

The Signs of the Times.

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

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The Signs of the Times.

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“NOTHING TO DO.”

Nothing to do! in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

Nothing to do! Thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin;
Christ thy Lord hath a kingdom to win.

Nothing to do! There are prayers to lay
On the altar of incense, day by day.
There are foes to meet within and without;
There is error to conquer, strong and stout.

Nothing to do! There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

Nothing to do! There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint;
Vigils to keep with the doubting saint.

Nothing to do! and thy Saviour said,
“Follow thou me in the path I tread.”
Lord, lend thy help the journey through,
Lest, faint, we cry, “So much to do.”

—Sel.

General Articles.

Prompt and Cheerful Obedience.

BY MRS. E. G. WHITE.

“Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

God, as the supreme ruler of the universe, has ever required prompt and unquestioning obedience. Even Christ, in the days of his flesh, was obedient to the law of the Father. Through the inspired psalmist he declares: “Sacrifice and offering thou didst not desire;” “burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.” But men are lulled to sleep by the deceptions of Satan, who suggests excuses and conquers their scruples, saying, as he said to Eve in the garden, “Ye shall not surely die.” They forget that the word of the Lord is steadfast, and that every transgression will receive a “just recompense of reward.”

The Lord made a covenant with Abraham and his seed, and gave them the right of circumcision as a token that he had separated them from all nations as his peculiar treasure. Had the descendants of Abraham faithfully kept this covenant, they would have escaped a great temptation to indulge in the sinful practices of other nations, and would not have been seduced into idolatry. By mingling with idolaters, they lost, to a great extent, their peculiar, holy character. To punish them, the Lord

brought a famine upon their land, which compelled them to go down into Egypt to preserve their lives. The Lord suffered them to be oppressed by the Egyptians; but because of his covenant with Abraham, he did not forsake his people. He gave them an opportunity to turn to him in their distress, choose his righteous and merciful government, and obey his requirements.

The Lord heard the cries of his people in the land of their captivity, and delivered them, that they might be free to serve him. After they had left Egypt, and the waters of the Red Sea had been divided before them, he proved them, to see if they would trust in Him who by signs and wonders had delivered them from the house of bondage. But they failed to endure the trial. They murmured against God because of the difficulties in the way, and wished to return again to Egypt. Because of their dissatisfied, impatient, and rebellious spirit, they wandered for forty years in the wilderness. But the Lord was not chargeable with this delay in possessing Canaan. He was more grieved than they because he could not bring them into immediate possession of the promised land, and thus display before all nations his mighty power in the deliverance of his people. With their distrust of God, with their pride and unbelief, they were not prepared to enter Canaan. They would in no way represent that people whose God is the Lord; for they did not bear his character of purity, goodness, and benevolence.

The children of Israel forfeited the divine favor by their disobedience. Had they submitted to the authority of God, as a nation being governed by his judgments, and as individuals walking in his ordinances, they would have been a prosperous, holy, happy people. By their own perversity of spirit, the Israelites made it impossible for God to manifest his power in protecting them from the nations that opposed their passage to Canaan. When those who had been chosen of God as his peculiar people, who had witnessed so many displays of his greatness and the majesty of his power, imitated the iniquities of the heathen, their guilt was as much greater than that of the idolatrous nations as were their privileges. Not one of the good things that God had promised to his people would have failed, had they complied with the conditions upon which these blessings were to be bestowed; but God could not sanction sin, nor protect iniquity.

The history of the children of Israel is written for our admonition. We are probationers, as they were. God has given us his commandments, as he gave them to his people anciently. We may become strong in the strength of Israel's God, if we will believe and obey his word. But if we are disobedient, doubting, and rebellious, as were the multitudes who fell in the wilderness, we shall be found unworthy to possess those mansions which Christ has gone to prepare for his people.

Through Samuel, God commanded Saul to go and smite the Amalekites, and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, and greeted him with flattering self-congratulations. Said he, “Blessed be thou of the Lord; I have performed the com-

mandment of the Lord.” But the prophet immediately responded, “What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?”

Saul was confused, and sought to shirk responsibility by answering, “They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed.” Samuel reproveth the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out Saul's transgression, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong, and again excused his sin by pleading that he had reserved the best of the cattle to sacrifice unto the Lord.

The king's persistency in refusing to see and confess his sin grieved Samuel to the heart. He sorrowfully asked, “Hath the Lord as great delight in burnt offering and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” “Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” And for his transgression, the kingdom of Israel was rent from the hands of Saul, and given to a neighbor that was better than he, even David, the son of Jesse.

God is no less particular now than he was in ancient times. His eye is upon all his people, and over all the work of their hands. He will accept of no partial obedience; he will sanction no compromise with self. Nor will he suffer those who disobey his word to go unpunished. Though he may bear long with the transgressor, retribution will surely come at last.

God spoke to the children of Israel by the mouths of prophets and apostles; but there never was a time when men were more fully informed than they now are concerning his will and the course he would have them pursue. But will they profit by his teachings? Will they receive his reproofs and heed the warnings?

Disobedience hardens the heart and deadens the conscience of the guilty, and it also tends to corrupt the faith of others. That which at first looks very wrong to them, gradually loses this appearance, till finally they question whether it is really sin, and unconsciously fall into the same error. When a duty presents itself, we should not delay to meet its demands. Delay gives time for doubts to arise, unbelief creeps in, the judgment is perverted, the understanding darkened; and at length the reproofs of God's Spirit do not reach the heart of the deluded one, who has become so blinded as to feel that they cannot possibly be intended for him or apply to his case.

Precious probationary time is passing, and few realize its worth. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin, while a preparation for eternity, the great object for which they were given, is entirely overlooked. The law of God is slighted and forgotten; yet its precepts are none the less binding, and every transgression will receive its merited punishment. For purpose of worldly gain men desecrate the Sabbath; yet the claims of that holy day are not abrogated or lessened. God's command is clear and unquestionable on this point. He has pre-empto-

rily forbidden us to labor on the Sabbath; he has set it apart as a day sanctified to himself.

Those who would walk in the path of obedience to God's commandments will encounter many hindrances. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove these obstacles from before the feet of his faithful, humble children, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God. Light from Heaven will illuminate the pathway of those who, no matter what trials and perplexities they may encounter, go forward in the way of obedience, looking to Jesus for help and guidance.

Basel, Switzerland.

The Coming Christ.

JESUS of Nazareth began his public ministry at the age of thirty, pursued it for some three years thereafter, died on the cross under the decree of Pontius Pilate, rose from the dead on the third day, and after forty days left the earth by a miraculous ascension into Heaven. The Bible follows this Jesus into Heaven, and presents him to us as there seated on the right hand of the Majesty on high, as the "High Priest of our profession."

The Bible, however, does not stop with this revelation of Christ in Heaven. It goes further than this, and extends our view to a period in the great future, when this Prince and High Priest in Heaven, this Saviour of sinners, this Man divine, will return, personally and visibly, to our world, and states the object thereof with a general outline of the facts and events that will be connected with that return. The revelations of God's word on this point startle the mind with the overwhelming and awful grandeur. No one believing them, can read them, and be unimpressed by them.

The ascension of Jesus into Heaven occurred at Bethany in the presence of "the apostles whom he had chosen," who saw him as he went up, and to whom, "while they looked steadfastly toward Heaven," two angels, appearing as men, spake the following words: "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Jesus had scarcely vanished from their sight when this announcement greeted their ears, assuring them that he would come back again to this world, and that the manner of the coming would be like that of his departure, but not informing them when or for what purpose he would thus return to earth. It was enough for them to know that he had left this world by ascension into Heaven, and that he had not left it forever.

Peter, who was an eye-witness of the scene, a hearer of what the angels said, and a believer in the fact that Jesus had gone into Heaven, and was there, soon after referred to him in the following terms: "Whom the Heaven must receive until the times of restitution of all things which God hath spoken by the mouth of his prophets since the world began." The Rev. Mr. Barnes, in his Notes on Acts, understands the word here translated "restitution," to mean the completion, the filling up, the consummation and fulfillment of prophecy relating to the whole Messianic plan of God on earth. The word "until" suggests that, when this shall have been accomplished, Jesus would again personally revisit our world, not necessarily to remain here, but that he would appear here a second time. Prior to this he would be in Heaven, whither he had just ascended.

Christ himself, at different times, and on various occasions, used language calculated, and, indeed, intended, to convey the idea of both his

departure from and his subsequent return to this world. The following passages illustrate this statement:—

"What and if ye shall see the Son of man ascend up where he was before?" "I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "I will not leave you comfortless; I will come unto you." "If ye loved me, ye would rejoice because I said, I go unto my Father." "But now I go my way to Him that sent me." "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." "I came forth from the Father, and am come into the world; again I leave the world and go to the Father."

These passages contain clear intimations of Christ's departure from this world, as subsequently accomplished by his death, resurrection, and ascension into Heaven; and some of them also contain intimations that he would come back again and receive his followers unto himself. Both ideas were on his lips, especially toward the close of his public ministry.

The twenty-fifth chapter of Matthew records the answer which Jesus gave to the question of his disciples in respect to the end of the world. These are his words: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." The sheep here represent the righteous; and to them Christ will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The goats represent the wicked; and to them Christ will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The sequel is thus stated: "And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal."

Here is a coming of Christ declared by himself in words applicable, not to the destruction of Jerusalem, but only to the final and general Judgment, as elsewhere taught in the Bible. This coming is connected with that Judgment. Christ places himself on the judgment throne. Paul tells us that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." He also says that we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. What Christ says about his coming, the gathering of all nations before him, and his adjudication upon their character and destiny, not only associates that coming with the final Judgment, but corresponds with what the apostle says. He will at last come, not to die for sinners, and not to preach to them a gospel of salvation, but to judge the world in righteousness. God has appointed the day or time for this Judgment; and, if so, then he has appointed the time of the coming.

The same apostle, alluding, in his first epistle to the Corinthians, to the resurrection of the dead, says that "as in Adam all die, even so in Christ shall all be made alive," and then adds: "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." The order here stated is the resurrection of Christ first, as "the first fruits" or pledge of that of his people, and then their resurrection "at his coming." This connects

the resurrection with the second coming of Christ. At this coming his own words will be fulfilled: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Paul, in his first epistle to the Thessalonians, refers, in the following manner, to the second coming of Christ and to the events connected therewith: "For this we say unto you by the word of the Lord, that we [Christians then living] which are alive and remain unto the coming of the Lord, shall not prevent [precede] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we [Christians then living] which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Here the fact of Christ's descent from Heaven is distinctly stated; and with it is connected the resurrection of the righteous dead. And also the change in respect to Christians then living. Christians, whether the risen dead or those then living, will meet the Lord in the air, and will ever be with the Lord.

The same general thought was in the mind of the apostle when, in his epistle to the Philippians, he said: "For our conversation [citizenship] is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." What Paul looked for, as he stated, is evidently the second coming of Christ, or his descent from Heaven; and with this event he associated the change of "our vile body," of which, in his first epistle to the Corinthians, he speaks as taking place "in a moment, in the twinkling of an eye, at the last trump," "when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Wonderful language, and wonderful thoughts expressed by it.

So, also, in Paul's second epistle to the Thessalonians, we have these words: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and, to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." The "day" here mentioned is the day or time "when the Lord Jesus shall be revealed from Heaven," "when he shall come to be glorified in his saints," and when he will "recompense" rest to the righteous and punishment to the wicked—a glorious day to the one, and a wrathful day to the other. The reference here is manifestly to the second coming of Christ, and to the events, as here set forth, that stand connected with that coming. He will then "descend from Heaven," and reappear in our world, attended by "his mighty angels." There will be no doubters then as to the second advent. The good and the bad will alike understand that Christ has come.—*Samuel T. Spear, D. D., in Independent.*

SLIPPERY places may fling up the heels of great giants, and little temptations may overthrow well-grown Christians.—*Lee.*

THE appellation of gentleman should never be affixed to a man's circumstances, but to his behavior in them.

Forsaking All for Christ.

THE following facts from a letter to the *Missionary Herald*, relative to the willingness of converts from heathenism to give up their foolish ornaments, should put to shame very many professed followers of the Saviour in Christian lands:—

“Most of those who are now with us at this station have given up tobacco, hemp, drink, and ornaments, and say they have left forever their heathen friends with all their customs, and want to build houses on our premises, and learn and practice the customs of God’s people. Should you be in one of our meetings and hear them pray and testify, you might think we have had a day of Pentecost. But you should know the whole truth. Converts here have just as much of the earthly element clinging to them as anywhere, and among the few chosen ones there are doubtless the many who were merely called and who may only endure for a time, as is the case everywhere in the world. Among them all I do not see yet much poignant conviction of sin. But we have certainly great reason for encouragement in the fact that they show a disposition to obey the truth as fast as they receive it.

“One instance of this will be enough to show what I mean. At our meeting at Mongwe I had been preaching about how the early Christians brought all their wealth and laid it down at the apostles’ feet. They—that is, our people here—professed to have given up tobacco, beer, etc., but that was not enough; they must consecrate all to the Lord and not keep back anything. Now what had they left that they would not give up? With scarcely a moment’s forethought as to what I was going to do, but observing their foolish ornaments of iron and brass on their ankles and wrists and dangling from their ears and around their necks, I asked who was willing to lay them down, hardly supposing that one would consent upon the spot. But immediately they began to strip them off.

“Some of these ornaments were grown into their bodies in such a way that we had to send for instruments to cut them off. There were charms of snake skins and bones, to part with which, most natives think, is next to parting with their lives. But, excepting the girls, not one of those who professed Christ went out of that house wearing any kind of ornament. Other instances might be given of this spirit of willingness to put the truth in practice at once. But what they all now need most is not sudden outbursts of self-denial, but steady instruction and discipline in almost everything that goes to make up Christian manhood. It seems to me as they now are they are as impressible as the clay in the potter’s hand.”

Christian Fellowship.

THERE can be no Christian fellowship among those who are influenced by selfish aims and ends of life; for selfishness is opposed to all fellowship. To bring any of the children of men into the enjoyment of Christian fellowship, the corrupt heart—the seat of selfishness—must be changed, and the soul renewed by the converting grace of God, and conformed to his image. In other words, the soul must first be in fellowship with Christ before we can be in fellowship with those who are Christ’s. Being in fellowship with Christ, we are one in him, and consequently in harmony and fellowship with those whom he has redeemed by his blood; therefore Christian fellowship embraces with its arms of common sympathy, love, and confidence, all the true followers of Christ.

They walk together in the same path. The apostle teaches us that “if we walk in the light as he is in the light, we have fellowship one with another.” Christians walk in the light of God. The light of God is as necessary to our

spiritual enjoyment and development as the light of the natural sun is to the warmth and happiness of man on earth. We seek it and abide in it, just as we seek the light of the natural day rather than the darkness of a dungeon. We walk in the light of God’s countenance.

Our path is a pathway of light. In it there is no darkness. As we walk in this pathway, we enjoy communion with the same Saviour, and have fellowship in the same light. And the apostle tells us that by walking in the light of God, “we have fellowship one with another.” This fellowship springs from “walking in the light.” It is therefore a fellowship of light. But light means, in Scripture language, truth and holiness, and the light of God, the holiness and truth of God. To walk in the light, as he is in the light, is, therefore, to be holy as he is holy; and thus it is that “our fellowship is with the Father and his Son Jesus Christ.” This fellowship makes all Christians like to each other, for they are “partakers alike of the divine nature.” They all have the mind of Christ, and the spirit of Christ dwells in them. They cannot but be in fellowship with one another.—*Methodist Recorder.*

Obituaries.

THERE is a remarkable difference between Bible obituaries and those of the present day. We quote a few obituary notices from the Bible as specimens: “And all the days that Adam lived were nine hundred and thirty years; and he died.” “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; and no man knoweth of his sepulcher unto this day.” “Now Samuel was dead, and all Israel had lamented him and buried him in Ramah, even in his own city.” In Heb. 11, the apostle speaks especially of the faithful of the times then past. In this chapter we find the following, which we may call a model obituary on the occasion of the death of the faithful: “Died in faith, not having received the promises.”

The following is extracted from a modern obituary, seemingly Christian: “On Saturday, when apparently dying, her sister said to her, ‘Lucy, if the angels come for you, and you see father and mother, let us know it if you can.’ She said she would. In a few hours she revived again. Sunday morning she said in a whisper, ‘Yes, yes, they have come.’ Her sister asked, ‘Who have come?’ ‘Father, mother, and all of them! Glory! glory! glory!’ . . . And now Jesus has come and taken her to himself. . . . The clouds at length separated; Jesus came as he promised; and her disembodied spirit ascended to the church triumphant.”

What a contrast between this and the utterances of the Bible! Does the Bible teach that dead men and women are angels?—No. But Jesus promises the righteous that they shall be “as the angels,” or “equal unto the angels.” When?—After they are “accounted worthy” of a part in the world to come, and are raised from the dead. Luke 20:35, 36. When do the angels come for the people of God?—When Jesus comes again and raises them from the dead. Matt. 24:30, 31. When does Jesus take them to himself?—At his second coming. John 14:1-3; 1 Thess. 4:16, 17. In what clouds does Jesus come again? and how?—In the clouds of heaven, and as he went away. Matt. 24:30; Acts 1:9-11. When do the saints join the church triumphant?—When they can shout victory over death and the grave, at the resurrection. 1 Cor. 15:52, 55.

Where is the text of Scripture that speaks of disembodied spirits? It is not. Such an entity is nowhere recognized in the Scriptures. What consolation do the Scriptures offer to

those who mourn for the dead in Christ?—The resurrection from the dead, at the second personal coming of Christ. 1 Thess. 4:13-18. What to pious mothers who mourn the death of their infant children?—That “they shall come again from the land of the enemy.” Matt. 2:16-18; Jer. 31:15, 16. Is there a text in the Bible which contradicts the harmonious teaching of all those referred to above?—There is not. What, then, of the case of the rich man and Lazarus?—By a figure the dead are represented as living and speaking, as in other texts of Scripture. Isa. 14:9-11; Eze. 32:21, 27. The *hell* of the rich man and Lazarus is the *hades* of the Greek language and the *sheol* of the Hebrew, in which place or state inspiration has positively affirmed that “there is no work, nor device, nor knowledge, nor wisdom.” Eccl. 9:10.

R. F. COTTRELL.

Hunger and Thirst.

A STATE of complete satisfaction is not by any means a desirable attainment. It is not found among scriptural beatitudes. On the other hand, it was our Lord himself who said: “Blessed are they which do hunger and thirst.” Thus the beatitude is one of dissatisfaction. It is mind-hunger that impels the student in all his quests and researches; if he becomes satisfied with his knowledge, his progress is at an end. Satisfaction with attainments in any sphere marks the limit of attainment. Hunger of soul, the desire for more of God, for holier life, for deeper communion, for fuller transformation of character, is the only hopeful state; the want of these desires tells of a perilous spiritual state.

Longing is the heart’s cry for greater nearness to God. It is the hand held out empty for Heaven to fill. It is the very spirit of faith impelling always to new ventures, to more heroic struggles. Satisfaction sits down at the foot of the mountain, while longing boldly climbs to its summit. Satisfaction is content to stand on the shore and wonder what is beyond; longing pushes out upon the unpatented waters, and discovers great continents. It is longing alone that makes us grow. It transforms us into its own spirit. What we long for intensely and continuously, we become. It is like the lamp in Goethe’s tale, which, placed in the fisherman’s rude hut, changed it to silver. The lamp of heavenly longing, lighted in our hearts and burning there, will transform our poor, dull earthly lives into the beauty and brightness of Heaven.—*S. S. Times.*

The Humble Exalted.

GOD chooses the humblest instruments. He passes by the tempests, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny humming-bird. He passes by the lofty pine and huge elm tree, and lavishes blossom and perfume on the violet. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd-boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingli was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindustan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a last-maker; Dr. Milne was a herd-boy; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay, of Bath, was a herdsman.—*Sel.*

WHEN Christ abides in the human heart, he is in it as an immortal hope.—*Pres. Cuiross.*

Establishment of the Vandals in Africa.

GIBBON speaks above, of "the invitation which" the Vandals "received from Count Boniface." The way in which that invitation was brought about was this: In the narrative which we have given of the Visigoths under Adolphus the successor of Alaric, Placidia will be remembered as the sister of the Emperor Honorius and the wife of Adolphus. After the death of her husband, she was restored by Wallia, about A. D. 416, to her brother Honorius in exchange for 600,000 measures (about 150,000 bushels) of wheat. After her return she was given by Honorius, much against her will, in marriage to Constantius, a Roman general, and became the mother of a daughter—Honoriana—and a son, who, at the age of six years, and under the title of Valentinian III., succeeded to the throne of the western empire. Honorius died Aug. 27, A. D. 423, and the vacant throne was usurped two years by John the Secretary. At this time Placidia was at Constantinople under the protection of her nephew Theodosius the Younger, and Theodosius resolved (A. D. 425) to place Valentinian on the throne of the West. Valentinian being only six years old, and his father being dead, upon Placidia was bestowed the important office of regent during the minority of her son; this authority she exercised twenty-five years—from A. D. 425 to 450.

"Her armies were commanded by two generals—Ætius and Boniface—who may be deservedly named as the last of the Romans. Their union might have supported a sinking empire; their discord was the fatal and immediate cause of the loss of Africa."—*Dec. and Fall, chap. 33, par. 4.*

Count Boniface was in command in Africa; Ætius commanded the troops of the empire in Italy, and he concocted a conspiracy to destroy Boniface.

"Ætius possessed an advantage of singular moment in a female reign; he was present; he besieged, with artful and insidious flattery, the palace of Ravenna, disguised his dark designs with the mask of loyalty and friendship, and at length deceived both his mistress and his absent rival, by a subtle conspiracy which a weak woman and a brave man could not easily suspect. He had secretly persuaded Placidia to recall [A. D. 427] Boniface from the government of Africa; he secretly advised Boniface to disobey the Imperial summons; to the one he represented the order as a sentence of death; to the other he stated the refusal as a signal of revolt; and when the credulous and unsuspecting Count had armed the province in his defense, Ætius applauded his sagacity in foreseeing the rebellion which his own perfidy had excited. A temperate inquiry into the real motives of Boniface would have restored a faithful servant to his duty and to the republic; but the arts of Ætius still continued to betray and to inflame, and the Count was urged by persecution to embrace the most desperate counsels. The success with which he eluded or repelled the first attacks, could not inspire a vain confidence, that, at the head of some loose, disorderly Africans, he should be able to withstand the regular forces of the West, commanded by a rival, whose military character it was impossible for him to despise. After some hesitation, the last struggles of prudence and loyalty, Boniface dispatched a trusty friend to the court, or rather to the camp, of Gonderic, king of the Vandals, with the proposal of a strict alliance, and the offer of an advantageous and perpetual settlement."—*Id.*

These were the events and this "the invitation" that brought the nation of the Vandals into Africa. The treachery of Ætius was discovered shortly afterward; but the mischief was done, and it was too late to remedy it.

"The long and narrow tract of the African coast was filled with frequent monuments of

Roman art and magnificence; and the respective degrees of improvement might be accurately measured by the distance from Carthage and the Mediterranean. A simple reflection will impress every thinking mind with the clearest idea of fertility and cultivation. The country was extremely populous; the inhabitants reserved a liberal subsistence for their own use; and the annual exportation, particularly of wheat, was so regular and plentiful that Africa deserved the name of the common granary of Rome and of mankind. On a sudden the seven fruitful provinces, from Tangier to Tripoli, were overwhelmed by the invasion of the Vandals, whose destructive rage has perhaps been exaggerated by popular animosity, religious zeal, and extravagant declamation.

"War, in its fairest form, implies a perpetual violation of humanity and justice; and the hostilities of barbarians are inflamed by the fierce and lawless spirit which incessantly disturbs their peaceful and domestic society. The Vandals, where they found resistance, seldom gave quarter; and the deaths of their valiant countrymen were expiated by the ruin of the cities under whose walls they had fallen. Careless of the distinctions of age, or sex, or rank, they employed every species of indignity and torture to force from the captives a discovery of their hidden wealth. The stern policy of Genseric justified his frequent examples of military execution; he was not always the master of his own passions, or of those of his followers; and the calamities of war were aggravated by the licentiousness of the Moors and the fanaticism of the Donatists.

"The court and the people were astonished by the strange intelligence, that a virtuous hero, after so many favors and so many services, had renounced his allegiance, and invited the barbarians to destroy the province intrusted to his command. The friends of Boniface, who still believed that his criminal behavior might be excused by some honorable motive, solicited, during the absence of Ætius, a free conference with the Count of Africa; and Darius, an officer of high distinction, was named for the important embassy. In their first interview at Carthage, the imaginary provocations were mutually explained; the opposite letters of Ætius were produced and compared; and the fraud was easily detected.

"Placidia and Boniface lamented their fatal error; and the Count had sufficient magnanimity to confide in the forgiveness of his sovereign, or to expose his head to her future resentment. His repentance was fervent and sincere; but he soon discovered that it was no longer in his power to restore the edifice which he had shaken to its foundations. Carthage and the Roman garrisons returned with their general to the allegiance of Valentinian; but the rest of Africa was still distracted with war and faction; and the inexorable king of the Vandals, disdaining all terms of accommodation, sternly refused to relinquish the possession of his prey. The band of veterans who marched under the standard of Boniface, and his hasty levies of provincial troops, were defeated with considerable loss; the victorious barbarians insulted the open country; and Carthage, Corta, and Hippo Regius were the only cities that appeared to rise above the general inundation.

"The generous mind of Count Boniface was tortured by the exquisite distress of beholding the ruin which he had occasioned, and whose rapid progress he was unable to check. After the loss of a battle, he retired into Hippo Regius, where [A. D. 430, May] he was immediately besieged by an enemy who considered him as the real bulwark of Africa. The maritime colony of Hippo, about two hundred miles westward of Carthage, had formerly acquired the distinguishing epithet of *Regius*, from the residence of Numidian kings; and some remains of trade and populousness still adhere to the modern city, which is known in Europe

by the corrupted name of Bona. The military labors and anxious reflections of Count Boniface were alleviated by the edifying conversation of his friend St. Augustine; till that bishop, the light and pillar of the Catholic church, was gently released [A. D. 430, Aug. 28] in the third month of the siege, and in the seventy-sixth year of his age, from the actual and the impending calamities of his country."—*Dec. and Fall, chap. 33, par. 9, 8, 10.*

(Concluded next week.)

The Christian Life.

TO NOT a few the Christian life seems a hard and laborious one. Discipleship is almost a spiritual bondage rather than a joyous, excellent freedom. The difficulty is they have not yet learned by experience what the Christian life really is. They attempt to follow Christ, goaded to it by an active and unsatisfied conscience, or perhaps by fears of the consequences to themselves if they do not. Such a life cannot but be one of wearisome struggle and frequent defeat.

The Christian life is one inspired by a very different spirit from this. It looks not merely to one's own conscience and will, but to Christ, both for impulse and power. Its aim is so to appreciate his own wonderful love to us that a personal love to him, as the best and dearest of all friends, shall become the supreme affection of the soul. It tries to regard every duty and accept every trial, as assigned by him and to be done or borne for him, as an expression of our love. In proportion as we live such a life, not one of mere duty, but of personal and out-flowing love to Christ, we shall find the Christian life to be the happiest life that can be lived.

It is a most pernicious mistake to suppose, as many do, that Paul, in the latter part of the seventh chapter of Romans, is describing the life of a true disciple. The picture he so vividly paints is that of one who is striving in his own strength and by the power of his own resolution, to fight successfully the battle with temptation. The writer uses the first person singular, just as he does in the thirteenth chapter of First Corinthians, for the sake of vivacity and impressiveness. Perhaps he was describing his own experience before he learned of Christ how to live the Christian life. But that he was not describing this life is very clear from the fact, not only that the struggler is constantly vanquished, as the true Christian is not, but that when the despairing cry has been wrung from him, "O wretched man that I am! who shall deliver me from the body of this death?" the apostle at once holds up Christ as the source of power and victory. "I thank God [deliverance is to be had] through Jesus Christ our Lord." And he then goes on in the eighth chapter to sing the glad song of victory which Christ has taught us: "There is therefore now no condemnation to them that are in Christ Jesus."—*Adv.*

Obedience Always Possible.

CAN a man always live a Christian life, in spite of any and all adverse circumstances? Yes; he either can do that, or die a Christian's death. No man need sin. If Elisha could stand fast in spite of Jezebel; and the son of Ahaz (Hezekiah), and, later on, the son and grandson of Amon and Manasseh (Josiah), could be godly men; and if even the Ninevites could repent *after only one sermon*,—surely we cannot say that repentance and godliness are ever impossible to men. The Bible is full of instances where even boys and girls, amidst very adverse circumstances, have lived glorious lives for God. (For example, Joseph, the Syrian maid, Samuel, David, Esther, Ruth, Jonathan, Daniel and his friends, and others.) And is it impossible to do this any longer? Surely not.—*S. S. Times.*

Immortality in the Old Testament.

THE assertion is made in a recent editorial article in the *New England Evangelist*, that "until the divine demonstration of invincible power in the victory of Christ over the grave, there was no knowledge of immortality beyond the gates of death." That any professed Christian should make such a statement is a matter of no little surprise, since it is a denial, not only of the Old Testament, but of the New as well, and even contradicts the teaching of Christ himself, who silenced the skeptical Sadducees by proving from the writings of Moses, the resurrection of the dead. See Matt. 22:23-32.

The apostle Paul says (2 Tim. 1:9, 10,) that the "purpose and grace" of God were "made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel;" but he does not say that "there was no knowledge of immortality" until after Christ arose from the dead. He could not have said that; for he elsewhere proves the contrary. In his defense before Agrippa he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers" (Acts 26:6); and from verse 8, and also chapter 23:6 we learn that that hope was the hope of immortality through a resurrection from the dead. Indeed, the apostle repeatedly argues at length to show the identity of his faith and the faith of Abraham, Isaac, and Jacob.

The promise to Abraham was that he should be heir of the world (Rom. 4:13); but we know, and Paul knew, that he did not receive it. And it was from this very fact that Stephen (Acts 7) argued the resurrection and Messiahship of Christ. The promise was not fulfilled to Abraham; therefore, he and all who are heirs with him, and who have died, or may yet die, must be raised from the dead that the promise may be fulfilled. In the eleventh chapter of Hebrews, Paul shows that all the ancient worthies had that same faith. He speaks especially of Abraham, proving positively that his faith was in the resurrection. He says: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: *accounting that God was able to raise him up, even from the dead*; from whence also he received him in a figure." Heb. 11:17-19.

Elsewhere we read, "Abraham believed God, and it was accounted to him for righteousness." Or, as James says: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." James 2:21-23.

Thus we see that Abraham was justified by faith in the death and resurrection of Christ. But Abraham's faith was different in no wise from that of Abel, Enoch, and Noah, nor from that of the many who died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:13-16.

Life and immortality are indeed brought to light "through the gospel," but the gospel is as old as the promise of a Saviour. The doctrine that the gospel belongs only to the new

covenant is false and misleading. The Scriptures testify (Gal. 3:8) that "God preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." And again we read of the Jews in the days of Moses that they had the gospel. Heb. 4:2. The Old Testament is full of immortality through a resurrection. When under sore affliction the patriarch Job exclaimed:—

"Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:23-26.

David, too, spoke of the resurrection of Christ (Acts 2:30, 31); Isaiah spoke of the resurrection of all the righteous, saying: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead;" and the same thing was shown to Ezekiel in vision. Eze. 37. "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:32-35, 39, 40.

But why pursue this subject further? for "if they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." If they reject the words of Christ (Luke 20:37), neither have they any real faith in his resurrection or in his ability to raise those who believe in him. C. P. BOLLMAN.

OH, Heaven without my Saviour
Would be no Heaven to me;
Dim were the walls of jasper,
Rayless the crystal sea.
He gilds earth's darkest valleys
With light and joy and peace;
What then must be the radiance,
When night and death shall cease?
—Helen L. Parmlee.

Venerable Day of the Sun.

THE Rev. Wilbur F. Crafts, of New York, says in his late book:—

"The ancient nations all about the Jews devoted the first day of the week to what was at first the chief symbol of god, the sun, calling it *Sunday*, . . . which the missionaries of the cross would find was already regarded sacred as the 'venerable day of the sun' in the Roman empire and among other nations to whom they were sent."—*The Sabbath for Man*, pp. 375, 376.

Mr. Crafts gives much evidence in support of his remark, and enough more can be given to remove all doubt of its truth.

Considering, then, that all the Gentile people, to whom the early missionaries of the cross went, were keeping the Sunday as a festival day and for the worship of the sun-god, and had for years before the time of Christ been so observing it, we are prepared to see that no command of Christ or example of the apostles is needed to induce the Gentile converts to keep this day. They were already keeping it, and with scores of other pagan rites and festivals, continued this as a festival day after coming into the church. The Jewish converts and all their descendants, always continued to keep the seventh

day, and for the first three hundred years the Gentile converts observed the seventh day as the Sabbath, and after the second century also continued to observe the Sunday as a festival day as well as for religious worship. Finding, after a long time, that Christian worship on two successive days of the week required more time than could be spared from their daily labors, the Gentile converts, who had become much the more numerous in Europe, and who hated all Jews and Jewish observances, ceased to observe the seventh day, but continued to observe their old Sunday custom.—*Light of Home*.

"Against Thee Have I Sinned."

IT is to be regretted that sin is so seldom regarded as something against God. Not thus was it with David. "Against thee, and thee only, have I sinned," was his penitential cry.

This is the view of sin, and the only view, that will lead to salvation. Our misdeeds may result in discomfort to others; they may bring bitter penalties upon ourselves in the loss of self-respect or in forfeiting the confidence of our friends. But sorrow from such considerations is not sufficient. It is only when we see how we have slighted our best Friend, our loving heavenly Father, that we come to any just measurement of the turpitude of our transgressions.—*Sel.*

Wisdom of This World.

I TELL you the "wisdom of this world" always was a rival of God, standing over in the kingdom of Satan; for it is the most important organ of a heart totally depraved. This world has been digging against the throne of God, to undermine the same, ever since it heard the Lord claim to know more than men. To stop this mad-wise riot, the Lord came down and confused Babel, sent the flood of old, opened up the Dead Sea, and ground Jerusalem utterly to powder, just to stop the rage of the "world's wisdom!"

The earth is to-day reeling and staggering under its load of human traditions piled to the skies, by minds that meddle with God rather than obey his heavenly mandates. "Is the world getting worse or better?" The world never was in such a condition as it is this very moment. And well do I know all the pulpits of this age have in them a set of religious puffs that "pull all the stops," to pour with full force on the organ of human speech, when they come to compliment the attainments of the human family. Secular editors, scientific would-bes, and literary primps, all clamor to tell us, "man is morally good, and the world is getting better every day." "Narrow and few" describes the upper route; but "broad and many," the lower route.

There may be more education, but education is not Christianity. Greece was full of colleges, but, after all, rotted out with moral corruption. Ancient Egypt devised learned arts this insufficient age cannot reproduce, but, after all, she worshiped frogs for gods. All the religion in America to-day can scarcely keep some of our colleges in the bounds of the Bible; for our literary chairs are often filled by learned infidelity.—*Judson Taylor, in Baptist Flag*.

Christianity Unselfish.

IF anything more were needed to show the supreme absurdity of the accusation that the Christian religion is selfish, it is that we are taught that we can only be saved ourselves by laboring to save others, and that we are saved from sin only in proportion as we are saved from selfishness. One object of our salvation is that we may be fitted to win men to Christ. We are blessed that we may be a blessing to others. "Freely ye have received, freely give."—*Northwestern Christian Advocate*.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JULY 22, 1886.

Comments on Galatians 3. No. 3.

"WHEREFORE then serveth the law?" This is a very pertinent question, and several points need to be borne in mind in reading it. First, the word "serveth" seems to convey to many minds the idea that the law was subservient, or secondary, to something else. There was really no necessity for the insertion of the word by the translators, for it is not expressed in the original. The text reads, *Ti oun ho nomos?* "Why then the law?" This conveys the exact meaning. It may also be more freely rendered, "Of what use, then, is the law?" Second, it must be remembered that questions of this sort are very common in Paul's writings. After having stated a proposition, he puts himself in the place of a supposed objector, in order that, by answering the question, he may bring out an additional thought. By so doing he anticipates every objection that might be brought against his argument.

Now recall the argument of verses 16-18, and you will readily see the force of this question. He has shown that the works of the law will not suffice to gain the promised inheritance for anybody. Faith in Christ is the only condition of salvation. Then the objector speaks up, and says, "Then what is the use of the law? If the inheritance is only by promise, what do men gain by having the law? Is it not rather a detriment to them?" There was need of asking and answering this question; for, notwithstanding Paul's answer, thousands are to-day asking the same question, and in so doing they imagine that they are making an unanswerable objection against the law. They say, "If we are saved by grace, what need have we of the law?" And what is the answer?—"It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Verse 19.

This is a very short answer, but it is full of meaning. Let us examine it candidly and carefully, giving due weight to every word. "It was added." Here the casual reader is liable to be misled into supposing that some mathematical process is referred to. It is true that the word (*prostithami*) is most commonly used in the sense of "add," but every word must be rendered in accordance with its connection. When used in connection with the law, it does not have the sense of "add." The only other instance in the New Testament where this word is used with reference to the law is Heb. 12:19, where it is rendered "spoken." Paul says that when the people heard the voice of God proclaiming the law from Sinai, "they that heard entreated that the word should not be spoken unto them any more." This makes the meaning more clear than if it had been rendered, "They that heard entreated that the word might not be added to them any more." In fact, that rendering would not bring out any idea at all. The "Emphatic Diaglott" uses "added" in this place, thus: "The hearers of which entreated that not another word should be added to them;" but by the change of construction the expression is equivalent to that in the regular version. So if in Gal. 3:19 it were rendered "spoken," the meaning would be brought out more clearly. "It was spoken because of transgressions." Now when the antinomian asks: "What was the use of the law, if the

inheritance was only by promise?" Paul answers, "It was spoken because of transgressions."

"Because of transgressions." Again the casual reader will say: "You have told us that there can be no transgression when there is no law; yet here you have the law spoken because of transgressions already existing; how is this?" It is all right. There can indeed be no transgression when there is no law; but it must be remembered that the law existed in full force long before it was spoken from Sinai, yes, long before the creation of man. In the temple of God in Heaven the law of God was beneath the throne of God, the basis of his Government. This we have clearly demonstrated. And when it was spoken from Sinai, and a copy of it was given to Moses to place within the ark, there was no more law in existence than there was before. The people of the world were under just as much obligation to keep the law before that time as they were afterward. And that was just why it was then given. The people being under obligation to keep the law perfectly, it was necessary that they should have it in such a form that they could study it carefully. Before the giving of the law upon Sinai, God had conveyed a knowledge of his will to the people by his prophets, as Enoch and Noah. The people also had in their hearts more or less trace of the law originally written in the heart of man. But the only people who cared to remember God had been in long and cruel bondage to the heathen, and their knowledge of right and wrong had become blunted. Consequently the law was given that wrong might be known to be wrong. If this point be kept in mind, the reader will not become confused by the text, even though he retains the rendering "added" instead of "spoken." Thus the law was already in existence, and known to man, although only by tradition; but now the Lord added it in written form. But however it is rendered, there is no more reason for supposing that it teaches that the law was here first introduced than there is of supposing that by the "entering" of the law, in Rom. 5:20, or the "speaking" of it, in Heb. 12:19, the first introduction of the law is indicated.

A parallel to the expression, "It was added [or spoken] because of transgressions," is found in Rom. 5:20: "Moreover the law entered that the offense might abound." The "entering" of the law was at Sinai. Why did it enter?—That the offense (sin) which previously existed might abound. The previous existence of sin implies the previous existence of the law; but it was then formally given that the enormity of sin might be seen. And why was it necessary that the enormity of sin might be seen? Says Paul, "But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." That is, it was necessary for men to see the real nature of sin, in order that they might seek the grace that is in Christ, which alone can take away sin. And the more enormous sin appeared, the more comprehensive views could they have of grace; for no matter how greatly sin abounded, grace superabounded. This will be made more clear further on.

"Rome Never Changes."

THE *Sabbath Recorder*, after noting the position of the Catholic Church in regard to secret societies, and its quasi-support of temperance principles, asks: "May we not hope that the time is not far distant when the dominion of the church over the faith and practice of her communicants will be broken, and the era of freedom of conscience shall come again to this priest-ridden church?" No; the Bible forbids us to hope for any such change. It is a truth that "Rome never changes." The prophet, speaking of the papal power, says: "I beheld, and the same

horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7:21, 22. Freedom of conscience and Roman Catholicism are incompatible.

Gone to Canossa.

LAST winter, under the heading of "Going to Canossa," we inserted the following:—

"In 1075, A. D., Pope Gregory VII. took it upon himself to interfere in the affairs of State of Germany. It was determined that any ecclesiastic who should accept office from the hands of a layman should be deposed, while the secular lord who should presume to bestow investiture, should be excommunicated. Henry IV. resisted the pope's pretensions, and so was brought on the war of investitures, and the memorable contest between Hildebrand and Henry. Henry first deposed the pope, and then was in turn deposed by the pope; then he went to Canossa, and, in the garb of a supplicant, stood three days and nights in the wintry blast, awaiting the pleasure of Hildebrand to receive his submission.

"In 1872, a similar contest arose between the German Chancellor Bismarck and Pope Pius IX. The contention went on quite bitterly; but in 1873, Prince Bismarck declared, 'We will not go to Canossa.'

"In 1885, a dispute sprang up, which, for a while, threatened war between Germany and Spain. To get out of the difficulty, Bismarck sought the mediation of the pope, and selected him as arbiter in the controversy. This so tickled the pope that he conferred upon the Chancellor the 'Decoration of the Order of Christ.' And that so pleased Prince Bismarck that his gratitude found vent in a remarkable letter to the pope."

And we then expressed the opinion that Bismarck was going to Canossa, but we had no idea then that we should so soon be called upon to report that he has actually gone on that historical journey. At that time we had not a copy of this notable letter, but only a press dispatch report of it. Now, however, by the Catholic papers, which by the way are exulting loudly over it, we have the letter in full. We here insert the most striking paragraphs of it:—

"BERLIN, Jan. 13.

"SIRE: The gracious letter which your Holiness did me the honor to write to me, as well as the high decoration with which it was accompanied, has been to me the cause of great joy, and I beg your Holiness to accept the expressions of my deep gratitude. Any mark of approval connected with a labor undertaken for the sake of peace, and toward which I had been privileged to co-operate, is all the more precious to me that it gives deep satisfaction to His Majesty, my august master.

"Your Holiness says in your letter that nothing is more in conformity with the spirit and the nature of the Roman Pontificate than the work of peace-making. This same thought it was that guided me when I besought your Holiness to accept the noble trust of mediation in the dispute existing between Spain and Germany, and in proposing to the Spanish Government that we should, on both sides, agree to the decision given by your Holiness. . . There is, therefore, every reason to hope that the peace-making action of your Holiness will have lasting effects, and among these I reckon, before all, the grateful memory which both parties must cherish of their august mediator.

"In so far as I am concerned, I shall always seize—and with the greatest eagerness—every occasion offered me in the fulfillment of my duty toward my master and my country to manifest toward your Holiness my deep gratitude and my most humble devotion.

"I am, with the feeling of the deepest respect, Sire, your Holiness's most humble servant,

"V. BISMARCK."

This is the translation of the letter which Father O'Reilly sent from Rome to the *New York Sun*. With it he also sent quite a long letter of his own, giving the view in which the transaction is held by

what he calls "the most thoughtful journalists" of Europe, and especially by the Papacy itself. From Father O'Reilly's letter we select the following significant paragraphs:—

"The truth is that the most thoughtful journalists in Great Britain and on the continent have agreed to consider the act of Spain and Germany as a direct recognition of the pope's sovereignty, while the extraordinary promptness with which Leo solved the difficulty and cut off all chance of war between the two countries, as well as the uncommon tact displayed in finding a basis of agreement acceptable to both, has revived a public opinion favorable to the restoration of the old-time mediocrity of the Holy See."

"Bismarck, in his answer to the pope's letter, has deviated from all previous customs, and instead of beginning his letter with 'Most Holy Father,' he says 'Sire,' thus designedly and of set purpose addressing him as king, as he would his own sovereign, the Emperor of Germany. Of course this will be another bitter pill for the Piedmontese rulers of Rome to swallow; in the Italian press it will be like a bomb falling into a powder magazine. It was confidently affirmed here that the insignia of the Order of Christ sent by Leo XIII. to the German Chancellor would be returned, as the Emperor would not grant the latter permission to wear them, and as the pope, not being a temporal sovereign, had no acknowledged right either to found such an order or to confer its honors. But the decrees of the Emperor William granting the desired permission and granting it in the most honorary manner, soon set these doubts at rest. The German Empire recognizes Leo XIII. both as pope and king, and therefore as sovereign.

"All this is very important in international law; for the time must come, and is coming, when the Papacy will be formally acknowledged as the international institution par excellence, and when both its sovereignty (temporal and spiritual), and the means necessary to secure its exercise, will be once more placed solemnly under the safeguard of all nations.

"Leo XIII., like Pius IX., may die restricted in his physical liberty to the Vatican and its garden; but the Papacy does not die. . . . The Papacy has buried many empires, kingdoms, and republics; it will outlive those now in existence."

But this acknowledgment of the sovereignty of the pope is not all of the story. The principal act of Germany in the contest of 1872 was, under the guidance of Bismarck, to pass what are known as the May Laws. "By these laws it was required that candidates for the clerical office should undergo a certain amount of secular training at the universities, and that every ecclesiastical appointment should receive the sanction of the secular authorities." This legislation was denounced, and pronounced invalid, by the pope, and was disregarded by the Catholic bishops. Bismarck "imposed penalty after penalty in order to establish the supremacy of the State. Refractory bishops were imprisoned, deposed, and banished." It was in the midst of these heroic measures that Bismarck exclaimed, "We will not go to Canossa."

But lo! following hard upon the lead struck in his letter to the pope, the doughty Bismarck introduced into the German Parliament the "Prussian Ecclesiastical Laws Amendment Bill," which provides for the revision of the May Laws in such a way as in fact to amount to nothing less than their actual repeal. Nor was the Chancellor content with the mere introduction of the bill; but he never rested, nor gave the Parliament any rest, till he had pushed it to a successful issue, even carrying his energy to the extent of leading the Chamber to depart from the usage generally followed in dealing with important bills, and rushed it through the three readings without ever referring it to a committee.

In the debate on the bill, Bismarck "avowed that in his opinion, the whole system involved in the May Laws was useless, and, in many ways, mischievous." He assured the Chamber that the pope is "a venerable, wise, and good man, very friendly to Germany, much better disposed to for-

ward the true interests of Germany than some of the politicians in the Prussian Diet and the Reichstag." He declared that he did "not see any use in maintaining the May Laws." He said he "sincerely wished for a reconciliation; so did the king, his master; so did all sensible people;" and that he had "unbounded confidence in the honor of the pope" that he would faithfully fulfill all his part of the conditions. He said that under the provisions of this bill the Prussian Government would go on with the work which they had commenced, and set about "a thorough revision of the May legislation." And to make the thing perfectly satisfactory to the pope, he actually proposed to submit the matter to him beforehand, and then work according to his orders. He said they would "submit their views to the pope," because "his final approval would be indispensable for success;" and so they had "better have his approval at the outset, and save time and discussion."

And this is the "Iron Chancellor"! This is the man who would not go to Canossa! It seems to us that the "iron" part of the Chancellor has become very malleable, and it is certain that V. Bismarck has gone to Canossa. If Henry IV. cut any more humiliating figure in the eleventh century than has Bismarck in the nineteenth, we should like for some one to show it, for as for ourselves, we fail to see it.

J.

The Law of Love.

A NOTABLE objection against the ten commandments is often presented in about the following shape:—

The great duty taught in the gospel is that of love; if we truly love God and our neighbor, we may safely dispense with the ten commandments, and, indeed, with all law—everything legal. In carrying out this objection, one writer urged that the ten commandments could not be enforced in Heaven, because there are penalties attached, and we cannot conceive of penalties in Heaven, where everything is love. Hence, the nearer we approach to our heavenly state—that is, the more we are influenced and controlled by love—the farther we are removed from the obligation of the ten commandments. And thus he concludes that the only obligation in Heaven is expressed in the two great precepts given by the Saviour,—love to God and to our neighbor.

Nothing could be more inconsistent with the teachings of the Bible than the above objection. Its whole intent is sheer lawlessness, and its fallacy ought to be apparent to every reader.

1. It is not inconsistent with Heaven's order that penalty should be regarded there. Penalty was once enforced in Heaven, when Lucifer tried to rise superior to Heaven's law, and would be again if any tried there to set aside the law of God. The carnal mind, which "is not subject to the law of God," would not be tolerated in Heaven as it is on earth. And sin is not tolerated here because it is not offensive to God. He abhors it, and denounces it, and will yet severely punish it. He bears with it until the Judgment, when presumption will receive its just reward.

2. The duty to love God and our neighbor is put forth in the form of two *commandments*, or laws. But the objection now being considered against the decalogue is that *it is law*—that it does contain commandments, and therefore must have penalties. Then, query: Is there no penalty attached to the two great commandments to love God and our neighbor? which is the same as to ask, Is there no guilt incurred in refusing or failing to love God and our neighbor? Is there no meaning to the curse pronounced upon him who does not love the Lord Jesus Christ? May a man indeed hate his brother and not be a murderer? And when we get to

Heaven, shall we be so far removed from *legal* restraint that we could violate them and still retain our position in Heaven and in the favor of God? We think if the projectors of such a theory took time to carefully consider its bearings, they would renounce it for very shame.

3. So far from these commandments being peculiar to the gospel, and different from a system of legal restraint, they are and were a part of a legal system, having been given to the Jews among other laws. The first is quoted from Deut. 6:5, and the second from Lev. 19:18. They are neither new in, nor peculiar to, the gospel. Therefore, when these are set forth as containing the highest development of Christian morality, it is a confession that the highest morality of the New Testament is identical with the morality of the Old Testament.

4. And so far from these being given as substitutes for the law by our Saviour, he presents them as the basis, or foundation, of "all the law." "On these hang all the law," he said. These two are the principles of which the law is the exposition. We have already examined the particulars, yet we can here take another view of them, thus:—

(1) We must love God. But can one truly love God and have other gods before him, or bow in adoration to idols, or profane his holy name? Every objector to the decalogue will answer in the negative. Thus far we are in agreement.

(2) We must love our neighbor. Can a man truly love his neighbor who takes his life, destroys the chastity of his family, steals his goods, ruins his reputation, or wishes any evil to him of any nature? Here, again, the objector answers, No; and here, again, we are in agreement. Thus far we find that the commandments are in perfect harmony with the great principles of love to God and to man.

But we have not yet reached the extent of our Saviour's declaration. We have only examined three of the four precepts on the first table, or nine of the entire ten. The Saviour did not say, On these two hang three-fourths or nine-tenths of the law, but, "On these two commandments hang *all the law*." According to this decision of Jesus, a man has not fully developed the principle of love to God who has observed the first three commandments and the last six. "All the law" includes the fourth precept, "the Sabbath of Jehovah our God." This also "hangs" on the principle of love to God. Greenfield defines *kremantai*, in this text, "To depend from or on, be contained in, derive authority from." The ten commandments are all "contained in" love to God and to our fellow-men.

5. And so far from a man loving God in keeping three-fourths or nine-tenths of the law, he is not considered as truly keeping any unless he keeps it all. We do not presume to determine how great allowance must be made for one who is ignorant of the full requirement of the law, and who, with an obedient spirit, keeps it according to the best light he may have. But he who intentionally sets aside one of its precepts, or who understands what the commandment requires, but chooses, for reasons satisfactory to himself, to do some other way than that marked out in the law, surely falls under the condemnation pronounced by the inspired apostle: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. True obedience does not choose how much to do of the revealed will of God.

6. Let it be remembered that the Sabbath is the sole object of attack in all pretended arguments against the law. Against the other nine no one has an objection. But men have discovered that it is impossible to destroy the fourth and leave the others intact. And they are so determined to get rid of the Sabbath that they are willing to sacrifice the whole ten to accomplish their object. Do they ever well consider the consequences of their action? Have they calmly viewed the aspect of society

when the authority of the law of God is weakened? The world is sufficiently filled with the spirit of lawlessness without having professed Christians break down all restraint by teaching that the ten commandments are no longer binding.

As a theory, and to evade the Sabbath, many teach freedom from the ten commandments as a rule of life, while their sober conviction denies their theory. The advocates of Sunday well understand that they cannot go before an intelligent, reading people and uphold the Sunday by the fourth commandment. *But it must be enforced, Bible or no Bible.* Therefore they adopt the expedient of throwing it into politics, and base its obligation on "a police regulation," and then, to meet the Bible argument for the claims of the seventh day, declare that the ten commandments were "a Jewish law," the keeping of which is inconsistent with Christian liberty! Woe to the world, when Christian ministers thus destroy the distinction between liberty and license to evil—to lawlessness. J. H. W.

The Dakota Camp-Meeting.

AFTER a ride of fourteen hours during which we traveled five hundred miles over extensive prairies, we arrived Wednesday, June 30, at Huron, Dakota, a town of thirty-five hundred inhabitants, and the place of the camp-meeting. When we reached the ground, which is in the midst of the city, there were about sixty tents already pitched, and others were rapidly going up. The camp was laid out in regular streets, and the cotton dwellings presented a picturesque appearance.

The reception tent, dining tent, State secretary's tent, book tent, and the main preaching pavilion, 60x100 feet, bore marks of enterprise not seen even in our older Conferences which are managed by brethren of more experience. This is one of the youngest of the Conferences which compose the General Conference of Seventh-day Adventists, which embraces some of every tongue, nation, and people, and whose influence extends throughout the world. Over the front of the preachers' stand was an arc bearing the motto: "The Lord Is in His Holy Temple." Just below this, over the speaker's head, was an evergreen basket containing roses of various colors. On the other side of the arc, facing the preacher, were the words: "Preach the Word." The posts which supported these mottoes were wound with red cambric on which were evergreens interspersed with red and white roses. The posts for the lamps here and there throughout the auditorium were completely covered with evergreens. An air of Christian refinement reigned, and a heavenly atmosphere pervaded the encampment, demonstrating the absurdity of the idea that taste and neatness are antagonistic to the religion of the Bible. Though it was Pope who said that, "Order is Heaven's first law," it is as true as though it were scripture.

Those coming to labor in the meeting were not forgotten. A tent was prepared with table, wash stand, chairs, beds, etc. A dining tent was also made ready for them, where they might counsel together while eating. There was one disagreeable feature, however, in connection with the meeting. On Thursday, the first day of the meeting, the wind blew so that it was necessary to let down the preaching tent, while quite a number of the family tents were blown down. Thus the services were interfered with during that afternoon.

At the close of a sermon on the signs of the times, two gentlemen bore testimony that their mothers saw the darkening of the sun, May 19, 1780, and a number were present who saw the falling of the stars, Nov. 13, 1883.

This Conference shows its spirit of keeping pace with the growing cause by sending some of its members to the camp-meetings of the most advanced Conferences to learn the best and most approved

methods of labor, arrangement of camp-ground, etc. This is far different from a spirit of self-sufficiency, feeling confident that they have the best methods, and taking an independent course in many things which pertain to the interests of the cause. Some Conferences are in advance in one direction and some in another; that one which is the farthest advanced is the one that takes pains to learn and combine the good of all. This spirit characterizes the officers of this Conference, and they infuse the same spirit throughout the rank and file of its members. This, like other Western Conferences, is composed of Scandinavians and Germans as well as English-speaking people. The truths of the gospel know no distinction in nations, tongues, or people. There is neither Jew nor Greek, bond nor free, but all are one in Christ Jesus.

The Dakota tract society had an increase of over one hundred members during the past year. The society has taken three hundred and thirteen copies of the SIGNS during the year, besides one hundred and ninety-six copies taken in clubs. Four churches were added to the Conference. There was a good degree of interest from the outside, many attending the meetings nightly. God blessed the word spoken. One man who had been reading our publications, attended the meeting and became interested, and sent for his wife to come over six hundred miles that she also might hear the truth. They both took their stand for the truth. The Conference numbers, including those that were added this year, about five hundred and fifty members. And yet there were more than that number in attendance at the meeting.

The Sabbath-school interest was good. There were regular services in the Scandinavian and German languages in tents pitched for this purpose; but in the Sabbath-school they were all brought together in one tent. The Germans and Scandinavians occupied the ends of the tent, while the English were in the center. The general review was an interesting sight. At one end were the Scandinavians reviewing the lesson in their language, in the other end the Germans were doing the same, and the Americans in the center, all answering questions at the same time in their different languages. We spoke, through an interpreter, to both the Scandinavians and Germans on the spread of the truth in different parts of the world, and also gave instruction to the Scandinavians on Bible-readings.

On Sabbath afternoon at the close of the discourse about one hundred came forward for prayers. Many bore testimony that they had been blessed of God. Some of them, with broken sobs, declared that the peace of God had entered their hearts. The children's meetings were not forgotten. The same has been true of all the camp-meetings we have attended this season. And in those places where such meetings were held from the beginning of the camp-meeting, and were faithfully followed up once or twice each day, they seemed to accomplish more in conversions than in those camp-meetings where they were not held regularly. At one camp-meeting I think there were as many as twenty-one converted. These results are too precious to be neglected.

During this camp-meeting season we have had the privilege of laboring with Elder Butler, the President of the General Conference, which reminds us of our early efforts in labor of this kind, many years since. Our relations have always been of the most agreeable nature. Many times has the sweet Spirit of God come upon us while praying together in secret, as well as in our public labors.

On Monday there were forty-eight baptized. Our brethren raised \$5,300 on the one-hundred-thousand-dollar fund. S. N. H.

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—*Jesus*.

The Missionary.

"Freely Ye Have Received, Freely Give."

WHEN we see men of the world reveling in luxury, having an abundance of this world's goods, yet withholding from those who are in need, we say they are covetous, selfish, unworthy to be the custodians of wealth. When we see men having health and strength who refuse to minister to the wants of the suffering, we deem them very hard-hearted. Especially if one should see a fellow-creature, either friend or enemy, lying at death's door, and having a potent remedy in his possession should refuse to administer it, he would be condemned as almost a murderer. Even if he should fail to proffer the necessary relief through mere negligence, the act would be accounted extremely culpable.

We read in the tenth chapter of Luke of a certain man who fell among thieves, and they beat him, stripped him of his raiment, and left him half dead; and it is with feelings akin to disgust that we contemplate the selfishness of the priest and Levite who, coming that way, merely looked on him, and passed by without even offering any assistance. The wickedest man on the earth would condemn such an act on the part of another; and the Lord has recorded his emphatic denunciation of such selfishness.

The apostle James, speaking by the same Spirit, in illustrating the inefficiency of faith without works, reiterates the condemnation of the do-nothing policy on the part of such as have the means and the opportunity to assist their needy fellows. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

But it is unnecessary to argue this question; the design here is simply to call attention to a principle universally acknowledged in matters pertaining to this life, and apply it to eternal things. If it be so culpable to withhold that which will relieve suffering or preserve this temporary life, what shall we say of keeping back the truths in our possession which are necessary to the eternal salvation of our fellow-beings? Every Christian knows that he possesses something which every unconverted man and woman—friend or foe—must have or be eternally lost. What shall be said, then, of the professed follower of Christ who, having freely received the knowledge of salvation, shall complacently look upon his friends and neighbors going down to destruction, without doing all in his power to point out their danger, and the way to escape?

It was love, infinite compassion and sympathy, that moved the Creator to send a Redeemer in the person of his own Son—and the same motive actuated the Son in giving himself a ransom—for the rescue of a race of beings at enmity with his government. Salvation is a free gift, and no man can obtain redemption through any merit or means of his own. All—high or low, rich or poor—must come on an equality; and must manifest the same free spirit that moved the strong arm of Heaven to reach after the erring race. The Lord's mission to earth was to gather to himself a people, and he says, "He that gathereth not with me scattereth abroad." Can any one be called a gatherer, who has received the message of truth—which is the implement with which to gather—and coolly sits down to watch the multitudes go by on the broad road, without so much as an effort to arrest their attention? Can he be called a gatherer with the Lord, whose time, means, and energies are expended in merely gathering substance or pleasure for himself?

The spirit of the Master—the model missionary—was one of self-denial. He gave all, even his spotless life upon a malefactor's cross, for the salvation of sinners; and the word of Inspiration is, "If any man have not the spirit of Christ, he is none of his." We have sometimes heard of selfish Christians; but it is a misnomer—there is no such thing as a selfish Christian. A Christian is a follower of Christ, and any selfish professor must certainly "follow afar off;" two cannot *walk together* except they be agreed. The Lord tells us in the fifteenth chapter of John how to be his disciples. It is by abiding in him, and bearing fruit. Bearing fruit conveys the idea of increase, or gathering. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." No professed Christian, no matter how great his pretension, who simply cares for his own salvation, will ever be recognized as a disciple by the Lord himself. The only badge of recognition is the fruit he bears—the quality of his gathering. Then every true disciple is a true missionary, freely giving what he has freely received. Here was the secret of Paul's great success: "Woe unto me if I preach not the gospel." And every true follower of Christ is a preacher of the gospel, to the extent of his ability, his means, and his opportunity. "Freely ye have received, freely give."

W. N. GLENN.

Australia.

As THE readers of the SIGNS would be glad to hear from this corner of the great harvest field, I will try to give some of the items of interest in connection with the work here. Since the tent was taken down, Elder Corliss has held meetings in the Prahan Town Hall, Sunday nights, near where the last tent meeting was held. The place will seat about five hundred persons, and it has been well filled with attentive hearers. I spent the month of May in Ballarat, which is the second city in importance in the Colony, having a population of thirty-six thousand. During this time quite an interest was raised by holding Bible-readings in families. The readings commenced with a few at first; but after the first week, from twelve to twenty-five adult persons of the best class of citizens came together nearly every night, manifesting the deepest interest in the truth as it was brought out point after point.

After each reading was over, the people would remain together till eleven o'clock, talking on the subjects presented, and, although they saw that to obey would conflict with their business interests, and separate them from friends, yet they esteemed the friendship of God and the riches of Christ of far more value than any consideration of a worldly character. The following extract from the leading paper of the place will illustrate this fact:—

"It is remarkable what sacrifices some business people are prepared to make for conscience' sake. This remark is drawn forth by a notice in the window of a Bridge Street firm, to the effect that in future their establishment will not be open on Saturdays until sunset. The members of the firm in question are not of the Hebrew persuasion, but it seems that they are connected with a new religious sect which has sprung up in Ballarat, and which, after close research into the Scriptures, particularly the book of Exodus, has come to the conclusion that it is contrary to the law of the Almighty to enter into any business on the Saturday until the orb which gives us light has set.

"We are not aware of the particular nature of the religious scruples in question, but that the persons who hold the belief are extremely earnest in their convictions is clearly shown by the fact that they are prepared to lose the whole of Saturday's business rather than to infringe upon what they think is a divine command.

We understand that several other business people, in addition to the firm in Bridge Street, intend to follow suit, and one of these has a large establishment in Sturt Street. The notice in the shop in Bridge Street attracted a good deal of attention yesterday. A large number of Jewish citizens at one time surrounded the window, wondering whether the two gentlemen carrying on the shop had come over to their form of religion. The innovation will, no doubt, be welcomed by employes."

The editor evidently had not heard of us as a denomination. A hall has been engaged, and Elder Corliss and myself will commence meetings there on the 20th of this month. From the progress that the truth has made, and what we know of the character of the people, we have hopes that a good strong church will be raised up there; there are already about twenty keeping the Sabbath.

The press of this city has not been inclined to favor us by giving publicity to our work, but lately there seems to be a change taking place. Last week the Praharan *Telegraph* mentioned the "company of earnest, Christian workers" that had come here from America, and the prominent difference between them and other Christians "which leads them to adopt the seventh day, or Saturday, as their Sabbath." They also gave quite a good report of the meeting held at the Town Hall.

Last Sabbath the proprietor of the *Evening Herald*, a city paper, sent a reporter to learn about "the new sect," that he had seen coming out of the church the Sabbath before. This reporter made quite extensive inquiries in regard to the rise and progress of Seventh-day Adventists. We feel thankful for anything that has a tendency to get the truth before the people.

We had a call to-day from a gentleman who has been reading the books that were sent from Oakland two years ago to the Public Library. He had read the four volumes of "Great Controversy," the "Sanctuary and the Twenty-three Hundred Days," and was nearly through "Thoughts on Daniel and the Revelation." He expressed himself as being deeply interested, but said that there were some things which he did not understand. He purchased some tracts, and wanted a small prophetic chart, and a map to illustrate the Eastern Question. As the attention of the people is called to our work, these books in the libraries will be looked up, and read with interest.

Another interesting item of to-day, is, that a letter was received from one who subscribed himself, "Poor brother in Christ," containing twenty-three pounds (\$112) as tithes, with the statement that after the brethren had given what they wanted towards buying a new top for the tent, he would pay the balance. This insures us a tent for the next season that will keep out the rain. Another "poor brother" not long ago donated fifty pounds (\$243.50) to the mission, and loaned them four hundred more for two years without interest, to lift the debt contracted in getting a new printing machine. It is refreshing to get reports from these "poor brethren," and we pray that the Lord will bless them, and add to their number till the hundred and forty-four thousand is made up, and the wants of the cause are all supplied. I might give you many more items of interest, but it would make this report too long.

We have secured the use of a nice church, centrally located, in which to hold our meetings and Sabbath-school for a year. Our church now numbers about ninety-seven. District meetings are held in the different suburbs where our brethren reside. These and our Sabbath meetings are real seasons of refreshing. The Sabbath-school is to have a reunion on the anniversary of its organization, the evening of July 4; it commenced with eleven members, and now has ninety-four. The

missionary work is carried on quite extensively, and with encouraging results. All of our company are well, and of good courage. Brother Arnold has taken nearly one thousand orders for "Thoughts" since we arrived here, and his health has very much improved. We attribute the success of the work here largely to the thousands of earnest prayers that have gone up for this mission. Will the brethren still remember us?

M. C. ISRAEL.

Melbourne, June 13, 1886.

Loyola's First Disciples.

(Concluded.)

Now comes his fourth and last week, and with it there comes a great change in the subjects of his meditation. He is to dismiss all gloomy ideas, all images of terror; the gates of Hades are to be closed, and those of a new life opened. It is morning with him, it is a spring-time that has come to him, and he is to surround himself with light, and flowers, and odors. It is the Sabbath of a spiritual creation; he is to rest, and to taste in that rest the prelude of the everlasting joys. This mood of mind he is to cultivate while seven suns rise and set upon him. He is now perfected, and fit to fight in the army of the Great Captain.

A not unsimilar course of mental discipline, as our history has already shown, did Wicliffe, Luther, and Calvin pass through before they became captains in the army of Christ. They began in a horror of great darkness; through that cloud there broke upon them the revelation of the "Crucified;" throwing the arms of their faith around the Tree of Expiation, and clinging to it, they entered into peace, and tasted the joys to come. How like, yet how unlike, are these two courses! In the one the penitent finds a Saviour on whom he leans; in the other he lays hold on a rule by which he works, and works methodically and regularly as a piece of machinery. Beginning on a certain day, he finishes, like stroke of clock, duly as the seventh sun of the fourth week is sinking below the horizon. We trace in the one the action of the imagination, fostering one overmastering passion into strength, till the person becomes capable of attempting the most daring enterprises, and of enduring the most dreadful suffering. In the other we behold the intervention of a divine Agent, who plants in the soul a new principle, and thence educes a new life.

The war in which Loyola and his eight companions enrolled themselves, when on the 15th of August, 1534, they made their vow in the Church of Montmartre, was to be waged against the Saracens of the East. They acted so far on their original design as to proceed to Venice, where they learned that their project was meanwhile impracticable. The war which had just broken out between the Republic and the Porte had closed the gates of Asia. They took this as an intimation that the field of their operations was to be in the western world. Returning on their path, they now directed their steps towards Rome. In every town through which they passed on their way to the Eternal City, they left behind them an immense reputation for sanctity by their labors in the hospitals, and their earnest addresses to the populace on the streets. As they drew nigh to Rome, and the hearts of some of his companions were beginning to despond, Loyola was cheered by a vision, in which Christ appeared and said to him, "In Rome will I be gracious unto thee." The hopes this vision inspired were not to be disappointed. Entering the gates of the capital of Christendom, and throwing themselves at the feet of Paul III., they met a most gracious reception. The Pope hailed their offer of assistance as most opportune. Mighty dangers at that hour threatened the Papacy, and with the half of Europe in revolt, and the old monkish

orders become incapable, this new and unexpected aid seemed sent by Heaven. The rules and constitution of the new order were drafted, and ultimately approved by the Pope. Two peculiarities in the constitution of the proposed order specially recommended it in the eyes of Paul III. The first was its vow of unconditional obedience. The society swore to obey the Pope as an army obeys its general. It was not *canonical* but *military* obedience which its members offered him. They would go to whatsoever place, at whatsoever time, and on whatsoever errand, he should be pleased to order them. They were, in short, to be not so much monks as soldiers. The second peculiarity was that their services were to be wholly gratuitous; never would they ask so much as a penny from the Papal See.

It was resolved that the new order should bear the name of *The Company of Jesus*. Loya modestly declined the honor of being accounted its founder. Christ himself, he affirmed, had dedicated to him its constitution in his cave at Manressa. He was its real founder; whose name, then, could it so appropriately bear as his? The bull constituting it was issued on the 27th of September, 1540, and was entitled *Regimini Militantis Ecclesie*, and bore [the statement] that the persons it enrolled into an army were to bear "the standard of the cross, to wield the arms of God, to serve the only Lord, and the Roman Pontiff, His Vicar on earth."—*Wylie's "History of Protestantism."*

Seattle, W. T.

WE pitched a tent at this place and commenced meetings Sunday evening, June 20. Meetings have been held every evening since that time, besides our daylight meetings each Sunday. Nearly all of our discourses have been reported in the leading daily papers.

The congregations are composed of a good class of citizens, several of whom have already decided to add to their faith the observance of the fourth commandment. Our question box is well patronized. The people manifest their desire to investigate by purchasing books and tracts, and by their use of the contribution box they manifest a willingness to aid in our support. Already the friends have commenced to talk about a lot on which to build a house of worship.

CHAS. L. BOYD.

Canvassing in Dakota.

WE take the following extracts from a letter written by Brother R. H. Peters, dated Grand Forks, Dak., July 5, 1886:—

"I commenced canvassing at Fargo, North Dakota, in the fall of 1884, and meeting with good success desired to continue the good work; but, having a farm on my hands, was unable to do so till last June, when I rented my place, and now intend to do all that I can for the cause. Canvassing for our publications is a glorious work, and one that will make any one who engages in it earnestly, a good living.

"I have worked about three weeks here in Grand Forks, and have taken one hundred and twenty orders for the 'Marvel of Nations' and the 'Life of Christ,' in Danish. Almost all have taken one of the papers—*American Sentinel* or *Tidende*—with the books. I find that I can, to good advantage, canvass for both of these books together. They are easily carried, and by having them both, I am prepared to sell to Americans, Danes, and Norwegians. One day I went into the country taking both books with me, and in going and returning took fourteen orders—nine for the 'Marvel,' and five for the 'Life of Christ.' The last-named book sells very readily among Danes and Norwegians, especially in the country, on account of the scarcity of reading matter in their language.

"I would say to all who wish to canvass, Don't put it off. There are many honest souls waiting to receive the truth at your hands if you will only carry it to them. It is a solemn thought that souls may be lost through our neglect."

The Grace of God.

GRACE is unmerited favor. The whole history of Israel and Judah, and of individuals in those nations, illustrates the grace of God. How patiently he bore with them! How long he waited! How tenderly he pleaded! How solemnly he warned! How temptingly he promised! Jonah, Hezekiah, Joash, Jehu,—what are their lives but witnesses to the long-suffering of God? Had he cut them off at their first disobedience, how swiftly would their lives have come to an end! So to-day. And yet men seem to despise the long-suffering of God, not knowing that he exercises that grace to lead them to repentance. "Cut it down!" says Justice, as it stands by the fruitless tree. "Spare it yet another year!" cries Mercy; "perhaps it will bear fruit yet." That same grace spares you and me, and to that grace we owe all that we have of godliness, and all that we hope to have of glory.

"Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet
While pressing on to God.

"Grace all the work shall crown
Through everlasting days;
It lays in Heaven the topmost stone,
And well deserves the praise!" — *Sel.*

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus Honored.

(August 1.—John 12:1-16.)

SIX days before the passover, Jesus stopped at the house of Lazarus in Bethany. He was on his way from Jericho to attend the feast of the passover at Jerusalem, and chose this retreat for rest and refreshment. Simon of Bethany, whom Jesus had healed of leprosy, wishing to show his Master special honor, made a supper and invited him and his friends as guests. The Saviour sat at the table, with Simon, whom he had cured of a loathsome disease, on one side, and Lazarus, whom he had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word that fell from the lips of Jesus.

At great personal sacrifice Mary had purchased an alabaster box of precious ointment with which to anoint the body of Jesus at his death. But she now heard many express an opinion that he would be elevated to kingly authority when he went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer be despised and rejected, and obliged to flee for his life. In her love and gratitude she wished to be the first to do him honor, and, seeking to avoid observation, anointed his head and his feet with the precious ointment, and then wiped his feet with her long, flowing hair.

HER movements had been unobserved by the others, but the odor filled the house with its fragrance and published her act to all present. Judas was a stranger to the deep devotion and homage which actuated Mary to her deed of love. He had been appointed treasurer of the united funds of the disciples, and had dishonestly appropriated to himself the means which were designed for the service of God. Turning to the disciples, he asked, "Why was not this ointment sold for three hundred pence, and given to the poor?" Thus he sought to hide his

covetousness under apparent sympathy for the poor, when, in reality, he cared nothing for them.

MARY showed how highly she prized the Saviour when she accounted the most precious gift none too costly for him; but Judas valued Jesus at the price for which he sold him; his niggardly soul balanced the life of the Son of God against a paltry sum of money. The same cold, calculating spirit is manifested by many who profess Christ to-day. Their offerings to his cause are grudgingly bestowed, or withheld altogether under various plausible excuses. A pretense of wide philanthropy, unlimited by church or creed, is not infrequently one of these; and they plead, like Judas, It is better to give it to the poor. But the true Christian shows his faith by investing in the cause of truth; he is known by his works; for "faith without works is dead."

ON the first day of the week, Jesus resumed his journey to Jerusalem to join in the feast of the passover. Multitudes who had flocked to Bethany to see him, accompanied him, eager to witness his entry into Jerusalem. All nature seemed to rejoice; the trees were clothed in verdure, and blossoms which shed their delicate fragrance upon the air. Many people were on their way to the city to keep the feast of the passover. These companies were continually joining the multitude attending Jesus. He sent two of his disciples to bring "a colt, the foal of an ass," that he might ride into Jerusalem.

JESUS selected for his use a colt upon which never man had sat. The disciples in glad enthusiasm spread their garments upon the colt and placed their Master upon him. No sooner was he seated than a loud shout of triumph rent the air, and the multitude hailed him as Messiah, their King. Jesus now accepted the homage which he had never before permitted, and his disciples received this as a proof that their glad hopes were to be realized by seeing him acknowledged at Jerusalem as the king of Israel. They were unable to present him with costly gifts; but they spread their outer garments as a carpet in his path, and they also strewed the leafy branches of the olive and palm in the way. They could lead the triumphal procession with no royal standards; but they cut down the spreading palm boughs, nature's emblem of victory, and waved them aloft, while their loud acclamations and hosannas rent the air.

AS THEY proceeded, the multitude was continually increased by those who had heard of the coming of Jesus, and hastened to join the procession. Spectators were constantly mingling with the throng, and asking, Who is this? What does all this commotion signify? They had all heard of Jesus, and were expecting him to go to Jerusalem; but they knew that he had heretofore refused to receive kingly honors, and they were greatly astonished to learn that this was he. They wondered what could have wrought this change in Him who had declared that his kingdom was not of this world.

WHILE they are wondering and questioning, the eager crowd silence their queries with a shout of triumph that is repeated again and again, and is echoed from the surrounding hills and valleys. And now the joyful procession is joined by crowds from Jerusalem that have heard of the grand demonstration, and hasten to meet the Saviour and conduct him to Jerusalem. From the great gathering of the Hebrews to attend the passover, thousands go forth to welcome Jesus to the city. They greet him with the waving of palm branches, and a burst of sacred song. The priests at the temple sound the trumpet for evening service, but there are few to respond, and the rulers say to

each other in alarm, "The world has gone after him."

It was the purpose of Jesus to draw attention to the crowning sacrifice that was to end his mission to a fallen world. They were assembling at Jerusalem to celebrate the passover, while he, the antitypical Lamb, by a voluntary act, set himself apart as an oblation. Jesus understood that it was needful in all future ages that the church should make his death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should be directed to him, that the demonstrations which preceded his great sacrifice should be such as to call the attention of all to the sacrifice itself. After such an exhibition as that attending his entry into Jerusalem, all eyes would follow his rapid progress to the final end.

THE startling events connected with this triumphal ride were calculated to be the talk of every tongue, and bring Jesus before every mind. After his crucifixion these events would be connected with his trial and death; prophecies would be searched and would reveal the fact that this was indeed the Messiah; and converts to the faith of Jesus would be multiplied in all lands. In this one triumphal scene of his earthly life, the Saviour might have appeared escorted by heavenly angels and heralded by the trumps of God; but he remained true to the life of humiliation he had accepted, bearing the burden of humanity till his life was given for the life of the world.

MANY Pharisees witnessed the scene, and, burning with envy and malice, sought to turn the popular current. Fearful that this multitude, in the strength of their numbers, would lift Jesus to the position of king, they, as a last resort, pressed through the crowd and accosted him with reproving and threatening words: "Master, rebuke thy disciples." They declared that such noisy and excited demonstrations were unlawful, and would not be permitted by the authorities. But the reply of Jesus silenced their haughty commands: "I tell you that, if these should hold their peace, the stones would immediately cry out."

God himself had, in his special providence, arranged the order of the events then transpiring, and if men had failed to carry out the divine plan, he would have given a voice to the inanimate stones, and they would have hailed his Son with acclamations of praise. This scene had been revealed in prophetic vision to the holy seers of old, and man was powerless to turn aside the purposes of Jehovah. As the silenced Pharisees drew back, the words of Zechariah were taken up by hundreds of voices: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

WHEN the procession arrived at the summit of the hill, and was about to descend into the city, Jesus halted, and all the multitude with him. Jerusalem in all its glory lay before them, bathed in the light of the declining sun. The temple attracted all eyes. In stately grandeur it towered above all else, seeming to point toward Heaven as if directing the people upward to the only true and living God. This temple in its splendid majesty had long been the pride and glory of the Jewish nation. The Romans also prided themselves in it as an unequalled monument of magnificence.

Jesus gazes upon the enchanting scene before him, and the vast multitudes hush their shouts,

spell-bound by this sudden vision of beauty. All eyes turn instinctively upon the Saviour, expecting to see in his countenance the admiration which they themselves feel. But instead of this they behold a cloud of sorrow gathering upon his countenance. They are surprised and disappointed to see the eyes of the Saviour fill with tears, and his body rock to and fro like a tree before the tempest, while a wail of anguish bursts from his quivering lips as if from the depths of a broken heart. What a sight was this for angels to behold! Their loved Commander in an agony of tears! What a sight was this for that glad throng who had accompanied him with shouts of triumph and waving of palm branches to that summit overlooking the glorious city where they fondly hoped he would reign! Their acclamations were now silenced, while many tears flowed in sympathy with the grief they could not comprehend.

CONTEMPLATING the fate of the city he had loved, the soul of Jesus yearned over the child of his care. Little did the multitude know of the grief that weighed upon the spirit of Him whom they worshiped. They saw his tears and heard his groans, and for a brief space a mysterious awe interrupted their joyful demonstrations; but they could not understand the meaning of his lamentation over Jerusalem. Meanwhile, reports were brought to the rulers that Jesus was approaching the city, attended by a great concourse of people. In trepidation they go out to meet him, hoping to disperse the crowd by means of their authority.

AS THE procession is about to descend the Mount of Olives, it is intercepted by the rulers. They inquire who and what is the cause of all this tumultuous rejoicing. As they with much authority repeat the question, Who is this? the disciples, filled with a spirit of inspiration, are heard above all the noise of the crowd, repeating in eloquent strains the prophecies which answered this question. Adam will tell you, It is the seed of the woman that shall bruise the serpent's head. Ask Abraham, he will tell you, It is Melchizedek, King of Salem, King of peace. Jacob will tell you, He is Shiloh of the tribe of Judah. Isaiah will tell you, Immanuel, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Jeremiah will tell you, The Branch of David, the Lord, our righteousness. Daniel will tell you, He is the Messiah. Hosea will tell you, He is the Lord God of Hosts, the Lord is his memorial. John the Baptist will tell you, He is the Lamb of God, who taketh away the sin of the world. The great Jehovah has proclaimed from his throne, This is my beloved Son. We, his disciples, declare, This is Jesus, the Messiah, the Prince of Life, the Redeemer of the world. And even the prince of the powers of darkness acknowledges him, saying, "I know thee, who thou art, the Holy One of God."—*E. G. White, in "Great Controversy."*

THE LAW OF GOD.

The Sabbath.

(Lesson 16.—Sabbath, August 7.)

1. QUOTE a testimony from the Psalms concerning the perpetuity of the law of God. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152.
2. Is there any exception to this fact? "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:160.
3. What did Jesus say on this subject? "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. "And it is easier for heaven and earth

to pass, than one tittle of the law to fail." Luke 16:17.

4. What did he say of those who should break one of them, and should teach others to do so? "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19.

5. Repeat the fourth commandment. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

6. According to the words of Inspiration, how long must this commandment endure? See texts quoted above.

7. How much of it may be changed?—Not "one jot or one tittle."

8. Might not God or Christ change it? Compare Matt. 5:18 with 2 Tim. 2:13. The former text says that not one jot nor one tittle shall pass from the law. The latter text says, "He cannot deny himself." If God were to change any portion of the law, he would thereby deny himself. Therefore such a thing is impossible.

9. What reason is given in the fourth commandment for the sanctification of the Sabbath? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

10. In how many days did the Lord create the heavens and the earth?—In six days.

11. Where do we find the record of creation?—Gen. 1.

12. What is said of each of these six days of creation?

"And God called the light day, and the darkness he called night. And the evening and the morning were the first day." Gen. 1:5. "And God called the firmament heaven. And the evening and the morning were the second day." Verse 8. "And the evening and the morning were the third day." Verse 13. "And the evening and the morning were the fourth day." Verse 19. "And the evening and the morning were the fifth day." Verse 23. "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Verse 31.

13. What did God make to rule over these days?

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Gen. 1:16.

14. Then what kind of days are referred to in the first chapter of Genesis?—Days consisting of a dark and a light part, regulated by the sun.

15. What is the length of such days?—Twenty-four hours.

16. At the end of the first six days, what had been done?

"Thus the heavens and the earth were finished, and all the host of them." Gen. 2:1.

17. What is said of the seventh day?

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2:2.

18. Did God do any work on the seventh day? Gen. 2:2; Ex. 20:11.

19. After God had rested on the seventh day, what action did he take concerning it?

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

The Home Circle.

"SAY IT NOW."

SAY it now! A wealth of meaning
Crowns the act by words expressed;
Let no semblance hide the beaming
Of the love-light in thy breast.

Say it now! That word of comfort,
Trembling on thy palsied tongue—
Peace will write no sweet evangel
O'er the songs we leave unsung.

Say it now! For roses wither,
Heaped so high on coffin-lids;
And the lilies lose their fragrance
On the hearts that death hath stilled.

Say it now! In accents tender
Point the weary soul to God;
With thy faith the darkness piercing,
Gently lead where Jesus trod.

Say it now! The day is waning,
And the night of death draws near;
In the grave is no complaining,
And the silence knows no fear.

Say it now! While life still lingers,
Smooth the furrowed brow of care;
Let thy smiles be benedictions,
And each whisper be a prayer.

Say it now! The angels listen,
Bending low to catch the strain,—
"Loving words like dew drops glisten;"
This the song and sweet refrain.

—Laura C. Nourse.

Stanley's "Congo" and "Dark Continent."

In a journey of a thousand days (Aug. 15, 1874, to Aug. 9, 1877), Henry M. Stanley crossed Africa where it is two thousand miles wide, but by a track seven thousand miles long. His starting point was Zanzibar, and his terminus the mouth of the Congo. It is not meant that the transit needed to be so long; for he traced the whole shore of the Victoria Nyanza, and he circumnavigated the immense line of Tanganyika. He was lost to civilization three years together; he fought a daily and deadly fight with hunger and sickness, treachery among his men, and ferocity among natives, intolerable fatigues by land, and uncommon perils of navigation. When he looked on white faces again, his original troop of 224 Zanzibaris had dwindled to 115.

Quitting Nyangwé, the ultimate western post of Arab traders, he plunged into the forest of Central Africa, marching along the banks of a river called by him the Livingstone, of which it was only known that it flowed "north, north, north." The forest was dense, dark, impenetrable, permitting a progress of only six to fourteen miles a day; towering so high as utterly to hide the sun; while "the terrible undergrowth" below, oppressed every mind with gloom and despair. An Arab chief, allured by the promise of six thousand dollars to lead seven hundred men as a convoy sixty marches forward, abandoned the road when only twenty had been accomplished. Left alone in the heart of Africa, Stanley hewed a fleet of canoes, and committed himself to the stream. Beyond the forest he encountered the hostility of man. The fierce savages, armed with bows and spears, and accustomed to cannibal feasts, thronged about him in splendid canoes, refusing all overtures for peace and the supply of food.

In a series of thirty-two battles, sometimes against two thousand assailants, he compelled them to yield to European arms, and allow him to pass them to the sea. But nature herself seemed to fight for her ancient reign of paganism and night. She barred the mighty river with a hundred wild rapids and awful cataracts, compelling him to quit the stream, and drag his heavy boats over steep cliffs, and through tangled woods, till a few miles of quiet water

could be found. Thirty-seven days in one reign gave him only thirty-four miles of advance. By degrees, the ample stock of beads and trinkets with which he expected to buy food from the natives dwindled away; and before he could reach the frontiers of civilization, he was destitute and starving. By letters sent forward, addressed to whomsoever would take pity on the perishing, he drew supplies for the moment, and the hospitable Portuguese came forth to welcome him to their homes. Nothing in the annals of geography equals the heroism or the pathos of this tale.

After generously accompanying to their home at Zanzibar, the helpless relics of his perilous expedition, Stanley was returning to Europe in January, 1878, that he might seek in rest and nutrition, balm for his half-ruined constitution. But he was met at Marseilles by messengers from Leopold, king of Belgium, soliciting his return to Africa as agent of an international association. The intolerable thought could not then be entertained. But the air of Switzerland did for him what other means could not effect; and in May, 1879, he returned to the Congo. There, his mission was to form at successive cataracts a series of stations, connected by well-made roads, each garrisoned by employes of the association. That he might have reliable allies, he drew from Zanzibar sixty-eight of his former followers, while Kroomen and natives were added as they could be found.

Seven small steamers formed his flotilla of exploration, and they reached the first rapid one hundred and sixty miles from the sea. And now began the mighty work of forming a road around it, practicable for heavy wagons, bearing his fleet through the woods and over the hills. In order to pass at once several neighboring obstructions, it was necessary to make this road fifty-two miles in length; and this was accomplished, after a year's exertion, by February, 1881. Grass twelve feet high had to be torn away; thick forests of teak and mahogany to be felled; rocks to be blasted or removed; hills to be graded, bridges to be built. Of course the good-will of the natives had to be won, that they might not hinder, but co-operate in all these enterprises, and cede lands for the successive towns to be built. From Isangila, where this road ended, eighty-eight miles of navigable river succeeded, terminating at Manyanga. The like experience had to be renewed in constructing another wagon road of ninety-five miles length to Stanley Pool. But now the constitution which had endured so much yielded to the African fever.

In May, 1881, Stanley was very near to death; and again in June, 1882, after an exploratory voyage to Lake Leopold II., five hundred and fifty miles from the sea, the fever returned with symptoms so menacing that he resolved to return to Europe. Again, however, before the end of the year, he returned to his post, and ascended the river to Stanley Falls, 1,400 miles from the sea. In this expedition he necessarily passed again along those parts of the river where he had experienced the inveterate hostility of the natives in 1877. But little of it now appeared; for his peaceful conquest of the good-will of those below, and his demonstration that he could improve their condition by introducing manufactures from Europe, had disarmed their ferocity; and he heard his name pronounced with glad applause as "Tanley," or "Tandelay," by the very tribes which had fought him vigorously six years before.

As Stanley was thus tracing the upper course of the Congo, he came upon village after village deserted by its late inhabitants, and observed everywhere the marks of conflagration. Occasionally a few miserable old men narrated that their towns had been lately ravaged at night by murderous invaders, who shot the males as they rushed from their burning habitations, while women and children had been dragged

up the river in chains. The melancholy spectacle was repeated for days, till at length he overtook the slave-hunters' camp. There he found twenty-three hundred women and children fastened together by twenties, in the extreme of misery, not one able-bodied man being seen. He computed that the wretched survivors who might finally reach the markets of the Nile would be only one per cent. of the population sacrificed at their homes or on the march. Such is the blessing which Islam pronounces on equatorial Africa.

Four main results have flowed from Stanley's residence on the Congo. He has established a series of trading posts, connected, where necessary, by well-built roads, and has opened most friendly relations with the natives. He has combined their chiefs by hundreds into a confederacy, and has induced the civilized States of the world to recognize as a nation the African Association, with whom those chiefs have entered into commercial engagements. He has gathered a vast body of facts respecting the Congo region and its inhabitants. Those facts let us now examine in detail.

The Congo River is one of the largest in the world. Stanley says it is equal to the Nile, the Zambesi, and the Niger combined. He calls it once and a half more than the Mississippi. Here he refers not to mere length, but to volume. In much of its course the Congo is three miles broad. In the dry season, 333 miles from the sea, he ascertained that it pours down a million and a half cubic feet of water in a second, and two millions and a half in the rainy season. In the lower part of its course, it flows through an uninviting gorge, cheerless and forbidding. But above the cataracts, he describes the soil as "wonderfully fertile." "In all the Mississippi Valley there is no soil to equal it." He speaks of "this immense waste of fat earth;" and of "bountiful and unparalleled richness of soil." The ordinary products of this soil are "grass fifteen feet high," "sugar cane of gigantic height," "teak, mahogany, guaiacum, and bombax;" "cotton grows wild everywhere," and the India rubber plant, and the orchilla creeper, yielding the precious dye.

The richness of the soil may also be inferred from the animal life which abounds. To say nothing of antelopes and buffaloes, leopards, lions, and elephants inhabited the forest, crocodiles and hippopotami swarmed in the river. Far enough from being savages, the people of the lower Congo were "uniformly amiable." It was easy to enter into treaties with them, binding them to friendly intercourse and trade; and in trade they were exceedingly sharp at a bargain. He speaks of "an air of worldly knowledge and travel" as characterizing them. They furnished abundance of laborers, working on Stanley's roads and transportation. "The utmost cordiality" was manifested by the natives three hundred miles above Stanley Pool, six hundred from the sea.

He speaks of their "wonderful industry," and its products in the working of iron and copper. Deep in the great forest of the upper Congo, Stanley found a native smithy in which his own instruments were repaired; and in the hands of his assailants upon that river were iron spear heads six feet long, and eight inches broad. He enumerates scores of instruments of iron and of copper which he had seen them use, or had found in their houses. At the same time, their manufactures from wood and wool, in skin and in pottery, were numerous and ingenious. Stanley describes "a thick, round cap of knit wool, into which a native artist had worked red, yellow, and white twist;" "a collar of many coiled fine brass wire;" "and abundant and various manufactures of ivory."

Native ferry boats are repeatedly spoken of; and at one point, near Stanley Pool, a ferry is said to convey a thousand passengers a week across the river, where it is two miles wide.

These things, as well as the possession of great wealth by some of the native traders, show a society already beginning to be peaceful and strong. Such nationalities are prepared to perceive the advantages of a higher civilization, to welcome European commerce, and to receive with favorable feeling the wisdom and goodness of Christian missionaries. It cannot be doubted that the Congo region is far more favorable to missions than South Africa with its Bushmen and Zulus, or North Africa, full already of Islam and intolerance.

It has long been thought that Western and Central Africa were barred by climate against European and American missions. The experience of Stanley and his coadjutors proves that it is not so. No great mortality ever attended his enterprise. "The heat was seldom intolerable; the highest mean was 90°; the nights were cool and sometimes cold." He elaborates at much length and reiteration his argument for the healthfulness of Africa, declaring that the fevers and mortality sometimes experienced are attributable to the want of proper food, to the use of stimulants, to imprudent exertions in the heat of the day, and to careless exposures to draughts of cold air, by night or by day. The importance of this last circumstance he shows by relating that after a healthful voyage up the Congo, far beyond the equator, no sooner did his return begin than the cool breezes up stream, unfelt while they accompanied the steamer, now doubled in force by the speed of the boat and of the current, brought on dangerous diseases in men long accustomed to the African air.

Stanley's information respecting the fertility, the populousness, the productiveness of Africa, and the commercial spirit of its people, will certainly attract western enterprise into its interior, and railroads will be built to pass the cataracts. Christian missions ought to rush in where commerce is sure to pierce. For, side by side with the pleasing pictures given above, traces appear of the idolatry, the ignorance and superstition of the natives; of their cruel sports; of their proneness to warfare; of the cheapness of human life among them. When a chief died, fourteen slaves were slaughtered to accompany his spirit into the other world. Stanley's allusions to missionaries are uniformly respectful; and he celebrates the comfort, neatness, and elegance introduced by a missionary's wife, in contrast with the indolence, disarray, and negligence manifested at some stations established by his own men. His own spirit is manly, sober, and reverent. Veneration and love for Livingstone seem to have filled his mind, and perhaps have affected his character; for he pressed upon Mtesa the duty and excellence of forgiveness, and his own conduct toward the natives showed a Christian spirit.—*Rev. F. Vinton, in Missionary Review.*

Too Much Style.

IN our large towns and cities the churches are dying of style. There is style in the building and furniture; style in the preaching and altar work; style in singing—or rather musical performances; style in the accoutrements of the attendants upon worship. Style is a good thing in its place; but there is danger of allowing our religion to merge into style, literally to go to seed in that form. Let us have simplicity, naturalness, humility, fervor, spirituality, liberty, power. *Memoriter* or read sermons are an abomination; operatic singing *versus* congregational singing is a curse; stiffness and preciseness in worship are moral death. These things drive the poor away; and when the poor go out at the doors, the Holy Spirit goes out at the windows. We do not ask that men be poor or ignorant, or coarse, or offensively noisy; but we do ask that they be humble, simple, natural; we ask that they sing and pray with the Spirit, and preach with power.—*Holston Methodist.*

Health and Temperance.

No More Tea.

IN 1769, the English Government received less than \$1,500 from the American Colonies as its revenue from the tea tax. Yet the American Colonies voted that the sale of tea should be prohibited, and the people refused to drink tea rather than pay to the mother country \$1,500 a year tax on tea.

Two hundred thousand liquor dealers, half of them foreigners, have imposed heavy burdens upon the American people. Communities without liquor saloons have little use for policemen, jails, or poor-houses. In one district in Liverpool, of 50,000 inhabitants, without liquor saloons, there were only forty-five persons who had to receive out-door relief. In another district of about the same size, with liquor saloons, nearly 2,000 had to receive out-door relief. When a small town in Illinois excluded the liquor saloon, it reduced its pauper bill from \$1,100 to \$2.50 per year. In Boston, seventy-three per cent. of all the arrests made by the police are due to the presence of the drink-houses in the city. Eighty per cent. of the criminals, and seventy-five per cent. of the paupers in this country can be fairly charged to the business of the 200,000 liquor dealers, half of whom are foreigners. What benefits do these liquor dealers confer upon the nation to compensate the people for tolerating their presence? What right have they to so greatly increase the taxes of the people in order to raise the money which is necessary to take care of their victims?

Has the character of the American people changed in these hundred years? Are we the worthy children of forefathers who refused to drink tea, and prohibited its sale rather than pay a \$1,500 tax to the mother country, when we bow down before 200,000 liquor dealers and bear whatever burdens they may impose upon us? When the American people realize that their taxes would be reduced one-half by the blotting out of the liquor saloon, I believe the people will make short work of the modern grog-shop. As our forefathers said, "No more tea!" so the time is near at hand when the cry of our people will be, "No more rum! No more money to take care of the worn-out victims of the rum-shop! No more young people from our homes to become the slaves of the liquor dealers!"—*W. H. H., in Advance.*

Temperance in Europe.

A GOVERNMENT report by the British Consul-General in Germany, points out certain serious facts. The adult male German drinks annually, on the average, about seventeen gallons of spiritous liquors. In the kingdom of Prussia, the whole expenditure in 1882 on wine, beer, and spirits, amounted to nearly \$227,000,000. In Sweden and Norway the consumption of spirits has been declining for some years past; but in Denmark the evil of spirit-drinking has reached a terrible pitch. In Holland, in 1878, there was a drink shop for every ninety inhabitants, including women and children; but a restrictive law, passed in 1881, has reduced the number about a quarter.

The worst statistics in regard to the consumption of alcoholic liquors are those of Belgium, where, in less than half a century, the drinking of such liquors has far more than doubled for each person. In 1881 there was a public house for every dozen adult males. In France the amount of drunkenness has been reduced by the passing of a salutary law. In Switzerland, between 1870 and 1880, while the increase of population was but 6.5 per cent., the increase in the number of public houses was 22 per cent. In Austria the condition of affairs is

similar. And all this drinking has its effect. There is a horrible array of figures giving the statistics of delirium tremens, suicides, lunacy, and accidental deaths, as the result of drunkenness.

In Denmark 74 per cent. of the arrests were from drunkenness, or for crimes committed under the influence of drink. The inspector-general of Belgian prisons reports that four-fifths of the crime and social misery is attributable to intemperance. In Austria the hospitals, lunatic asylums, and prisons all testify to the advance of drinking habits. And continental workmen generally—even those who do not become absolute drunkards—spend a large portion of their earnings in drink.

The foregoing statements, be it observed, are not the froth of a temperance harangue, but the cold statistics of a Government report. They show that earthquakes and cholera are not the most terrible evils of Europe. They should be studied by those who suggest that spirit-drinking can be exterminated by introducing the free use of beer and light wines. In the very countries where the milder drinks are used, the consumption of ardent spirits is increasing at a terrible rate. The temperance question is a growing question, and it demands attention here, as in other lands.—*Independent.*

THE Omaha *Bee* paints the following picture of the workings of high license in Omaha:—

"We do not think high license is a success in Omaha. It has sent the saloons more than ever into politics. It gives the saloons the ready boast, 'We support your schools, you must support us.' And this is said with the confident air of men who are public benefactors. The whole system of license has corrupted our police force and lower courts until it is a mockery to call them courts of justice; they are dens of thieves. The number of saloons has not increased in proportion to the population; but they are handy for every one who drinks, have a respectable air, and are yet as bad as ever. Gambling halls are opened at twenty-five dollars a month, generally in connection with the 'tony' saloons."

THERE is to-day a larger army under its (the liquor traffic's) control, than went to the war, while those mourning over the vassalage and fall of loved ones exceed in numbers, and in the bitterness of their woe, the millions who were made childless and widows by the casualties of that fierce and sanguinary strife. And the terrible disease, like a cancer, is eating into the very vitals of the nation, destroying the mental and moral, as well as the physical fiber of the people. The liquor interest controls the cities and largely influences State legislation and the local politics of the country. And all this has come to pass notwithstanding the temperance efforts of half a century, the preaching of the sanctuary, and the presence and power of the Christian church.—*Henry Wilson.*

A BOY smoking a cigar end became very pale. Throwing the end away, he said to his playmate: "There's something in that cigar that makes me sick." "I know what it is," said the other; "it's the terbaccer." Some people don't know what it is that makes them feel unwell after drinking. They lay the blame on sundry supposed adulterations of liquor. All the while we know what it is. It is the alcohol.—*Alliance News.*

THE relation of intemperance to crime is that of the inciting cause. There are other causes, such as hate, avarice, jealousy, lust, and revenge; but these are narrower in their circles of evil; more easily repressed by individuals and society; more subject to moral restraints, and are not sanctioned by law nor dealt out under statutory licenses.—*Judge Noah Davis.*

News and Notes.

RELIGIOUS.

—In one year Dr. Landsell, the English missionary, has distributed no less than 56,000 Bibles among the exiles in Siberia.

—The native churches of Samoa, besides supporting their own pastors, have contributed, on the average, \$6,000 per year for the last twenty-five years to the funds of the London Missionary Society. Yet when the missionaries began their work, the people were dangerous savages.

—The *Lever* says: "The day is forever past when the intelligent Christian sentiment of this country will approve the tobacco habit in a minister of the gospel." Good; we hope so. But if Christian sentiment will not tolerate tobacco-using in a minister, why should it in a layman? Who can tell?

—A Mohammedan professor for twenty years at the Daoul-Islam of Mecca, a man of wide learning and a rare linguist, who accidentally came upon a chapter of a volume that treated of the Bible, left his post and went to India to inquire into the truth of Christianity. He has now for some months been zealously studying the Scriptures, and has accepted the truth of Christ.

—A correspondent of the *New York Journal of Commerce*, who is himself a Christian, has been traveling through New Hampshire, and writes as follows: "Be the cause what it may, this is sober truth, that there is as much need of missionary work, by all the orthodox churches, in New England as in China or the Lebanon country. Orthodox Congregationalists may rest assured that the priests of the Maronites, Greeks, Greek Catholics, and other sects in the Mount Lebanon country, preach and teach as sound doctrine and pure faith as are taught and preached in a large number of so-called orthodox churches in New England. Here, rather than across the sea, is your place for mission work."

SECULAR.

—A rebellion has broken out in Northern Mexico.

—Admiral Worden of the United States Navy died at Newport, R. I., July 11.

—The business failures in the United States and Canada for the seven days ending July 16, were 183, against 179 the preceding week.

—The trial of the bomb-throwers is now in progress at Chicago, and very damaging evidence is being produced against the accused.

—The smallpox epidemic at Santiago, Chili, is becoming worse every day, and the disease proves fatal to 60 or 70 per cent. of the persons attacked.

—Notwithstanding their defeat at the polls, the leaders of the Irish Home Rule party are not discouraged, and express themselves as feeling confident of ultimate success.

—There has been no rain in Colorado for the past three months, and in consequence the rivers are drying up, and crops and stock, as well as families, are suffering for water.

—A California paper complains that because hay is now worth only eleven dollars per ton in San Francisco, farmers have a profit of only one dollar per ton, or two dollars per acre.

—A strike on some of the San Francisco street-car lines resulted, July 15, in a riot during which cars were overturned, windows broken, and men knocked down. Several arrests have been made.

—The *Riverside, Cal., Press* says: "Closing the saloons has nearly ruined the business of Judge Noland's court. No drink, no drunks; no drunkenness, no fines. Where are we drifting?"

—July 17 the *Canada Gazette* published a proclamation granting amnesty to all persons connected with the Riel rebellion, except those who committed homicide otherwise than in actual conflict.

—The St. Louis Grand Jury has closed its investigation of the charges against members of the House of Delegates, and has returned indictments for bribery and drunkenness against six of them.

—Belfast, Ireland, was the scene of serious rioting on the night of the 13th inst. Two civilians and one officer were killed, and quite a number of persons were severely wounded. Orangemen were the aggressors.

—A recent London dispatch says. "An extradition treaty between England and the United States has been signed. In addition to the customary clauses, the treaty provides for the surrender of dynamite miscreants."

—The twelfth juror in the Chicago anarchists' trial was obtained on the 15th inst., and accepted by both sides. Nearly one thousand persons were examined and twenty-two full court sessions held to achieve this result.

—The cholera report in Italy for one day, July 16, is as follows: Brindisi, 75 new cases, 44 deaths; Fontana, 37 new cases, 19 deaths; Latiano, 16 new cases, 7 deaths; Codigore, 7 new cases, 2 deaths; Venice, 1 new case, 1 death.

—Heavy and continued rains throughout North Carolina have caused the greatest floods since 1867. The farmers on Cape Fear River have lost all their crops, and many have been forced to leave their homes on account of the flood.

—The French Government has ordered 60,000 repeating rifles to be distributed among the troops before August. This action is attributed to the conduct of Germany in arming her battalions in Alsace-Lorraine with similar weapons.

—Probably the most peculiar case of drowning on record occurred a few days since near Carondelet, Mo. A young man in attempting to drown a large dog was himself thrown down a precipice into the river and drowned, while the dog escaped.

—July 16, Central California was visited by a thunderstorm, something which is very unusual in this State, especially in the summer season. Some grain was burned, several cattle were killed, and a few buildings damaged by lightning. The rainfall was not great.

—The canning business has become the most important industry in Maryland. Over fifty-six thousand hands are employed in canning fruits and oysters. The largest corn-packing establishment in the world is said to be in Fredericksburg, with a capacity of 75,000 cans per day.

—It seems that the wreck of the steamship *Lycemooon*, which occurred off Green Cape, Australia, May 30, was due to the most criminal negligence of the officer in charge. Out of eighty-six persons aboard of the vessel, only fifteen were saved. The captain will be tried on the charge of manslaughter.

—A eucalyptus tree 106 feet high was cut down recently in Santa Rosa, Cal. It had moved a house beside which it grew, two inches from its foundation, and had raised one corner of it an inch. The eucalyptus is an Australian tree, introduced into California since its settlement by Americans.

—Typhoid fever of a peculiar and virulent type has broken out in Waterford, Wisconsin. Forty persons have been stricken with the disease in its worst form, while many others are suffering from a milder form of the malady. There have been several deaths; the people are terror-stricken, and many are leaving the town.

—Recent telegrams from Paris report increasing uneasiness in diplomatic circles at the movements of the French Ministry of War, which, it is feared, will stir up serious complications with Germany. The activity of the War Department is incomprehensible, unless something more important than the French expedition to the East is on foot.

—A few days since while an iron dealer in St. Petersburg was unloading a wagon filled with old artillery material, which had been purchased from the Government, a nine-inch shell, supposed to have been improperly unloaded, exploded among a group of workmen and others. Sixteen persons, including four children, were killed and several others injured.

—While four men were being lowered to the bottom of a one hundred and twenty foot shaft, in New York, a few days since, a gasoline lamp which they had with them exploded. This so terrified the men that they jumped out of the bucket when still eighty feet from the bottom of the shaft. All were severely burned, besides receiving serious and probably fatal injuries from the fall.

—It seems that the Jesuits are not wanted in Peru. At a meeting held in the public square at Callao on the 11th inst., it was resolved to petition the Government to take immediate steps for their expulsion from the country. We suppose that if they are expelled from Peru they can find an asylum in this country, as many thousands have already done. They are about as desirable as Socialists and Anarchists.

—One of the most remarkable accidents ever recorded is thus related by the *Nogales, Arizona, Frontier*: "Of all the chapters of the curiosities of accidents, the fatal wounding of Manuel Varra, a Mexican, near Buena Vista, last Tuesday, takes first rank. He, with a party of about twelve others, who were out hunting Indians, dismounted, and neglected to take their guns from their saddles. His horse in rubbing against a tree threw a shell in the barrel of the gun, and then, rubbing again, discharged it, the ball taking effect in the unfortunate man's abdomen."

—The Postmaster-General has, in compliance with petitions signed by large numbers of business men in numerous cities, amended the postal regulations so as to permit the transmission through the mails within the United States and Territories, of liquids not liable to explosion or spontaneous combustion or ignition by shock or jar and not inflammable—soft soap, pastes, confections, ointments, salves, and articles of similar consistency—under certain conditions insuring safety to other mail matter in transmission.

—It is now positively stated that "Lord Salisbury has made overtures to Lord Hartington for the formation of a coalition Ministry, whose programme shall include a local government bill for Ireland, Scotland, and England; a laborer's allotment bill, empowering rural laborers to acquire small holdings; the reform and extension of the Artisans' Dwellings Act, including dwellings for farm laborers; a measure for the cheaper transfer of land, and the appointment of a select committee to inquire into the administration of the Government of India, with a view of giving the natives increased local control."

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 22, 1886.

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Camp-Meetings for 1886.

INDIANA, Worthington, Green Co.,.....	Aug. 3-10
VIRGINIA, Harrisonburg,.....	" 3-10
ARKANSAS, Springdale,.....	" 4-10
CALIFORNIA, Eureka, Humboldt Co.,.....	" 4-12
VERMONT, Vergennes,.....	" 10-17
OHIO, Mount Vernon, Knox Co.,.....	" 10-17
TEXAS, Midlothian,.....	" 17-24
KANSAS, Osborne,.....	" 19-30
CALIFORNIA, Santa Barbara Co.,.....	Aug. 25 to Sept. 1
NEVADA,.....	Sept. 15-22
CALIFORNIA, Woodland, State meeting,....	Oct. 6-19
CALIFORNIA, Santa Ana,.....	Oct. 28 to Nov. 5

FROM Onarga, Ill., Elder A. O. Tait writes in a private note: "Brother F. D. Starr and I are having good meetings here. Nine have signed the covenant, and others seem to be on the point of obeying."

A BROTHER in Boston, in a letter to the SIGNS on a matter of business, says: "We are having good success in canvassing here. One of our canvassers took orders for one hundred and forty dollars' worth of our publications in six days." When a few people have "a mind to work," their zeal will more than make up for their lack of numbers.

WE learn from the sales room of this office that 20,000 copies of "The Great Controversy," Vol. 4, have now been sold, and orders have been given for the immediate printing of another edition of 5,000. This is most encouraging. We know of no other book whose general circulation will tell more for the advancement of the truth than this book will. The past has demonstrated that thousands are willing to read it when they once learn of it. Shall we not soon see many more canvassers engaged in the work of carrying this book to these willing souls?

A COPY of the *Telegraph*, a paper published in one of the suburbs of Melbourne, has been received. It contains an excellent report, nearly a column in length, of a sermon by Elder Corliss on the "United States the Marvel of Nations." We are rejoiced to see the favor with which the truth is received in that country. The Lord is surely hearing the prayers of his people. We are thankful also for the good report from Elder Israel, which appears on another page of this paper. We hope that we may be favored with one by every steamer.

A FEW sentences tell the whole story. Boston Common is a great resort, and Rev. H. L. Hastings improved the opportunity one Sunday to preach there to the people. He had no license, and was arrested. The Common is the place for a good deal of amusement, but the city authorities thought they must draw the line somewhere, so they drew it at preaching. Mr. Hastings was placed in the prisoner's dock along with common "drunks." They were fined one dollar each; he was fined twenty dollars. He applied for a license permitting him to preach, but was refused. So he preached no more, but on the next Sunday read on the Common three chapters from the Bible. For this he was arrested, fined forty dollars, and in default of payment, was sent to jail. The liquor sellers have not been

molested. The Boston authorities know what is most inimical to their interests. And yet some people tell us that there is no danger of religious persecution in this country. Boston takes great interest in the evangelization of the heathen; who shall evangelize Boston?

SOME friend has kindly sent us copies of the St. Louis *Republican* containing articles on the Sabbath question. That paper has for several weeks published in its Sunday edition what is popularly termed a "symposium" on that subject. In each issue, nearly a page is devoted to short articles from leading citizens, giving their respective views concerning the Sabbath. Of course many erroneous ideas are thus put forth, but we rejoice that the *Republican* is doing so good a work in agitating the matter. When facts like the following are published by one who is friendly to the Sunday cause, some good must result:—

"It may therefore be accepted as a historical fact that for nearly 300 years the first day of the week was not regarded as a Sabbath. In the middle of the fourth century, the council of Laodicea, repeating previous injunctions that Christians should not Judaize by observing the Mosaic Sabbath day, went on to advise them 'rather, if they could,' to abstain from labor on the Lord's day. This is the earliest extant legislation of the Christian church upon the subject of Sunday observance."

OUR "International Notes" are exceptionally full this week, and the only apology we would offer is that they are exceptionally good. Before Gethsemane, there is no more striking scene than that of Christ riding into Jerusalem. It is the one instance in his life when he allowed the multitudes to have full sway in their demonstrations of honor to him. We are certain that in all the notes on the lesson that shall be published, there will be found none that, in loftiness of conception, in grandeur of description, in purity of devotion, and soundness of exposition, can surpass those which we offer to-day.

SPEAKING of the recent action taken by the Pennsylvania Railroad Company in discontinuing Sunday trains, the *Congregationalist* says: "We welcome this news from one of the great corporations of the country, as the forerunner of a movement that is sure to come, sooner or later, in the interest not only of the workmen, but of the community as a whole. Let every man who believes in Sunday as a day of rest and worship, use all his influence on the right side in this matter." Yes; if they will only use their influence on the right side, all will be well.

Another "Feature" of Catholicism.

THE *Catholic Mirror* of June 26 contained a glowing account of the wonderful eloquence of an Italian priest, one Agostino di Monte Feltrò, whose pulpit efforts have exceeded in brilliancy those of any other European pulpit orator for many years. The great cathedral at Bologna was insufficient to hold the audiences that thronged to hear him last year; and this year his preaching in Pisa during lent "thrilled all Italy." Says the *Mirror*: "Train loads of people came from Florence, Leghorn, Lucca, and even more distant points, simply to hear this eloquent Franciscan." After announcing his subject, "he would begin the swift utterance of a torrent of brilliant sentences, glowing with poetic imagery, powerful with argumentative strength, and thrilling with magnetic earnestness, that never slackened for an instant or halted for lack of a word during the space of a full hour. Then suddenly he stops, quickly disappears, effects his exit by a private door," and thus avoids the admiring throng who would make a triumphal demonstration about him.

All this is very grand, but the *Mirror* does not tell the whole story. The *Congregationalist* lets

out the secret of his swift utterance which never halted for lack of a word, by stating the fact that his sermons were stolen bodily from Père Giraud, and that a wicked Protestant has had the impertinence to print the two lots of sermons in parallel columns. Thus it appears that the eloquent priest is only a good elocutionist, declaiming other men's thoughts. He had good reason for ending his sermons so abruptly; he had got to the end of his declamation, and had to stop. A peculiar part of the narrative is that the *Mirror* which lauds his eloquence is dated June 26, while the *Congregationalist* which announces the *exposé* is dated June 24, two days earlier. This is peculiar, but not strange; for "pious" frauds were the foundation of Catholicism, and outrageous falsehoods and blasphemies have formed the superstructure. It is not probable that the *Mirror* will ever learn that Padre Agostino is a literary thief.

THE following little extract and vigorous comment are from the *Christian at Work*. We are only sorry that "the trumpet call to repentance" is heard in so few pulpits:—

"There is much reason to believe that this present life is the most favorable opportunity for moral renewal in Christ."

"The precious extract given above is from an editorial page of the *Andover Review*. 'Much reason to believe'! . . . 'this present life the most favorable opportunity' for securing one's salvation! Out upon such a bit of Satanic euphemism! What a sharp and awfully suggestive contrast do the words of the apostle present: 'Now is the accepted time'—'to-day if ye will hear his voice.' But instead we have a professedly Christian *Review* issued by professedly Christian teachers putting forth the milk-and-water declaration, 'There is much reason to believe that this present life is the most favorable opportunity for moral renewal in Christ.' Well, we should say it was; and our advice to the *Andover Review* is to issue no more promises to pay, maturing in eternity, till it knows that it can make them good. It is a profoundly awful, a tragically perilous undertaking, this euphemistic game of playing with the immortal interests of the soul. *Andover* was not established for that sort of work. Yet just that it is now doing. It is certainly fortunate for the cause of vital religion that a living gospel and the trumpet call to repentance, such as John declared in the wilderness and Jesus sounded forth beside still Galilee, are preached in the Christian pulpits of the land in a tone very different from the melodious piping, the emasculated euphemism, of the *Andover Review*."

Napa City and Calistoga.

WE closed our tent meeting in Napa, July 11. As the result of this meeting, twelve persons have promised to keep all "the commandments of God and the faith of Jesus." Three have been baptized, and four have united with the church. We now have the tent pitched in Calistoga, and held our first meeting there last night, with an audience of about seventy-five, which we consider quite good for the first evening in this place.

W. M. HEALEY.
H. A. ST. JOHN.

Calistoga, Cal., July 17.

"I HAVE seen an end of all perfection; but thy commandment is exceeding broad."

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