

The Signs of the Times.

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

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The Signs of the Times.

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BE THOU WITH ME.

BE thou with me; the way is dark and drear,
Vouchsafe, O God, to make the pathway clear.
Doubtful and devious still my way must be
If thou dost guide me not—be thou with me!

Life's bitter chalice to its dregs I sip,
Its fair fruits turn to ashes on my lip;
O thou who wept in dark Gethsemane,
I too have suffered—oh, be thou with me!

Lonely, adrift upon a troubled sea,
The cold waves, pitiless, break over me;
O thou who stilled the waves at Galilee,
Still thou my troubled soul—be thou with me!

O Cross to which I cling, illumine the night;
O Lamp unto my feet, shed forth the light;
O love divine that brightened Calvary,
Descend upon my heart—be thou with me.

—Advance.

General Articles.

The Love of Gain.

BY MRS. E. G. WHITE.

PAUL writes to the Philippians: "Let this mind be in you which was also in Christ Jesus." "Look not every man on his own things, but every man also on the things of others." He admonishes his Hebrew brethren: "Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee." To the Corinthians he writes: "Let no man seek his own, but every man another's wealth." These exhortations are needed; for naturally "all seek their own and not the things which are Jesus Christ's" or their neighbors'.

In the end it does not profit any one to be selfish; for God marks all such acts, and he will render to every man according to his works. "Whatsoever a man soweth, that shall he also reap." "He which soweth sparingly shall reap also sparingly."

Our mission in this world is to live for the good of others. And it is little things which test the character. It is the unpretending acts of daily self-denial, performed heartily and cheerfully, that God smiles upon. We should cherish love and forbearance, and should be a blessing to others by our forgetfulness of self and our care for their welfare.

Hospitality should be practiced. We should entertain those who need our care, and the benefit of our society and our homes, even though it be at some inconvenience. Some one must bear these necessary burdens; but many close their eyes to the good which they have opportunity to do for others, and by their neglect they lose the blessing which they might obtain, and those who have willing hearts, and who cheerfully make the cases of the needy their own, are burdened. The Lord

has work enough to employ all his followers. All can show forth his glory if they will, but the majority refuse to make the necessary sacrifice. They profess faith, but have not works; and their faith is dead, being alone. They shun responsibilities and burdens, and will be rewarded as their works have been.

The work of the Lord is a great work, and wise men are needed to engage in it. God calls for earnest, unselfish, disinterested laborers, who will keep up the various branches of the work. Sacrifice, self-denial, toil, and disinterested benevolence characterized the life of Christ, who is our example in all things. He laid aside his glory, his high command, his honor, and his riches, and humbled himself to our necessities. The work and character of a true laborer will be in accordance with the life of Christ. We cannot equal the example, but we should copy it. Love for souls for whom our Lord made this great sacrifice should stimulate his people to self-denying effort for their salvation. When this spirit actuates ministers and people, their labors will be fruitful; for the power of God will be seen upon them in the gracious influences of his Holy Spirit.

God would have his people arouse, and summon strength and courage to surmount obstacles. He would have them, if need be, labor, as did the apostle Paul, in weariness, in painfulness, in watching, forgetting infirmities in the deep interest felt in souls for whom Christ died. Many could do a good work in his cause if they were consecrated, having no selfish interests of their own to serve.

All are required to have an unselfish interest in the work of God, to labor for its advancement, and to give of their means for its support. Anciently the covetousness of some led them to make stinted offerings, and to withhold that which the Lord required. This was recorded against them in Heaven, and they were cursed in their harvests and their flocks just in proportion as they had withheld from the cause of God. Some were visited with affliction in their families. God would not accept a stinted offering nor one that was lame. It must be without blemish, the best of their flocks, and the best fruits of their fields. And it must be a free-will offering, if they would have the blessing of the Lord rest upon their families and their possessions.

Hearts will be tested and proved by the calls for means. This is a constant, living test, and one that it will be hard for the naturally selfish and covetous to bear. It is a test that enables each one to understand his own heart, to see whether the love of the truth or the love of the world predominates.

When the young man came to Jesus, and asked him what he should do to gain eternal life, Jesus told him to keep the commandments. The young man declared that he had done this from his youth, and Jesus said to him: "One thing thou lackest. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." The result was, that the young man went away sorrowful; "for he had great possessions." There are many like this young man. They desire eternal life; but the true spirit of sacrifice, which alone is acceptable to God, they do not possess. They love the world better than they love the truth. They are not being fitted up and made ready

for the kingdom of God; and because of their covetousness, the prospering hand of God will not be with them to bless their undertakings.

God is acquainted with every heart. Every selfish motive is known to him; and he suffers circumstances to arise to try the hearts of his professed people, to prove them, and develop character. The lives of the professed people of God should testify that they are sincere. Unless their faith is shown by their works, it is dead; and nothing but a living faith will save them in the great day of final accounts.

It is time for those who have large possessions to begin to work fast. They should not only lay by them in store as God is now prospering them, but as he has prospered them. In the days of the apostles, arrangements were made that all should share equally in the burdens of the church, according to their several abilities. They did not think it consistent that some should be eased and others burdened.

Those who, like Judas, have set their hearts on their earthly treasure, will complain as he did when calls are made for the cause of God. His heart coveted the costly ointment poured upon Jesus, and he sought to hide his selfishness under the disguise of a pious, conscientious regard for the poor. "Why," he asked, "was not this ointment sold for three hundred pence, and given to the poor?" He wished that he had the ointment in his possession; it would not thus be lavished upon the Saviour. He would sell it for money, and apply it to his own use.

As Judas brought up the poor as an excuse, so professed Christians whose hearts are covetous will seek to hide their selfishness under a pretended conscientiousness. They quote: "Let not thy left hand know what thy right hand doeth." "Take heed that ye do not your alms before men, to be seen of them." And they urge that these texts teach that they must be secret in their works of charity. They seem to have a conscientious desire to follow the Bible plan exactly, just as they understand it; but they entirely ignore the plain texts that enjoin liberal giving. The left hand does not know what the right hand does; for the right hand does nothing worthy of the notice of the left hand.

These persons do very little excusing themselves because they do not know how to give. But Jesus explained the matter so that there need be no misapprehension. "When thou doest thine alms," he says, "do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward." They gave to be regarded noble and generous by men. They received the praise they sought, and this was all the reward they would have. This lesson was designed to rebuke those who wished to receive glory of men. They gave large sums with this object in view, and the means given was often obtained by oppressing the hireling in his wages, and grinding the face of the poor.

Scripture testimony will harmonize when it is rightly understood. And our Saviour says: "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." "By their fruits ye shall know them." The good works of the children of God are the most effectual preaching that the unbeliever has. He thinks that

there must be a strong motive to actuate the Christian to deny self, and use his means to benefit his fellowmen, and advance the cause of God. It is unlike the spirit of the world. Such fruits testify to the genuineness of Christianity.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

The Coming of Satan.

THAT Satan has power to transform himself into "an angel of light" is shown by Paul in 2 Cor. 11:14. And the apostle also warns us to beware of any other gospel than the word of God. In Gal. 1:8, he says: "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The editor of this "*avant-courier* of the new spiritual dispensation," the *World's Advance-Thought*, April 5, 1886, comments editorially upon the question of "A Coming Messiah," as follows:—

"In a recent Harmony Hall lecture on 'The Messianic Idea,' the necessity for a new messiah, and the certainty of his early advent, were philosophically considered, as well as prophetically proclaimed.

"The messianic idea is involved in the theory that all the phenomena of spiritual manifestations, however diverse and widely separated, may be referred to a single mediumistic source of distribution. . . . The time has already come for logically arranging the authenticated facts which shall demonstrate it.

"The mere suggestion of the idea that through one medium the spiritual lights and forces may be transmitted that control the destinies of a world, or worlds, as a great city may be illuminated by lights transmitted from one central point, will lead to new channels of thought on the subject; and many, and especially a certain class of mediums, will scout and ridicule it; but I will venture the opinion that the controlling intelligences of the greatest of the inspirational speakers will, when questioned in regard to it, either indorse it as true, or relegate it back to mortals for further consideration on their part—which would be to say, in effect, 'It is true, but we do not deem it expedient to unqualifiedly tell you so now.'

"Apply the test, my friends. The unanimity of the immortals' answers may thrill the world with the promise of a new messiah.

"There are regular cycles of spiritual progress, of truth unfoldments; and we are now passing from one into another. Another 'Sun of Righteousness' is called for on earth, and the messenger cannot be far off whose life mission it shall be to practically illustrate the new truths that will be vouchsafed. He will not be a mere racial messiah, to which class belonged Buddha, Zoroaster, Pythagoras, and Mahomet; nor a half-world messiah, as was the great Nazarene; but steam locomotion and lightning communication, and the harmonizing influences of commercial intercourse, have made a whole-world messiah possible, and such the next one shall be. Though themselves ignorant of the fact, as a body, the great and multiplying army of mediums are his *avant-couriers*.

"Why have not our inspirational mediums told us this before?" you will ask. I answer, because you would have received the answer from their lips, as you now do from mine, with incredulity; and then, in the general course of spiritual education it has not heretofore been necessary to make the fact known.

"Do you not understand that to fail to grasp the messianic idea is to be blind to the fact disclosed all along the line of modern spiritual manifestations, that a designing intelligence is behind all the external evidences of immortality that you have received—that all would be

anarchy and confusion without a *unity of direction* somewhere?"

Judge H. A. Maguire, in a lecture delivered in Harmony Hall, Salem, Oregon, is reported thus:—

"I say, 'as one having authority,' Spiritualists, and all, may see a hope, that shall be a realization to *this very generation*, of the higher spiritual forces getting control over and governing all the institutions of earth. Silently and invisibly to the worldly-wise, these forces have been, and are being, under the direction of a divine intelligence, extended into every department and station of human life, and the culmination is near at hand,—the ushering in of a *new messiah* and a new spiritual dispensation.

"These mystical batteries of Spiritual power, to which all material forces are subordinate, have been planted in all the strongholds of injustice and ignorance on the face of the earth, and the time cometh on apace when they will pour forth their regenerative energies like rivers of consuming fire. Then hypocrisy will be unmasked in the temples of worship; injustice and corruption will be banished from the councils of State, and the children of men will enjoy such meeds of peace and happiness as they never knew before. *This is the voice of living prophecy, as true as ever fell from lips of prophets in olden times.*

"In this enlightened age, when woman's influence is felt co-equally with man's in all the relations of life, as many female spirits appear as male ones. The coming messiah will represent the liberal spirit of the age, and be a positive assurance of more important advances in the future. The central jewel of his crown royal shall be the star of progress.

"What do you think, here let me ask, of the ancient oracles, which were patronized by the wisest and greatest of the olden times? That their influence was powerful over the destinies of individuals and nations, and that it was maintained through ages of time, is a well-authenticated historical fact; and it comes down to us as a mystery, which, like the Bible mysteries, can only be solved by Modern Spiritualism. Mediums were the priests and priestesses who made temples sacred and famed as sources of inspirational knowledge in the past ages. That almost every word and action of the life of Socrates was advised by his guardian spirit is so well established that to deny the fact is equivalent to denying his very existence. A reliable ancient historian records that Cæsar's ghost twice appeared to Brutus—first at Sardis, and then on the field of Philippi. Human history outside the Bible dispensations is filled with such examples. Mahomet wrote the Koran automatically, when he was in conditions of trance, and his mind was illuminated by spiritual influx."

The editor of the *World's Advance-Thought* seems to consider that his paper is the special "forerunner" of what we believe to be his Satanic majesty, and that the Pacific Coast will be the first to receive a knowledge of the so-called "spiritual truth." He says:—

"Oregon is one of the few countries of this earth that was acquired to civilization through peaceful diplomacy; and that is one of the great reasons that the magnetic conditions are peculiarly favorable for transmitting the light of the new spiritual dispensation from Oregon."

"Intelligent design is impressed on all God's works. All the messiahs of the past that we know of through history and its traditions, made their advent in localities near the center of the population of all that was known of the world by the people among whom they appeared. The regions along the Mediterranean have given birth to many messiahs, and for the reason that from localities thereabout the light could be radiated into the three continents of Europe, Asia, and Africa. The Pacific Coast of North America is now the most available region for the dissemination of spiritual truths."

Now is the time for Christians to heed the admonition of Jesus found in Matt. 24:4, 24-27: "Take heed that no man deceive you." "For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

And the angel in Rev. 18:23, says: "For by their sorceries were all nations deceived." Rev. 16:14 tells us plainly who these sorcerers are: "For they are the spirits of devils, working miracles;" and they are to "go forth unto the kings of the earth and of the whole world." And again, Rev. 13:13, 14 says, that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do."

And Paul says of it:—

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." B. R. NORDYKE.

The True Freedom.

"If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." Then truth has emancipating power. For born as we are into a fallen world, we are born to a heritage of misconceptions and delusions. Surely every man walketh in a vain show, flitting to and fro as in a realm of unreal shadows. And a state of delusion is a state of slavery. Falsehood is a fetter, chaining our best faculties. But let truth enter in, and how soon it dissolves the chain. This emancipating power of truth holds in the intellectual world; observe how the knowledge of the sciences or truth as it is written in nature, frees us from the thralldom of ignorance, and superstition, and fetichism. But the emancipating power of truth is especially manifest in the moral world; observe how the knowledge of God, or truth as it is written in Scripture, frees us from the thralldom of falsehood, and prejudice, and misconception, and evil habit. Truth it is, especially truth in Jesus, which unlocks the dungeon in which sin has imprisoned our Godward faculties, bidding them go forth into God's own realm of moral liberty, wherein the hitherto pent-up religious capacities shall have full scope for unfolding into all varieties of strength and beauty and joy. The truth shall make you free.

But the Lord's declaration is too spiritual for these carnal Jews, and so they haughtily exclaim: "We be Abraham's seed, and have never yet been in bondage to any man; how sayest thou, Ye shall be free?" As though their fathers had never served in the rigorous bondage of Egypt, or borne the ignominious yoke of the Philistine, or suffered the woes of the Babylonian captivity! As though these Jews themselves were not at this very moment under the yoke of Rome, the symbols of her pagan tyranny flaunting over Moriah's temple! Oh, the blinding power of pride and guilt!

Jesus answered them: "*Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.*" For there is no bondage so bitter as the bondage of a sinful habit, no thralldom so absolute as the thralldom of a sinful character. How true this is of the drunkard

the libertine, the spendthrift, the miser, the scoffer! "And the bondservant abideth not in the house forever: the son abideth forever." That is to say: the slave has no legal right to the patrimony; he may at any moment be sold to another; it is the son who is the heir. It is as though the Lord had said: "Because ye are Abraham's seed, ye imagine that ye are his spiritual heirs. It is not so: ye are sinful, and therefore ye are not Abraham's spiritual sons; ye are slaves of sin, abiding as it were for a while in Abraham's house. But those who live a true life, accepting my testimony as God's ambassador, are Abraham's true sons, and therefore his true heirs: the son abideth in the house forever." Have ye never read what Sarah said to Abraham: "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac." "If therefore the Son shall make you free, ye shall be free indeed." For Jesus Christ, in virtue of his own two-fold sonship—Son of God, and so God's heir; Son of man, and so man's next of kin—is this world's true emancipator, striking off with his own cross-stained hands the shackles of sin, manumitting into the eternal freedom.—George Dana Boardman, D. D.

The Bible.

WHO wrote this book? This is the most important matter for us to settle ere we study and teach the Scriptures. The great theological question of the day is concerning the character of revelation, whether the Bible be wholly inspired, or partly inspired, or not inspired at all. Even among theologians there is a great difference of opinion; and as these opinions are ventilated in the secular and religious press it is our duty to look into the matter deeply that we may not only be convinced ourselves, but be able to persuade others also.

We believe in the full verbal inspiration of Holy Writ, that the Scriptures as they originally came from the hands of the writers were in truth "God breathed." As students and teachers of these oracles we must know whether our faith rests upon the wisdom of men or on the authority of God. Paul writes to the Thessalonians: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God." Peter writes, "Holy men of God spake as they were moved by the Holy Ghost," and he also declares, "This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas." David himself said, "The spirit of the Lord spake by me, and his word was in my tongue."

If this be true in relation to the spoken word, it is especially so in relation to the written word. This is declared in 2 Tim. 3: 16, "All scripture (that is, every writing) is given by inspiration of God." If all the writings are not inspired, who is to decide what portion is of God and what of man? Each reader may cut and carve, accept and reject, as he chooses; and in the end nothing but threads and patches of the divine book will remain.

Bear in mind that it is the record that is inspired and not every utterance. Satan was not inspired to say to Adam, "Thou shalt not surely die," for it was a falsehood; but Moses was inspired to write it. Ananias was not led by God "to lie to the Holy Ghost," but Luke was inspired to give us the record. Peter was not inspired to deny the Lord, but he was inspired to make a confession as to his divinity. The record of the former is as much inspired as the record of the latter.

The Old Testament testimony is superabundant. Mark the utterances of the prophets: "Hear the word of the Lord" which came unto Isaiah, Jeremiah and expressly unto Ezekiel,

the priest. This phrase, "the word of the Lord," or its equivalent, is used 100 times in Jeremiah, 60 times in Ezekiel, 50 times in Amos, 24 times in Malachi. All the minor prophets sound the same note. It is like the roar of Heaven's artillery all along the line, "thus saith the Lord." In the New Testament the marvelous differences in the gospels and the wonderful peculiarities of every epistle are to be accounted for, by being attributed not to the weak and finite minds of the human penman, but to the omniscient mind of an infinite God. Nor does this belief interfere with the human element in inspiration. These men were not like brass trumpets through whom God spoke, but they wrote in language which accorded with their education and temperament, and yet they were so led by the Spirit that God alone is responsible for what they have written.

Students and teachers, hold fast to this, that the Bible not only contains the word of God but that it *is* the word of God. Canon Ryle forcibly says: "Give me the plenary verbal theory with all its difficulties rather than doubt. I accept the difficulties and humbly wait for their solution; but while I wait, I am standing on a rock."

How precious is the Book Divine
By inspiration given.
Bright as a lamp its doctrines shine,
To guide our way to Heaven.

—Rev. William Walton Clark.

The Fourth Commandment of Universal Authority.

THE first thing to observe is that the Sabbath did not originate with the Mosaic law.

As one of the ten commandments, it is indeed a part of that law, but not only does the decalogue have a peculiar place and prominence in the law, but this commandment owes its place in the decalogue to the fact that it is the universal law for man from the beginning of his existence. The command, "Remember the Sabbath day to keep it holy," is no less God's law for all men of every nation than the command, "Thou shalt have no other gods before me."

Our Lord's treatment of the Sabbath and the whole experience of mankind in respect to Sabbath observance confirm the opinion that the fourth commandment is a moral law of universal authority. The relation in which it is put to creation shows the same. The fourth commandment, therefore, could no more be abrogated by Christ than the sixth. He certainly issued no decree for its repeal. Rather he observed it himself, said the day was for man, and so interpreted it as to free it from the bondage of Judaism.

What Paul says to the Galatians concerning the observance of days (Gal. 4: 10), and to the Colossians concerning "a Sabbath day" (Col. 2: 16, new version), certainly was not intended to condemn the practice and word of our Lord, or to teach that the Gentiles owed no allegiance to the moral law. . . . We turn, therefore, to the decalogue to learn what God's law concerning the Sabbath day is. What we find there, with Christ's interpretation thereof, will guide us into the truth for which we are seeking.—Watchman.

It were well if our houses of worship were closed to everything that does not directly contribute to strengthen and deepen the spirit of worship, so that each visit paid should result in a blessed meeting with God. The spirit of irreverence endangers all departments of life, and cannot be supported without great loss of spiritual power.—Rev. A. T. Dunn.

THE Scriptures are wonderful with respect to the matter which they contain, the manner in which they are written, and the effect which they produce.—Bishop Horne.

Repentance.

WITHOUT repentance there is no remission of sins. He who wishes to be saved, must confess his sins and do the work of repentance. To confess sins is to know evils, to see them in himself, to acknowledge them, to make himself guilty, and to condemn himself on account of them. When this is done before God, it constitutes the confession of sins. To do the work of repentance is to desist from sins when he has thus confessed them, and from a humble heart has made supplication about remission; and further, to lead a new life according to the precepts of faith.

He who only acknowledges universally that he is a sinner, and makes himself guilty of all evils, and does not explore himself, that is, see his sins, makes confession but not the confession of repentance; for he lives afterwards as before. He who lives the life of faith, does daily the work of repentance; for he reflects upon the evils appertaining to himself, acknowledges them, shuns them, and supplicates the Lord for aid. For man of himself is continually lapsing, but is continually raised up by the Lord. He lapses of himself when he wills to think evil, and is raised up by the Lord when he resists evil, and hence does it not.

The work of repentance which is done in a free state, is of avail; but that which is done in a state of compulsion, is of no avail. A state of compulsion is a state of sickness, a state of dejection of mind in consequence of misfortunes, a state of imminent death; in a word, it is every state of fear which takes away the use of sound reason. He who is evil, and in a state of compulsion promises repentance and also does good, when he comes into a free state returns unto his former life of evil. The case is otherwise with a good man, the above states being to him states of temptation in which he conquers.—Arcana Cœlestia.

THE greater care we take to free the mind from selfish bias, personal prejudice, hardness, want of spiritual sympathy, the more likely shall we be to see the truth. "The integrity of the upright shall guide them." A holy purpose keeps an open road between the soul and God.

Add to these precautions and qualifications strenuous toil and daily communion with God, and though we may never wholly escape mistake and error, yet we shall enjoy a growth in capability to read the will of God, which will register itself at once in the radiant holiness of our lives, and in the satisfying and strengthening convictions of our minds that we are possessed of the thoughts, and sure of the voice of the Spirit of God.—Rev. John Clifford, D. D.

CONSCIENCE expresses the instinctive sense of obligation to moral law. This law was not enacted and is not reversible by the human will; it is imposed by an authority outside of ourselves. The instinct of obligation is active when we are separated from all human government and society; we cannot imagine ourselves to obliterate this obligation by the obliteration of all finite beings; we know that we must answer to a Power outside of ourselves. In the nature of things this implies that the Power to which we are answerable knows what we do and what we ought to do; approves the right and disapproves the wrong, and has the power and purpose to reward us according to our character and conduct.—Joseph Cook.

SORROW is not an accident, occurring now and then. It is the woof which is woven into the warp of life, and he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interprets it.—F. W. Robertson.

The Ostrogoths Enter the Western Empire.

Concluded.

In another place we shall have to give in full the history of Attila; here we can only give that portion which is essential to the understanding of the establishment of the independence of the Ostrogoths. Suffice it therefore, to say, in this place, that before the raid into Gaul, Attila had demanded the hand of the Princess Honoria—the daughter of Placidia sister to Valentinian III.—and his offer was rejected. The next year after the battle of Châlons he renewed his demand, and it being again rejected, he, A. D. 452, again took the field; passed the Alps; invaded Italy, ravaging the country as he went; took possession of the royal palace of Milan; and “declared his resolution of carrying his victorious arms to the gates of Rome.” Valentinian III. had fled to Rome, and it was there decided by him, the Senate, and the people, to send a “solemn and suppliant embassy,” headed by Pope Leo the Great, to deprecate the wrath of Attila. “The barbarian monarch listened with favorable, and even respectful attention; and the deliverance of Italy was purchased by the immense ransom, or dowry, of the Princess Honoria.”

“Before the king of the Huns evacuated Italy, he threatened to return more dreadful, and more implacable, if his bride, the Princess Honoria, were not delivered to his ambassadors within the term stipulated by the treaty. Yet, in the meanwhile, Attila relieved his tender anxiety, by adding a beautiful maid, whose name was Ildico, to the list of his innumerable wives. Their marriage was celebrated with barbaric pomp and festivity, at his wooden palace beyond the Danube; and the monarch, oppressed with wine and sleep, retired at a late hour, from the banquet to the nuptial bed. His attendants continued to respect his pleasures, or his repose, the greatest part of the ensuing day, till the unusual silence alarmed their fears and suspicions; and after attempting to awaken Attila by loud and repeated cries, they at length broke into the royal apartment. They found the trembling bride sitting by the bedside, hiding her face with her veil, and lamenting her own danger as well as the death [A. D. 453] of the king, who had expired during the night. An artery had suddenly burst; and as Attila lay in a supine posture, he was suffocated by a torrent of blood, which, instead of finding a passage through the nostrils, regurgitated into the lungs and stomach.”

“The revolution which subverted the empire of the Huns, established the fame of Attila, whose genius alone had sustained the huge and disjointed fabric. After his death, the boldest chieftains aspired to the rank of kings; the most powerful kings refused to acknowledge a superior; and the numerous sons, whom so many various mothers bore to the deceased monarch, divided and disputed, like a private inheritance, the sovereign command of the nations of Germany and Scythia. The bold Ardaric felt and resented the disgrace of this servile partition; and his subjects, the warlike Gepidæ, with the Ostrogoths, under the conduct of three valiant brothers, encouraged their allies to vindicate the rights of freedom and royalty. In a bloody and decisive conflict on the banks of the river Netad, in Pannonia, the lance of the Gepidæ, the sword of the Goths, the arrows of the Huns, the Suevic infantry, the light arms of the Heruli, and the heavy weapons of the Alani, encountered or supported each other; and the victory of Ardaric was accompanied with the slaughter of thirty thousand of his enemies.

“Ellac, the eldest son of Attila, lost his life and crown in the memorable battle of Netad; his early valor had raised him to the throne of the Acatzires, a Scythian people, whom he subdued; and his father, who loved the supe-

rior merit, would have envied the death of Ellac. His brother Dengisich, with an army of Huns, still formidable in their flight and ruin, maintained his ground above fifteen years on the banks of the Danube. The palace of Attila, with the old country of Dacia, from the Carpathian hills to the Euxine, became the seat of a new power, which was erected by Ardaric, king of the Gepidæ. *The Pannonian conquests from Vienna to Sirmium, were occupied by the Ostrogoths; and the settlements of the tribes, who had so bravely asserted their native freedom, were irregularly distributed, according to the measure of their respective strength.*—*Id. chap. 35, par. 15, 16.*

From their Pannonian possessions the Ostrogoths first exert and enlarge their power at the expense of the Eastern Empire; afterwards, in A. D. 488, they turn from that entirely, and enlarge their dominions toward the West.

“When the Hunnish Empire broke in pieces on the death of Attila [A. D. 453], the *East-Goths recovered their full independence.* They now entered into relations with the Empire, and settled on lands in Pannonia. During the greater part of the latter half of the fifth century, the East-Goths play in Southeastern Europe nearly the same part which the West-Goths played [there] in the century before. They were seen going to and fro, in every conceivable relation of friendship and enmity with the Eastern Roman power, till, just as the West-Goths had done before them, they pass from the East to the West.”—*Encyclopædia Britannica, article Goths, par. 14.*

It was under the reign of the great Theodoric that the Ostrogothic power was extended into the West; and of the course of events from the establishment of their independence, up to his accession to the Gothic throne, A. D. 475, we read as follows:—

“Theodoric the Ostrogoth, the fourteenth in lineal descent of the royal line of the Amali, was born in the neighborhood of Vienna [A. D. 455] two years after the death of Attila. A recent victory had restored the independence of the Ostrogoths; and the three brothers, Walamir, Theodemir, and Widimir, who ruled that warlike nation with united counsels, had separately pitched their habitations in the fertile though desolate province of Pannonia. The Huns still threatened their revolted subjects, but their hasty attack was repelled by the single forces of Walamir, and the news of his victory reached the distant camp of his brother in the same auspicious moment that the favorite concubine of Theodemir was delivered of a son and heir. In the eighth year of his age, Theodoric was reluctantly yielded by his father to the public interest, as the pledge of the alliance which Leo, emperor of the East, had consented to purchase by an annual subsidy of three hundred pounds of gold. The royal hostage was educated at Constantinople with care and tenderness. His body was formed to all the exercises of war, his mind was expanded by the habits of liberal conversation; he frequented the schools of the most skillful masters; but he disdained or neglected the arts of Greece; and so ignorant did he always remain of the first elements of science, that a rude mark was contrived to represent the signature of the illiterate king of Italy.—The four first letters of his name ($\Theta\Sigma\Omega\Delta$) were inscribed on a gold plate, and when it was fixed on the paper, the king drew his pen through the intervals.—[Note.] As soon as he had attained the age of eighteen, he was restored to the wishes of the Ostrogoths, whom the emperor aspired to gain by liberality and confidence.

“Walamir had fallen in battle; the youngest of the brothers, Widimir, had led away into Italy and Gaul an army of barbarians, and the whole nation acknowledged [A. D. 455–475] for their king the father of Theodoric. His ferocious subjects admired the strength and stature of their young prince; and he soon convinced

them that he had not degenerated from the valor of his ancestors. At the head of six thousand volunteers, he secretly left the camp in quest of adventures, descended the Danube as far as Singidunum, or Belgrade, and soon returned to his father with the spoils of a Sarmatian king whom he had vanquished and slain. Such triumphs, however, were productive only of fame, and the invincible Ostrogoths were reduced to extreme distress by the want of clothing and food. They unanimously resolved to desert their Pannonian encampments, and boldly to advance into the warm and wealthy neighborhood of the Byzantine court, which already maintained in pride and luxury so many bands of confederate Goths. After proving, by some acts of hostility that they could be dangerous, or at least troublesome enemies, the Ostrogoths sold at a high price their reconciliation and fidelity, accepted a donative of lands and money, and were intrusted with the defense of the Lower Danube, under the command of Theodoric, who succeeded after his father's death, to the hereditary throne of the Amali.”—*Decline and Fall, chap. 39, par. 2.*

Although Gibbon says they “resolved to desert their Pannonian encampments,” it must not be understood that this is spoken of the whole nation, nor that these renounced either their claim or their possessions there; because the history that follows as we shall see later, clearly shows that the Ostrogoths dwelt there and that their superior power was exercised and gratefully acknowledged over all Pannonia, during the whole fifty-one-years' reign of Theodoric. But before following the Ostrogoths further, we must find the remaining ones of the ten kingdoms. J.

Jesuit Characteristics.

At a largely attended meeting in London last June, Lord Robert Montague, a recent convert from Romanism, thus referred to the Jesuits, with whom he had been most intimately associated. We copy from the English *Churchman* of July 8:—

“His lordship said the Church of Rome, since 1870, was, in fact, a mere extension of the Jesuit Society. The first point in the Jesuit Society was its militant character. It was founded to fight against the Reformation with all the ruses of war; and its secret agents all obeyed the orders of its general. The year after the Society was sanctioned by the Pope, he sent two Jesuits on a secret mission to Ireland; and Ignatius Loyola, in his instructions, told them to imitate the wiles of the devil. They were a great militant order intended to mix in the world, and shape its destinies; and members of the Society were placed in all the various courts of Europe, in order to gather intelligence, and influence policy.

“Another characteristic was duplicity. They have always advocated contraries on every question, and have always mixed with and influenced opposing parties in every dispute. The third characteristic is their want of principle, not only in morality (which is well-known), but in theology too. For example, a Jesuit wrote to prove that the Virgin Mary was God, and was in fact the same as God the Father. A quotation from the work of a Jesuit, announcing and endeavoring to prove this astounding doctrine was given at length. The fourth characteristic was their unceasing and continued attempt to create divisions and sow discords between Protestant churches, between statesmen, between nations, and between members of the same family. Quotations from the works of Jesuits and others were given to show that this policy was deliberately undertaken and adhered to by the Society.”

“BE not a witness against thy neighbor without cause; and deceive not with thy lips.” Prov. 24 : 28.

Inherent Immortality.

SEVERAL times, recently, a cultured Christian woman, in conversation with the writer on the subject of man's immortality, has used the following expressions at the close of our talk:—

"No, I cannot, I do not *want* to believe that we do not live right on after the death of the body, nor that every human being will not live forever. I believe there is a spark of the divine life in every one of us, and that nothing can extinguish it."

Ah, that is the trouble. Men do not *want* to believe the plain, often-repeated statements of the word of God on these points, but prefer to cling to an error whose final outcome for the impenitent is eternal torment, inflicted by a holy Being whose very name and nature are love, who declares himself to be pitiful and long-suffering!

Omitting many passages in the Scriptures which prove conclusively that both the righteous and the wicked sleep in their graves until their respective resurrections, may it not help some to clearer views and wiser action in the case, to let the Bible settle the question whether eternal life is inherent in man?

In John 10:10 Christ declared: "I am come that they might have life." That is very high authority. This was the Redeemer of the world, the Son of God, telling living men that he had come that they might have life. What a paradox! Did he mean physical life? They possessed that already. The Saviour's life and death upon the earth seems to have effected little change for mankind in reference to their mortal existence, except that the lofty principles he taught have lifted many to a higher plane of sympathy, self-denial, and effort for the race. Generally speaking, the period of human life is not materially prolonged by his advent. He must therefore have spoken of some other life than that of the body, and, moreover, of a life which men did not have but which it was very important they should possess.

The Scriptures speak of but two stages of life for men,—the present, and that to come, or life eternal. We conclude, therefore, that Christ came that we might have the latter,—life after physical death. If that be so, eternal life cannot be inborn in us, indestructible, and of which "no power can deprive us;" else Christ died to no purpose, to secure us that which we already had. This is irrational. The word of God abounds in passages which show that without Christ, we were without hope of a life after death, and were in a condition "most miserable." Hear some of the "words."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then but for the sending of Christ, man's prospect for the future must have been to "perish." When a thing is perished, it exists no longer, if words have any meaning. It is dead, "gone to destruction." Certainly, eternal life is not inherent in it. Has any being in the universe "life in himself"? Just two. "The Father hath life in himself," and "hath given to the Son to have life in himself." And now, to all those who "by patient continuance in well-doing, seek for . . . immortality," God will "render" "eternal life." Then it is because we seek it, and continue in well-doing, that God restores to men what they have lost—eternal life—and not because they have it naturally.

"This is the promise that he hath promised us, even eternal life." Immortality is ours, then, by promise, and not by natural birth.

But this is not all. Turning back to Deut. 30:19, we read: "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." That the great Lawgiver here made no reference to physical life and death, is

evident, because he makes these results matters of choice, and dependent on moral conduct, as appears still more plainly from the fifteenth verse: "See, I have set before thee this day life and good, and death and evil." Since both the righteous and the wicked alike live their mortal lives, and alike succumb to physical decay, the latter can hardly be the death that the Lord through Moses presses them to shun; nor the former the life he urges them to choose. It must therefore be the life forevermore. If men may then accept or reject it, as they please, it can scarcely be inbred in them. How sore, consequently, in the final day will be the disappointment of those who, depending for future life upon their inherent immortality, fail to make this choice!

I know it may be said that in this noble charge to the Hebrew people, Moses had reference simply to their disruption as a nation and banishment from Palestine, or to their perpetuity therein as God's people. That these important results were in his mind, there is no doubt; but this does not make void the ground taken, that life and death eternal were to them individually, and are to every soul of man now, matters of *choice*. This is a truth so well understood, and so generally accepted, albeit too often forgotten, that further effort to prove it need not be made. How amazing that man is unwilling to take life on God's terms! He so much prefers to climb up some other way. Instead of possessing this boasted "spark of immortality," his life is "alienated from the life of God," a condition in which our first parents were not before the commandment was broken. Eternal life is now the gift of God. "This life is in his Son." "He that hath not the Son, hath not life."

MRS. E. H. ADAMS.

"BUILD a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.

"Look not from out the sheltering bars
Upon to-morrow;
For God will help you bear what comes
Of joy or sorrow."

Love as a Motive to Christian Life.

THE one great and only efficient motive to a Christian life is not fear, but Love. Fear may have a place among the motives that lead men to a better life. It is the lowest motive. It belongs to the lowest stage of moral development. "Rod and candy" are for child-minded men. In the early barbarous ages this motive was in large request. But it is quite impossible that mere dread of hell should make men virtuous, loving, Christ-like. The man who would steal if he was not afraid of the penitentiary is a thief. That he is kept back from the act by the penalty does not make him one whit more an honest man. So the man who practices the outward forms of religion because he is afraid of hell, has no religion worth speaking of.

Duty is a higher motive, and may lead to a life worthy of all respect. But it is not until the life is "touched with emotion," inspired by love to Christ, that souls enter into the liberty and joy of a regenerated life. "As many as are led by the Spirit of God," says Paul, "they are the sons of God,"—not slaves, not captives trembling at the sentence of Divine judgment, but *sons*. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." To say father, is to have the feeling of sonship, which is love. How is this feeling begotten in us? John tells us. "We have known and believed the love that God hath to us. . . . Herein is our love made perfect."

It is the knowledge of God's goodness, brought home with reality and power to the heart, that makes men religious in the true and Christian

sense. If this motive does not persuade men, no other will. Herein is the power of the gospel. God sent his Son into the world to declare, and to be to the race a representative of, the Infinite Love. Nothing else can make men the children of God in deed and in truth.—*Christian at Work.*

"The Christian Walk."

A TRUE Christian walk is a reproducing in our lives of the righteousness which is already ours in Christ. Joined to the Lord by faith, we become "partakers of his holiness." But not that thereby we may be exempted from the necessity of personal holiness. It is rather that such personal holiness may have a new and higher obligation, since it has become a new possibility.

The double purpose of our union to Christ must never for a moment be forgotten, nor its heavenward and earthward aspects for an instant separated in our apprehension. It is in order that we may be as he is in the reckoning of God, and equally that we may be as he is before the eyes of men. "No condemnation to them that are in Christ Jesus" is one phase of this blessed truth.

But, O believer, forget not the other, lest you bring upon yourself the curse of a dry and barren Antinomianism: "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The branches are the product and the measure of the roots, the one spreading as widely as the other strikes deeply. And how solemn the obligation resting upon those who are as truly rooted in Christ, to reach forth their branches and cover that area of good works which they have underlaid, and so to speak, pre-empted by their faith. Our privileges in Jesus are glorious beyond comparison. But they are awful when we remember that they are the pledge and measure of our obligations.—*A. J. Gordon. D. D.*

Growth of Christian Character.

A GREAT deal of the preaching of the present day is an exhortation to self-development, with scarcely any reference to divine assistance. We hear men urged to perfect and beautify their character, to build themselves up into a higher and nobler manhood, and to reach out after the true, the good, and the beautiful, as though the moral and spiritual elevation of men was a matter of mere education, and that they are capable, by their own efforts, of attaining to the highest standard of moral excellence. There never was greater nonsense than this if we accept the teachings of the word of God. If there is one truth taught more clearly in the Bible than another, it is that of our utter helplessness without spiritual and divine aid. We are represented in our natural condition as without strength, as in a state of spiritual death, as needing divine quickening, and, without Christ, as incapable of doing anything acceptable to God.

All true spiritual development and growth springs from the inner principle of spiritual vitality implanted in the soul by our heavenly Father in the renewal of our nature. This principle of divine life, under the continual influence of the divine Spirit, is cultivated by faith and obedience, resulting in the development and strengthening of all the graces of the Spirit that adorn and beautify the Christian character. Separated from this principle of spiritual life in the soul, there is no development of the true, the good, and the beautiful, in human life. In urging men to higher attainments in Christian character, it must be in connection with the divine and spiritual agencies which God has placed at the foundation of all moral excellence. To do otherwise is to reject God's method of elevating our race and to mislead our fellow-men.—*Methodist Recorder.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 2, 1886.

Comments on Galatians 3. No. 9.

WE think the reader who has carefully followed us through the seventh of Romans and the third of Galatians, will have no difficulty in seeing how thoroughly the majesty of the law is vindicated throughout, and its perpetuity shown, and also how beautiful is the harmony between the law and the gospel. Right here we wish to quote a pertinent passage from John Wesley:—

"It is the ordinary method of the Spirit of God, to convict sinners by the law. It is this, which being set home on the conscience, generally breaks the rock in pieces. It is more especially this part of the word of God which is 'quick and powerful,' full of life and energy, and 'sharper than any two-edged sword.' This, in the hand of God and of those whom he hath sent, pierces through all the folds of a deceitful heart, and 'divides asunder even the soul and spirit;' yea, as it were, the very 'joints and marrow.' By this is the sinner discovered to himself. All his fig leaves are torn away, and he sees that he is 'wretched, and poor, and miserable, and blind, and naked.' The law flashes conviction on every side. He feels himself a mere sinner. He has nothing to pay. His 'mouth is stopped,' and he stands 'guilty before God.'

"To slay the sinner is then the first use of the law; to destroy the life and strength wherein he trusts; and convince him that he is dead while he liveth; not only under the sentence of death, but actually dead unto God, void of all spiritual life, 'dead in trespasses and sins.' The second use of it is to bring him unto life,—unto Christ that he may live. It is true, in performing both these offices, it acts the part of a severe schoolmaster. It drives us by force, rather than draws us by love. And yet love is the spring of all. It is the spirit of love which, by this painful means, tears away our confidence in the flesh, which leaves us no broken reed whereon to trust, and so constrains the sinner, stripped of all, to cry out in the bitterness of his soul, or groan in the depth of his heart,—

"I give up every plea beside,—

Lord, I am damned, but thou hast died."

"The third use of the law is to keep us alive. It is the grand means whereby the Holy Spirit prepares the believer for larger communications of the life of God. I am afraid this great and important truth is little understood, not only by the world, but even by many whom God hath taken out of the world, who are real children of God by faith. Many of these lay it down as an unquestioned truth that when we come to Christ we have done with the law, and that in this sense 'Christ is the end of the law to every one that believeth.' 'The end of the law'—so he is 'for righteousness,' for justification, 'to every one that believeth.' Herein the law is at an end. It justifies none, but only brings them to Christ, who is also, in another respect, the end, or scope of the law,—the point at which it continually aims. But when it has brought us to him, it has yet a farther office, namely, to keep us with him. For it is continually exciting all believers, the more they see of its height, and depth, and length, and breadth, to exhort one another so much the more:—

"Closer and closer let us cleave

To his beloved embrace;

Expect his fullness to receive,

And grace to answer grace."

"Therefore, I cannot spare the law one moment, no more than I can spare Christ, seeing I now want it as much to keep me to Christ as I ever wanted it to bring me to him. Otherwise this 'evil heart of unbelief' would immediately 'depart from the living God.' Indeed, each is continually sending me to the other,—the law to Christ, and Christ to the law. On the one hand, the height and depth of the law constrain me to fly to the love of God in Christ; on the other, the love of God in Christ endears the

law to me 'above gold or precious stones.'"—*Sermon 34, "Properties of the Law."*

The above view of the law is a just one. But all have not so clear an understanding of the law and the gospel as Wesley had. Since some, following the lead of Dr. Clarke, have either confounded the moral law with the Levitical or ceremonial, or else have supposed that the third of Galatians refers principally to the ceremonial law, it may not be amiss to show briefly why it is impossible that the ceremonial law should be the subject of discourse in that chapter. A few points will suffice.

1. Paul says that "Christ hath redeemed us from the curse of the law, being made a curse for us." Verse 13. Now (a) There was nothing in the ordinances of the ceremonial law to condemn any one. Condemnation could come only through violation of the ten commandments. The ceremonial law was the sum of the gospel ordinances in the Jewish age. And there was no curse in any way attached to it, any more than there is to the gospel. It certainly did not curse those who carried it out with a sincere heart; for such, like David, offered "sacrifices of joy;" and those who neglected it and thus showed their unbelief, were condemned by the moral law alone, because of their sins; as Christ said, "he that believeth not is condemned already." (b) Even admitting that the ceremonial law had a curse connected with it, or was itself a curse, "we" never had any connection with that law, and consequently could not be redeemed from it. (c) The Galatians, to whom this epistle was personally addressed, were chiefly converts from among the heathen, and had never had any connection with the ceremonial law. Therefore, although Paul might properly tell them to keep clear of it, he could not say that they had been redeemed from it. (d) The result of Christ's being made a curse for us is "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." And the blessing of Abraham comes on the Gentiles only as they are redeemed from iniquity,—the transgression of the moral law.

2. Therefore "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22. Only the moral law could conclude men "under sin." There was nothing in the rites and ceremonies of the Levitical law that was of primary obligation,—nothing that could show men to be sinners.

3. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 3:23. This is in no sense true of the ceremonial law. It did not precede faith, but followed it. No one ever heard of such a thing as the ceremonies of the Levitical law being performed by one who knew nothing of Christ. But it is true of all men that, before they have faith in Christ, they are "under the law," condemned, and "shut up" to the faith which may be revealed to them, as the only means of freedom from condemnation.

4. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. By no possibility can this refer to the ceremonial law. This text is sometimes read as though it said that the law was our schoolmaster to point us to Christ, and then it is asked, "What is there in the moral law that points to Christ?" The answer is, of course, that there is nothing. But the text says the law brings us to Christ. We have shown how the moral law does this, by giving the convicted sinner no rest until he flees to Christ. The ceremonial law, however, brought no one to Christ. It was simply the means by which those who already believed in Christ as the one who should be offered for sin, might indicate their faith in him. The ceremonial law comprised the gospel ordinances of the Jewish age. The order was, first the moral law to convict of sin and show the neces-

sity for Christ, and then the rites of the ceremonial law to indicate and keep alive the faith that they already had. See Leviticus 4, noting especially verses 2, 13, 22, and 27. Justification has reference only to the moral law. From the transgression of that, man needs justification; but the law cannot justify any sinner, it can only condemn. And so it drives him to Christ, that he may be justified by faith.

"But after that faith is come, we are no longer under a schoolmaster." Gal. 3:25. But it was only after faith came that people had anything to do with the ceremonial law. Is there a man in this age who has more faith than Moses, or David, or Isaiah, or Jeremiah, or Daniel, who all prophesied of Christ, and who looked to him for salvation? Those men "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:33, 34. And yet all their lives long they performed the rites of the ceremonial law. If Gal. 3:25 refers to the ceremonial law, those faithful men ought never to have offered one of the sacrifices of that law. It was their faith, however, that led them to offer the sacrifices of the ceremonial law, as Paul says, "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11:4.

"The law was our schoolmaster to bring us to Christ, that we might be justified by faith." Gal. 3:24. The past tense can be used here only by those who have come to Christ and have been justified by faith, as Paul shows in the next verse. Since the law was our schoolmaster to bring us to Christ, it must still be the schoolmaster (pedagogue) to those who are not in Christ, and must retain that office until every one who will accept Christ is brought to him. Therefore the law will be a schoolmaster to bring men to Christ, as long as probation lasts. But the Levitical law passed away hundreds of years ago; therefore it cannot be the law referred to here. To put the matter briefly, we may say that if the law is a schoolmaster to bring men to Christ, to divest it of that office while there are men still out of Christ, yet willing to come to him, would be to prematurely cut them off from hope of salvation.

We would by no means be understood as holding that the ceremonial law does not figure in the epistle to the Galatians. The controversy over the ceremonial law drew out the epistle. But there was in that controversy, which this epistle must have effectually settled for all candid minds, something deeper than the mere question whether or not men should be circumcised. Paul repeatedly asserts that it makes no difference whether or not a man is circumcised. "Circumcision is nothing, and uncircumcision is nothing." But when men submitted to it as a means of justification, that moment it became a serious matter, for such an act is a rejection of Christ.

Suppose a man has accepted Christ and in him has been made "a new creature." Now suppose that he is led to accept circumcision, or any other work, as a means of justification, thereby rejecting Christ; what will be the immediate result? He will at once go into sin; for out of Christ no man can by any possibility refrain from sinning. No matter to what heights of holiness a man may have attained, just as soon as he loses sight of Christ as his "wisdom, and righteousness, and sanctification, and redemption," he becomes carnal and cannot please God. This was the case with the Galatian brethren. They had been called into the grace of Christ; but some had troubled them with another gospel—a gospel of works and not of faith—which was no gospel at all, and by accepting it they had lost their faith in Christ, and consequently had become sinners "under the law." And it is on this

account that the apostle exclaims, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth (Compare Ps. 119:142, 151), before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1;) and again, "Ye did run well; who did hinder you that ye should not obey the truth?" Gal. 5:7.

But this is sufficient. We did not design to discuss the whole book of Galatians, but simply to show that it gives no comfort to the enemies of the law of God. We wish the reader to keep in view the main thought in our study,—that God desires that all men should be saved. His love is as boundless as the universe, and reaches to the least of his creatures. But he cannot save a wicked person. Sin is entirely out of harmony with his character, and he cannot endure it in his presence. Neither could the sinner be happy in the presence of the pure and holy God. Nay, more, it would be impossible for the sinner even to look upon God. Everything that dwells with God must be in perfect accord with him. But all men have violated his holy law, and are by it condemned to death. God has a glorious inheritance promised to the righteous, but who can obtain it? No one can make himself righteous. The sinner studies the law, and learns what sort of a character he ought to have, but that only condemns him the more. It provides no way of escape, but drives him toward the door of mercy, which is ever open. Then, instead of profitless struggles, being justified by faith he has peace with God, through our Lord Jesus Christ. Thus the law proves to be the strongest ally of the promise by faith. And this tutorship it exercises until the Seed comes to whom and through whom the promise was made, and then God's people being all righteous, it ceases to *drive* them. They are "in Christ," and the law is in their hearts. In Christ they find everything. No need have they now to teach one another the way of truth, because the truth is in their hearts. More than this, they are all taught of God, and their peace is like a river, constantly flowing. Fully reconciled to God, they see his face, and in his presence find fullness of joy, and at his right hand enjoy pleasures forevermore.

Reader, "now is the accepted time: now is the day of salvation." "To-day, if ye will hear his voice, harden not your hearts." "The natural man receiveth not the things of the Spirit of God;" but if with sincerity you pray with the psalmist, "Create in me a clean heart, O God, and renew a right spirit within me," he will for Christ's sake pardon all your iniquity, and then, being a new creature in Christ, you can say, "O how love I thy law! it is my meditation all the day." Ps. 119:97. W.

The Only Sure Guide.

SAYS the apostle Peter: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Pet. 1:19. What does he mean by saying that we have a "more sure word of prophecy"? Does he mean that we have one word of prophecy that is more sure than some other word of prophecy? By no means, "for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (verse 21), and therefore it is all equally true. But the apostle has just before related the experience of the apostles with Christ in the mount of transfiguration, when they saw Christ in the glory which he will have when he comes again to earth, and they heard the voice of God saying, "This is my beloved Son." The apostles were treated to a miniature representation of the coming of the Lord, and so Peter assures the brethren that he had been an eye-witness of the things which he made known to them. But, nevertheless, says he, "We have a more sure

word of prophecy." That is, the testimony of prophecy is more sure than the evidence of our senses. Therefore we must believe the prophecy, even though it is directly contrary to the evidence of our senses. He who thus accepts the Bible can never be deceived, while the one who trusts even his own senses in preference to the Bible will sooner or later surely be led into fatal error.

Feeding upon Christ.

A FRIEND asks what is meant by eating the flesh and drinking the blood of Christ (John 6:53-57), and wishes to know if it has any connection with the bread and wine of the Lord's Supper. In reply we would say that it evidently has the closest connection. Christ said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John 6:53-56. Now it is evident that no man can literally eat the flesh and drink the blood of Christ, and this caused the unbelieving Jews to stumble. But Christ meant that by faith we should appropriate him to ourselves, and thus live godly lives through him, just as one lives physically by what he eats. Says Paul: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. So Christ continues: "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." John 6:57. It is by faith that we have that close communion with Christ which enables us to live as he himself would live; for "the just shall live by faith."

Now the Lord's Supper is the visible manifestation of this faith which thus appropriates Christ. When Christ broke the bread, he said, "This is my body, which is broken for you." Then he took the cup and said, "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:24, 25. And Paul immediately adds: "For as often as ye eat this bread, and drink this cup, ye do *show the Lord's death* till he come." Verse 26. It is in the death of Christ, and our death and burial with him, that we are united to him. It is only of his *broken* body that we partake. And in partaking of the bread and the wine of the Lord's Supper, we are fulfilling John 6:53-57 as literally as it is possible for us to fulfill it. Of course this is true only so far as the Lord's Supper is partaken of understandingly, and not as a mere form. He who partakes of it as a mere matter of form, not discerning with the eye of faith, the Lord's body, eats and drinks damnation to himself. Such a person does not eat the flesh and drink the blood of Christ, but eats and drinks simply bread and wine, and of course does not comply with the divine command.

Let no one, however, imagine that Christ's words in John 6:53-57 can be fulfilled *only* when the Lord's Supper is eaten. If the Christian is to live by Christ, and he can live in no other way, he must continually feed on Christ. A man cannot live a year, a month, nor even a week without spiritual food any more than he can live and grow physically without daily partaking of literal food. The true Christian *abides* in Christ, and Christ *abides* in him; there is daily and hourly communion. He does not receive Christ on fixed or varying occasions, but Christ *dwells* in him; and so when he partakes of the Lord's Supper, he indicates outwardly that union which always exists, and by that act his union by faith is strengthened. And thus living by Christ who lives by the Father, the Christian becomes "filled with all the fullness of God." W.

The Third Angel's Message.

HAVING shown the manner of the impending restoration of the Papacy, and the inevitable result of it, namely, the renewal of the war upon the saints, and so the enforced worship of the beast; having shown the progress, and the assured prospect of success of the Religious Amendment movement to form a union of Church and State in the United States, and so to create an image to the beast, and to enforce here the worship of the beast and his image, even to the last extreme of civil pains; it now becomes necessary to inquire what is involved in this, and what it means to the people who are now living, and who will have an active part in the work, either for or against it.

This is clearly revealed. In Rev. 14:9-12 are these words: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

This is the most dreadful warning that is found in the Bible. It is not alone that the worshippers of the beast and his image shall receive the punishment which is the common lot of all the wicked of all ages, but besides this they "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." That is, they shall drink of the wine of the wrath of God in this life, and then receive in the lake of fire the punishment which befalls all the wicked of all times. This it is that is pronounced by the word of God upon whosoever shall "worship the beast and his image;" while on the other hand, the powers represented by the beast and his image pronounce that whoever will not worship the beast and his image "should be killed." The contest then will be no light one. It is either to yield to the power of man and suffer the wrath of God, or to brave the wrath of man even to the utmost, and by the power of God to obtain the victory over the beast and his image, and enjoy the everlasting salvation of God. All who do resist the wrath of these powers of earth will obtain the victory, and this salvation; for saith the prophet: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

But it may be asked, Can we be sure that this contest is yet in the future? We are well assured that we can. We shall give some reasons.

The warning says that "If any man shall worship the beast and his image, . . . the same shall drink of the *wine of the wrath of God.*" Rev. 14:9. Now Rev. 15:1 says, "I saw . . . seven angels having the seven last plagues; for in them is filled up the wrath of God." Notice the direct connection: In the seven last plagues is filled up the wrath of God; and whoever worships the beast and his image, shall drink of the wrath of God. Therefore, it is evident that they who worship the beast and his image are to suffer the seven last plagues. Note further, they are the seven *last* plagues. These plagues are the last that the world will ever see, at least in this life. This of itself shows that all this is yet future.

But there is more. Under the sixth plague the world is to be gathered "to the battle of the

great day of God." Rev. 16:12-14. And when the seventh is poured out, there comes "a great voice out of the temple of Heaven, from the throne, saying, It is done. . . . And there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great. . . . And the cities of the nations fell. . . . And every island fled away, and the mountains were not found." Rev. 16:17-20. No one can possibly say but that these things are in the future.

But we have positive proof that they are yet future. This removing of the mountains and islands is referred to in Rev. 6:14-17 in these words: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" With this agrees the word of Isaiah: "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa 2:19-21.

Most assuredly these things are yet future. But these things are only the terrors of the last of the seven plagues; the seven last plagues are the wine of the wrath of God; and whoever worships the beast and his image, suffers the seven last plagues,—the first one as well as the last one; for when the first angel of the seven poured out his vial, "there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16:2. This then shows it to be certain that the worship of the beast and his image is yet future, and, consequently, that the contest over that question is yet future.

There is another line of argument that shows the same thing. By reference to Rev. 14:6-12 it will be seen that there are mentioned the messages of three angels in succession. The first one of the three says among other things, to every nation, and kindred, and tongue, and people, "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Following this one, there was another angel saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Then "the third angel followed them, saying with a loud voice, If any man worship the beast and his image," etc. And then following this third angel's message, with only the intervention of a verse pronouncing a blessing upon the dead who die in the Lord from this time onward, we read: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time has come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

Now this same Jesus, who comes thus upon the white cloud with the sharp sickle in his hand to reap the harvest of the earth, he himself said, "The harvest is the end of the world." Matt. 13:39. Therefore it is plain that this third angel's message is the last work of God that precedes the coming of Christ on the cloud of his glory, and the end of the world. But this message warns against the worship of the beast and his image, under penalty of the

wine of the wrath of God, which is the seven last plagues. But the seven last plagues end, as we have shown, with the end of the world. This then shows that the enforcement of the worship of the beast and his image under the final penalty of death, will be the last oppression of the people of God that shall ever be seen. And this corresponds exactly with what we showed as the result of the restoration of the Papacy: He "made war with the saints, and prevailed against them, *until the Ancient of Days came*, and judgment was given to the saints of the Most High; and *the time came that the saints possessed the kingdom.*"

As this oppression, this war with the saints, continues till the saints possess the kingdom, and as the saints possess the kingdom only at the coming of the Lord, this view not only answers to those scriptures which show that the third angel's message reaches to the end of the world, but it answers perfectly to those scriptures which show the end of the beast and his image. Dan. 7:11 says: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Paul says of the same power, the "mystery of iniquity," "that Wicked," "whom the Lord shall consume with the spirit of his mouth, and shall destroy *with the brightness of his coming.*" 2 Thess. 2:8. And both Daniel and Paul are explained by Rev. 19:11-20: "And I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vest re dipped in blood; and his name is called the Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet [the image to the beast, Rev. 13:12-14] that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone."

This shows that the beast and his image will be the last powers that will be on this earth, and that they will be living powers when Christ and the end of the world come. But the life of the image to the beast is given him that he "should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:15. He likewise "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Verse 12. And the beast on his own part is restored to power to make war on the saints till they possess the kingdom. All these facts fix the matter to an absolute certainty that the worship of the beast and his image, and the contest over the worship is yet future; and that that contest when it begins will continue till the end of the world, and will be decided only by the coming of the Lord in his glory, when the beast and his image will be given to the burning flame, and when those who shall have kept the commandments of God and the faith of Jesus, will, by the power of Christ, get the victory over the beast, and over his image, and over his mark, and over the number of his name, and will stand on the sea of glass, having the harps of God.

Eternity of Torment.

EVERY considerate person must have been often pained at the flippant manner in which some preachers speak of the eternal torment of the lost, as though it were a matter not to be questioned, and even a subject for rejoicing. Why it should provoke them to anger to have it called in question, as is sometimes the case, is hard to explain. George Storrs once said that he was led to examine the evidences of the doctrine by hearing a professed Christian praising the Lord that the wicked would be tormented to all eternity.

Such people do not know of what they are speaking. We have no conception of eternity. We can conceive of very long periods, but eternity—a whole eternity—is still beyond them. An eternity of accumulating guilt and ever-increasing suffering, as some teach, is too horrible to be calmly contemplated. Add to this the thought of the belief entertained by many (professedly), that that torment, to some of their own friends, has already been going on for years. If they do indeed believe it, we cannot imagine what manner of spirit they are of that they can eat and drink and sleep with the peace of mind they seem to enjoy. We should count that mother unworthy of the name who could sleep in peace knowing that her child was in burning torture, for even one night. But in this theology it is torture—beyond conception at the beginning and ever increasing—and yet it makes no visible impression on their minds.

Men of deep thought and fine sensibilities are either overwhelmed by the terribleness of this doctrine, or else they have discarded it. Dr. Barnes confessed that it was unendurable to him. But very few view it as he did. Most theologians of the present day have discarded it. We do not mean that they have actually renounced it, but they have so modified it as to make it something besides what the words of their profession indicate. At a General Conference of the Methodist Episcopal Church, some five years since, a newspaper reporter interviewed a large number of prominent D. D.'s, and found that the orthodox Methodist faith of "hell fire" was discarded by them. Even bishops repudiated the idea of actual fire in the torment of the wicked. What their faith really is we cannot imagine. We cling to the old faith—that "fire and brimstone" are not mere figures in the Bible. A fire that can melt the elements must be very literal. And we believe it will have the effect on the wicked which fire—unquenchable fire—has on chaff or stubble; it will burn them up, leaving them neither root nor branch. In that case the wicked will be destroyed, just as the Bible says, "punished with everlasting destruction." In a never-ending torment, a "death that never dies," we have no faith.

In contrast with the positive style adopted by many when speaking of the eternity of torment, we recommend the following thoughtful words of Dr. Watts on the "Duration of Punishment":—

"I grant that the eternity of God himself, before this world began, or after its consummation, has something in it so immense and so incomprehensible, that in my most mature thoughts I do not choose to enter into those infinite abysses; nor do I think we ought usually, when speaking of creatures, to affirm positively, that their existence shall be equal to that of the blessed God, especially in regard to the duration of their punishment; perhaps this sort of language may carry in it something beyond what we are called to discourse about, at least in this mortal state, and therefore such comparisons are more safely omitted."

This language of Dr. Watts will certainly commend itself to all who seriously contemplate this awful subject of eternity. We have heard speakers declare, in the most positive manner, that every sinner "has a soul which must live and suffer as long as God lives." But many a new-fledged preacher will boldly walk where Dr. Watts feared to tread,

in his "most mature thoughts." We are aware that in the progress of critical Biblical knowledge a learner *might* know, of some things, more than even Dr. Watts could know in his day. But we cannot know more of eternity than he knew; and we cannot change the Bible truth that the wicked will come to an end, be blotted out, be destroyed forever, "utterly perish in their own corruption." If we go beyond this, we add to God's word, and all such as do this incur a terrible penalty.

J. H. W.

Vermont Camp-meeting.

THE work of Seventh-day Adventists has been quite successful in Vermont the past year. Nearly one hundred persons have been converted, and have made a public profession of the faith. This, considering the few workers in the field, and the difficulty of moving people in the older and more conservative States, is a good testimony to the power of truth, and the earnestness and devotion of those who have been engaged in the work.

The annual camp-meeting was held this year in Vergennes, on a spot cleared in the corner of one of the many pleasant groves of Vermont. The Central Vermont Railway ran directly by the ground, which made it convenient of access. The village of Vergennes was about three-fourths of a mile distant, and quite a number of other villages lay around in the immediate vicinity. These all contributed to the congregations from day to day, so that a most excellent hearing from those without was secured through the week and on Sunday. The audiences were of the most thoughtful, intelligent and attentive kind.

There were about fifty tents upon the ground, and some two hundred and fifty brethren and sisters present. A rather novel feature was that some not of our faith, encamped upon the ground, listened attentively through the meeting, and went away expressing themselves as thoroughly convinced of the correctness of our positions so far as they had heard them set forth.

About fifty came forward for prayers on the Sabbath. Eight were baptized. The various interests of the Conference, Tract and Missionary work, Sabbath-school and Health and Temperance organizations, received due attention, a good degree of interest, and unanimity of feeling, being manifested in them all. No changes were made in the officers for the year to come.

The brethren were pleased to meet Elder Haskell again and hear from his lips concerning the good work of the Lord in other and foreign fields. His words of courage and faith greatly cheered and strengthened those who were present. Elder E. W. Farnsworth was also present from Massachusetts, and enjoyed much freedom in presenting the truth to the people. The social meetings were free and interesting. Many expressed themselves that they had received a special blessing at the meeting, and that it was the best meeting they had ever attended.

But what perhaps shows as much as any other act the interest of the brethren in Vermont in the cause, was the willingness with which they took hold to aid the work financially. Though not strong in numbers or in wealth, they cheerfully pledged three thousand dollars toward the one-hundred-thousand-dollar fund, and raised nearly five hundred dollars to meet camp-meeting expenses and other outlays in their own Conference the past season. Would brethren everywhere do as well in proportion to their ability, the needed amount would soon be raised.

The early closing meeting, Tuesday morning, was the best of the feast. One hundred and twenty-seven spoke in less than an hour, and Brother T. H. Purdon was ordained to the work of the gospel ministry.

Thus closed in the old Green Mountain State, another meeting of believers, who are of good courage to still press on in the work.

The Missionary.

Central America.

I LEFT San Francisco Dec. 10, 1885, on a visit to my native land and dear relatives in Central America. Having a strong conviction that the Third Angel's Message is the truth for the present time, and that the professors of the same are in duty bound to do all they can to bring its truths before the people as they have opportunity, I took with me many copies of THE SIGNS OF THE TIMES, also tracts and other publications. I very soon had opportunity to use them and some of my fellow passengers became deeply interested. To one gentleman I gave a copy of "Great Controversy," Vol. 4, and to some ladies several copies of the SIGNS and some tracts.

After a pleasant ride of five days I arrived in New Orleans, and was kindly received and hospitably treated by our brethren in the faith. One of the sisters took me to her own home, entertaining and caring for me until the steamer sailed for Balize, the capital of British Honduras, for which place I was bound. Although I had supplied myself afresh with books and papers, from the mission in New Orleans, I soon found that I had not nearly enough. I spent two weeks very pleasantly in Balize, renewing numerous old acquaintances and making many new ones; and with all I talked and reasoned from the Scriptures about these truths; and so eager and interested did many of them become about this "new religion," as they called it, that I had to send to New Orleans for a large supply of reading matter to satisfy the demand.

The next place I visited was Corozal, a small town with a population of about five hundred, mostly Spanish, on the borders of Mexico, eighty miles from Balize. The English part of the population are mostly Methodists and Episcopalians. During the five weeks I stayed amongst them I was a welcome visitor in all their homes. I had many Bible-readings and talks with them. I gave away many SIGNS and tracts there, and when I had to bid my friends adieu, one was keeping the Sabbath and many were so deeply interested that if they could only have some one to assist and encourage them, I am convinced that they would take their stand for the truth and become commandment keepers.

Ruatan was my next destination. It is the largest of the Bay Islands, one hundred and fifty miles from Balize. It was the evening I love much (the Sabbath) when I arrived there, and O how delighted I was to find my beloved mother, with my brothers and sisters, all keeping the Sabbath! This was the result of reading matter which I had sent them. The people here were very anxious to know more about this doctrine. My mother's family having set the example and being so favorably known all over the island, there was great curiosity to know what it all meant. And then I began a most delightful work. I had many Bible-readings in different houses. I was eagerly welcomed, and when talking of these truths was listened to most attentively; and it was often said to me, "O how glad and thankful we are that you have come to tell us these important truths."

But I was especially interested and pleased with my old friend and pastor who invited me to his home, and while there our whole conversation was upon the fulfillment of prophecy and plain reasons from the Bible why we should keep the seventh day. That evening at family worship he prayed earnestly for me, and also that the Lord would enlighten him that he might know the truth. Another Baptist minister, who had charged me with turning his church upside down, and had prepared a lecture to give to his people charging them to beware of the "new doctrine" and avoid me, became

my warmest friend. I went and introduced myself to him, and in five minutes after we met he invited me to spend the evening at his house. I went at seven in the evening and we spent several hours with the Bible before us, studying the word. He was especially interested in the signs which the Saviour himself gave, and in the fact that the time has now come when the Sabbath of the Lord, his own appointed seventh day, must be kept. At family worship that night I was deeply touched and impressed, for he asked the Lord that strength might be given me to do this work, and the light might be so shown to him that he might do the will of his Father in Heaven. At the conclusion of our long discussion he remarked, "I thought I knew the Bible from Genesis to Revelation, but it seems to me I did not know anything at all about it." He is now carefully reading many of our books. "Thoughts on Daniel and the Revelation" he considers a most valuable work. I could have disposed of many copies of that book if I had only had them; I refused the copy that I let him have to three different parties on purpose that he might have it.

There are two local preachers in Ruatan deeply interested in the truth. Many persons are ready and anxious to be baptized. They were sorry that I could not stay longer amongst them, and urged that a minister be sent who would confirm the word, and strengthen and encourage them in the ways of righteousness; promising to receive him kindly and convey him from one place to another as he should have need. I never before spent so happy a time. The Lord helped me wonderfully. If I had a reference or verse to quote, it came so readily to me that often I have opened my Bible and the very first verse my eye rested upon was just what suited that particular point. Often have my heart-felt thanks arisen to the Lord who left me not to myself, but revealed his truth so plainly to this dear people, who are indeed hungering and thirsting for the righteousness of God.

Utila is a small island eighty miles from Ruatan. Two months before I went there a Spiritualist had been holding meetings and preaching Spiritualistic doctrines. My friend who told me about it, was not only willing, but very anxious, for me to have Bible-readings on that subject, and the state of the dead. But it pleased the Lord that I should not do that work, in just that way, for that very evening, when a house full of people were gathered to hear me, I was taken down with a strong fever, which increased to such a degree that for fifteen days I was prostrated. While still confined to my bed, I got all my books around me and marked different passages which I thought would suit the different families, and sent the books to them, in that way bringing the truth to their notice. They invariably bought the books and thus the truth was spread, in spite of my sickness.

On the island of Bonacca there are four Sabbath-keepers, and one of them sent me a message, just before I left my mother's home, expressing much regret that he could not come and speak with me, and thanking me very gratefully for the knowledge of this truth, and hoping we would have a joyful meeting at the resurrection.

I should have sold many more books but for an unfortunate mistake of the steamship company. The two large boxes sent me from New Orleans were not landed when they ought to have been, but were carried back to New Orleans twice, therefore I was almost ready to leave before they came into my possession. However I got the greater part of them disposed of, and what were left my brother kindly undertook to deliver for me, as I had already taken orders for them. In all there were \$217 worth of books sold, besides which large quantities of tracts, SIGNS, and other periodicals were given

away. Indeed every family within reach had some reading matter.

While I was there a very pleasing incident occurred. My brother had a large quantity of fruit ready for the market. A vessel arrived, but as it was Sabbath, and as the vessel would not wait but the one day, he had either to cut his fruit on that day or run the risk of losing the sale. Now what was to be done? Work on the Lord's day? No! a Sabbath-keeper would not do that. He would let all his fruit spoil rather than break the commandment. So, much to the astonishment of some of his neighbors, he let the fruit hang on the trees, and the vessel departed without it. To all appearances this was just like throwing the fruit all away, because it was ripe, and would surely spoil before any regular vessel would come again. But this made no difference. He declared it should spoil, before he would gather it on the Sabbath of the Lord. He would trust the Lord to provide. Well, what happened? A stray vessel came in on the next Tuesday, bought all the fruit that could be had (and my brother had about all that could be had), and at a better price than the former one would have given. This greatly strengthened his faith in God and his confidence in the truth.

When I started for home there were thirteen persons keeping the Sabbath, ten of whom desire to be baptized, and are anxious for a minister to come and baptize them, and teach them the way of God more fully.

August 13, I reached my home again, much weakened by my sickness; but inexpressibly thankful for the tender care which the Lord had for me and mine during my absence; and for the privilege of having some part in the spread of the precious truth of God. In all the places which I visited the people are anxious that a minister should come and show them the truth clearly, and I am sure that if a minister should go, a good work could be done in a short time. My prayer is that the Lord will send forth laborers into his harvest, and especially into this field which is so ripe already for the harvest.

MRS. E. GAUTERAU.

California T. and M. Society.

REPORT FOR QUARTER ENDING JUNE 30, 1886.

No. of members.....	1,038
“ “ dismissed.....	28
“ “ added.....	39
“ reports returned.....	526
“ missionary visits.....	4,062
“ letters written.....	3,322
“ pages of tracts, pamphlets, and books distributed.....	766,308
“ periodicals distributed.....	55,418
“ SIGNS taken in clubs.....	2,654
“ other periodicals taken in clubs.....	3,956
“ new subscribers obtained.....	227
“ Bible-readings held.....	522
Received on donations and membership.....	\$ 385.71
“ “ book sales.....	145.98
“ “ SIGNS and other Periodicals.....	1,064.41
Total receipts.....	\$1,596.10

ANNA L. INGELS, Sec'y.

Nimes, France.

As our brethren will be naturally anxious to know how we are getting along after the difficulties reported not long since, I would say:—

We have now held twenty-eight meetings; and are having as calm a time as we ever had in America. At 8 o'clock every morning, we hold a practical Bible-reading at the tent, for the benefit of the workers. Sundays and Tuesdays, at 4 p. m., we hold Bible-readings at the tent for all our hearers who are disposed to attend. Fridays, at 3 p. m., some of us speak in a private house, where we have been accustomed to hold meetings for months. Sabbaths we hold a meeting at my house; and once or twice a week two of us hold a meeting at Vergeze. Seven or eight persons at Nimes have decided to obey. Our corps of laborers consists of James Ertzenberger, Albert Vuilleumier and D. T.

Bourdeau, preachers; J. D. Comte, colporteur evangelist; and J. P. Bodant, colporteur from the church at Brouges. We are thankful to God that running a tent in old France is a problem which is being worked out triumphantly, though not without difficulties, of which I may speak in my next communication.

D. T. BOURDEAU.

August 6, 1886.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The Mission of the Spirit.

(September 12.—John 16:5-20.)

In the promise of the Spirit, Jesus spoke of him as the Comforter. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. "The Comforter, which is the Holy Ghost." Verse 26. "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." It is by the Holy Spirit that the Lord comforts his disciples. Says Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:3-5. This consolation abounds by the Holy Spirit which Christ sends, for his mission is,—

1. To WITNESS of Christ. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. This Spirit is given only to those who are Christ's. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, . . . even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. . . . If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:15-23. One part of the mission of the Holy Spirit, therefore, is to witness of the presence of God and of Christ with his disciples.

2. A WITNESS of the forgiveness of sins, and that thus we are the children of God. "The Holy Ghost also is a witness to us; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;" then he said, "And their sins and iniquities will I remember no more." Heb. 10:15-17. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16.

3. AN earnest of our inheritance. "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14. An earnest is "a part paid beforehand on a contract, as security for the whole." God enters into covenant with men, and to those who will accept his Son, he promises an inheritance. But the time is not yet come when the inheritance can be given; it is not yet redeemed. So until that time does come, until it is redeemed,

he gives to his people the Holy Spirit as the earnest, the security of the inheritance. Another definition is, that "an earnest gives assurance that more is coming of the same kind." By receiving the Holy Spirit we become partakers of the divine nature, and by this "earnest" God gives assurance that more is coming of the same kind, even so much more, that, "when he shall appear, we shall be like him, for we shall see him as he is.

4. As A guide into the truth. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The Holy Spirit then is to teach us the things that Christ has said. And as the Spirit of Christ spoke the Old Testament as well as the New (1 Pet. 1:10-12), this is to say that the Holy Spirit is to teach us the word of God. This is confirmed by John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." And as Jesus said, "Thy word is truth," it is plain that the Spirit is to guide us into the word of God. Again, "He shall take of mine, and shall show it unto you." Verse 15. The Holy Spirit, therefore, as teacher of the word of God, as guide into the word of God, is to take these things of God and show them unto us, to show us their breadth of meaning, that we may know how to apply them to our lives and conform our ways to them. Compare Ps. 119:18; Eph. 1:17, 18, and Acts 26:18.

Just here is where those fail who claim sanctification. Even granting for the sake of the argument (and for that reason only), that they have received the Holy Spirit, instead of allowing him to fulfill his office of teacher of the word of God; instead of having him take the things of the word of God, and show unto them; instead of allowing him to guide them into the word of God; they seek to make him the guide independent of the word of God; and not only that, but in many instances directly contrary to the plainly written word which he himself has spoken. Such spirit is not the Spirit of God; such is not his office; he is not divided against himself. Again, this makes him the end instead of the means, which is to pervert the way of the Lord. In no single instance, in this connection, is he made the end; but in every instance he is set forth as the means by which we may reach the end which God has in view for us. And again, to make him the guide independent of the word, is to make him speak of (from) himself. But Christ plainly declares, "He shall not speak of [from] himself." John 16:13.

5. To CONVINCe of sin. "And when he is come, he will convince the world of sin." Verse 8. "Sin is the transgression of the law." 1 John 3:4. And the Holy Spirit can convict no man of sin before God, except by the law of God, "for by the law is the knowledge of sin." Rom. 3:20. And without conviction there can be no conversion. So the matter stands just thus: There can be no conversion without conviction; and there can be no conviction without the law; therefore, where the law of God is despised there can be no conversion; hence neither sanctification nor salvation, call it what they will.

6. To CONVINCe of righteousness. He shall convince the world "of righteousness, because I go to my Father, and ye see me no more." "All unrighteousness is sin." 1 John 5:17. "Sin is the transgression of the law." Righteousness is the opposite of unrighteousness. And as unrighteousness is transgression of the law, righteousness is obedience to the law, but this only through the faith and merit of Christ. Therefore, in convincing of righteousness, the

Holy Spirit convinces of *obedience to the law of God*, by faith in the Lord Jesus Christ.

7. To CONVINCE of judgment. He shall convince the world "of judgment." "As many as have sinned in the law shall be judged by the law," "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. As, therefore, in the Judgment men's acts are to be compared with the law of God, the office of the Holy Spirit in convincing of judgment is to enable us to see the law of God as it is, that we may have our transgressions washed away by the blood of Christ, and that we may obey the law as we ought; thus to convince us of judgment now while there is hope, that when we shall stand before the Judgment seat of Christ, our lives may be found in perfect harmony with the holy law of God, and that so we may stand in the Judgment.

8. To SHED abroad the love of God. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. This again points directly to the law of God, and to the keeping of that law: "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

By all these evidences we see that the office of the Holy Spirit, in every instance in the life of the Christian, is to spread the law and word of God before him, and to impress upon him the duty and knowledge of *obedience*. Additional evidence on this point is given by Peter: "Peter, an apostle of Jesus Christ, to the . . . elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience*." 1 Peter 1:1, 2. This teaches plainly that the Holy Spirit is given to us to *teach us to obey* the written word of God, and that true sanctification of the Spirit is *unto obedience* to that written word.

9. THIS also reveals to us another part of the mission of the Spirit. That is as the Sanctifier. A great deal is made nowadays of a certain kind of sanctification, but any sanctification that is not "unto obedience" to the law of God, is spurious sanctification; it is a deception and a snare.

CHRIST prayed, "Sanctify them through the truth," and then immediately added, "Thy word is truth." John 17:17. This shows that sanctification is through the word of God; but it can only be through the word of God *by the aid of the Spirit*. The text quoted just above from Peter, tells of sanctification of the Spirit "unto obedience." Here we have another text from Peter on the same subject: "Seeing ye have purified [sanctified] your souls in *obeying the truth through the Spirit*." 1 Pet. 1:22. Men are elect through sanctification of the Spirit *unto obedience*, but they are not sanctified until they *have obeyed* the truth, the word of God, through the Spirit. The truth of God cannot be obeyed except through the Holy Spirit. The law of God is spiritual (Rom. 7:14), the word of Christ is spirit (John 6:36), but man is carnal. Therefore "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:7-9. The Holy Spirit is given to take away the carnal mind, and make us spiritually minded, that so we may discern the things of God (1 Cor. 2:9-16), and thus he takes the things of God and shows them unto us. Thus by the

Spirit of God, we can see our duty in the truth of God, and then we can obey that truth through the Spirit, and so we are sanctified through the truth.

THE LAW OF GOD.

The First Day of the Week.

(Lesson 22.—Sabbath, September 18.)

1. On what day of the week did Christ rise from the tomb?

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9.

2. Did the disciples whom Mary Magdalene saw believe that he was risen?

"And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." Mark. 16:10, 11.

3. Where did two of the disciples go that same day?

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs." Luke 24:13.

4. Who joined them on the way?

"And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him." Luke 24:15, 16.

5. After Jesus had made himself known to them, what did they do?

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." "And they told what things were done in the way, and how he was known of them in breaking of bread." Luke 24:33, 35.

6. Did the other disciples believe what these two told them?

"After that he had appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them." Mark 16:12, 13.

7. What time of day was it when the disciples were thus gathered together?

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

8. Why is it impossible to suppose that they were celebrating the resurrection of Christ?—Because they did not believe that he had risen.

9. How did it happen that they were all together at that time?—They had a common dwelling-place. Acts 1:13.

10. Who appeared to them on the first day evening?

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

11. Were the disciples expecting him?

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit." Luke 24:36, 37.

12. What did Jesus do to assure them that he was a real being, and not a phantom?

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have

ye here any meat? And they gave him a piece of a broiled fish, and of a honey-comb. And he took it, and did eat before them." Luke 24:38-43.

13. How was it that they had food so handy? "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14.

14. What is the only recorded instance of a religious meeting on the first day of the week?

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

15. On what part of the day was this meeting held?

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Acts 20:7, 8.

16. What part of the day comes first?

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." "And God called the firmament Heaven. And the evening and the morning were the second day." "And the evening and the morning were the third day." Gen. 1:5, 8, 13, etc.

17. With what does the day begin?

"It shall be unto you a sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Lev. 23:32.

18. When is it evening?

"But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." Deut. 16:6.

"And the king of Ai he hanged on a tree until eventide; and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day." Josh. 8:29.

"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Mark 1:32.

19. Then since this meeting was on the dark part of the first day of the week, when would we say it was held?—On what is commonly known as Saturday night.

20. How long did the meeting last?

"When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Acts 20:11.

21. For what place did Paul start on the first day morning after the meeting closed?

"And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene." Acts 20:13, 14.

22. While Paul was preaching what were his companions doing?

"And we went before to ship, and sailed unto Assos, there intending to take in Paul." Acts 20:13.

23. What is the only command in the Bible concerning the first day of the week?

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

24. Can a person "lay by him in store" that which he puts in a contribution box at church?

25. How is each one to know how much to

The Home Circle.

SLIPPING AWAY.

THEY are slipping away, these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love.
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
These beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

About Egypt.

VERY pleasant was that ride to Cairo, the city called by Orientals the precious diamond in the handle of the green fan of the Delta. It was the retreat of the Fatimate Caliphs, the beloved asylum of the poets, and is famed in flowery prose and voluptuous song.

Our swift train appeared to glide through rather than break the stillness of the drowsy country. The mellow sunshine was like our Indian Summer, balmy and yellow, glorifying all it touched, and made less melancholy the squalid, filthy Arab villages, haunted by hags who are not witches, but wives and daughters of the fellahin. The mud houses are like an outgrowth of Nilotic slime and ooze, and beside them grow lovely acacias and mimosa or gum arabic trees, in which pigeons flock and flutter. About the straw heaps at the door chickens cackle, and dirty sheep hunt for food, and sore-eyed children lie basking, resembling torpid reptiles. It was in November, which was mild and delightful as bridal June is with us.

The valley of the Nile produces three crops a year; and sowing, plowing, reaping go on at the same time. Women worked in the fields with the men, each wearing one loose garment. There was no machinery but the *shadof*, like our old-fashioned well-sweep, the most primitive of pumps, and a rush basket. Swinging the water-tight basket, they moved with machine-like precision, these forever oppressed Egyptians, without recollections of a great past or ambition pointing to a better future. Their very souls are enslaved by centuries of grinding tyranny, knowing no change but a change of taskmasters. The locomotive gives them no impulses, and they do not lift their heads as the herald of a new civilization, a chariot mightier than Pharaoh's, rolls past. Among the low bending figures we saw the tattooed faces and painted blue lips, forbidden by the Levitical law.

In a slow, heart-broken way they moved steadily, swinging the rush basket, in the hard service of the field named in Deuteronomy, drawing up water from the river and emptying it on the fields in the higher levels. Sometimes the passer-by may hear a dull, droning sound from the unpaid toilers, a melancholy chorus chanted by gangs of boys and girls degraded unspeakably, who are set to work together

along the Nile banks. The Arabic scholar tells us these are the words of the slow, sad song:—

GIRLS.

They starve us, they starve us!

BOYS.

They beat us, they beat us!

CHORUS ALL TOGETHER.

But there's some one above,
There's some one above,
Who will punish them well,
Will punish them well.

Another burden in full chorus is:—

The chief of the village,
The chief of the village,

May the dogs tear him, tear him, tear him!

In the oldest of the world's illustrated histories, on the walls of Thebes, are pictures, perfect as though sculptured yesterday, for which these waiting human machines might have served as models. There is little doubt that, in the changeless East, this is the very same cry which went up to Heaven from the enslaved Hebrews, groaning under their taskmasters. An exceeding bitter cry when swelled in a chorus of multitudes doomed to perform impossibilities, gazing in despair at their unconquerable work. There is a tomb-painting near Ghizeh supposed to represent the hard usage of Israelites in Egypt, an accurate illustration of the house of bondage. The features of the Jews it is impossible to mistake. They are making brick, their bodies are splashed with clay, and their service is plainly exacted "with rigor." In the center of the picture sits an overseer or taskmaster, with baton in hand, ready to enforce obedience,—an actual portrait of some Egyptian face, with oblique eyes, and narrow, receding forehead.

As we journeyed, camels in twos and threes went by, their Arab drivers seated on horrible high-posted saddles, taking the motion of the brute in that tilting perch. The mangy, dreary creatures did not take fright at the steam-whistle; they were too far gone for that. They only turned, and chewing the cud of nothing particular, surged slowly along unmindful of our invasion on the sanctity of the past; and musing, it would seem, on the hard lot of the beast of burden, the slave of slaves. I thought they had no spirit left, but when a load too heavy to be endured is being girded the kneeling beasts give a complaining groan most dismal to hear. The Scripture word "girded" first has meaning here. It was a new idea to see two heavy bales balanced, one on either side, and kept in place with broad bands, wound round and round the animal.

A street-car line is projected for Cairo. Venerable and historic monuments are laid low to make room for glaring hotels, and the dreadful costume of the Christian is adopted, instead of the flowing robes and soft, light fabrics suited to tropic heat. Comfortable loose slippers are abandoned for leather shoes, and women are forsaking cool draperies for corsets and the many discomforts of Parisian toilet. It is consoling to learn they must keep to the veils which law and religion hold sacred, and which no foreign influence can alter.

The hills of the Libyan Desert gird the horizon and frame the matchless picture, and the mountain tombs of Ghizeh tower against the sky, blue as when Cleopatra lavished her blandishments on Antony, as they did when the great Rameses breathed the burning incense offered to him as to a god. They look no older now than when the patriarchs saw them as they went down into Egypt to sojourn there, for the famine was grievous in their land.

Formerly the soft sand of the streets of Cairo gave back no sound of chariot wheel, hoof, or footstep; now the paved roadway of the Muski is a din worthy of Regent Street or Broadway. It has lost in dignity and quiet, but much gain is made, in some respects, by the improvements of Ismail Pasha. Instead of donkeying to the pyramids, or perching on a back-breaking camel,

you ride in an open barouche to the very foot of the Great Pyramid. It is a delicious drive, eleven miles on a raised causeway, under the shady acacia trees, sacred in our eyes to poetry and song. The highway was built for the Prince of Wales, according to an immemorial compliment in the East, which orders a new road made for a guest the king delights to honor. Verily, Ismail Pasha builded better than he knew, when he ordered this for the Prince of Wales. His it is now.

The Arab proverb runs: "Time mocks all, but the Pyramids mock time." How the outer casing of Ghizeh has been carried off to found new towns, and for the upbuilding of Cairo, is an old tale and often told. The illiterate children of the desert paid no heed to tablets of hewn stone which contained precious histories, and the conqueror Amrou founded the city of Victory on the field where the leathern tent of the commander-in-chief was pitched. When he was to return to Alexandria, and ordered his tent to be struck for the march, he was told that a pair of pigeons had made their nest on its roof. He exclaimed, "God forbid that a Mohammedan should deny his shelter to a living being, a creature of Allah who had confided to the protection of his hospitality. Leave the tent standing. It is an omen of good."

The pigeons remained unharmed in their nest, and when Amrou returned, flushed with triumph, from Alexandria, he found it there standing, occupied it again, and made the spot a center for the new capital, Fostat, *i. e.*, the tent. The reader will remember a similar story told of the Emperor Charles of Spain in Flanders, immortalized in verse by Longfellow. "Golondina is my guest," the emperor said, "let no hand molest nor hurt her." And when the army disbanded, the canvas palace was left standing for the sake of the swallow's nest. —Mrs. Susan E. Wallace, in *The Advance*.

Recent Earthquake in New Zealand.

FURTHER details of the earthquakes in New Zealand state that the most violent disturbances were felt in the neighborhood of Rotona. The severity of the shocks led many of the people to believe that the island would sink into the sea. The sensation experienced is said to have been fearful beyond description.

Immediately after the first shock the inhabitants rushed frantically in all directions. When the second shock came the entire country for miles around was lit up by the glare of the volcano, which had suddenly burst into activity. The scene was as grand as it was awful. Huge volumes of smoke illuminated with flame simultaneously burst forth from a range of mountains over sixty miles in length, and above the smoke could be seen huge masses of fire resembling meteors rushing through the sky. The natives who had escaped death gathered in groups, and, filled with abject terror, held religious services, but when another shock would cause the earth to tremble, they would fall with their faces to the ground, quivering with fear.

As soon as the news of the fearful occurrence was received at Auckland, a Government agent made immediate preparations to go to the relief of the sufferers. Wagons were chartered and filled with provisions and clothes. Mr. Johnson, the Government agent, on his arrival at Rotona, sent back the following account: "The scene among the mountains as viewed from the Wairoa road is terribly grand. Flashes of lightning, peals of thunder, and shocks of earthquake are incessant, while dust is falling in heavy showers. In addition to these inconveniences, the roads throughout the entire country are covered with several feet of blue clay mud ejected from the volcanoes. All vegetation is destroyed, and the aspect of the country is entirely changed. Blue Lake and Lake Rotakohl have been transformed into mud baths. The outlet of the latter lake is blocked up and

the bridges which cross the lower end are covered with mud.

"Nearly all the buildings that I have noticed are crushed in with fallen mud. At this place Snow's Temperance Hall and the two principal hotels, and nearly all the other buildings in the town, are completely wrecked. The house occupied by Mrs. Hazard and her family was borne down by the weight of the debris. Mrs. Hazard was dug out alive, but four of her children were found dead. Mr. Hazard is missing. Detailed reports of the foreign residents at other points who were killed have not yet been received."

The captain of the steamship *Southern Cross*, which arrived at Auckland on June 18, reports having felt at sea the effect of the disturbances. On the morning of June 10, the day following the earthquakes, his vessel was in a shower of dust. From 5 to 10 A. M. there was complete darkness, and balls of fire were continually playing around the mastheads. A gale suddenly sprang up and carried all his canvas away. The men were unable to stand the blinding showers of dust, and the vessel was put about and stood away to the north, but it was not until 11 o'clock of the following day that the dust was left behind. The reports show that earthquakes generally prevailed at all points in New Zealand during the same period.—*Sel.*

Washington's Modesty.

THERE is a story told of Washington's first appearance as a member of the House of Burgesses. He was something more than a new member; he was the late commander-in-chief of the Virginia army, the foremost man, in a military way, in the province; he had just returned from the successful expedition against Fort Duquesne. So the House resolved to welcome him in a manner becoming so gallant a Virginian, and it passed a vote of thanks for the distinguished military services he had rendered the country. The Speaker, Mr. Robinson, rose when Washington came in to take his seat, and made a little speech of praise and welcome, presenting the thanks of the House. Every one applauded and waited for the tall colonel to respond. There he stood, blushing, stammering, confused. He could give his orders to his men easily enough, and he could even say what was necessary to Mrs. Martha Custis; but to address the House of Burgesses in answer to a vote of thanks—that was another matter! Not a plain word could he get out. It was a capital answer, and the Speaker interpreted it to the House.

"Sit down, Mr. Washington," said he, "your modesty equals your valor, and that surpasses the power of any language I possess."—*St. Nicholas.*

The Origin of a Hymn.

IN London Cowper asked a cabman to drive him to the Thames, intending to throw himself into the water, but before reaching the river, the cab stopped, and when Cowper asked what was the matter, the driver said: "The devil is either in the horse or cab; I cannot go on." This brought Cowper "to himself," and on reaching home he turned to the passage in Zechariah speaking of the fountain opened for sin and uncleanness, and wrote the well-known hymn:—

There is a fountain filled with blood, etc.

The second verse was in the original:—

The dying thief rejoiced to see,
That fountain in his day,
And there have I, though vile as he,
Washed all my sins away.

—*The Advance.*

WHEN we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it and forget its burden.—*Maria Hare.*

Health and Temperance.

Nature of Tobacco.

Q.—WHAT are the chief ways of using tobacco?

A.—Smoking, chewing, and snuffing.

Q.—What is the natural effect of tobacco upon the system?

A.—It is narcotic and emetic.

Q.—What is an emetic?

A.—Anything which causes a person to vomit after taking it.

Q.—What is a narcotic?

A.—Any drug which, taken in small doses, stupefies the nerves and causes sleepiness, and in larger quantities produces convulsions, stupor, and death.

Q.—What deadly poison does tobacco contain?

A.—Nicotine; a very small quantity will produce death.

Q.—What proof can you give that tobacco is poisonous?

A.—If given to a dog he will die in spasms.

Q.—Give another example of tobacco poisoning.

A.—A single drop of liquid taken from a pipe stem and placed on the tongue of a cat will kill it almost instantly.

Q.—How then can men form a habit of using tobacco if it be so deadly a poison?

A.—If taken in small doses at the beginning, the system grows to tolerate many kinds of poison.

Q.—What other poisons can be taken in large quantities if begun by degrees?

A.—Alcohol, arsenic, opium, and nearly all poisons.

Q.—Why does not tobacco kill people when they first begin to use it?

A.—Because it is an emetic, and the stomach will seldom retain enough to produce death at once.

Q.—Does the use of tobacco ever cause death?

A.—Yes, but usually it poisons the system slowly.

Q.—Does the system attempt to work it off?

A.—The system tries to throw off every poison as soon as swallowed, and is greatly weakened by the effort.

Q.—But does a little do any harm?

A.—Any poison must hurt more or less in proportion to the quantity taken.

Q.—How is the injury done?

A.—It poisons the stomach, affecting digestion, often producing dyspepsia, and rendering the whole system liable to disease.

Q.—Is there any evidence that tobacco goes all through the system?

A.—If a drop of perspiration from a habitual user of tobacco fall on a hot stove, you can smell the tobacco at once.

Q.—How is it that there are some who are not made sick by the use of tobacco, at first?

A.—Such people have, perhaps, inherited a taste for it, and are hardened to the poison to begin with.

Q.—If tobacco is so injurious, why do people use it?

A.—Because it is a narcotic poison, and seems to quiet, while it really injures them.—*Silver Star Catechism.*

Bites and Stings.

ALMOST all these are destructive from their acid nature, consequently the cure is an alkali. Spirits of hartshorn is one of the strongest, and is kept in almost every household, and you have only to pour some of it out in a tea-cup and dabble it on with a rag. Relief is immediate.

If you have no hartshorn, then saleratus is a suitable alkali. Moisten it with water, and use as in the case of hartshorn; or, pour a tea-cup

of boiling water on as much wood ashes, stir it and in a few minutes you will have an alkali. The lye of ashes will answer a good purpose while the physician is coming. Remember the principle—bite is an acid, the cure is an alkali.—*Hall's Journal of Health.*

Hair Doctoring.

A FASHIONABLE modiste gave a reporter some points on women doctoring their hair to obtain certain effects in color. She said:—

"Women are blessed with such luxuriant hirsute adornments they rarely ever become bald. If they did not attempt to doctor their hair it would never fall out, unless some scalp disease caused it. In nearly every hair store you visit will be found a hair lotion specially prepared to do something wonderful either in the way of producing extraordinary growth, or changing the color from a sandy to a golden, or as desired. Women have a fondness for experimenting with their hair, and cannot resist the temptation to try all the nostrums offered.

I have seen many a beautiful head of hair ruined by applications of lotions. I know a young married lady who moves in the highest circles. She had long, wavy, blonde hair, the envy of nine-tenths of her friends. She concluded that she wanted it a shade lighter—some one had told her that it would add to its beauty. She began by using borax and a lot of prepared stuff, guaranteed by each person who sold it to do its work effectually and without harm. Her hair is now an ugly shade of sorrel and completely dead. It is also much thinner, and will all come out, I think, in a few years. Her case is but one of many.

If women would only take into consideration the fact that health, as a rule, gives vitality to the hair, they would not use so many ineffectual remedies. It is enough to have a race of bald-headed men—may the females be spared."—*N. Y. Mail and Express.*

Regularity in Eating.

IF there is one table-law about which all persons are agreed, it is that our meals should be taken at stated and regular periods. People may differ about vegetarianism, about sweets, about pies and cakes, about tea and coffee; but I have never met a person who would insist that *regularity* was of no consequence—that it was just as well to take two meals to-day and five to-morrow; to take dinner at one o'clock to-day and three to-morrow, and five the next day. Without understanding the physiological law, all are agreed that regularity is important.

A long journey by rail does not derange the stomach because of sitting in an unventilated car, for the traveler may occupy a still worse place in the pursuit of his business at home; neither is it because of the character of the food furnished at the railway lunch rooms, for the food at home is often worse; but the stomach derangement which nearly always comes with the long railway trip is, in great part, to be traced to irregularity in the times of eating.

In a recent trip, we took breakfast the first morning at half-past nine o'clock, the next at seven, and so with the other meals; only one day we had no dinner at all. When we reached San Francisco we were all suffering from indigestion; some were conscious of no discomfort in the stomach, but not one of us escaped the dullness and depression of spirits which come of imperfect digestion. Among the table-laws, this one of regularity is pre-eminently important.—*Dio Lewis.*

CHICAGO has 3,700 saloons, and each of its 600,000 people pays an average of \$30 to keep their proprietors from starving. This same city squanders \$30,000,000 a year to corrupt and debase and turn men into fiends, and scarcely \$3,000,000 for regenerating them.—*Sel.*

(Concluded from page 539.)

"lay by"?—"As God hath prospered him," after examining his accounts, he is to lay aside a certain per cent. of the profits.

26. From all these things, among what must the first day of the week be classed?—Among "the six working days." Eze. 46 : 1.

Notes.

THE student, after learning that the evening begins the day, may wonder how the disciples could be gathered together "at evening near the close of the day of the resurrection, and it still be the first day of the week. John 20 : 19. This is made clear when we remember that the Jews reckoned two evenings to each day. Dr. Clarke, on Ex. 12 : 6, says: "The Jews divided the day into morning and evening; till the sun passed the meridian, all was morning or forenoon, after that all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset, and continued till night, *i. e.*, during the whole time of twilight." See also Scott, McClintock and Strong's cyclopaedia, etc. Ex. 12 : 6, margin, reads: "Return between the two evenings." It will be seen that the day began and ended with an evening. The evening at the close of the day was the first of "the two evenings," and the one at the beginning of the following day, from sunset onward, was the second evening. When John speaks of the evening of the first day of the week, referring to the close of the day, he evidently means the first evening. But when Luke (Acts 20 : 7) speaks of a meeting on the first day of the week, we know that he refers to the second evening, the one which began the day, because lights were then required. But when we say that "when John speaks of the evening of the first day of the week, referring to the close of the day, he evidently means the first evening," we do not mean that all the events of that evening took place before sunset, nor that it was before sunset when Jesus met with the disciples in their room in Jerusalem. The language of John 20 : 19 does not demand such a conclusion. The disciples assembled in their room for their evening meal while the sun was yet above the horizon; their hour for eating being doubtless about the same as that of the disciples who lived in Emmaus. But as in that country darkness very quickly follows the setting of the sun, it must have been some time after dark when the two disciples returned from Emmaus. Still it was the first day of the week when the disciples assembled.

IN chapter 20 of Conybeare and Howson's "Life and Epistles of the Apostle Paul," we find the following in regard to the meeting spoken of in Acts 20 : 7: "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate the feast of love which the last command of Christ has enjoined on all his followers." A few paragraphs further on we find the following: "Strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon, in spring, among the oak woods and the streams of Ida."

FROM Troas to Assos is at least nineteen miles, and therefore Paul must have been still on the way in the afternoon of that Sunday, although he started at break of day. Acts 20 : 11. On the supposition that he recognized Sunday as the Sabbath, is it not strange that he should leave the church at Troas on Sunday morning, and spend the entire day in traveling? And this, we remember, is the only time when the first day of the week is mentioned in connection with a religious meeting.

News and Notes.

RELIGIOUS.

—The late Simon Samson left \$50,000 to be devoted to the improvement of the condition of the Jews in the Holy Land.

—The Lutherans are going to build a church in Jerusalem. More than \$80,000 has already been collected for the purpose.

—Chicago University, with its valuable buildings and grounds, has passed irrevocably from the possession of the Baptists. A debt of \$210,000 was what crushed it.

—Pope Leo XIII. is going to erect a beautiful monument to Pope Innocent III. Well, if there is any one man more than another to whom the Papacy owes a monument, Innocent III. is the one.

—The society of Friends, or Quakers, seems to be slowly dying out. The whole number of members in Great Britain is only fifteen thousand, which is less than half the total recorded at the beginning of the present century.

—Dr. Philip Schaff, the church historian, has been spending the summer in Berlin, attending lectures at the University there, and studying, in the Royal Library, the sources of what will be his history of the Reformation period.

—"The Pope has received a letter, couched in the most respectful form, from the Prince Regent of Bavaria, assuring the Sovereign Pontiff that he would regard it as his chief duty to protect the Catholic Church." This is another triumph of the crafty policy of Leo XIII. for the restoration of the Papacy.

—The *Evangelical Messenger* states that in the United States "nine-tenths of the contributions to foreign missions are given by one-tenth of the church membership, while only one-half of the membership gives anything. The average amount per member is fifty cents per annum—one-seventh part of a cent per day for the conversion of a thousand millions of heathen!"

—The *Watchman* very aptly says: "Some ministers in this time, as concerns their theology, remind us of the woman whose dress was not quite clean enough to wear, and not quite dirty enough to wash. They do not believe the old theology firmly enough to be able to preach it with power, and they do not believe the 'new theology' enough to be able to satisfy their consciences with it."

—In Wales, the farmers have refused to pay the tithe rent that is laid upon them by the Government, in support of the clergy of the Established Church. About nine-tenths of the Welsh are Dissenters from the Church of England, and they have at last grown tired of paying a tenth of all that grows, for the support of men who preach for the aristocracy. There has been some rioting, and serious trouble is feared. It is as though all the farmers in this country were compelled by law to pay a tithe of all for the support of the Episcopal Church, without any regard whatever to anything they might pay for the support of the church to which they might belong, or whether they belonged to any. This same principle it is that the National Reform party wants to establish in this country.

SECULAR.

—Cholera is still causing a good many deaths in Italy, daily.

—Editor Cutting has been released by the Mexican Government.

—It is said that muskrats damage the Erie Canal \$50,000 worth every year.

—A large number of seamen are now on a strike in San Francisco and Oakland.

—A branch of the Salvation Army has been organized in Chinatown in San Francisco.

—Some cattle from England, in quarantine at Quebec, are afflicted with pleuro-pneumonia.

—It is stated that forty-nine tons of snails are consumed daily in Paris during their season.

—Bishop John Sharp has been deposed as a Mormon Bishop. He renounced polygamy before the courts some time since.

—Prince Alexander, of Bulgaria, has been deposed, it is supposed through Russian influence. The country is almost in a state of civil war, and all Europe is greatly agitated.

—August 27, another American fishing vessel was seized in Canadian waters for alleged violation of the custom regulations.

—The mob at Belfast, August 23, routed the police with stones and wrecked the barracks, which was defended by twenty policemen.

—August 27, the Republican convention at Los Angeles, Cal., nominated John F. Swift, of San Francisco, for Governor of the State.

—The strike of the car drivers on the Broadway, New York, street car lines has been compromised, and the men have all resumed work.

—August 27, another submarine torpedo-boat was exhibited at New York. It worked successfully, making one dive of nearly two miles.

—The twenty-five gypsies recently landed at Castle Garden, New York, were sent back to Europe on the same steamer by which they came.

—On the 23d inst. revolutionists sacked the town of Villaldama, Nuevo Leon, Mexico. Seven men are reported to have been killed and several wounded.

—Nearly three-fourths of all the imitation butter made in this country hails from Chicago, where last year about twenty-five million pounds were made.

—The Bulgarian revolutionists have been overthrown by the friends of Alexander, and the Prince has been asked to return and resume his authority.

—Now that Rhode Island has adopted prohibition, it is said that saloon men are putting up buildings, to be devoted to their traffic, close to the line, in all the large towns which border on that State.

—A certain sort of tobacco blindness is on the increase. The Lowell (Mass.) *Citizen* says that the victim is so affected that he can't see that he is puffing smoke right into the face of the person nearest him.

—August 24, Mayor Gardner of Cleveland, Ohio, refused to grant the Anarchists of that city the use of the public square for a meeting. He told the committee that he would prevent such a meeting if he could.

—A man in Pittsburgh, Pa., recently committed suicide because of intense suffering from a disease of the stomach, which, it is said, was due to the use of an anti-fat compound, by which he reduced his weight twenty pounds in six weeks.

—A new oil field has been discovered in Pennsylvania only sixteen miles from Pittsburgh. One well commenced flowing at the rate of 350 barrels per day and the flow rapidly increased until it reached over 2,500, or more than 100 barrels per hour.

—It is stated that the death sentence in Kansas does not by any means doom a murderer to death. The warrant must be signed by the Governor, and as yet no Kansas Governor has ever signed a death warrant. As a consequence, there are now thirty death-sentenced prisoners in the penitentiary.

—A few days since, as a couple were about to be married in a Chicago church, the lady discovered that the man whom she was about to marry had been drinking. Quietly leaving his side she took the license from the minister, and tossing it in her intended husband's face, walked from the room.

—August 23, all the employes on the Broadway, New York, car lines struck against a change in the time table. The change increased the number of trips per day from five to six, but made no increase in the pay of the men. On the 24th 1,100 men were paid off by order of the superintendent, who says that he will have nothing more to do with them.

—Affairs in Ireland are in a very unsettled condition. It seems that the Government is preparing for coercion on a large scale. This will of course result in fresh agrarian outrages. Five hundred policemen and troops have left Birr to assist in evictions on the estates of the Marquis of Glanricard in Galway. The Birr branch of the National Land League has given notice to tradesmen not to supply the eviction agents with provisions or means of conveyance.

—At Mandalay, Burmah, August 24, one of the embankments of the river Irrawaddy burst and in a few moments a large district was flooded to a depth of from four to ten feet. Quite a number of persons were drowned, and many thousands were rendered homeless. The flooded district had within its territory many food-supplying stores and all of these were swept away. The result will be an approach to famine among the homeless people. The river will not fall sufficiently to permit any attempts at reconstruction of the broken embankment until November.

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The Great Controversy between Christ and Satan During the Christian Dispensation.

BY MRS. E. G. WHITE.

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

The Committee on Resolutions presented the following:—

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

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

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

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

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 2, 1886.

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

Camp-Meetings for 1886.

NEW YORK, Watertown,.....	Sept. 15-21
NEBRASKA, Lincoln,.....	" 15-21
NEVADA, Dayton,.....	" 15-22
KANSAS,.....	" 16-26
MICHIGAN, Grand Rapids,.....	" 20-28
MINNESOTA, Osakis,.....	Sept. 29 to Oct. 4
MISSOURI,.....	" 4 5
INDIANA, Wabash,.....	" 4 5
KANSAS,.....	Oct. 1-17
KENTUCKY, Bowling Green,.....	" 6-12
CALIFORNIA, Woodland, State meeting,...	" 6-19
TENNESSEE,.....	" 13-19
CALIFORNIA, Santa Ana,.....	Oct. 28 to Nov. 5

STUDY carefully and preserve the directions on this page, about how to get to Camp-meeting.

THE *Review and Herald*, just to hand, reports a rumor that Elder R. Conradi, who lately went to Russia, has been imprisoned, but nothing definite is yet known about it.

WE have received from our Publishing House at Basle, Switzerland, a neat forty-page illustrated pamphlet, "The Sufferings of Christ for the Redemption of the Human Race," printed in the French language. This is another good evidence of the progress of the truth in Central Europe.

THE *Congregationalist* says that Professor Townsend, of Boston University, addressed the Free Baptists at Old Orchard lately "on the final separation of the righteous and the unrighteous from a scientific point of view." From a "scientific point of view"! Well, well! What subject can it be into which this modern "science, falsely so-called," will not obtrude its cloven foot?

THE *Christian at Work* says that Japan has taught the Christian United States a lesson in the fact that that Government has interdicted the lecturing against Christianity. Well, when the "Christian United States" learns such a lesson as that, then farewell to her Christianity. Whenever a style of Christianity is professed that cannot stand in the fair field of truth, then it is time to call it something else; for Christianity it is not.

AS IT is the eve of a Congressional election, the *Mirror* and the *Chronicle*, both Catholic papers, urge the Catholics of this country to ask the President and the Secretaries of War and Navy "to appoint more Catholic chaplains, and then back up their request with Congressional pressure." They say: "We can easily secure the aid of aspiring M. C.'s to back up our resolutions on the subject." No doubt that they can. A good many aspiring M. C.'s are quite susceptible to "pressure" about election time.

SEE the interesting report in the Missionary Department, of the planting of the Third Angel's Message in Central America. This sister embraced the truth two years ago when Elder Corliss conducted the tent-meeting in Oakland. She is a member of the San Francisco Church. In private conversation with her after her return, we were so much interested in the account of her work that we asked her to

write a report of it for the benefit of the readers of the SIGNS. We are sure that all who love the work of which this is a part, will be much pleased with this another token of the rapid spread of the message. There is now only one link missing in the chain of the Third Angel's Message which is to encircle the earth and enlighten the world. Starting from San Francisco around the world, missions for the work of this message are found in the Sandwich Islands, the Society Islands, New Zealand, Australia, South Africa, Russia, Central Europe, Northern Europe, England, South America, Central America, Canada, and in our own country from the Atlantic to the Pacific, and from the Lakes to the Gulf. With a mission in Calcutta, or some other prominent city in India, which we are certain will not be long delayed, the chain will be complete; the loud cry will sound forth; the earth will be lightened with the glory of the glorious and fearful message; and God's work will be cut short in righteousness. "Now, it is high time to awake out of sleep, for now is our salvation nearer than when we believed." And we may add, it is nearer than many of us believe. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

A Desperate Fight.

THE enemies of Prohibition are making a desperate fight. They have tried to destroy with dynamite the Baptist Church building at St. Clair, Penn.; they have blown up with dynamite the house and store of D. W. Lewis of the same place; they have sent threatening letters to Rev. J. T. McCreery of Pittsburg; and they have assassinated Rev. E. C. Haddock of Sioux City, Iowa. Besides all this they have succeeded, in Iowa, in getting the question before the United States Court, upon the plea that the enforcement of the Iowa Prohibition Act is in violation of that provision of the Constitution of the United States which declares that "no person shall be deprived of property without due process of law." This of course will delay the settlement of the question until the Supreme Court of the United States has passed upon it. And then if the Supreme Court should pronounce against Prohibition?—Well that would only the sooner, and the more prominently, make it a national issue, and insure a Prohibition Amendment to the National Constitution. So whatever this decision may be, it, with all these acts of destruction, intimidation, and assassination, will only forward the cause of Prohibition. The case of whisky is getting desperate and may it be annihilated forever.

Reduction of Fare to the Woodland Camp-meeting.

WE have been enabled to secure very favorable rates for all those who wish to attend the State camp-meeting at Woodland, but it will be necessary to carefully observe the following directions:—

Those coming from any part of the State over the lines of the *Central* or *Southern* Pacific R. R. will call for a camp-meeting ticket, paying the regular fare to Woodland, and taking a receipt for the same. On your return these receipts must be presented to the ticket agent at Woodland, when he will sell you a return ticket for one-third the regular fare. Before presenting these receipts they must be signed by the secretary of the Conference. This will be done on the camp-ground.

The regular fare from San Francisco to Woodland is \$3.40, but a train on which second-class tickets are sold leaves San Francisco every day at 4:00, and Oakland at 4:30 P. M. Those wishing to go on this train can buy a second-class ticket from San Francisco or Oakland to Davisville for \$1.50, and from Davisville to Woodland for 40 cts. The return ticket on this train would cost the same. This would

be a little less than the two-thirds reduction on the regular ticket. All must change cars at Davisville for Woodland.

Those coming over the *San Francisco and North Pacific R. R.* will call for camp-meeting tickets, and will receive round-trip tickets to San Francisco at the following rates:—

Cloverdale to San Francisco and return,	\$5.00
Healdsburg " " " " "	3.00
Santa Rosa " " " " "	2.75
Petaluma " " " " "	1.50

These tickets will be good from Monday, October 4, to Thursday, October 21. Each person will be allowed to take 100 pounds of baggage free.

We would like to have friends in all parts of the State notify us at once if they expect to attend the meeting, so that we can inform the R. R. company where to send receipts, as of course it would not be necessary for them to send receipts to every office in the State.

Address, C. H. JONES,
Pacific Press, Oakland, Cal.

New England Camp-Meeting.

JUST as we are closing up this paper we have received the following and give it a place here:—

The Camp-meeting at New Bedford, Mass., commenced Friday, August 20. The first public service was held at 7:50 P. M. About five hundred of the citizens were present. The attention paid to the subject presented was good. There are about fifty tents on the ground and one hundred and fifty campers. There are two large pavilions pitched side by side, so arranged that one speaker addresses the people in both. The largest tent, in which is the preachers' stand, has various appropriate mottoes displayed, such as, "The Sabbath-school Is the Nursery of the Church," "Christ Died for All," "Behold He Cometh with Clouds," etc. The grounds and pavilion are lighted by electricity. The social meetings are spiritual. The prospects are that we shall have a profitable meeting. Elders U. Smith, Farnsworth, and Goodrich, are present from abroad. The meetings on Sabbath and first-day were good. Large numbers of the best citizens were out all day Sunday, and each evening the tent was full to overflowing. We are looking for the special outpouring of God's Spirit before the meeting closes.

S. N. H.

AS EVIDENCE of the favor with which the AMERICAN SENTINEL is being received, we may mention that from the beginning there have been printed ten thousand copies of each number, all of which have been taken, and to supply further demand we have been obliged to print one thousand copies extra of each of the back numbers. So send in the orders. Back numbers from Number One to the present can be furnished in any quantity desired. Nearly one hundred thousand copies of the SENTINEL used in nine months represents an influence, and an amount of work, that is truly gratifying to the friends of the cause in defense of which it was established.

BROTHER F. J. OTIS of Selma, Cal., wants to employ a good Seventh-day Adventist, who can handle two or four horses, and do general farm work. Or a young man of sixteen or seventeen who wants to learn farm work. He wishes any such to correspond with him.

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