is death." At this point God might have given over the race to death and oblivion; but his tender mercy devised a way to redeem man from death, and the Father accepted the voluntary offer of the Son to assume our nature and die for us; so that, being redeemed by a resurrection from the death into which we had fallen, we might, as individuals, have another proba-

tion, that by faith and obedience and patient endurance we might have everlasting life in a world to come. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The provision is made, and all are invited freely to come. We may become the children of God by faith in Christ. We are saved by faith in Christ. We are saved by faith and hope. Death still is the lot of the righteous, as well as the wicked. It is at the resurrection of the just that the saints are actually redeemed from death. "For the trumpet shall sound, and the dead shall be raised incorruptible; . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory."

It will be seen in the end that God has dealt with our race in great mercy. He withheld not his Son, but gave him up for us all. We are his children by creation, but have become the children of the devil by doing his works. Still we may become the children of God by faith in Jesus Christ. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

God has done, and will do, the very best for us that he can. He gives us the privilege of becoming sons of God and heirs of eternal life.

And, "like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

R. F. COTTRELL.

Religious Impressions.

THE simplest lessons are often the most impressive and abiding. Many years ago a child was leaving the junior department of a city school for a new home in the country. As he left, his old teacher put her hand upon his head, and in a single, simple sentence, commended him to God and to good. Years passed, and the child grew up, and read books—English, French, German, Greek—on ethics, and listened to lectures on the same subject, by famous professors, in a venerable university. But no word which he read in the pages of ancient philosophers, or listened to from the lips of loving teachers, ever proved to him a beacon-light like the simple words of his old school mistress. In the time of temptation, the learned discussions of the philosophers were forgotten, or were remembered only to cause bewilderment as to the basis of right and duty; but the lessons of childhood shone then most clearly in the secret chamber of the soul, and neither time nor doubt had power to dim its radiance. That, nothing could obscure; that, nothing can obscure. Here is the power which God has given to those who train the little ones. Perhaps neither mother nor teacher can lead the child into the knowledge of the world's deeper wisdom; but a few simple, earnest words for God and good, from either, may do far more—they may enter into the very being of the child, to be a strength in weakness, a refuge in temptation, and a cherished memory in the long, hard conflict of earthly life. This is not the wisdom which is taught by the speculative thinkers; but it is the best and most enduring wisdom, nevertheless.—*Sunday School Times.*

RELIGION is a necessary, an indispensable element, in any great human character. There is no living without it. It is the tie that connects man with his Creator and holds him to his throne.—*Christian at Work.*

The Signs of the Times.

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

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Under the Law.

(Concluded.)

WE have now learned the danger which threatened the Galatian brethren, and can understand Paul's fear for them, and his statement that they desired to be "under the law,"—in bondage to the elements of the world. It will therefore be a short task to examine the remaining portion of this fourth chapter of Galatians, and note what bearing it has on the law. The apostle continues:—

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4:21-26.

It will be seen at once that in these verses three things are placed in contrast with three other things: Hagar, ancient Jerusalem, and the old covenant are placed in opposition to Sarah, the new Jerusalem, and the new covenant. Ishmael and Isaac stand respectively as representatives of those under the old covenant, and those under the new. It will also be noticed that those who are free are the children of the New Jerusalem, the new covenant, while those in bondage, "under the law," are children of the old Jerusalem, the old covenant. The explanation of this chapter, then, involves an explanation of the two covenants. This we can do only in the briefest manner.

The first covenant was made with the children of Israel when they left Egypt. See Heb. 8:8, 9. The terms of that covenant are found in Ex. 19:3-8; 24:3-8. They were simply as follows: God promised to make of the Israelites a great nation, a kingdom of priests, if they, in turn, would obey his law. This they promised to do. Thus the covenant, or agreement, was made. The law of God was the basis of the covenant, or that concerning which the covenant was made. See Ex. 24:8.

Now notice what this covenant required of the people. The Lord had first promised to do certain things for them if they would obey his voice. Then they heard his voice speaking the law in thunder tones from Sinai, and after that they renewed their promise of obedience, saying, "All that the Lord hath said will we do, and be obedient." Ex. 24:7. This was nothing less than an agreement to yield perfect obedience to the law. Those who "hear the law," know that it covers every act or thought of man's entire life. Therefore, if the Jews had fulfilled their promise, they would have merited all the blessings which God promised them; but, unfortunately, they did not, neither could they. They had already broken the law many times, and were sinful by nature, so that it was utterly impossible for them, in their own strength, to yield perfect obedience to it. See Rom. 8:7, 8; Gal. 5:17. Now in this covenant there was no provision for the forgiveness of sins either past or future,—no hint of Christ,

through whom alone forgiveness and power to keep the law can come. They had virtually made a promise to make themselves righteous before God. But every one who attempts to do this must fail, and therefore it is truly said that that covenant gendered to bondage. Let no one imagine that we mean that that covenant made them under obligation to keep the law. The obligation to keep the law existed before any covenant was made; but we mean that that covenant left them just where it found them,—in condemnation because of violated law.

Had there never been any other covenant than this, the whole world must have been lost. (Rom. 3:19.) Some will ask if God did not know that they could not of themselves keep the law perfectly, and if it was not trifling with them to make such a covenant with them. God did indeed know that they had no power to do as they agreed, but in making the covenant he was not trifling with them. The making of such an agreement was the most forcible way that could be devised to bring home to their minds a sense of their condition. In their vain endeavors to keep the whole law in their own strength, they would learn their need, and that would turn their attention to that other covenant, called the new covenant, but which in reality had been in existence ever since the fall. Here it is:—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

In what respect does this covenant differ from the other? Is it in regard to the keeping of the law? No; for that is required in both. But in this there is forgiveness of sins, and the blotting out of transgressions. More than this, the law is to be written in the hearts of the people, and that means that they will be enabled to keep it perfectly. See Ps. 40:8. This work is done by Christ. Through him pardon is secured, and he enables us to be made the righteousness of God. It will readily be seen that, whereas the other covenant found and left the people in bondage to sin, and under condemnation of death, this covenant enabled them to become free from sin and condemnation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

Now the application of Paul's words is easy. Hagar was a bondwoman, and Ishmael, her son, was begotten according to the flesh. Sarah was a freewoman, and her son, Isaac, was a child of promise, born not according to the flesh, but when, humanly speaking, such a thing as the birth of a child was impossible. Since Ishmael "was born after the flesh," he is a fit type of those who are "in the flesh;" and in this condition are all careless sinners, as well as all who attempt to secure salvation by their own unaided efforts. When men have once sinned, it is contrary to anything in nature that they should ever be made to appear perfectly righteous,—as though they had never sinned. But God, by a miracle of grace, which is manifested through Jesus Christ, causes this to be done, so that the sinner may stand before the law uncondemned.

And so those who have obtained this freedom may be fitly represented by Isaac, who was born contrary to the order of nature, solely because of the promise of God.

So likewise the old Jerusalem, which was rejected of God because it had killed the prophets, and stoned them which were sent to it, and had rejected Christ, is very aptly termed the mother of those who are in bondage because of sin. The New Jerusalem, however, is called the Bride, the Lamb's wife (See Rev. 21:2, 9, 10, and onward); and since Christ is the Everlasting Father (Isa. 9:6), and it is he alone that gives freedom (Rom. 8:1; John 8:33-36), the city is very properly called the mother of all those who are saved from sin.

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:29. This is only another form of what we find in Gal. 5:17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."

"Nevertheless what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman." Gal. 4:30. Exactly; the works of the flesh must be put away, for "they which do such things shall not inherit the kingdom of God." "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

The apostle, having shown the bondage in which all sinners are held, and how Christ alone can set men free, and enable them to do the requirements of the law, says: "So then, brethren, we are not children of the bondwoman, but of the free." Gal. 4:31. And following that, how appropriate is this exhortation: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. Compare this with Gal. 4:8, 9.

Here we might leave this portion of Scripture, since we have fully explained verse 21, which is all that we set out to do; but the one who has read thus far will scarcely fail to read the verses immediately following the one last quoted, and will doubtless be puzzled over one or two expressions which are there found. A few words will suffice to explain them. We quote:—

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith." Gal. 5:2-5.

The reader will recall what has before been said concerning circumcision and other ceremonies. It is evident that Paul did not mean that circumcision was in itself so terrible a thing that the receiving of it would cause a person to fall from grace; for the apostle himself circumcised Timothy as an act of expediency. See Acts 16:1-3. It must be, then, that he refers to circumcision as taught by the men who came down from Judea, and who were trying to turn away Paul's converts from the faith. They urged it as the means of justification. They said: "Except ye be circumcised, . . . ye cannot be saved." Acts 15:1. But since pardon and justification can be secured through Christ alone, those who adopted circumcision for that purpose, necessarily rejected Christ; and if they had previously accepted Christianity, of course their rejection of Christ was a fall from grace. Christ was of no effect to any one who expected to be justified by his own works. But we, on the contrary, says Paul, "wait for the hope of righteousness by faith." This shows that the mode of justification from sin is the subject still under discussion.

But how about the expression, "I testify to every

man that is circumcised, that he is a debtor to do the whole law"? Does that mean that if a man is circumcised he must keep the law, but that if he is not circumcised he may disregard the law? Not by any means. The law is of universal obligation; all men, whatever their condition, are in duty bound to keep it. It is because this duty rests upon every individual, that all the world are guilty before God; for all have transgressed the law. Since all have transgressed the law, they are condemned. Now "the doers of the law shall be justified." None others can be. But "a doer of the law" is one who can present a record of obedience unbroken by a single sin. Thus it follows that, after all have sinned, by the deeds of the law no flesh can be justified.

Now suppose a man starts out with the determination to secure righteousness without the aid of Christ. What must he do? Why he must do the whole law. Very well; suppose that it is possible for him to keep the law perfectly for the remainder of his life, will he be lacking in anything? Certainly; for the law demands obedience for that part of his life which he spent in sin, before he attempted to do right. Perfect obedience is required of him who would stand as a doer of the law. So Paul virtually says: If you set out to be justified by circumcision, or by any other work, it will be necessary for you to show a perfectly clean record; you must your own self take away those past sins, so that the law will witness to your perfect righteousness,—so that it may appear that you have never sinned. But this he cannot do, and therefore he is in the fullest sense "a debtor,"—eternally a debtor. He is in the condition of the man who owed his lord ten thousand talents, and had nothing with which to pay, and who was cast into prison till he should pay it all. For him there was no hope. To all eternity he must remain a debtor to his lord.

So with the man who seeks to stand justified before God by any works of his own. There is a depth of meaning to the words, "he is a debtor to do the whole law," which the casual reader does not catch. The hopelessness of the bondage into which the man is cast who goes about to establish his own righteousness can scarcely be conceived. In this bondage we all are, or have been. Let us ever rejoice that "with the Lord there is mercy, and with him is plenteous redemption" (Ps. 130:7); and that the blood of Christ cleanseth us from all sin. W.

A Little Confused.

THE editor of the *Tennessee Baptist*, having received a copy of Professor Pettengell's book, "The Unspeakable Gift," feels moved to do something to stay the tide of "heresy," and gives the following notice:—

"A RICH TREAT FOR OUR SUBSCRIBERS.—We have engaged our stated contributor, A. J. Frost, D. D., of Sacramento, Cal., to review thoroughly the prevailing theory of Conditional Immortality, or Annihilationism. This is a modern phase of old Universalism and Restorationism, which is extensively prevailing in many parts of the North and West, and is destined, at an early day, to be the most popular delusion of this age."

If Mr. Frost knows no more about the doctrine of conditional immortality than the editor of the *Tennessee Baptist* seems to, his review will indeed be "a rich treat." To say that conditional immortality is a modern phase of Universalism and Restorationism is about as true as it would be to say that Presbyterianism is a modern form of Catholicism, or that Luther was a special emissary of Pope Leo X., or that Christianity is a modern form of paganism. Conditional immortality is as much different from Universalism as daylight is from darkness. Indeed it is the only doctrine that can successfully combat Universalism. Universalism teaches that all men will by some means be saved, whatever their

belief and practice; the doctrine of conditional immortality teaches just what the Bible teaches, that, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." The one robs Christ of all his glory, making his sacrifice a useless thing, while the other crowns him "Lord of all." No man can be a Universalist or a Spiritualist so long as he holds to the doctrine of conditional immortality; but the one who believes in natural immortality has no safeguard against either delusion. W.

Some One-Thousand-Dollar Reasons for Keeping Sunday.

WE verily believe that there never was an extended argument made in favor of the Sunday-sabbath in which appeal for help was not made to the Fathers, and we never expect to see an argument on that subject that does not so do. This one-thousand-dollar-prize argument is by no means an exception. We wish that the American Sunday-school Union, or the trustees of Dartmouth College, or whoever else may have the management of a prize fund, would offer a prize of five hundred, or one thousand dollars for an essay on the perpetual obligation of the Sunday-sabbath, which should make no mention of the Fathers, and no reference to any human authority, but should be confined strictly to the word of God. Such a production would be worth such a prize as a curiosity in Sunday-sabbath literature, if for nothing else.

To what purpose is a reference to the Fathers anyhow? What is the good of it? Suppose all the Fathers with one voice should say that Sunday is the Lord's day, that the first day of the week is the Christian sabbath; still to the man who fears God and trembles at his word (and to such alone the Lord looks, Isa. 66:2) the question would be, "What saith the Scripture?" To that question there is but one answer that ever comes to anybody on this subject. That answer is, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The Scripture said to the Fathers, "The seventh day is the Sabbath of the Lord thy God." If the Fathers disregarded it, they sinned, that is all. The Scripture says to the American Sunday-school Union, "The seventh day is the Sabbath of the Lord thy God." If the American Sunday-school Union disregards it, the Union sins, that is all. The Scripture says to Mr. A. E. Waffle, "The seventh day is the Sabbath of the Lord thy God." When Mr. Waffle disregards it, he sins, and when he or any other teaches others to disregard it, he teaches rebellion against the Lord, that is all.

Suppose the Fathers and everybody else from the apostles' day to our own should have disregarded the commandment of God, it would still be just as much our duty to obey that commandment as it would if all had kept it strictly. It is not a question of what the Fathers did, but what they should have done. We are not to interpret the commandment of God by what men have done; but what men have done must be tested by the commandment. The law of God is the immutable standard, and men's actions must conform to that or they are wrong. Mr. Waffle himself admits as much. Thus he says:—

"We are under no obligation to follow the example of Christians who lived in any age subsequent to that of the apostles. *Perversions of Christian doctrine and corrupt practices* sprang up so early and prevailed so widely as to make such an imitation altogether unsafe."—P. 203.

Why then does Mr. Waffle, as well as do Sunday advocates generally, go to an age of "perversions of Christian doctrine," an age of "corrupt practices" so widely prevalent as to make it "altogether unsafe"? This is why:—

"We study their history because it throws addi-

tional light upon the teaching and the example of the apostles."—*Id.*

Go to an age of darkness to throw additional light upon the age of light itself! Go to an age of "perversions of Christian doctrine" to gain "additional light" upon the perfection of Christian doctrine! Go to an age of "corrupt practices" to gain "additional light" upon the only age of pure practices that the world has ever seen! Study the perversions of Christian doctrine, and the corrupt practices of men, because it throws "additional light" upon the word of God! We use a tallow-dip or a rush-light because it throws "additional light" upon the sun!! To what depths of absurdity will men not run in their attempts to justify their disregard of the commandment of God? What will they not sanction in their endeavors to make void the commandment of God by the traditions of men?

The teaching of the apostles is the word of God, and the word of God is light. Apart from the example of Christ there is no such thing as "the example of the apostles;" and the example of Christ is but the shining of that Light which came into the world, to which men will not come because they love darkness rather than light. And these men, instead of coming to the true Light, run away off to an age of darkness, to an age of confessed "corrupt practices" and "perversions of Christian doctrine," and there, by rummaging around among the Fathers, they manage to find some obscure passages in corrupt texts, and these are seized upon because they "throw additional light" upon the true Light. They run away into the darkness, where everything and everybody looks alike, and in groping around there they find some men to whom they say: You look like us; you talk as we do; you walk as we do; your views of morals are just like ours;—*you are our Fathers*, and behold what great light is thrown by your ways upon the teaching and example of the apostles, *that is*, upon *what we are doing*. True, the apostles said nothing at all about it, but we are doing it, and you did it before us, and that is proof that the apostles intended to do it.

We know that between the Fathers and these their sons there is a most striking family resemblance. They do look alike; they do talk alike; they walk alike, and their ideas of what constitutes obedience to the word of God, are just alike, and we would be fully justified in saying that they all belong to the same family, even though the sons should not own it, but when they take every possible occasion to advertise it and to parade the Fathers as indeed their Fathers, they cannot blame us if we admit it, and do our best to give them the benefit of the relationship. But even though this family resemblance be so perfect that we can hardly tell the Fathers and their children apart, there is one fatal defect about it all, that is, *none of them look like Christ*. Not one of them walks as he walked. It matters not how much they may resemble one another, the question with us is, Do they resemble Christ? It matters not how closely their words may agree; the question still is, Do their words agree with the word of God?

We have not the disposition, even though we had the time, to go with Mr. Waffle and the American Sunday-school Union, in their one-thousand-dollar excursion into that age where "perversions of Christian doctrine and corrupt practices sprang up so early and prevailed so widely," because Mr. Waffle himself has told us that it is "altogether unsafe," and, besides that, we remember a statement in our Guide-Book, written about just such excursions as this, that says: "Be not deceived; evil communications corrupt good manners." Moreover, we have before us the statement of what Mr. Waffle learned by it, and that is enough for us. Here it is:—

"Every statement bearing upon the subject, that can be discovered in the writings of the Fathers, is to the effect that the Christians of the first two

centuries were accustomed to keep holy the first day of the week, and that most of them regarded themselves at liberty not to keep the seventh-day Sabbath."—P. 214.

The commandment of God, written with his own finger on the tables of stone, says: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." But here we are informed that "every statement bearing on the subject, that can be found in the writings of the Fathers, is to the effect that the most of them [Christians] regarded themselves at liberty not to keep the seventh-day Sabbath." But this is simply to say that they regarded themselves at liberty not to keep the commandment of God. Well, we know a great many people in our own day who regard themselves at liberty to do the same thing; and like their Fathers, too, they will call themselves "Christians." Yea, even that that is the distinguishing feature of a Christian. The Mormons regard "themselves at liberty not to keep the seventh-day Sabbath," and also not to keep the commandment that forbids adultery, and they call themselves "saints." Well, if disobedience to that one commandment is what makes a Christian, why should not disobedience to two commandments make a saint? Will Mr. Waffle or the American Sunday-school Union tell us why? The commandment of God directs the keeping of the seventh-day Sabbath. The Fathers and Mr. Waffle and other Christians of that kind regard themselves "at liberty to not keep it." The word of God likewise directs the keeping of the commandment which says, "Thou shalt not commit adultery;" the Mormons regard themselves at liberty not to keep it. The word of God directs the keeping of the third commandment; Colonel Ingersoll and his kind regard themselves at liberty not to keep it. Now upon what principle can these "Christians" convince those "saints," and Catholics, and atheists, of sin? We should like to see Mr. Waffle frame an argument that would show that they are wrong, that would not equally condemn himself, and all those who, with him, "regard themselves at liberty not to keep the seventh-day Sabbath."

Well, when Mr. Waffle finds that the Fathers and others of their day, regarded themselves at liberty to not keep the commandment of God, what does he do? Does he say that that is disobedience? Does he repudiate such an example and hold to the commandment of God instead? Not he. He just settles down upon the sinful example as though it were righteousness itself. It is the very thing which he has been all this time striving to reach—something to strengthen and confirm him, and others whom he can reach, in *their* disregard of the commandment. For he says of these writings of the Fathers:—

"Thus they strengthen the conclusion *we have already reached* from our examination of the example and teachings of the apostles, that the latter intended to transfer the Sabbath from the seventh to the first day."

It never requires a great deal of evidence, nor a very strong kind, to strengthen a conclusion we have already reached, especially when we have reached the conclusion without evidence. And that such is the way Mr. Waffle has reached his conclusion is plain, by his own words. He had already written this:—

"So far as the record shows, they [the apostles] did not give any explicit command enjoining the abandonment of the seventh-day Sabbath and its observance on the first day of the week."

If, then, the apostles gave no command for it, the conclusion which he has reached is, so far as the *teaching* of the apostles goes, totally without evidence. And as he has said that "the authority must be sought in the words or in the *example* of

the inspired apostles," when he admits that there is no command for it, he has nothing at all left but what he calls the example of the apostles, upon which to base his conclusion. And upon this we would remind him of his own words that "the average mind is more readily moved by a direct command than by an *inference* drawn from the *example* of even inspired men." P. 242. He has reached his conclusion, then, by an inference drawn from the example of the apostles. But how does he know and how can he show that his inference is just? Oh, by studying the history of an age of "corrupt practices and perversions of Christian doctrine," he learns "that the most of them regarded themselves at liberty not to keep the seventh-day Sabbath," and that they "*could hardly have made a mistake* concerning the import of their [the apostles'] words and actions." And so having landed himself and his whole Sunday-sabbath scheme squarely upon Catholic ground in the midst of an age of "corrupt practices" and perversions of Christian doctrine, his great one-thousand-dollar task is completed; his grand one-thousand-dollar prize is won, and there we leave him to enjoy it.

We have now examined the reasons for keeping Sunday, which have been given in a five-hundred-dollar prize-essay, and in a one-thousand-dollar prize-essay. We have been asked which is the better one of the essays. We can only reply that there is no "better" about it—each is worse than the other. Yet we are not prepared to say that the trustees of Dartmouth College, and the American Sunday-school Union have done a wholly bad work in paying the prizes by which these essays were put before the world. We are certainly justified in supposing that these essays furnish the very best argument for Sunday-keeping that can be made in the United States; and we think it well that the utter groundlessness of the Sunday institution either in Scripture or reason, should be made to appear, as it is in these essays, even though it be at an expense of \$1,500. Yet, it does seem a pity to pay so much good money, for so many bad arguments in support of a worthless institution.

The commandment of God reads the same to us that it does to these prize essayists and to everybody else. It says to all: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God;" and for our part we hope we shall never reach the point where we shall regard ourselves at liberty not to keep the commandment of God, for to keep the seventh-day Sabbath is the commandment of God. He who regards himself at liberty not to keep it, regards himself at liberty to commit sin. J.

Walk in the Light.

"LIGHT is sown for the righteous." "If any man will do His will, he shall know of the doctrine." "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." "That was the true Light, which lighteth every man that cometh into the world." These texts teach us (1) that every man in the world has some light; there is no one who does not, to a certain extent, know the difference between right and wrong; (2) that if this light is heeded, more will be given; whoever has a determination to do the thing that he knows to be right, will have greater light given him; but (3) those who turn away from the light that they have, will not receive more, but will be left in darkness. If a man refuses to live out the one principle of right that he may know, it would be useless to make known to him other principles; and finally the little knowledge of truth that he has will pass from him, and he will be destroyed for lack of knowledge. The Lord said by Hosea, 4:6,

"My people are destroyed for lack of knowledge;" and then immediately adds the reason, "Because thou hast rejected knowledge, I also will reject thee. . . . Seeing thou hast forgotten the law of thy God, I will also forget thy children." That is just it. They rejected knowledge, and forgot the law of God, and therefore they were destroyed for lack of knowledge. But the whole responsibility lay with them: they might have had knowledge unto salvation if they had wanted it, but they rejected it. It is so with all the world. The world is not wicked because it is in darkness; it is in darkness because of its wickedness. "The commandment is a lamp; and the law is light." Prov. 6:23. Let us "walk in the light," that our path may be "as the shining light, that shineth more and more unto the perfect day."

The Eastern Question.

THE question of the action of the nations, and especially of Russia, in regard to Turkey, known as the Eastern Question, is exciting very general attention. Statesmen ponder over it, the newspapers make frequent mention of it, and students of prophecy look toward it with much interest. To all classes it is becoming a subject of great anxiety.

Turkey is one of the weakest of the nations. For forty-five years her existence has been maintained by the united interference of the nations of Western Europe. These nations are professedly Christian, while Turkey persecutes Christians within her borders with unrelenting ferocity. There is not a feeling in common between Turkey and the nations which uphold her. She is far behind—and determinedly behind—the civilization of the nations by which she is surrounded, and on which she depends for her semblance of power.

The only importance which Turkey possesses in the eyes of the nations is this: She occupies one of the strongholds of the world, if not *the* stronghold itself. Constantinople, in the possession of a nation which could make use of the advantages of her position, would be invulnerable. It affords a complete protection to a fleet of any size in the Black Sea, which might be thrown out when the most favorable opportunity offered. Napoleon I. called Constantinople "the key of the world." Even in his day Russia had her eye on this point, and made its possession the condition of a treaty of friendship with him. Had he agreed to this, it would be impossible to conjecture where would be the lines of the map of Europe now.

Besides this, Turkey nominally holds a jewel which has long been coveted by the nations, namely, Jerusalem. This is only of a traditional or imaginary value; like any other jewel, it is for ornament rather than use.

The nations which uphold Turkey have no interest in her welfare, or her existence, only as they are jealous of each other. They are anxious that she should retain her stronghold, each fearing that if she should lose it, a stronger and a rival power might gain it.

At the close of the Crimean War, a treaty was entered into by Russia, England, and France, by which Russia agreed not to create a war fleet in the Black Sea. This assured Turkey in the quiet possession of Constantinople; for the length and narrowness of the Straits and the swiftness of the currents, render it next to impossible to successfully attack it from below. A fleet for the conquest of Constantinople outside of these Straits would be liable to attack at any time; but in the Black Sea it would be secure.

Taking advantage of the war between France and Prussia, Russia repudiated the treaty of 1855, and appealed to the judgment of the nations at large for the justness of her course. The powers at war could not resist her action, and England seemed

fearful even to protest against it without being backed by other powers. And thus peaceably the treaty became a dead letter. The wonder was that Russia ever entered into a treaty which cut her off from her most available sea-coast, and she would not, only that a heavy pressure was upon her. But this repudiation was really the death knell of Turkey, and "the sick man," as Turkey has long been called, was virtually given up by his doctors.

Since that time Russia has been constantly extending her lines in Asia, not only threatening Turkey, but affecting the security of the British possessions. But England purchased the Suez Canal, and thus secured control of an important passage to the far East. This was a matter of disappointment to all the world, for it was generally conceded that France had the first right to the Suez Canal.

Thus now stands the Eastern Question. To the nations it is constantly becoming more complicated and perplexing. It is safe to say that much of the present effort of the great European powers to arm themselves beyond all precedent is in view of the possible developments of this question.

We think we have stated the importance and bearing of the question in their strongest light; and while we would not underestimate its importance as a source of contention, or even as a cause for preparation of the nations for "the battle of the great day," we do not hesitate to say there is great danger of our viewing the matter in a wrong light, and making it a detriment to us, as a people, as students of prophecy.

We have several times been asked of late if we saw anything in the attitude of the nations to indicate that the end is very near. Our answer was, and is, that we are not looking in that direction for our evidence. Not that there is nothing ominous in the attitude of the nations. There certainly is. But we feel assured that they who look in that direction for their principal evidence of the near coming of the end, will become bewildered, and probably discouraged.

We cannot wonder if they who reject the present truth of the Third Angel's Message take wrong views of our relation to the future action of the nations. But it need not be so with us.

The light of present truth clearly outlines all these things, and it alone gives the relation of the several events which precede the battle of the great day of the Lord. Without regarding the order and relation of these events, we must become confused.

Turning to Rev. 16:12, we read:—

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared."

Looking at the connection, we learn that this will take place just before the last battle; indeed, it is the first movement in that great conflict. It is generally understood that "the great river Euphrates" represents that power which flourished in the country watered by that river, namely, the Mahometan power, of which the Sultan of Turkey is the head. See "Thoughts on Revelation," chapters 9 and 16. Therefore Rev. 16:12, above quoted, describes the drying up of the power of Turkey. This is the issue of the Eastern Question.

Now we are prepared to guard against erroneous views of this question. Many are looking to it as the deciding point of our message. They seem to think they must watch the progress of the nations, and that, when this question comes to a crisis, it will be time for us to arouse, for the close of our work will be approaching. But not so. It is under the sixth plague that this matter comes to a crisis; that is, after the work of probation is finished, and after five of the plagues of the unmixed wrath of God are poured out upon the world. They who reject the warning of the Third Angel's Message cannot locate these plagues; they have never been able to explain

their meaning or give their place. Hence they are liable to mistake the chronology of the culmination of the Eastern Question. But not so with us. We know that the wrath of God threatened in the Third Angel's Message is that contained in the seven last plagues; and we know that these plagues are poured out after probation ends—after our High Priest has finished his work in the heavenly sanctuary, and the unjust must remain unjust still. Cf. 1 Kings 8:10, 11; Rev. 15:8, and 22:11, 12. Therefore, to watch the Eastern Question as giving evidence of the termination of our work, is to follow a false light, and, as a consequence, to be led into confusion and darkness.

Brethren, keep your eyes on the Third Angel's Message. The Eastern Question is a question for the nations to work out when probation is ended and the restraining influence of the Spirit of God is withdrawn from them. The Third Angel's Message is our work—the work of God for this time—to prepare us to stand in the battle of the day of the Lord. *The nations will soon fulfill their destined work when the servants of God are sealed for translation.* See Rev. 7. Let us see to it that we fulfill ours. This is the work in which Heaven is specially interested. On this work all other questions hinge. Do not lose sight of this for anything else.

We cannot refrain from expressing our gratitude to God, who has given us a truth which so fully explains all these things. They who reject this light and watch the nations for the evidence of the coming of the end, will not know when probation is closing, and that day will come upon them as a thief. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." A light shines upon our pathway, guiding us in regard to the perplexities of the future, and its impending perils. Truly the word of prophecy is a light shining in a dark place. What so dark as the future, when we know not even what a day may bring forth? But the prophetic word, rightly read, lights up the future, and gives assurance as we tread the dangerous way. Only let us heed the admonition:—

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

J. H. W.

Watch and Pray.

JESUS had told his disciples that the temple in Jerusalem should be thrown down, that not one stone should be left upon another. And when they asked him, "When shall these things be?" he gave them a sign which, when they should see, they were to know that the desolation was at hand. That sign was, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:20. For this sign they were to look. They knew not *when* it would be, but if they believed the word of the Lord, they believed it would be, and they were to look for it. And even when they should see it, it was only a sign that the desolation was *nigh*. When they should see the sign, they could not tell when the event would be, only that it was *nigh*. But the *sign* was what concerned them most; they were not to wait for the event. For he said as soon as the armies were seen about Jerusalem, "Let them which be in Judea flee into the mountains;" and their flight was to be so hasty that if they were in the field they were not even to go to the house to get any clothes; and even if one was on the top of the house, he could not go down into the house to take anything with him. It is evident, therefore, that the sign which Christ gave must have had an important place in the minds of all who really believed his words, for otherwise they would not be ready to leave on such short

notice. Indeed, the Saviour made provision that this sign should have an important place with them. Because in view of it he said, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Thus the Lord, in making it a part of their prayers, fixed the sign and their flight ever before them.

In the same conversation the disciples asked the Lord concerning a much greater event than the destruction of the temple, even the coming of the Lord himself in glory, and the sign of it. Of this he told them, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." "And when these things *begin to come to pass*, then look up, and lift up your heads; for your redemption *draweth nigh*." And "when ye shall see *all these things*, know that it is near, even at the doors." Luke 21:25, 26; Matt. 24:33. These things began to come to pass in May, 1780, and any one who will look at all can see "*all these things*;" and as the disciples when they saw Jerusalem compassed with armies were to *know* that the desolation of it was *nigh*, just so *we know* that the coming of the Lord Jesus, "wrapped in a blaze of boundless glory," is at the doors. And just as they were to watch for the event and pray that they might escape it, so Jesus has said to us: "*Watch ye therefore, and pray always*, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. He who believes the word of the Lord will watch for these things. He who watches for them will pray that he may escape them and stand blameless before the Son of man. And he shall be delivered as surely as were the disciples from the terrors that came upon devoted Judea. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28. J.

The Missionary.

Our School.

It was my privilege to spend the winter months of the term at our college at Healdsburg. From my experience while there I am prepared to speak understandingly of its merits. It truly is a model school. Those having charge are men of experience and know just how to meet the wants of their pupils, physically, mentally, and spiritually. Should any attend there and not be benefited, the fault certainly must be with the student. The surroundings both at the Home and college present an appearance of neatness and taste. Our family was quite large, yet harmonious, everybody felt at home and acted as though it was theirs to enjoy. There is nothing extravagant about the Home, but all is neat and comfortable, just as all homes should be. Order and neatness were visible in every department; and the spiritual condition was such that the good angels could be attracted there, and their influence was felt to that extent that hearts were made tender by the Spirit of God. Every pupil had his duty to perform, which was done with cheerfulness, thus learning habits of order and usefulness.

Those having children to educate ought by all means to put them in this school. No fears should be entertained that their children would be neglected, for everything is done for them, for their comfort, and spiritual and mental improvement. The Students' Home affords just the drill required for usefulness through life. Here they are taught practical duties in the various avocations. The girls are taught the different branches of household duties, "from the cellar to the garret;" while the young men have a training in the various trades and

husbandry. This, combined with the book knowledge they obtain, will fit them for different spheres in life. When the practical working of our college is seen, it leads the mind to wonder why the present system was not adopted before.

Our people cannot afford to deprive their children of these advantages. We are living in a wicked and corrupt age, and it is not safe to place the young in public schools where the morals are almost sure to be corrupted. We want to save our children from the snares of the enemy, and what expense can be too great if we can but see our children in the kingdom of God? But what benefit will be all our savings, if by our parsimony they be deprived of the influences that would establish them in principles of righteousness?

God in his providence has given us this institution of learning that the youth may be shielded from the evil. Consequently all should give this institution their patronage. I can safely say that all who love and prize morality, industry, good health, order, and a thorough, practical, common-sense education, will be satisfied when acquainted with the workings and saving influence of our college. And by placing your children there, you are sustaining an institution that is approved of God.

May the Lord bless and prosper the Healdsburg College, is the prayer of a grateful student.
WM INGS.

Rural Health Retreat.

THE annual meeting of the Rural Health Retreat Association was held at the Retreat parlors May 30, 1886. A large majority of the subscribed capital stock was represented. Many friends of the institution were present, among whom were Elder Geo. I. Butler and other of our ministering brethren. Close, practical, and timely instruction and counsel were given by these brethren in the religious exercises held in connection with these meetings. We only regret that these services could not have been continued.

The following officers were elected:—

Directors, J. N. Loughborough, W. C. White, J. D. Rice, W. A. Pratt, A. B. Atwood; President, Elder J. N. Loughborough; Secretary, J. S. Gibbs, M. D.; Treasurer, W. A. Pratt; Auditor, Mrs. A. M. Loughborough; Superintendent, Elder J. D. Rice; Physicians, J. S. Gibbs, M. D., and W. P. Burke, M. D.; Matron, Mrs. Jennie L. Ings.

The report given below shows a marked improvement in the finances of the institution, exceeding, by far, the most sanguine expectations of its best friends. We feel that the prospering hand of God has been over this part of his work, because of which we feel to increase our faithfulness and take courage.

The following shows the financial standing of the institution:—

Net value, May 5, 1885	\$5,322.76
Net gain for eleven months	3,458.37
Stock issued during the year	3,500.00
• Donations rec'd " " " "	2,445.00
Net value, April 1, 1886	\$14,726.13

During this time the Retreat has donated in board and treatment \$1,766.99 not included in the above statement.

The following resolutions were adopted:—

WHEREAS, We have seen the hand of God during the past year in giving special favor and prosperity to the Rural Health Retreat; therefore,

Resolved, That we feel under renewed obligation to our heavenly Father for his prospering hand that has attended this branch of his work; and that in return for these blessings we will not cease our endeavors to work in harmony with his will in building up the institution.

WHEREAS, The *Health Journal and Temperance Advocate*, under its present management, has proved to be a great help as an advertising medium, and an educator in the cause of health and temperance; therefore,

Resolved, That we deem it expedient to continue its publication, and that we will do all we can to extend its influence and usefulness by giving it a wide circulation.

WHEREAS, The accommodations of the Rural Health Retreat were inadequate for the proper care and treatment of patients making application; therefore,

Resolved, That we approve the action of those having charge, in providing additional room and facilities.

WHEREAS, Our past is an indication of future success; and,

WHEREAS, We believe that our future prosperity depends largely upon our properly fitting up the grounds, perfecting our appliances, and having ample accommodations; therefore,

Resolved, That we recommend that improvements to this end be made as fast as practicable.

Resolved, That the report of the working of the Rural Health Retreat for the year ending April 1, 1886, and the resolutions adopted at this meeting, be sent to the *Review and Herald* and the SIGNS OF THE TIMES for publication.

J. S. GIBBS, *Secretary*.

Switzerland.

I CLOSED up my present effort in Lausanne, Switzerland, May 3, having spoken nearly fifty times. The previous Sabbath and Sunday were precious days to us, Brother and Sister White being with us. Sabbath, at the close of a discourse by Sister E. G. White, translated simultaneously into German and French, by Elder Conradi and the writer, fifteen new converts took part in a social meeting. Up to that time twenty persons had decided to obey the truth. Yesterday Brother Conradi informed me that thirty persons are obeying. This has been a most precious season to us.

I am now searching public libraries for facts on baptism and on other subjects, for future use.
D. T. BOURDEAU.

Geneva, May 11, 1886.

Not Good Enough Just Now.

"WELL, he is a good man," said the pastor, a little sadly. "Yes," replied the deacon, "but he is not good enough just now." They were talking confidentially of a fellow-member of their own church, a man of high character, free from noticeable evil habits, regular in religious observances, and an intelligent and interesting Sunday-school teacher. But there were signs of the Spirit's special presence in the congregation. Here and there the voice of inquiry after the way of salvation had been heard already. It was plain that, if the church would rouse itself to realize and use its opportunity, a genuine, and perhaps a considerable, revival would follow. But he of whom his pastor and the deacon were speaking, seemed to be unconscious of the situation. There was no fault in particular to be found with his life, but when it would have been natural for him to be all alert with eager activity, especially in prayer for and labor with his own Sabbath-school class, he seemed amiably unconscious that any special duty rested upon him. The deacon had just been lamenting this when the pastor apologetically replied as above, and received the deacon's apt and truthful reply, "Yes, but not good enough just now."

The words contain a suggestion worth general heed. To be a live Christian is not merely to accept the gospel truth, and to conform to the conduct thereto as a habit. It is also the keeping ourselves alive to the needs of the hour; the being not only good but also good for something, good for whatever Christ would have us be doing for him. It is being loyal to him not merely in refusing to ally ourselves with his enemies, nor even in engaging in his work heartily enough to escape the charge of indifference, but also in making a business of doing for him immediately and with all our might any duty which he wishes done at once, and which

we are competent to do. Just at present, in scores of churches, it is the bestirring ourselves to pray and labor for souls, in the belief that now is a harvest time, and that prayer, instruction, and appeal, and every form of co-operation with fellow-Christians, and of effort for the consecration of the impenitent, may be expected to secure immediate and large results.—*Congregationalist*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus the Christ.

(June 13.—John 7:37-52.)

THE feast of tabernacles was celebrated to commemorate the time when the Hebrews dwelt in tents during their sojourn in the wilderness. While this great festival lasted, the people were required to leave their houses and live in booths made of green branches of pine or myrtle. These leafy structures were sometimes erected on the tops of the houses, and in the streets, but oftener outside the walls of the city, in the valleys and along the hill-sides. Scattered about in every direction, these green camps presented a very picturesque appearance.

The feast lasted one week, and during all that time the temple was a festal scene of great rejoicing. There was the pomp of the sacrificial ceremonies; and the sound of music, mingled with hosannas, made the place jubilant. At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets; and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priests dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile: "Our feet shall stand within thy gates, O Jerusalem!"

He bore the flagon to the altar, which occupied a central position in the temple court. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one basin, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that flowed from the rock to refresh the Hebrews in the wilderness. Then the jubilant strains rang forth:—

"The Lord Jehovah is my strength and song;" "therefore with joy shall we draw water out of the wells of salvation!" All the vast assembly joined in triumphant chorus with musical instruments and deep-toned trumpets, while competent choristers conducted the grand harmonious concert of praise.

The festivities were carried on with an unparalleled splendor. At night the temple and its court blazed so with artificial light that the whole city was illuminated. The music, the waving of palm branches, the glad hosannas, the great concourse of people, over which the light streamed from the hanging lamps, the dazzling array of the priests, and the majesty of the ceremonies, all combined to make a scene that deeply impressed all beholders.

The feast was drawing to a close. The morning of the last, crowning day found the people wearied from the long season of festivity. Suddenly Jesus lifted up his voice in tones that rang through the courts of the temple:—

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." The condition of the

people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which should be in them a well of water springing up into everlasting life.

The priest had that morning performed the imposing ceremony which represented the smiting of the rock in the wilderness and the issuing therefrom of the water. That rock was a figure of Christ. His words were the water of life. As Jesus spoke thus to the people, their hearts thrilled with a strange awe, and many were ready to exclaim, with the woman of Samaria, "Give me of this water that I thirst not."

The words of the Divine Teacher presented his gospel in a most impressive figure. More than eighteen hundred years have passed since the lips of Jesus pronounced those words in the hearing of thousands of thirsty souls; but they are as comforting and cheering to our hearts today, and as full of hope, as to those who accepted them in the Jewish temple. Jesus knew the wants of the human soul. Hollow pomp, riches and honor, cannot satisfy the heart. "If any man thirst, let him come unto me." The rich, the poor, the high, the low, are alike welcomed. He promises to relieve the burdened mind, to comfort the sorrowing, and give hope to the despondent. Many of those who heard Jesus were mourners over disappointed hopes, some were nourishing a secret grief, some were seeking to satisfy the restless longing of the soul with the things of this world and the praise of men; but when all this was gained, they found that they had toiled to reach only a broken cistern, from which they could not quench their fever thirst. Amid all the glitter of the joyous scene they stood, dissatisfied and sad. The sudden cry, "If any man thirst—" startles them from their sorrowful meditation, and as they listen to the words that follow, their minds kindle with a new hope. They look upon the Lifegiver standing in majesty before them, divinity flashing through his humanity and revealing his heavenly power in words that thrill their hearts.

The cry of Christ to the thirsty soul is still going forth. It appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The weary and exhausted ones are offered the refreshing draught of eternal life. Jesus invites them to rest in him. He will take their burdens. He will give them peace. Centuries before the advent of Christ, Isaiah described him as a "hiding-place from the wind," a "covert from the tempest," as "the shadow of a great rock in a weary land." All who come to Christ receive his love in their hearts, which is the water that springs up unto everlasting life. Those who receive it impart it in turn to others, in good works, in right examples, and in Christian counsel.

The day was over, and the Pharisees and rulers waited impatiently for a report from the officers whom they had set upon the track of Jesus, in order to arrest him. But their emissaries return without him. They are angrily asked, "Why have ye not brought him?" The officers, with solemn countenances, answer, "Never man spake like this man." Dealing with violence and crime had naturally hardened the hearts of these men; but they were not so unfeeling as the priests and elders, who had resolutely shut out the light and given themselves up to envy and malice.

The officers had heard the words of Jesus in the temple, they had felt the wondrous influence of his presence, and their hearts had been strangely softened and drawn toward him

whom they were commanded to arrest as a criminal. They were unequal to the task set them by the priests and rulers; they could not summon courage to lay hands upon this pure Being who stood, with the light of Heaven upon his countenance, preaching a free salvation. As they stand excusing themselves for not obeying their orders, and saying, "Never man spake like this man," the Pharisees, enraged that even these tools of the law should be influenced by this Galilean peasant, cry out angrily:—

"Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed." They then proceed to lay plans to condemn and execute Jesus immediately, fearful that if he is left free any longer he will gain all the people. They decide that their only hope is to speedily silence him. But Nicodemus, one of the Pharisees, and he who had come to Jesus in the night and had been taught of him concerning the new birth, speaks out boldly:—

"Doth our law judge any man before it hear him, and know what he doeth?" For a moment silence falls on the assembly. Nicodemus was a rich and influential man, learned in the law, and holding a high position among the rulers. What he said was true, and came home to the Pharisees with startling emphasis; they could not condemn a man unheard. But this was not the only reason that the haughty rulers remained confounded, gazing at him who had so boldly spoken in favor of justice. They were startled and chagrined that one of their own number had been so impressed by the power of Jesus as to openly defend him in the council. When they recovered from their astonishment, they addressed him with cutting sarcasm:—

"Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet." But they were nevertheless unable to carry their purpose, and condemn Jesus without a hearing. They were defeated and crest-fallen for the time, and "every man went unto his own house."—*Mrs. E. G. White, in "Great Controversy."*

THE LAW OF GOD.

Christ the End of the Law.

(Lesson 9.—Sabbath, June 19.)

1. WHAT does Paul say that Christ is to every one that believeth?

"For Christ is the end of the law for righteousness to every one that believeth." Rom. 10 : 4.

2. Does this mean that Christ came to abolish the law?

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5 : 17. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42 : 21.

3. In what sense besides "termination" is the word "end" frequently used? Design, object, or purpose. See Webster's Unabridged Dictionary, definition 4.

4. Quote a text from the Bible where it evidently has this meaning.

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5 : 11; or any of the following: Rom. 14 : 9; John 18 : 37; Amos 5 : 18; Luke 18 : 1; Heb. 13 : 7; 1 Peter 1 : 9.

5. What does Paul elsewhere say is the end of the law?

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1 : 5.

6. What is the meaning of "charity"? Love;

see rendering of this text, also of 1 Cor. 13, in Revised Version.

7. And what is love?
"For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5 : 3. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13 : 10.

8. Then to what is Paul's statement in 1 Tim. 1 : 5 equivalent? Now the design of the commandment (or law) is that it should be kept.

9. If a man kept the law how would he stand before God?

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2 : 13.

10. Then what may be said to be the end or design of the law? To justify men before God. This may truly be said to be its object, for it will justify only the obedient, and it is the design that the law should be obeyed.

11. What would be necessary in order that a man could be called a "doer of the law"? It would be necessary that he should have kept the law in every particular during every moment of his life.

12. Has anybody ever kept the law thus perfectly?

"As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3 : 10-12.

13. Then must not the law fail of its object in securing the justification of men?

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3 : 20.

14. How, then, is it possible for a man to secure justification?

"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3 : 24, 25.

15. Then in what sense may Christ be called the end of the law? He secures the justification of men, a thing which the law can no longer do.

16. What have we learned was a primary design of the law? See answer to question 8.

17. Is it possible for any man to meet this requirement?

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5 : 17.

18. How is it possible for any one to do what is required?

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15 : 5.

19. For what express purpose did Christ suffer for man?

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8 : 3, 4.

20. Then how again is Christ the end of the law? He enables those who are "in him" to keep the law, thus fulfilling its design.

(To be continued.)

THE stimulating power and comfort of sympathy none can express save he who has realized it. It has a power like the magnet, unseen, but potent, which draws to itself the wandering, scattered particles that exist around it.—*Sel.*

THERE is one thing almost as strong as truth itself, and that is persecuted error.

The Home Circle.

LIGHT AT NIGHT.

THE day had been long and gloomy,
Weary with mist and rain,
A day for the heart to brood on
Sorrow and loss and pain;
But there came with the light of evening
A wind that swept away
All the shadow of darkness
Out of the winter day.

Is thy life, O pilgrim, weary,
Veiled from the cheering light?
Perhaps for thee is the promise
Of joy with the waning light.
Fairer than noontide splendor,
Richer than beams of stars,
The lustrous glory of sunset
May burn through the golden bars.

—Margaret Sangster.

Sharing.

"WHAT time are we going away this summer, John?" asked Mrs. Brace of her husband.

"Why, Laura, I was wondering if we could not draw in a little on our summer doings this season. Times are very hard, and—"

"Do you mean to say that we are not to go to the sea-shore, or to the mountains?" she asked in some surprise.

"Why, I thought perhaps we would manage the matter more cheaply somehow. But if you really think it must be done, of course it must."

"I don't know how it would do to keep the children in town."

"If you think they need it, all right, my dear. I think you need a change more than they do, to shake off your cares."

He spoke affectionately, and she kissed him and considered it sealed, as he added:—

"I shall have to take you and the children and leave you where you decide to go, and then go for you. I must stay by the business; so I'll sleep in the house while you are gone, and take my meals down town."

Mrs. Brace had been brought up with the idea that husbands were to be teased and coaxed a little on points of expenditure. To do her justice, she was quite willing to do her part in economizing when she thought it necessary, but had become so accustomed to the idea of business men earning in offices and warehouses the money to be spent for home and its luxuries, that she lived along with little thought as to whether the burden of life was equally divided between man and wife.

John wished her good-by as he left for the day's business, and soon afterwards the morning mail brought her a letter from a favorite cousin which read thus:—

DEAR LAURA: We are going to the Thousand Isles this year, and want you to join us there. We want to make a good, long summer of it, so couldn't you be ready by June 15. Wish you would let me know, if possible, by return mail, for Henry will wait until we hear from you, when he will write and engage accommodations for all of us. And say what amount of room you will need.

Lovingly yours, KATE.

The proposal was a very pleasant one.

"I believe," she said to herself, "as Kate is in a hurry, I'll take a run down and talk to John about it, after I have finished my shopping this morning. It will make a longer absence this summer than we expected, but he will agree to it if I ask him, and then I can let Kate know by the afternoon mail."

Two hours later Mrs. Brace was making her way further down town than she had ever been before. A street-car carried her through unknown distances of tall, solid, unattractive-looking buildings, very different from those on the avenues and thoroughfares which made up "the city" to her. She was set down in a bewildering confusion of drays and express wag-

ons, contriving after some inquiry to find that one of the dingy buildings was the mill which ground out her share of the good things of life. Little of luxury found its home here. Sunshine could not make its way between the high walls, and at some desks gas was burning near noon of this bright day. And there were unwholesome smells which Mrs. Brace did not like.

It was a busy place, much loading and unloading, and running to and fro, and referring to managers and clerks. Mrs. Brace at length caught sight of her husband. So many seemed to be claiming his attention that she sat down on a box and waited. Glancing at his face she was struck with an expression unlike any she had ever seen upon it at home. The look of keen, nervous attention to what was going on seemed to bring out a sharpness of feature which was new to her, although it had occurred to her once or twice lately that John was looking rather thinner than usual. But it had quickly passed from her mind and she now gazed uneasily as it became more and more impressed upon her that he really was changed.

A slight lull in the demands upon him brought upon his face in place of the air of alertness, a languid, careworn look which smote her heart. He leaned his head upon his hand and then started as she gently laid her hand on his shoulder.

"You here, Laura? Is anything wrong?"

"No, I—was down town and took it into my head to make you a visit."

He was gratified at seeing her, and led her about the warehouse, explaining things pertaining to the business.

"Come with me, and spend the rest of the day at home, John," she urged, when taking leave of him.

"Couldn't do it, dear. Business is pressing."

In her tasteful home with its light cares, regarded so tenderly by John, she had never taken a thought of what his burdens and his surroundings might be. Now she had seen his business place and his business face.

"I have been selfish and heartless," she said to herself. "How could I ever endure it to spend my days in such a place? And to think how quietly I agreed with poor John, that he could stay at work all summer, while the rest of us went away for our health—which simply means for a good time. Not one of us needs to go half so much as he does."

Arriving at home, she wrote to Cousin Kate her regrets that she could not join her party.

"I have been thinking, John," she said to him the same evening, "that wherever we go this summer you must go too."

"I can't get away, Laura. It will require the most careful watching to pull through these times."

"Then we'll all stay. Look at us; we're all well. The children are as plump and rosy as cherubs. We have more yard room than many others have, and we'll give them some cheap little runs into the country and days in the parks, as the hot weather comes on."

"You don't mean to stay at home all summer, Laura?"

"Well, when it gets late in the season we might spend a week or two up at Uncle John's farm, if you will go too. It would make the summer expenses very light. Will it be much of a help to you?"

"Help? Why, Laura, it will be half the burden off."

"Oh, John," she said, with her arm about him, "that's just the proportion of it that I want to bear."—*Sidney Dayre, in Congregationalist.*

GOD never accepts a good inclination instead of a good action, where that action may be done.

MEN show their character in nothing more clearly than by what they think is laughable.

A Criss-Cross Day.

"COME, Amy, it's seven o'clock; get up."

It was a winter morning, and Mrs. Strong was calling her little daughter.

Amy awoke at the sound of her mother's voice, but she did not get up right away.

She lay still, thinking how nice and warm it was in bed and how cold it must be out-of-doors. She knew by the grating of wheels over the frozen earth outside that it was a cold day, very cold.

That reminded her of a poor woman whom she had seen knocking at the door of an opposite house the night before; and then she began to think how grand it would be to be grown up, and rich like their neighbor, Mrs. Jones, and to have poor people coming to her door all the while and asking for help, and never to send them away disappointed, because she would have enough money to give them all something. Then how grateful they would be, and how much they would love her, and how they would speak of her as the benevolent Mrs.—. She had not quite decided what her name should be, when her father came to the door.

"Amy, are you ready for breakfast? Come down-stairs right away if you are."

There was a sudden end to the day-dream. Amy jumped up and dressed herself just as fast as she could.

She was in such haste that she did not get her hair very smooth, and, sad to relate, she knelt down to say her prayers while she was buttoning her dress. Of course she could not think of what she was saying, and so she repeated, "Now I lay me down to sleep," instead of, "Now I wake and see the light." Then without any real thought of asking the Lord Jesus to be with her through the day, she hurried to the breakfast table. The rest of the family were through eating by that time, and Amy's food being cold did not seem to be as good as usual.

After her meal she had to help her mother with the housework, but I am afraid her part of it was not very well done, because she had to hurry so much in order to get ready for school.

As she felt in her pockets for her mittens she found two pennies there that somebody had given her the day before. She glanced at the clock to see whether she would have time to stop at the candy store, and made up her mind to run the risk of doing so.

She was leaving the shop with two sticks of peppermint carefully rolled up in a piece of brown paper, when she met a school-mate.

This little girl, whose name was Katy Brown, was the daughter of a very poor woman.

She was shabbily dressed. Indeed, her clothing was not thick enough to keep her warm, and her face was so drawn and pinched that it looked as though it ought to belong to an old woman rather than to a little girl.

"Won't you give me some candy, Amy? I haven't had any in ever so long."

"Then ask your mother to give you money and let you buy some; I want mine myself."

Could that have been Amy Strong who answered so unkindly and selfishly? Was it the Amy Strong who had been thinking that morning how nice it would be to help everybody? Was it the Amy who had promised her mother at the beginning of the year that she would try to grow more like Jesus every day?

When the two children reached the school the teacher was calling the roll. Amy was just in time to say "late," and to have a long black mark put opposite her name.

That worried her so that she could not think about her geography lesson when she tried to study it; and then in the class, when she was asked, "What is the capital of Maine?" she said, "Androscoggin."

This was so funny that all the girls laughed

—all but Amy herself, who was so angry that she almost cried.

It was just as bad all through the session. Amy made one mistake after another, and at last the teacher told her that she must stay after school to study.

How long that hour was! the hour in which she was "kept in." It seemed as though it would never be over. But it was at last, and then Amy rushed home to her mother to be comforted.

"Oh, mamma, isn't it dreadful? Everything has gone criss-cross all day, and I didn't mean to be naughty at all!"

The tears came then thick and fast. When the shower was over, Mrs. Strong coaxed Amy to tell her the whole story of the day's misdoings.

"I think," she said kindly, "that my little girl made two mistakes before breakfast. The first was in not minding her mamma at once, and the second was in not asking the Lord Jesus to be with her through the day. Let me teach you a verse that Christ taught his disciples. It is this: 'Without me ye can do nothing.'"

Without his blessing neither children nor grown people can hope to have either pleasant or useful days.—*Christian Intelligencer.*

How Cameos Are Cut.

GREAT numbers of cameos are made in Italy, but the finest come from Paris. The quartz blocks from which the cameos are cut are imported into this country in shapes ready for cutting. The kinds of quartz most commonly used are onyx, sardonyx, chalcedony, jasper, turquoise; certain species of shells are also used. They can be cut on any stone or jewel except a diamond. A cameo differs from an intaglio in that it is executed in relief, while the latter is a sunk engraving. Cameos are best cut in minerals which present various bands of two or more distinct colors. The raised engraving is generally of one color, while the background is of a strongly contrasted color. The former is generally white and the latter dark. The cutter draws with a lead pencil on the white surface of the block the design which he intends to produce in cameo. He then follows the outlines with a diamond and cuts away the white parts outside. If the stone is small, he cements it on the end of a stick; if large, he holds it in his hand, and proceeds to work upon it with fine drills. He sits at a table like a sewing machine table and by a treadle works a small lathe situated at his right. At his left is a frame filled with drills made of steel wire and of all varieties of shapes. The ends of the drills are covered with diamond dust ground in olive oil. The dust is obtained by crushing uncut diamonds by blows of a hammer in a small steel mortar. The cutter has placed before him a picture or a model of the subject to be made. Everything then depends upon the correctness of his eye and his artistic instincts. The work is inexpressibly slow, but when completed it is marvelously perfect. Although very small, the figures delineated are as complete in every detail as though they were ten feet high. A skilled workman will often make an elegant cutting or even a portrait without any model whatever. This making of cameo portraits is one of the most steady sources of revenue in the business. They are made of various sizes, and the likeness is very striking. The price varies from \$50 to \$300 each. The average time of cutting is about 120 hours.—*New York Mail and Express.*

"BE cheerful; do not brood over fond hopes unrealized until a chain, link by link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain spring and cheerfulness of social life, and not the traveling monument of despair and melancholy."

Health and Temperance.

Tempt Not the Weak.

"JAMES DUNTON, arrested for drunkenness and disorderly conduct. Fined five dollars. In default of payment, sent to jail for thirty days."

This item in the morning paper met my eye, and I read it again, for the name seemed familiar. Could it be possible that this was my old school-mate? And my mind turned back to the time when James stood among the brightest of his class. True, he was a little wild, and soon after leaving school he commenced drinking, and would occasionally become intoxicated. Then he joined a temperance organization, and seemed so deeply in earnest that I had really thought him safe from all further temptation.

Such was the condition of things when I moved to a distant city in the far West. I had been absent for ten years, and was now on a visit to the old home. I had heard nothing of James Dunton during my absence, and supposed him still working in the temperance ranks.

Could it be possible that this was the same man? On inquiry, I found it to be true. James Dunton had become a victim of intemperance, after abstaining for three years. He had not simply gone back to his old way, but had fallen far lower, until the chances of his ever reforming seemed almost hopeless. I called on him, and learned the story of his fall:—

"I had tasted no kind of liquor for more than three years, and had conquered the old habit so far that it had little or no temptation for me. One evening I attended a party celebrating the birthday of a lady friend. Wine and other liquors were used quite freely. I had twice refused to drink, when the hostess approached and offered me a glass of wine. I begged her to excuse me from accepting it, but she answered somewhat petulantly:—

"I should think you might drink once with me in honor of this occasion."

"As I said something about the principle involved, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:—

"Oh! I beg your pardon. I had supposed that Mr. Dunton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

"This stab at my pride, in the presence of others who had no scruples about taking an occasional glass, had its effect, and with some light remark in reference to the excuse I had been making, I took the wine and quickly drank it. This led to another, and then another, for I wished to show the lady that I had sufficient manhood to drink several glasses of wine if I chose. The result was, I was carried home beastly drunk. After that night all the old cravings came back tenfold. I tried to fight against it, but it seemed of no use. My courage all forsook me, and I became reckless. In my false attempt to sustain my manhood I had lost all. I feel now that my fate is fixed and there is no help for it. The sooner the end comes the better for all concerned."

I tried to encourage him to hope for better things, but he would not listen.

As I went away I thought of the wonderful influence of woman, and how sad that it should ever be put to such bad use—that it should be used to lead men downward, when it might do so much toward lifting them up. The loss of manhood through life, and of soul through eternity, are too weighty matters to be trifled away.—*C. L. Hill.*

I AM within the truth when I state that in four cases out of five, when an offense has been committed, intoxicating drink has been one of the causes.—*Late Inspector of English Prisons.*

Cigarettes.

CIGARETTES are largely used by boys; but cigarette smokers, both young and old, usually regard with skepticism the statements made by physicians concerning the evil consequences of the habit. The smokers say that their cigarettes are made of the "purest Virginia;" but if they want to know what this "purest Virginia" is, they should read what a large manufacturer of tobacco recently said to a New York reporter. "The quantity of drugs used in cigarettes is appalling," he declared, "and the commonest of these is valerian and tincture of opium. An experienced tobaccoist can detect the presence of valerian by the smell. The drug imparts a sweet, soothing effect, that in a little time obtains a fascinating control over the smoker. The more cigarettes he smokes, the more he desires to smoke, just as is the case with one who uses opium. The desire grows into a passion. The smoker becomes a slave to the enervating habit.

"By the use of drugs it is possible to make a very inferior quality of tobacco pleasant. Cigarettes are put on the market at such a price that the poorest can easily procure them, and boys go in swarms for them."

"What is this Havana flavoring that is so much used?"

"It is made from the tonca bean, which contains a drug called melleolotis, a deadly poison, seven grains being sufficient to kill a dog. It has become quite an article of commerce, and is extensively used in the manufacture of cigarettes."

"Does the paper wrapper of a cigarette add a great deal to its injuriousness?"

"Certainly. There are three sorts of paper in common use, made respectively from cotton, from linen rags, and from rice straw. Cotton paper is made chiefly in Trieste, Austria, and the linen and rice paper in Paris.

"The first, manufactured from the filthy scrapings of rag pickers, is bought in large quantities by the manufacturers, who turn it into a pulp, and subject it to a bleaching process to make it presentable.

"The lime and other substances used in bleaching have a very harmful effect upon the membrane of the throat and nose.

"Cotton paper is so cheap that a thousand cigarettes can be wrapped at a cost of only two cents. Rice paper is rather expensive. Tobaccoized paper is also manufactured.

"It is common paper saturated with tobacco in such a way as to imitate the veins of the tobacco leaf very nearly. It is used in making all tobacco cigarettes. Arsenical preparations are also used in bleaching cigarette papers, and oil of creosote is produced naturally as a consequence of combustion. The latter is very injurious to the throat and lungs, and is said to accelerate the development of consumption in any one predisposed to the disease."—*Youth's Companion.*

Some of the Causes of Dandruff.

PROMINENT among the "causes" are gross food, particularly the flesh of swine, with the lard, personal uncleanliness, more especially relating to the care of the head, sudden changes in the temperature, too much brain labor, greasing or oiling the hair, too much head clothing, keeping the head too warm, without sufficient ventilation, often attended by scalp diseases, irritation or inflammatory tendencies. This dandruff is easily "removed"—as it is albuminous, dissolved by alkalies—by washing the scalp in saleratus water, by which it is speedily dissolved. It is not necessary to have it very strong, a teaspoonful to a half-pint of water.—*Dr. Hanaford, in Western Plowman.*

Acts are threads, but oft repeated they become habits, which are ropes and chains.

"Where Shall Wisdom Be Found?"

PROPERLY understood, the fear of the Lord covers the whole sphere of human life, and takes in every relation that man can hold. But in every age error has been cherished on this point. Among all the ancient heathen, and even among some of the corrupt forms of Christianity, a divorce has been made between religion and morality as if they belonged to different spheres, and one could be cultivated without the other. As if, in foresight of this grievous misconception, and to guard against any possible mistake, there is added to the first statement another of similar character and of equal comprehensiveness.

"And to depart from evil is understanding." Religion is not simply theoretic or emotional. It does not consist in lofty opinions and fine phrases, but is intensely practical. On its human side it moulds the whole man after the original pattern, and thus includes ethics in the broadest sense of the term. The negative form of the statement is owing, doubtless, to the character of man as sinful and fallen. Prone as he is by nature and practice to follow that which is evil, naturally the precept to him takes the prohibitory form found in the decalogue. To depart from evil, is to revolutionize a man's whole course and character. It takes in thought, word, and deed. It comprehends all relations—domestic, social, civil, and ecclesiastical. It extends from the dawn of conscious moral agency to the last expiring breath. Nor is it possible to depart from evil without in the very act following that which is good, and so fulfilling one's whole duty.

Now this is what God says to man. It is not for us to comprehend him whose judgments are unsearchable, and his ways past finding out. There are many things in the divine administration which completely baffle every attempt we make to explain them. Much that occurs seems to us quite at variance with the wisdom which we know to be infinite. Again and again we meet with matters in regard to which we are unable to say why they are, or why God permits them, or how the fact of their existence is to be reconciled with his divine perfections. All we can do is to join with Elihu in his utterance:—

"Behold, God is great, and we know him not."

The secret that resolves all mysteries, and harmonizes all seeming contradictions, is hidden in the infinite mind alone. God alone comprehends the ways of God.

But this fact, while it humbles man's pride, by no means reduces him to despair. Because, while it is the glory of God to conceal the order underlying the universe, he has been pleased to reveal in his condescending mercy all that is needed for the conduct of life. We do not, cannot, know how he governs the world; our keenest insight, our profoundest study fails here; but the great truths of religion and ethics we do know. They were written on the heart of man when he was created (Rom. 2:15), and they have since been repeated in the volume of his word. Here is man's wisdom; here is his understanding. Ingenious speculations about the mysteries of Providence or the methods of the divine Government are of no practical use. They only darken counsel by words without knowledge. But the devout recognition of God and a studious conformity to his will, are sure guarantees of a happy and useful life. They enable a man to discharge the end of his being, and to secure his own highest welfare.—*Talbot W. Chambers, D. D., LL.D., in S. S. Times.*

A MAN cannot be a prosperous Christian without settled sessions of prayer. Opportunities to pray will be found when the heart is intent on the exercise.—*Christian at Work.*

"HE that ruleth his spirit is better than he that taketh a city."

News and Notes.

RELIGIOUS.

—The Catholic Church, through the Baltimore Council, has forbidden its priests to attend horse-races or theaters.

—Two Americans in Japan are reported as having been confirmed in the Buddhist faith. They are both graduates of Harvard College.

—According to the Baptist Year Book there are 1,500 students preparing for the ministry in the various schools of the denomination.

—We hasten to note the occurrence of one truth in the *Baptist Flag*. It is this: "Half of all the doctrines taught in America to-day, even by Protestants, are Roman Catholic doctrines."

—The Turkish Government is closing many of the mission schools in Syria. The interest in education has come to be so great, however, that the people are opening schools of their own.

—The French Government took the pains to employ a corps of short-hand writers to make notes of Lent sermons in France. The Ministry of Public Worship intends to know whether preachers take advantage of their pulpits to undermine the civil authority.

—"Pope Leo is said to have an income of \$1,500,000 annually, and it is stated on the authority of Monsignor Capel that the Pope's personal expenses are limited to \$2.50 a day." If Monsignor Capel tells the truth, then the Pope is amassing a very pretty sum with which to further the arts of diplomacy for the church.

—More is given to destroy than to save. During the last thirty years war has caused Christian nations the loss of 2,000,000 men and of \$15,000,000,000; the yearly expenditure of these nations on standing armies is \$2,500,000,000. And yet some think too much is given to spread the principles of the gospel of peace throughout the world.—*Christian at Work.*

—The *New York Observer* says: "The average Anarchist is made up of about equal parts of atheism and ignorance. He does not hate law and order so much as he hates religion, and his skill in blasphemy is only equalled by his dexterity with a beer-mug. He is down on churches, schools, banks, and 'bloated monopolies' in general, down on the family, society, and government, down on everything except the saloon." He may be found down in the saloon.

—At a meeting of Congregational Churches in Litchfield, Conn., about one hundred and fifty years ago, the following action was taken: "Voted that this consociation judge general neglect of family prayer to be of so scandalous a nature as may fully debar the heads of families from special church privileges, and if continued in, exposes them to the censure of the church where they live, or to which they belong." If such action were taken by many churches at the present time, the membership would be materially diminished.

—The *Christian at Work* says: "The territory of Russian Siberia, one and a half times as large as the United States, has belonged to Russia for three centuries, yet of the four million inhabitants nearly one-half are still pagans. Paganism is fostered by the home Government. The pagan priests are allowed to collect and burn the copies of the Bible with which the missionaries supply the converts, and no missionary may baptize without the authority of the pagan civil authorities, who are allowed to do almost anything to drive Christianity from the country."

—Dr. Austin Phelps says: "One thing we must confess with downcast eye. It is the tendency of the great Christian sects to lean upon worldly greatness for their prestige. In apostolic times Christian assemblies needed the admonition respecting the man with 'a gold ring and in goodly apparel.' Their successors to-day have not outlived the need. They seek prestige inordinately from wealth and culture. . . . Witnesses have borne testimony before the English Parliament that they had 'never seen a poor man in soiled or tattered garments in a church of the Establishment.' State churches have taken the lead in this corruption, but others have not been ashamed to follow, at varying distances in the rear."

—Rev. C. E. Robinson says in the *Old Testament Student*: "I fear that too many young ministers, at graduation, know less of the English Bible, and how to use it, than some men otherwise uneducated, who have made it the subject of special, constant, and reverent study. There are seminary students who know all about the great heresies of church history, and the dogmatic and philosophical differences between the great schools of theology, adept in Greek, Hebrew, and patristic lore, who might stand abashed before some plain expounder of the Word, thoroughly familiar with its text and spirit." We are glad that some are waking up to the fact that no amount of "culture" in a minister will make up for ignorance of the Bible.

SECULAR.

—A new Mahdi has appeared in the Soudan.

—Small-pox has again made its appearance in Montreal.

—Dio Lewis left instructions that his body should be cremated.

—Forest fires are doing great damage in Clare County, Michigan.

—Boycotting has been declared a criminal act by the Connecticut courts.

—A tornado visited Welsar, Prussia, May 25, doing considerable damage to property.

—The admission of Dakota at this session of Congress, is now regarded as improbable.

—The Greek and Turkish armies are both retiring from the scene of their recent engagements on the frontier.

—May 24 a fire in San Francisco destroyed property to the amount of \$75,000. The fire robbed sixty families of shelter and clothing.

—A large bakery at Vallejo, Cal., was destroyed by fire at 2:30 o'clock, A. M., May 27. Two bakers lost their lives in the building. The money loss is \$30,000.

—Herr Most and two of his associates have been found guilty of misdemeanor for inciting riot in New York. The maximum penalty is one year's imprisonment.

—A dispatch from Venice, dated May 29, says: "During the last twenty-four hours there have been thirty-three new cases of cholera and thirty-one deaths in this city."

—Says a daily paper: "The steam laundry at Red Bluff has suspended operations owing to the lack of patronage." Chinamen, it seems, have not yet lost their grip on the laundry business in California.

—Professor Leopold Van Ranke, the noted German historian, died at Berlin, May 23. He celebrated his ninety-first birthday some time ago, but continued active literary labor until his death.

—The women of the Salvation Army in Bristol, Conn., have armed themselves with cayenne pepper, to throw into the faces of the ruffians who are accustomed to annoy them in their street parades.

—The Chicago Grand Jury has returned twenty-two indictments, thirteen of which are known to be against Anarchists, seven of them charging murder. The indictments have not yet been made public.

—South Carolina has been visited recently by most disastrous freshets. Thousands of acres of the best lands planted in corn and cotton were flooded, and immense damage was done. The railroads also suffered greatly.

—May 29 a Spanish revenue cutter fired upon and seized three trading boats in English waters near Gibraltar. The cutter was in turn fired upon from the rock, and was finally captured by an English armed launch.

—A dispatch from Catania, Italy, May 25, says: "The eruptions of Mount Etna have greatly increased, and the destruction of the town of Nicolosi now seems inevitable. The entire district is enveloped in darkness, and showers of stones are continually falling."

—Recent investigations in Chicago have revealed the fact that Anarchists and Socialists had formed a plot to fire the city in different places and then to blow up all the police stations and police squads with dynamite bombs. The prompt action of the police in the Haymarket riot disarranged the plans. A great many bombs charged with the most powerful explosives have been found hidden under sidewalks in different parts of the city.

—May 26 seventy-six boiler-makers employed by the Union Iron Works, San Francisco, went out on a strike because the company would not discharge some non-union men employed in another department of the works. It is said that the strikers will not be re-employed.

—Two distinct shocks of an earthquake were felt in San Francisco May 25; and on the 26th there were three shocks. The greater part of the people, however, became aware of the fact only by reading the newspapers. Light shocks are also reported at some other points in the State.

—The House Judiciary Committee will report the following proposed amendment to the Constitution of the United States: "Article 16—The marriage relation, by contract or in fact, by one person of either sex with more than one person of the other sex, shall be deemed polygamy. Neither polygamy nor any polygamous association or cohabitation between the sexes shall exist or be lawful in any place within the jurisdiction of the United States or any of the States."

—May 25 Toronto, Canada, was under mob rule for over three hours. The Knights of Labor had declared a boycott against a street-car line and had put on a line of stages to accommodate all who did not wish to patronize the cars. On the arrival of the omnibuses a procession was formed in honor of the event, but it soon became a howling mob which attacked and wrecked between thirty and forty street-cars, and injured many of the drivers, conductors, and passengers.

—General Miles has recently inaugurated what promises to be a sufficiently vigorous Apache policy. He has enlisted a company of Mexicans and also one of white men, and started them in pursuit of the hostiles. A report from Wilcox, A. T., says: "In addition to their pay the General has offered a reward of \$50 for each Indian, or head of an Indian, brought in here and \$2,000 for Geronimo or his head, which has excited great enthusiasm among the volunteers. The hostiles have never been so hard pressed before, not having had a moment's rest for the past three weeks, and are worn out, as is evident by their slow movements, and by the few murders and depredations they have committed during their retreat from Gayco. The outlook for a speedy settlement of the war is most encouraging, and the people have never before felt so hopeful."

Obituary.

BATTERSON.—Died of heart disease, after an illness of about seven weeks, near Ferndale, Humboldt County, California, May 21, 1886, Sister Lucy Batterson, aged 44 years. Sister Batterson was baptized last August, and joined the Seventh-day Adventist Church at Ferndale, since which time she has been an earnest Christian. She leaves a husband and two children and a large circle of friends. The funeral services were held in the Seventh-day Adventist Church at Ferndale. Remarks to a full house by the writer from Rev. 20 : 6. PHILIP KENT.

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Camp-Meetings for 1886.

PENNSYLVANIA, Olean, N. Y.....	June 2-8
COLORADO, Denver,.....	" 2-9
IOWA, Des Moines,.....	" 9-15
NEW YORK, Batavia,.....	" 9-15
WISCONSIN, Madison,.....	" 16-22
MINNESOTA, Minneapolis,.....	" 23-29
MAINE, Houlton,.....	" 22-29
DAKOTA,.....	June 5 to July 6
CANADA, P. Q.	July 1-6
TEXAS, Cedar Hill,.....	Aug. 10-17

A CARD from Elder Healey, who is at Napa City, Cal., says: "Our meetings are getting along nicely, so far; the attendance is quite good, and the interest is increasing."

GENERAL WOODFORD said at a recent meeting of the Massachusetts Law and Order League: "I can truthfully say that, in seven years' experience as prosecuting officer in New York, I never have known a crime committed by force and violence that was not either conceived or executed under the influence of liquor." This is not the statement of a temperance fanatic, but of a man who declares that he is not a believer in total abstinence. In view of his statement, which is corroborated by the testimony of all jurists, who can deny that liquor selling ought to be treated as a crime? The man who incites others to deeds of violence is treated as a criminal, and the liquor seller's sole business is to supply people with that which invariably leads to debauchery and crime.

SAID a brother: "It doesn't seem possible that any one could ever be worthy of eternal life." Well, no one can be worthy. Even after the victory has been won, and the redeemed have been granted a seat on the throne of Christ, and they are all righteous, it will be true that they are complete only in Christ. If we live a Christian life now, it is only because Christ dwells in us; if we gain eternal life, it will be only through Christ. Thus Christ is "made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31. And so in that redeemed state, no worthiness will be ascribed to any one except Christ. From every tongue will come the song, "Worthy is the Lamb that was slain."

"SURELY in vain the net is spread in the sight of any bird." So said the wise man, and he spoke the truth. This truth, however, simply shows that birds are wiser than human beings. The net is continually being spread in the sight of men, and they walk into it with open eyes. Satan's snares are nowadays set so openly that none can fail to see them; yet few shun them. Men visit the gin-mill just as regularly as though they were not annually grinding into perdition the souls of a hundred thousand people; and the voice of her whose steps take hold on hell finds a thousand ready listeners to one who heeds the cry of wisdom, saying, "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you."

"Joyful Greeting"

IS THE name of the newest Sabbath-school song book that has come to our notice. It is published by J. E. White, who is quite well known as the publisher of the "Song Anchor," "Temperance and Gospel Songs," and "Songs for Class and School," with which books the present one will compare favorably. The book is of the popular size for song books, but contains 216 pages, which is largely in excess of the number of pages that books of that class usually contain. Of course it is not to be expected that of 204 songs every one should please everybody, yet in the variety of pieces there is doubtless something to suit every taste, and there are a goodly number in the book which, we venture to say, will suit everybody. Until the public taste is educated back more nearly to the standard of the old hymns, it will doubtless be necessary for publishers to make more or less concession to the present popular demand for a light class of music, and this has been done in the present instance, yet not more, perhaps, than will suit a large number of those for whom it is designed. We are sorry, however, to see a concession to popular and unscriptural theology, on page 166, where the verse writer confounds the coming of Christ with the pagan notion of the wafting of a soul over "death's dark river" by the mythical boatman. This was, no doubt, an oversight which will be made right in a future edition.

We have not space to call attention to all the good pieces in the book, but would mention those on pages, 7, 17, 24, 27, 46, 128, 130, 154, and 172 as being among those which we think will be liked by everybody. Notwithstanding its size, the book is sold at the popular price of 35 cents a copy, \$3.60 per dozen, and \$30.00 per hundred. We have no doubt that the average Sabbath-school will find in this book a stock sufficiently large to supply all their wants in the way of song. See advertisement in this paper.

The Employed and the Unemployed.

THE "Anti-Coolie League," of Red Bluff, Cal., addressed a resolution to United States Senator Stanford, asking him to discharge the Chinese employed on his Vina ranch. The Senator replied, giving the league some very wholesome doctrine. One point made by Mr. Stanford deserves especial attention. It is this:—

"The unemployed in California are numerous, but I do not think they are unemployed because of the Chinese, or anything other than their own improvident nature. I have fed tramps at a direct expense of over \$200 a month, during the past season, on one farm, although there was never a day during that time that we were not short-handed of good men and wanted them."

In that, Senator Stanford has laid bare the whole secret of the labor problem in California. The cry that "the Chinese tend to degrade white labor," is always loudest from these unemployed gentry whom Mr. Stanford had to feed for nothing when he was in want of men who would work. And because the Senator employs men who will work he is asked, by these "unemployed" boycotters, to discharge them. This is not the only instance. In Santa Barbara the "unemployed" who tend to *dignify* labor, arose in their might and drove out all the Chinese. Then a gentleman built a steam laundry, and could not find enough men in the place to start it. And thus capital oppressed labor there. Also in Truckee, where was made the strongest boycott on the coast, all the Chinese were driven away, and a steam laundry was built, which is now for sale at half its cost. And so the Chinese degrade labor.

California is six times as large as the Kingdom of Bavaria, while Bavaria has more than four times as many people as has California. California is fifteen times as large as Belgium, while Belgium has more than five times the population that California has.

California is four times as large as Ohio, while Ohio has more than three times as many people as are in California. California is three times the size of Illinois, whereas Illinois has more than three times the number of inhabitants that California has. California is *twenty-two* times the size of Massachusetts, while Massachusetts has nearly, if not quite, twice as many inhabitants as has California. France is but one-fifth larger than California, and has more than thirty-six times as many inhabitants. Germany is only about one-fifth larger than California, but it has more than forty-two times as many inhabitants. This simply emphasizes the truth of Senator Stanford's words, that the unemployed in California are not unemployed because of the Chinese, or any other cause than their own improvident nature.

Minnesota Camp-Meeting.

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

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

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

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

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