

The Signs of the Times.

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

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The Signs of the Times.

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PATIENT FAITH.

O, God! thy wisdom cannot err;
Thy tender mercy never fails;
Although thou mayst the help defer,
Till hands and feet are pierced with nails.

Thy Best-beloved bore the cross;
He died that awful death for me;
Help me for him to suffer loss,
Like him to bear my agony!

Teach me to look in faith to him;
His wounded feet, and hands, and side,
Have made all earthly honors dim;
While pain and grief are glorified.

Give me, O, Father! strength to bear
All burdens gladly for his sake;
With him in grief below to share
And in his joys above partake.

—Thomas Hill, D.D., in *Independent*.

General Articles.

Importance of Home Training.

BY MRS. E. G. WHITE.

IN the words, "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace," the psalmist sums up the results of careful home training. It should be the object of every parent to secure to his children a well-balanced, symmetrical character. And this is a work of no small magnitude and importance, but one that will require earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward.

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future course of your dear ones. Your work is not to paint a form of beauty upon canvas, or to chisel it from marble, but to impress upon a human soul the image of the Divine.

Did mothers but realize the importance of their mission, they would be much in secret prayer, presenting their children to Jesus, imploring his blessing upon them, and pleading for wisdom to discharge aright their sacred duties. Let the mother improve every opportunity to mould and fashion the disposition and habits of her children. Let her watch carefully the development of character, repressing

traits that are too prominent, encouraging those that are deficient.

Mothers, will you not dispense with useless, unimportant labor for that which must perish with the using? Will you not seek to draw near to God, that his wisdom may guide and his grace assist you, in a work which will be as enduring as eternity? Aim to make your children perfect in character. Remember that such only can see God.

I speak the more freely and earnestly, because I know that many parents are neglecting their God-given work. They are themselves far from purity and holiness, and they do not see the defects of their children as they would if their own eyes were beholding and admiring the perfection of Christ's character.

Parents, for Christ's sake, for the sake of your children, seek to conform your own lives to the divine standard. Set a pure and noble example before your precious charge. Let nothing come in between you and your God. Be earnest, be patient and persevering, instant in season, and out of season. Give your children intellectual culture, and moral training. Let their young hearts be fortified with firm, pure principles. Teach them to exert every faculty of mind and body. While you have the opportunity, lay the foundation for a noble manhood and womanhood, and your labor will be rewarded a thousand fold.

You must make the Bible your guide, if you would bring up your children in the nurture and admonition of the Lord. Let the life and character of Christ be presented as the pattern for them to copy. If they err, read to them what the Lord has said concerning similar sins. There is need of constant care and diligence in this work. One wrong trait tolerated by parents, uncorrected by teachers, may cause the character to become deformed and unbalanced. Teach the children that they must have a new heart; that new tastes must be created, new motives inspired. They must have help from Christ; they must become acquainted with the character of God as revealed in his word.

Family prayer receives too little attention. In many cases, the morning and evening worship is little more than a mere form, a dull, monotonous repetition of set phrases in which the spirit of gratitude or the sense of need finds no expression. The Lord accepts not such service. But the petitions of a humble heart and contrite spirit he will not despise. The opening of our hearts to our Heavenly Father, the acknowledgment of our entire dependence, the expression of our wants, the homage of grateful love,—this is true prayer. When we come pleading the merits of Christ's blood, and trusting with implicit faith his promises, we shall secure the blessing of the Lord.

Redeem the precious hours worse than wasted in talking of your troubles, or gossiping over the faults of others. Seek earnestly to God for help, and you will become strong in his strength. You may have Christ as a guest in your home. Be not satisfied merely to bear the name of Christ. Be in truth followers of Jesus. Let your hearts be warmed with his love. Make him your friend, your helper, your counselor.

The most valuable rules for social and family intercourse, are to be found in the Bible. There is not only the best and purest standard of morality, but the most valuable code of politeness. Our Saviour's sermon on the mount con-

tains instruction of priceless worth to old and young. It should be often read in the family circle, and its precious teachings exemplified in the daily life. The golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," as well as the apostolic injunction, "In honor preferring one another," should be made the law of the family. Those who cherish the spirit of Christ will manifest politeness at home, a spirit of benevolence even in little things. They will be constantly seeking to make all around them happy, forgetting self in their kind attentions to others. This is the fruit which grows upon the Christian tree.

Few realize the influence of the little things of life upon the development of character. Mothers, cease to spend your time and strength for that which is merely attractive to the eye, but which does not minister to comfort or real happiness, and you will cut off a large share of the cares and worries that make you nervous and irritable, impolite and unchristian. The precious moments heretofore given to needless labor should be devoted to beautifying the souls of your children, teaching them how they may obtain the inward adorning, that meek and quiet spirit which God accounts of great price.

If real politeness were practiced by all the followers of Christ, if obedience to the golden rule were made one of the corner-stones of Christian character, we would see fewer church-trials, less hardness and animosity between brethren. There would be no harsh, thoughtless words, no strife for the highest place. God's people will be tested. Every one will be exposed to the fierce fire of trial and temptation. If we would not be consumed as dross, we must have the love of God—the gold that has been tried—abiding in us. Now is the time to soften and subdue our rough, harsh traits of character. We must cherish kindness, forbearance, Christian integrity. Ungenerous criticism, hard speeches, questioning the motives of another, or magnifying his faults, open the door to Satan's temptations, and lead many away from God. The holy Scriptures give us a safe and profitable rule for thought and conversation. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If we would have our children practice kindness, courtesy, and love, we ourselves must set them the example.

"Charity suffereth long, and is kind." It "thinketh no evil,"—another fruit borne on the tree of love. Our souls must be stayed upon God, imbued with his Spirit, if we would learn these sacred lessons. Said the apostle, "Gird up the loins of your mind." If the thoughts are rightly disciplined, it will be a far less difficult task to control the feelings. Looking unto Jesus, the author and finisher of our faith, will give us courage, hope, and constancy. Shall we not obey the teachings of God's word? Shall we not make it our guide and counselor? Shall we not devote time and thought to its perusal? How can Christians neglect the book in which God has revealed his will to men? Our children need help to understand the Scriptures. They should become acquainted with the life and character of Jesus, that they may love him, and choose to obey him.

Parents and guardians must exercise unceasing watchfulness. Every day new thoughts are awakened in the minds of the young; new impressions are made upon their hearts. The associations they form, the books they read, the habits they cherish,—all must be guarded; for the interests of the children, for this life and the next, are at stake.

"What now you do, you know not,
But shall hereafter know,
When the seeds your hands are sowing,
To a ripened harvest grow."

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life made known. Many in that vast company are unprepared for the revelations made. Upon the ears of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew ye not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? You have not only ruined your own souls, but by your pretensions to godliness you have misled many others. You have no part with me. Depart, depart!"

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The day's of incessant toil, of burden-bearing, and of fear and anguish, are forgotten, as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servant, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor, have obtained a fitness for Heaven. The life-work performed on earth is acknowledged in the heavenly courts as a work well done.

With joy unutterable, parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown with tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed. Fathers, mothers, shall the voices of your children swell the song of gladness in that day?

Prophetic Study.

THE history of the world, as chronicled by eminent men of all ages, is replete with interest. The development, reign, and ultimate overthrow of vast empires, the rise of mighty warriors and able statesmen, the transmission of power from one nationality to another, the hereditary determination to conquer and annex territory manifested by all nations, together with the solemn yet awful trend toward an overwhelming and evadeless crisis, are to the careful student, who puts his hand on the feverish pulse of the world, profoundly interesting. History is the dial-plate upon which the finger of God indicates the epochs of prophecy. The revolutions and upheavals in civil and national life, together with the moral cyclones which occasionally sweep over the populations of earth, can only be correctly understood as we behold them through the telescope of prophecy. It is God alone who "changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." The march of the centuries is ever toward a legitimate and clearly-defined end. Each revolution of the wheels of time assists in advancing the world in the direction of its prophetic destiny. Constant changes

in the map of Europe, together with the numerous army of earthly events daily chronicled, are keeping step in the direction of God's eternal purpose. The Christian who fails to read history in the light of prophecy will find no other lamp to illumine the deep and profound mysteries surrounding the pathway of this planet.

It is impossible to close our eyes to the fact that dreamers and inconsistent theorists, together with uncouth speculative teachers, have prophesied concerning the events lying in the future pathway of this globe and its inhabitants. Scientists have also attempted to demonstrate the peculiar methods which shall eventually obtain in the destruction of the present world, together with other heavenly bodies beyond us; yet no theory has ever been promulgated receiving a hearty and unhesitating approval from intelligent thinkers, and we are forced to the conclusion that all such speculative theories of the future of this earth, drawn from other sources than the word of God, are mere conjectures, and cannot be relied upon with any degree of certainty. In the Bible alone do we find the sure word of prophecy, "whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."—*J. D. Herr, D. D.*

The Change of the Sabbath.

THAT the Sabbath has been changed, at least so far as it is possible for men to change what God has established, all are agreed; but when we come to the reason and manner of the change there is not the same unanimity of sentiment. Many Protestants hold that the Sabbath was given only to the Jews, and was never binding upon any but the Jews; and that now there is, properly speaking, no Sabbath. Of course this view involves the abrogation of the decalogue and contradicts the Saviour, who said: "It is easier for heaven and earth to pass, than one tittle of the law to fail."

Others, however, claim that the decalogue is still in full force, but they aver that Christ and his apostles changed the Sabbath; and that whereas the fourth commandment did formerly enjoin the sacred observance of the seventh day, that it now performs the same office for the first day! It was no doubt the utter absurdity of this view which drove the antinomians into the still worse error (if indeed all errors are not equally bad) of holding that the moral law is abolished. But then assaults upon the law of God are sufficiently accounted for by Paul in Romans 8:7, and until men come under the new covenant and have the law of God written in their hearts (Jer. 31:31-34), we must expect to see the carnality of which the apostle speaks cropping out in various ways.

But there is another position (the most absurd of all) taken by a few who claim that the first day of the week, as we now have it, is the true seventh day, and that the day anciently observed is really the sixth day of the true week. Of course every fact of history, both sacred and profane, as well as every principle of logic and common sense, is against this view; but that makes no difference to those whose minds are so peculiarly constructed as to be able to entertain such an absurdity. In fact, one who can believe that theory is capable, with a very little effort, of believing almost anything except the truths of God's word.

But still others believe that the change from the seventh to the first day of the week was made this side of Christ and the apostles, but in harmony with the will of God! This position is thus set forth by one of its adherents: "The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church; and on this basis, and on none other, does the Chris-

tian Sabbath, the first day of the week, rightly rest."—*Christian at Work, Jan. 8, 1885.*

In order that none may misunderstand what is meant by "the early Christian church," we supplement this quotation with another from the same paper under date of Feb. 18, 1886, as follows: "We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

This latter quotation shows clearly that the editors of the *Christian at Work* do not think that the apostles, nor the church in the days of the apostles, had anything whatever to do with the change; and in this they are manifestly correct, as can be demonstrated by the most reliable historians. We have room in this connection for only a single extract, and until that is controverted (and it never can be), it will not be necessary to cite any other proof. Neander, of whom "McClintock and Strong's Cyclopædia" says that he is "universally conceded to be by far the greatest of ecclesiastical historians," gives this pointed and candid testimony:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Neander, page 186.*

This is a plain statement of an undeniable fact; but as truth on this point is not in much demand, an effort has been made to suppress Neander's testimony, and so it appears only in the first edition of his history.

Let no one think that such a historian as Neander, and such a paper as the *Christian at Work* would make such statements if the facts of history did not compel them to do so. The truth is that the claim made by some that the apostles observed the first day of the week, is so utterly groundless that men of learning do not care to hazard their reputation on statements which even a tyro in history can readily disprove; and so all, except those polemic divines who care more for their particular creeds than they do for the truth, refuse to longer peddle the pious frauds by which Sunday sanctity has so long been sustained.

But the fact remains that the change has been made; and if Christ and the apostles did not make it, how was it accomplished? If there is no divine authority for the change what authority is there for it? And if it was not introduced in the days of the apostolic church, when was it brought in? Surely these are proper questions,—questions which history will answer.

Yes, history does answer them; and that just as definitely as it answers similar inquiries in regard to other papal festivals and customs, such as Good Friday, Easter, Ascension Day, prayers for the dead, the worship of saints and images, the adoration of pictures, etc., etc. In reference to the introduction of some of these things, Dowling, in his "History of Romanism," says:—

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of cor-

ruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error, as is that of popery. . . . Each of the great corruptions of the latter ages took its rise in a manner which it would be harsh to say was deserving of strong reprehension. . . . The worship of images, the invocation of saints, and the superstition of relics, were but expansions of the natural feelings of veneration and affection cherished toward the memory of those who had suffered and died for the truth."—*Book 2, chap. 1, sec. 1.*

The same might be said of the observance of Sunday, that it was but natural that those who had before regarded it as a day holy to the sun, should, upon becoming Christians, retain some of that reverence; nor is it strange that they should seek to connect the observance of the first day with their new religion, especially as the fact of the resurrection of Christ on that day afforded them an excellent pretext for so doing. And that is just what they did; and it is a significant fact that the practice of keeping Sunday as a Christian festival originated among Gentile Christians—those who had as pagans worshiped the sun upon that day. Recognizing this fact, the *North British Review*, Vol. 13, p. 409, thus defends the charge:—

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath. . . . If the authority of the church is to be ignored altogether by Protestants, there is no matter; because opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival."

But what especially marks the Sunday sabbath as the work of the Roman Church is the fact that it was a Roman Catholic Council that first decreed that it should be kept instead of the ancient Sabbath. Upon this point Rev. Mr. James, in addressing the University of Oxford, says:—

"When the practice of keeping Saturday Sabbaths, which had become so general at the close of this [the third] century, was evidently gaining ground in the Eastern church, a decree was passed in the council held at Laodicea [A. D. 364] 'that members of the church should not rest from work on the Sabbath like Jews, but should labor on that day, and preferring in honor the Lord's day, then if it be in their power should rest from work as Christians.'"

William Prynne, famous in the history of English Puritanism, also says: "It is certain that Christ himself, his apostles, and the primitive Christians, for some good space of time, did constantly observe the seventh-day Sabbath, . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day, . . . and making mention of its . . . solemnization by the apostles and other Christians, . . . it being still solemnized by many Christians after the apostles' times, even till the Council of Laodicea [A. D. 364], as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs thus: 'Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day [which many did refuse at that time to do]. But preferring in honor the Lord's day [there being then a great controversy among Christians which of these two days . . . should have precedence]; if they desired to rest they should do this as Christians.

Wherefore if they shall be found to Judaize, let them be accursed from Christ.' . . . The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."

Of the effects of the decree of this council, John Ley, another old English writer, speaks thus: "From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."

About the year 468 or 469 A. D., Pope Leo issued the following decree: "WE ORDAIN, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day [Sunday] wherein our own integrity was restored, all do rest and cease from labor."

C. P. BOLLMAN.

(To be continued.)

CARE.

(1 Peter 5:7).

"CASTING all your care upon Him,
For he careth"—words how sweet!
How the Infinite and finite
In this sacred sentence meet!

How each word, alone, the spirit
Cheers and comforts; how the whole,
Like a loving benediction,
Soothes the sorrow of the soul!

Casting—like some long-borne burden,
From the shoulders thrown at last,
We the care, grown, oh! so heavy,
On our Lord may wholly cast.

Casting all—oh, gracious fullness,
Slight as well as gravest care;
None too small for him to notice,
None too great for him to bear.

Casting all *your* care, ah, tender,
Thoughtful "your;" then it must be
That his care for us is special,
Personal for you and me.

Casting all *your care* upon him;
Doubts and dreads and anxious fears,
All that weighs the heart with sadness,
All that dims the eyes with tears.

Casting all *your care* upon him,
For he careth, he doth heed;
Every want and woe foreseeth,
Will not fail us in our need.

Careth for us—oh, how precious
Is the care of earthly friend!
But the watch-care of a mother
Doth our Father's care transcend.

Careth for us—oh, then, brother,
Let us care so wondrous prove;
From our hearts, let us, believing,
All anxiety remove.

Cast it on the Lord and leave it,
Trust his word so sweet and blest,
And our hearts, before so burdened,
Shall in peace surpassing rest.

—Philip Burroughs Strong, in *Watchman*.

Rome and Heathenism.

A GREAT Roman Catholic festival is held every year at Bandhara, a place eight miles from Bombay, and full of old Portuguese churches. The festival is always held on Sunday, and is an abominable display of worldliness. A striking feature of it is that heathen who have been disappointed by their own gods are encouraged to renew their vows before the images displayed by the priests. The *Bombay Guardian* reports a curious instance of such homage at this year's festival: "A Hindoo woman had made a vow to 'Our Lady,' that if she obtained what she asked for she would roll seven times around the church. So she lay down, full length, and was rolled over and over by two women. She was

a stout woman, rain was falling, the ground was soft, the mud accumulated. Five times had the *pradakshana* of the temple or church been accomplished, when a priest came forward and announced to the poor creature that the 'Blessed Virgin' was satisfied, and would accept of the five tours as though they were seven." In what respect can such a performance be considered an improvement on the penances of heathendom?—*Religious Intelligencer*.

A Word to Young Christians.

1. NEVER neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayer. Heb. 11:6.

2. Never neglect daily private Bible reading, and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John 5:39.

3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you appear to be; and then ask him, for Christ's sake, to forgive you what you are and to make you what you ought to be. John 4:24.

4. Never let a day pass without trying to do something. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for him?" Matt. 5:13-16.

5. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. 2 Cor. 10:12. You are to ask yourself, How would Christ act in my place? and strive to follow him. John 10:27.

7. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true?" and if both cannot be true, believe God and make your own heart the liar. Rom. 3:4; 1 John 5:10, 11.—*Rev. E. Judson*.

Praying First.

DR. M. D. HOGE, of this city, says the *Richmond Religious Herald*, tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over the man who had sought the interview said, "Now proceed with what you have to complain of in me." But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you."

Here and there in almost every community is a man or woman who might profit by this incident.—*Sel.*

THE wise man is not quick to take offense. It is better to be deaf and blind to an intended insult than to be swift to resentment.—*Western Christian Advocate*.

"HE only truly lives, to whom the world is like a house immense, with no day passing by in which some new apartment is not visited."

The Alemanni.

(Continued.)

"IMMEDIATELY after Julian had received the purple at Milan, he was sent into Gaul [A. D. 356] with a feeble retinue of three hundred and sixty soldiers. At Vienna, where he passed a painful and anxious winter, in the hands of those ministers to whom Constantius had intrusted the direction of his conduct, the Cæsar was informed of the siege and deliverance of Autun. That large and ancient city, protected only by a ruined wall and pusillanimous garrison, was saved by the generous resolution of a few veterans, who resumed their arms for the defense of their country. In his march from Autun, through the heart of the Gallic provinces, Julian embraced with ardor the earliest opportunity of signalizing his courage. At the head of a small body of archers and heavy cavalry, he preferred the shorter but the more dangerous of two roads; and sometimes eluding and sometimes resisting the attacks of the barbarians, who were masters of the field, he arrived with honor and safety at the camp near Rheims, where the Roman troops had been ordered to assemble. The aspect of their young prince revived the drooping spirit of the soldiers, and they marched from Rheims in search of the enemy, with a confidence which had almost proved fatal to them.

"The Alemanni, familiarized to the knowledge of the country, secretly collected their scattered forces, and seizing the opportunity of a dark and rainy day, poured with unexpected fury on the rear-guard of the Romans. Before the inevitable disorder could be remedied, two legions were destroyed; and Julian was taught by experience, that caution and vigilance are the most important lessons of the art of war. In a second and more successful action, he recovered and established his military fame; but as the agility of the barbarians saved them from the pursuit, his victory was neither bloody nor decisive. He advanced, however, to the banks of the Rhine, surveyed the ruins of Cologne, convinced himself of the difficulties of the war, and retreated on the approach of winter, discontented with the court, with his army, and with his own success. The power of the enemy was yet unbroken; and the Cæsar had no sooner separated his troops, and fixed his own quarters at Sens, in the center of Gaul, than he was surrounded and besieged by a numerous host of Germans. Reduced, in this extremity, to the resources of his own mind, he displayed a prudent intrepidity, which compensated for all the deficiencies of the place and garrison; and the barbarians, at the end of thirty days, were obliged to retire with disappointed rage.

"The conscious pride of Julian, who was indebted only to his sword for this signal deliverance [A. D. 357], was embittered by the reflection that he was abandoned, betrayed, and perhaps devoted to destruction, by those who were bound to assist him by every tie of honor and fidelity. A very judicious plan of operations was adopted for the approaching campaign. Julian himself, at the head of the remains of the veteran bands, and of some new levies which he had been permitted to form, boldly penetrated into the center of the German cantonnements, and carefully re-established the fortifications of Saverne, in an advantageous post, which would either check the incursions, or intercept the retreat of the enemy. At the same time, Barbatio, general of the infantry, advanced from Milan with an army of thirty thousand men, and passing the mountains, prepared to throw a bridge over the Rhine, in the neighborhood of Basil.

"It was reasonable to expect that the Alemanni, pressed on either side by the Roman arms, would soon be forced to evacuate the provinces of Gaul, and to hasten to the defense of their native country. But the hopes of the

campaign were defeated by the incapacity, or the envy, or the secret instructions, of Barbatio, who acted as if he had been the enemy of the Cæsar, and the secret ally of the barbarians. The negligence with which he permitted a troop of pillagers freely to pass and to return, almost before the gates of his camp, may be imputed to his want of abilities; but the treasonable act of burning a number of boats, and a superfluous stock of provisions, which would have been of the most essential service to the army of Gaul, was an evidence of his hostile and criminal intentions. The Germans despised an enemy who appeared destitute either of power or of inclination to offend them; and the ignominious retreat of Barbatio deprived Julian of the expected support; and left him to extricate himself from a hazardous situation, where he could neither remain with safety, nor retire with honor.

"As soon as they were delivered from the fears of invasion, the Alemanni prepared to chastise the Roman youth, who presumed to dispute the possession of that country, *which they claimed as their own by the right of conquest and treaties*. They employed three days, and as many nights [A. D. 357, Aug.], in transporting over the Rhine their military powers. The fierce Chnodomar, shaking the ponderous javelin which he had victoriously wielded against the brother of Magnentius, led the van of the barbarians, and moderated by his experience the martial ardor which his example inspired. He was followed by six other kings, by ten princes of regal extraction, by a long train of high-spirited nobles, and by thirty-five thousand of the bravest warriors of the tribes of Germany. The confidence derived from the view of their own strength was increased by the intelligence which they received from a deserter, that the Cæsar, with a feeble army of thirteen thousand men, occupied a post about one-and-twenty miles from their camp of Strasburgh. With this inadequate force, Julian resolved to seek and to encounter the barbarian host; and the chance of a general action was preferred to the tedious and uncertain operation of separately engaging the dispersed parties of the Alemanni.

"The Romans marched in close order, and in two columns; the cavalry on the right, the infantry on the left; and the day was so far spent when they appeared in sight of the enemy, that Julian was desirous of deferring the battle till the next morning, and of allowing his troops to recruit their exhausted strength by the necessary refreshments of sleep and food. Yielding, however, with some reluctance, to the clamors of the soldiers, and even to the opinion of his council, he exhorted them to justify by their valor the eager impatience which, in case of a defeat, would be universally branded with the epithets of rashness and presumption. The trumpets sounded, the military shout was heard through the field, and the two armies rushed with equal fury to the charge. The Cæsar, who conducted in person his right wing, depended on the dexterity of his archers, and the weight of his cuirassiers. But his ranks were instantly broken by an irregular mixture of light horse and of light infantry, and he had the mortification of beholding the flight of six hundred of his most renowned cuirassiers. The fugitives were stopped and rallied by the presence and authority of Julian, who, careless of his own safety, threw himself before them, and, urging every motive of shame and honor, led them back against the victorious enemy. The conflict between the two lines of infantry was obstinate and bloody. The Germans possessed the superiority of strength and stature, the Romans that of discipline and temper; and as the barbarians who served under the standard of the empire united the respective advantages of both parties, their strenuous efforts, guided by

a skillful leader, at length determined the event of the day.

"The Romans lost four tribunes, and 243 soldiers, in this memorable battle of Strasburgh, so glorious to the Cæsar and so salutary to the afflicted provinces of Gaul. Six thousand of the Alemanni were slain in the field, without including those who were drowned in the Rhine, or transfixed with darts whilst they attempted to swim across the river. Chnodomar himself was surrounded and taken prisoner, with three of his brave companions, who had devoted themselves to follow in life or death the fate of their chieftain. Julian received him with military pomp in the council of his officers; and expressing a generous pity for the fallen state, dissembled his inward contempt for the abject humiliation of his captive. Instead of exhibiting the vanquished king of the Alemanni, as a grateful spectacle to the cities of Gaul, he respectfully laid at the feet of the Emperor [Constantius] this splendid trophy of his victory. Chnodomar experienced an honorable treatment; but the impatient barbarian could not long survive his defeat, his confinement, and his exile.—*Id. chap. 19, par. 20-24.*

The deliverance of Gaul, by the defeat of the Alemanni and the Franks, established the military fame of Julian; but—

"Unless he had been able to revive the martial spirit of the Romans, or to introduce the arts of industry and refinement among their savage enemies, he could not entertain any rational hopes of securing the public tranquillity, either by the peace or conquest of Germany. Yet the victories of Julian suspended, for a short time, the inroads of the barbarians, and delayed the ruin of the Western Empire."—*Id. par. 28.*

(To be Continued.)

Little Things.

"He that is faithful in that which is least, is faithful also in much."

Yes, indeed! for life is made up of little things, like the little drops of water that make the mighty ocean, and he or she who is faithful in the little home duties and in the daily work, will be faithful in the bigger things of life; for it is easier to be self-sacrificing and brave on some particular occasion, when one's feelings or enthusiasm is stirred by the thought of doing something great, than it is daily to be patient and self-denying, cheerfully doing what only God's eye can see costs an effort. Yet how dear to the heart of the Master is this faithfulness in little things, which reveals the character.

We all long, at times, to do something *great*, but in the *little* things, where we think it doesn't matter much, and where is no outward compulsion, we are apt to be self-indulgent and please ourselves, forgetting that it is "the foxes—the little foxes—that spoil the vines," so that the fruit is lost.

God will teach us through our little duties to be obedient, humble, loving, and submissive to him; and to be faithful may be preparation for greater service, but it certainly now wins the Master's smile of approval, and finally, his welcome home, as he says: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Who can tell what is *little* and what is *great*? When the rich men were casting their gifts into the treasury, the Lord said of the widow's two mites: "Of a truth, I say unto you, that this poor widow hath cast in more than they all."

It is the *motive* that gives dignity and worth to action, and the *heart* performance of life's little duties is of great value in the sight of the Lord.

Away then with the thought that your life is narrow, and in your small sphere you can do no great work. A very little thing may turn the

scale, and make or mar a life; for sometimes great events hinge on very small things.

The ready smile, cheery word, generous act, quick appreciation of another's trials, and a warm interest and sympathy in their sorrows and joys is of no little value. You thus develop for good your own character, honor God, and help others.

A young girl, beset with many temptations, said of one who led her closer to the Saviour: "Not what she said, but what she looked, showed me Jesus." A look is a very little thing, but it made a deep and lasting impression. "Even so the tongue is a little member," but, "behold, how great a matter a little fire kindleth." The tongue may be "an unruly evil, full of deadly poison," wounding bitterly, or it "may speak a word in season to him that is weary," the word which "fitly spoken is like apples of gold in pictures of silver." Therefore *dream* not of great things, but, in intercourse with others, through looks, words, and acts, do a great work and live a noble life.—*Hester Bates, in Christian at Work.*

Jesus's Pleadings.

AFTER the resurrection, when Jesus was about to leave his disciples and to return to his Father, he gave them this precious promise: "Lo, I am with you always." But in his messages to the seven churches, in which he gives to each reproof, counsel, instruction, and promises suited to their respective needs, these words are addressed to the Laodiceans: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He thus expresses his great love for his remnant people—those who are waiting for the Son of man to be revealed, when he shall come to crown his people with everlasting life in his kingdom which shall not be destroyed. Knowing the perils that surround them, he renews the promise of his presence, offering to take them into a relationship with himself especially near.

"Behold, I stand at the door, and knock." Jesus does not wait till his people feel their need of him. He seeks them. He does not leave if he is repulsed. He stands at the door. It is closed, and he is left long to knock and wait. He represents himself as chilled and damp while he waits for the bolts to be withdrawn from the heart that is locked against him. His head is "filled with the dew," and his "locks with the drops of the night." Shall his patient love go unrewarded?

Some will not heed the Saviour. Some will not admit this royal guest; for he says, "If any man hear my voice, and open the door." His offers of mercy are disregarded, yet he not only knocks, but he pleads also. He pleads for admittance to the cold heart—cold and dark now, but warm and bright when cheered by his sweet presence. His voice is heard. It is the voice of him who was wounded for our transgressions. He would say to the sin-sick soul as to the disciples of old, in the beautiful language of Oriental salutation, "My peace I give unto you."

"I will come in to him, and will sup with him, and he with me." This is but the renewal of a previous promise. Jesus was about to leave his disciples in a world full of peril, and in which the enemies of God and of righteousness are many and powerful. Long and bitter persecutions were before his followers. But he left this promise to all who should love him and keep his commandments: "I will love him, and will manifest myself to him." The disciples doubtfully queried how he would manifest himself unto them, and not to the world; but he reaffirmed his promise, making it more emphatic: "My Father will love him, and we will come unto him, and make our abode with him." Who will refuse to admit such guests? Who

will refuse to partake of the "bread of life" offered to all who will accept?

How must the heart of Jesus yearn toward his erring creatures that he will thus perseveringly plead for permission to become their guest, their companion, their intimate friend. He promises the peace and joy that are to be found only in his presence. He enters into our plans. Our hopes and fears, trials and successes, interest him; for he is our friend.

Jesus pleads for sinners now. He waits to be gracious. The language of inspiration is: "Come now, and let us reason together, saith the Lord of hosts; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The stains of sin are deep, but the blood of Jesus can wash them all away.

But soon Jesus will cease to knock at the door of the sinner's heart. The voice of mercy will be heard no longer. Jesus will cease to act as our Advocate. There will be a famine in the land—not for bread or for water, but for hearing the word of the Lord. Then to the plea for mercy the response will be,

"Nay, alas, thou guilty creature,
Hast thou then forgot
How I waited long to know thee:
Now I know thee not."

Seek Jesus while he may be found. Call upon him while he is near. They that put their trust in him are safe. In the days of his flesh, when the sea arose by reason of a great wind that blew, his word stilled the tempest, and brought deliverance to his followers. Another storm is arising, which will sweep over the whole earth; and in that day only those who have made Jesus their refuge will escape the vengeance of an offended and just God.

ELIZA J. BURNHAM.

The Marvelous Jesus.

JESUS descending from Heaven and coming to earth, as the incarnate Son of God; Jesus here doing, saying and suffering all that was assigned to his earthly mission; Jesus hanging upon the cross and dying for our sins, that God might be just and the justifier of those who believe in him; Jesus rising from the dead as "the first fruits" of those who sleep; Jesus then personally leaving the earth, and, in "his glorious body," ascending into Heaven, carrying with him to that world his record in this; Jesus officiating there as the "High Priest of our profession," and able "to save them to the uttermost that come unto God by him"; Jesus again descending from Heaven in his regal glory and coming to this world; Jesus raising the dead and transforming the living, "in a moment, in the twinkling of an eye, at the last trump"; Jesus on the judgment throne; Jesus, receiving and crowning all sinners redeemed by his atoning blood; Jesus having completed his mediatorial work, alike on earth and in Heaven, at last retiring from his office, and surrendering "up the Kingdom to God, even the Father," that thereafter God, as such, "may be all in all"; Jesus forever existent in Heaven; Jesus eternally the object of saintly admiration and love—these are the visions of this marvelous Jesus, some of them already matters of history, and others waiting to become such—which the New Testament sets before our minds.

Where shall we look for a parallel? What uninspired thought would or could have thought out such a personality? What genius could have invented the materials which the Bible blends in Jesus? No wonder that the angels, as Peter tells us, desired to look into these things. All other histories are utterly insignificant in contrast with that of Jesus. Jesus is a reality, was on earth, is now in Heaven, will be so when he comes to raise the dead and judge the world, and such he will be forever. Nothing in the universe is more real than Jesus, in himself and in all that the Bible says about him.

He is not an imaginary person, but a real one. Whoever identifies himself with Jesus is safe beyond all contingency. The great globe itself may be in a blaze, and all the works therein destroyed by the fires of the last day, and yet that man recognized, protected, guarded, guaranteed by Jesus, will have no occasion for alarm. "The day of judgment and perdition of ungodly men" will put him in no peril. The good offices of Jesus will take care of him, in life and in death, on earth and in Heaven. Having Jesus for his friend, he will have the friendship of the Godhead. That friendship, once established under the covenants of gospel grace will last forever. Oh! what a blessed immortality is that secured by the soul's alliance with Jesus! No language of earth can tell the full story of its greatness and glory.—*Samuel T. Spear, D. D., in Independent.*

Substitution.

JESUS suffered the penalty of our sins, and not his own, for, "in him there was no sin." The design and the effect of the sufferings of Christ could not be more clearly stated than they are in Isa. 53:5, 6: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The strokes of justice which he receives upon his own person are averted from us, and by his atonement we obtain reconciliation with God, the healing and restorative grace of the Holy Ghost, and all the blessings of redemption. If further proof of substitution is required it is supplied by the following texts: God "made him to be sin for us, who knew no sin." 2 Cor. 5:21. "He was made a curse for us." Gal. 3:13. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Pet. 3:18. "His own self bare our sins in his own body on the tree." 1 Pet. 2:24.—*Sel.*

Charity.

LOVE is the fundamental principle upon which everything else connected with the Christian religion rests. Upon love to God and man hang the whole law and the prophets. All one owes to God, to self, and one's fellow-man, is embodied in the law of love. Love is the fulfilling of the law. Love is absolutely essential to the Christian life. Take away love and you take away the essence of the Christian religion. One destitute of love is nothing. One may understand all the languages and be able to speak with the tongues of men and angels; may have the gift of prophecy and know all mysteries and all knowledge; have all faith, so as to remove mountains; and bestow all of his goods to feed the poor, and even give his body to be burned; but if destitute of love, he is as sounding brass, as clanging cymbal—nothing. There can be no religion without love.—*Sel.*

Gems.

LIFE being hung on little things, its preservation is a daily miracle; and that any of us should arrive at mature age, is owing to the fact that there is an eye upon us which never sleeps, the eye of a heavenly Father, whose loving kindness is over all his works; whose "mercies are new every morning and fresh every evening."—*Sel.*

IF it were happiness alone, for which we came to be in this world, what signal failures, then, are our lives.—*Sel.*

THE best government is that which teaches us to govern ourselves.—*Sel.*

The Signs of the Times.

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

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.

CORRESPONDING EDITORS.

J. H. WAGGONER, }
URIAH SMITH, } S. N. HASKELL,
GEO. I. BUTLER.

OAKLAND, CAL., FIFTH-DAY, JULY 1, 1886.

When Is It Sunset?

A COLORADO correspondent sends us the following statement of fact and question:—

"I live a mile from the base of a mountain which is from three to five thousand feet higher than where I live. As the mountain is west of us it hides the sun from our view and casts a shadow over us long before it is sunset east of us. Is it *sunset* when the shadow comes on us while the sun is shining *east* of us?"

No; it is not sunset until the sun has gone down. When we say that the sun has gone down, we do not mean that it has gone behind a cloud, or that some intervening obstruction keeps its rays from coming direct to our eyes; but we mean that the sun is below the horizon and no longer sheds light upon the part of the earth where we live. If a man should spend the entire day on the east side of a barn, he would not think of calling it sunset at two o'clock in the afternoon, just because he could not see the body of the sun, but he would have as good reason to do so as he would under the circumstances indicated by our correspondent.

If we were to go on the principle that the sun has set when we no longer receive its direct rays, a man living in a deep cañon would have a very short day. As a matter of fact, the sun sets to such a man at exactly the same time that it does to his neighbor who lives on the plain. He can tell when the sun sets, just the same as the man on the plain can when the day is so cloudy that he cannot see the sun at all. The sun sets when it sinks below the horizon, and not when it passes behind a barn or a mountain.

The Second Commandment.

"I WISH to know how you understand the second commandment. Does not 'graven image' include statues and busts? and are not all pictures, photographs, or paintings, 'likenesses'? and does not the commandment say *in plain words*, 'Thou shalt not make unto thee any graven image, or any likeness of any thing'? If you believe in taking the fourth commandment as it reads, why not the second?"

We understand the second commandment just "as it reads." In this respect we make no difference between it and the fourth. But our correspondent has not quoted it just as it reads. He has omitted an essential part of the commandment. The prohibitory part of the commandment reads thus:—

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." Ex. 20:4, 5.

If the commandment said, "Thou shalt not make unto thee any graven image, or any likeness of any thing," and said no more, it would certainly prohibit paintings, photographs, etc. Not only so, but would prohibit also the hewing of timbers for houses or ships, the cutting of garments, the coining of money, the drawing of plans by architects, or the printing of books and papers from types. In fact it would prohibit nearly everything that is done for the support of civilized life. But the commandment does not prohibit these things. On the contrary, immediately after the commandment was given, God instructed Moses to build a tabernacle according to a *pattern*, and on the walls and curtains of the tabernacle were made, by God's order, figures of cheru-

bim, and two images of cherubim were placed upon the ark. If the second commandment had been designed to prohibit the making of any image or likeness, God would not have immediately charged the people to do that very thing.

The commandment concerning images is not complete without these words: "Thou shalt not bow down thyself to them, nor serve them." This shows under what circumstances it is wrong to make images and likenesses. It is wrong to make them for the purpose of offering them even the slightest measure of worship or reverence. It is wrong to show reverence to images that others have made. It is wrong to bow down to any image, even though the worship of the heart is directed to the true God. This the commandment plainly teaches; and no one has a right to make it teach something different, by quoting only a portion of it.

Practical Thoughts on Psalm 63.

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Verses 1, 2. David had correct ideas of his relation to God. He says: "Thou art *my* God." Too many imagine that God is far off from them, and that they have to make some great exertions to arouse his interest in them. They forget that God is "not far from every one of us; for in him we live, and move, and have our being." They forget that God has sought us, and is anxiously waiting for us to seek him. They imagine that God is like a man,—holding off those who have done him a wrong, and refusing to be reconciled. They forget that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8), and that "God was in Christ, reconciling the world unto himself," and that to his ministers he has committed the word of reconciliation, who in Christ's stead beg of sinners, "be ye reconciled to God." 2 Cor. 5:19, 20.

Many people remain at a distance from God, because they forget, or have never heard, that he has proclaimed himself "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." Ex. 34:6, 7. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Ps. 103:8. He is "long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. So willing is he to forgive, that when men seek him, turning from their wicked thoughts and actions, "he will multiply to pardon." Isa. 55:7, margin. And so abundant and efficient is his mercy toward them that fear him, that though their sins be as scarlet, "they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Why will not men let the goodness of God lead them to repentance. What more could he have done than he has done?

"Early will I seek thee." David knew that that was the time to seek the Lord. "Those that seek me early shall find me." Is not this an indication that, if seeking the Lord is put off, he may not be found? Isaiah says: "Seek ye the Lord while he may be found." Then there will be a time when he may not be found. "Now is the accepted time." True, this refers to the gospel age, but it is literally true. We have known men, in this age when the gospel is preached, who could not find the Lord. They had once felt the strivings of the Spirit, but now they could feel no interest in divine things. They would acknowledge the truth of God's word, but they were indifferent to it. Now is the time when the Lord may be found,—just now while you feel that the husks of sin, "the beggarly elements of the world," are unsatisfying food. Do not stifle

the slightest conviction; "Quench not the Spirit." Says Jesus: "Him that cometh to me I will in no wise cast out." John 6:37.

But it is not sufficient to simply seek early; some start to seek the Lord, but have not a desire sufficiently strong to make them persevere. Said David: "My soul thirsteth for thee, my flesh longeth for thee." He felt that he must have God. He could not be satisfied without God. When a man feels that way, he gets what he wants. Says Christ: "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. The trouble too often is, that instead of having an intense desire and longing for righteousness, we are simply passively willing to have righteousness. We ask the Lord to help us overcome some sin, with a mental reservation that we may indulge in it once in a while. We don't like to say, "I *hate* the sins that made thee mourn." "Hate" seems too strong a word; we still cherish a secret love for the sin. We want (so we think) to be righteous, and yet we feel loth to part with that darling sin. That is very far from hungering and thirsting after righteousness. Such half-way desire will never result in anything except final defeat. But when the mind is fixed upon Christ; when he is to the soul "the chiefest among ten thousand," the one "altogether lovely;" when to be like him is the one absorbing desire;—then will he be found. To such the promise is,

"They shall be filled." Think of that. How much righteousness does that imply? Here is the definition of "fill." "To make full; to supply with as much as can be held or contained; to put or pour into till no more can be received; to occupy to the whole capacity of." Now that doesn't leave any room for anything else. When a man is "*filled* with the fruits of righteousness," there isn't going to be any wickedness cropping out. Such a one "keepeth himself, and that wicked one toucheth him not."

But is such a condition possible? Let us see. Paul told the Ephesians that he prayed to God, "that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be *filled with all the fullness of God*." Eph. 3:16-19.

Do you know any one who has realized the answer to that prayer? Such a thing must be possible, for Paul prayed for it, and he says that God is "able to do exceeding abundantly, above all that we ask or think, *according to the power that worketh in us*." Ah, that's the secret. There is some power working in us that is stronger than we. "That Christ may *dwell* in your hearts." Well, Christ was unsullied by the strongest of Satan's temptations, and if he *dwells* in our hearts, why may not we likewise repel all of Satan's advances?

Says Paul: "I am crucified with Christ; nevertheless I live; *yet not I*, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. No man has strength to resist the devil, but with Christ to strengthen him he can do all things. "This is the victory that *overcometh* the world, even our faith." 1 John 5:4. Not the victory that makes a feeble effort to overcome, and fails; but the victory that does overcome.

What has been done may be done. Zacharias and his wife Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord *blameless*." Luke 1:6. Enoch "walked with God;" and two cannot walk together except they be agreed. Moreover we have the Lord's own testimony concerning Job that he was

"a perfect and an upright man, one that feareth God, and escheweth evil." It is true that there was "none like him in the earth;" but the fact that there was one such man shows that there might have been more; and if there might have been more there ought to have been more.

Let it be remembered, however, that this is not a gift suddenly bestowed, but is a constant work. Says David: "My soul followeth hard after thee." Ps. 63:8. It is not enough simply to seek the Lord early, or even to hunger and thirst after him, unless it is kept up. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed God might be careful to maintain good works." Titus 3:8. Such a state of righteousness is progressive. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be blameless and without offense till the day of Christ." Phil. 1:9, 10. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. The Christian can never arrive at a place beyond which there is nothing. Stereotyping is a thing that is not done in Christian experience.

As a matter of course, walking with God produces humility. "Behold, his soul which is lifted up is not upright in him." Hab. 2:4. When a man becomes satisfied with his condition, he ceases to hunger and thirst after righteousness; he ceases to follow hard after God, and consequently he becomes empty. Notwithstanding Job's perfectness, when God revealed himself to him in an especial manner, he said: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself." Job 42:5, 6. The nearer one gets to God, the greater will seem the contrast between God and himself. If it were not so, there would come a time when he would cease to say, "Worthy is the Lamb that was slain," and would ascribe worthiness to himself. That time can never come.

"To see thy power and thy glory, so as I have seen thee in the sanctuary." That is what David longed for. He had been at times wonderfully impressed, during the service in the sanctuary, with the power of the love of God. He had been greatly blessed. Now he wants to see the Lord just as he had seen him in the sanctuary. He believed that a person might enjoy just as much of the blessing of God while about his daily business as when in church. How was it with Daniel? He was prime minister of the kingdom of Babylon, with all the burden of the business of that mighty empire upon him, yet while he was in the palace, doing "the king's business," he received a vision from God. See Dan. 8:1, 2, 27. He did not allow business cares to separate him from God. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope. Rom. 15:4. For what purpose was it told what Daniel was doing when he had that vision, except that we might learn that it is possible to "walk with God," and to have close communion with him, even when burdened with business cares. Daniel had learned to cast his care on the Lord. When a man has learned that, he can say,

"Because thy lovingkindness is better than life, my lips shall praise thee." He can't help praising the Lord. "Thus will I bless thee while I live; I will lift up my hands in thy name." Yes; "they will be still praising thee."

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. Verses 5-7.

Continual remembrance of God must result in

praise and thanksgiving; and praise to God is a powerful help in overcoming. Says David: "So will I sing praise unto thy name forever, that I may daily perform my vows." Ps. 61:8. Meditation upon God reveals his goodness, and this calls for praise; praise is but an expression of confidence in God, "and this is the victory that overcometh the world, even our faith." W.

"The Wise Shall Inherit Glory."

"THE wise shall inherit glory," is the promise of the word of God. The wise are those who fear God; for "Unto man He said, Behold, the fear of the Lord, that is wisdom." Job 28:28. The promise therefore is that they who fear the Lord shall inherit glory. Glory is set before us as that for which we are to seek equally with immortality and the honor which God alone can give. Paul tells us that God, in rendering to every man according to his deeds, will give eternal life "to them who by patient continuance in well doing seek for glory and honor and immortality." Rom. 2:7. But what is this glory for which men are to seek, and which the wise shall inherit? It is not simply honor and exaltation; for the word which we have just quoted says we are to seek for glory *and* honor; it is something different from that, as it is also different from immortality, yet is associated with these blessed gifts which God will bestow upon the faithful.

This glory is the glory of God, and the glory of God is light. In Rev. 21:23, of the heavenly city, we read: "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it." When Moses came down from the mount, after having been there the second time forty days and forty nights, his face shone so brightly that Aaron and the children of Israel were afraid and fled (Ex. 34:29-33); and Paul says that it was "glory" with which his countenance shone. Peter says that Jesus "received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son in whom I am well pleased. And this voice which came from Heaven we heard when we were with him in the holy mount." The apostle here certainly makes direct reference to the transfiguration of Christ, and says that there he received "honor and glory." Now the record of that scene is that "His face did shine as the sun, and his raiment was white as the light;" "His raiment became shining, exceeding white as snow so as no fuller on earth can white them." When Saul of Tarsus was on his way to Damascus, "suddenly there shined round about him a light from heaven," and he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." Paul, telling of this several years afterward, said: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me." This light was the glory of the Lord Jesus. And so will he appear when he is revealed from Heaven. Says one who in holy vision saw it: "His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams coming out of his side, and there was the hiding of his power." Hab. 3:3, 4, margin. This is the glory that the wise shall inherit. This is the glory which they shall receive "who by patient continuance in well doing seek for" it.

Man once possessed this glory. When God made man, and all upon the earth, pronounced it all very good, and gave man dominion over it all, that is the time of which the psalmist speaks: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy

hands; thou hast put all things under his feet." Ps. 8:4-8. That this refers to the beginning when man was created, is made plain by Paul's comment on this text: "For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." From these scriptures it is clear that in the beginning, man was crowned with glory and honor, and that all things were put under him; but that by sin he lost all this, so that now we see it not so. Yet instead we see Jesus who has stepped into man's place—lower than the angels; we see him in man's place, crowned with the glory and honor which man lost; we see him standing thus to redeem man from death, and to crown him again with glory and honor. And as we have read from Peter that it was at the transfiguration that Christ was crowned with this "honor and glory;" as then the glory of God shone from his countenance and enveloped all his figure; as he then stood in the place which the first Adam lost, it is evident that when man was in the beginning crowned with glory and honor, the glory of God beamed from his countenance and enveloped all his person, and that his appearance was like the appearance of Christ, though undoubtedly in a lesser degree of glory, when he stood on the holy mount crowned with glory and honor. From this it is likewise plainly apparent that when our first parents sinned, the glory departed, and then they knew they were naked, and were ashamed. And so by sin man not only lost his life, but he literally lost the glory, and the honor, as well as the dominion which God gave him.

But, although all this was lost to the race by the unfaithfulness of the first Adam, it is all restored by the faithfulness of the second Adam, to all who will accept it at his worthy hands, and by patient continuance in well doing seek for it in him. Out of Christ, neither life, nor glory, nor honor, nor dominion, beyond this world can ever be obtained by any of the children of men; for he "was crowned with glory and honor that he by the grace of God should taste death for every man." And "if any man have not the Spirit of Christ, he is none of his." But "as many as are led by the Spirit of God they are the sons of God." And "the Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "There is suffering ere the glory."

But on this subject of suffering as compared with the glory, we have the estimate of one who was a pattern of longsuffering to all who should after believe on the Lord Jesus Christ. Paul says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It was not in the form of a provincialism that Paul used the word "reckon," but in its real sense of making an estimate, of casting up an account, of striking a balance. He had experienced suffering such as it is safe to say no man since has endured. His life was a life of suffering, even as expressed by another, "a long martyrdom." Yet taking it all, and making the most of it, it was not worthy to be compared with the glory that shall be revealed in us. In another place we see the account as he has drawn it out and shown the balance. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." There is the balance sheet of the life of the true Christian. *Glory* stands against *affliction*. A *weight* of glory stands against *light* affliction. An *eternal* weight of glory stands against a *moment* of light affliction. Nor is that the full computation. That is not the

full balance. Here it is: Against a moment of light affliction there stands "a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

Notice particularly that Paul does not say that these sufferings are not worthy to be compared with the glory that shall be revealed to us, but revealed *in us*; that is, of which we shall be partakers in ourselves, which shall be a part of us, and which shall shine forth from us. Now we shall offer a few scriptures showing when and how this shall be. Peter says: "Now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, . . . might be found unto praise and honor and glory at the appearing of Jesus Christ." "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 1:6, 7; 4:13; 5:4. These texts show that it is at the coming of the Saviour in his glory that the wise inherit the glory and honor as well as the immortality which they seek.

As to how this is accomplished, John tells us: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, *we shall be like him*; for we shall see him as he is." 1 John 3:2. "As he is," is this: His head and his hairs are white like wool, as white as snow; his eyes are as a flame of fire; his feet are like unto fine brass, as if they burned in a furnace; and his countenance is as the sun shineth in his strength. Rev. 1:14-16. And Paul says: "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." Phil. 3:20, 21. And the effect of this change will be as is suggested by Paul in another place: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15:41, 42. And as the Saviour himself says: "Then shall the righteous *shine forth as the sun* in the kingdom of their Father." Matt. 13:44. And by Daniel he says: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3.

Nor is that all. Such are to dwell in that holy city of God which has the glory of God. They shall walk in the light of that beautiful city, which has no need of the sun, neither of the moon to shine in it, because the glory of God lightens it, and because the Lamb, whose glory is above the brightness of the sun, is the light thereof. And they and the bright city shall dwell upon the earth made new; when "the wilderness shall be like Eden, and the desert like the garden of the Lord;" where "joy and gladness shall be found, thanksgiving and the voice of melody" (Isa. 51:3); where "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Heb. 2:14); and when the moon shall be confounded and the sun ashamed because the Lord reigns "in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23. "This is the heritage of the servants of the Lord." Isa. 54:17. *The wise shall inherit glory.*

"Now unto Him that is able to keep you from falling; and to present you faultless *before the presence of his glory* with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25. J.

We should remember that though the truth is essential to us, we are not necessary to the truth. The question is not, will the Third Angel's Message triumph, but shall we triumph with it?

Camp-Meeting of the Pennsylvania Conference.

THE camp-meeting at Olean, New York, for the Pennsylvania Conference, was one of interest, and we trust the results were good. Owing to the press of matters in the New England Conference we were unable to reach the camp-ground until Friday morning. Elders E. W. Farnsworth and D. A. Robinson were there from the beginning of the meeting.

This is a young Conference, but during the past year there has been an increase of over two hundred and fifty members. There are at the present time many more calls for labor in different parts of the State than can possibly be filled with their present corps of laborers. Almost every effort put forth the past year by the Conference to extend the knowledge of the truth has been successful. Owing to the large number of workers entering the field the past year the Conference has been unable to pay them. This, together with the expenses of their city missions and the purchase of three new tents, left the Conference about \$2,000 in debt. One-half of this sum was cheerfully given on the ground, and their is no doubt but the remainder will be raised by those not present when they become acquainted with the facts. This Conference has done a good work in its city missions, yet is not badly involved in debt. The plan now adopted is to have as many of the laborers as possible become self-supporting by selling our publications.

These local wants of the cause should ever be sustained by the brethren in the Conference all taking a part, even to the children. But those larger enterprises, like the International Society, foreign missions, colleges, etc., should be sustained by those who are more able. The time has fully come when men should dispose of their farms, their bank stock, and transfer it to the cause of God. There are but a few Conferences in the country but what have those in them who are worth from one thousand to ten thousand dollars each. These should remember that to "sell what ye have and give alms" is as binding to-day as it was the day it was spoken. There never will be a more favorable time to sell than now. The prediction of Rev. 13:16, 17, when no man can buy or sell except those who have received the mark of the beast, will soon be realized.

Their tract society was in as healthy a condition as any with which I am acquainted this side of the Rocky Mountains. At the present time the society is enlisting individuals not of our faith to canvass for such works as "Sunshine." This serves as an entering wedge to employ them to canvass for our other publications. There seemed to be a good spirit among the brethren.

On the Sabbath, June 5, about one hundred came forward for prayers. The Spirit of the Lord rested down upon the people. Twenty-seven were baptized on Monday. Many of these were individuals who took their stand at this meeting for the first time. On Tuesday morning at the five o'clock meeting Brother Russell was ordained to the gospel ministry. The ministers and licentiates felt the importance of raising the standard of the ministry higher than before. There were about three hundred and fifty or four hundred encamped upon the ground. Preceding the camp-meeting there had been much labor put forth by holding Bible-readings and selling publications. This had created quite an interest to hear upon the truth, both among the Americans and Germans. We learned of quite a number of both classes embracing the truth through the influence of the camp-meeting. We have seldom witnessed a camp-meeting that seemed to leave a better impression upon the community, and where the brethren felt of better courage than they did at the close of this meeting. The ground was well laid out.

The brethren design to run six tents the present

season, and with the same prosperity of the past year, we see no reason why the membership of the Conference cannot be doubled and a large number of books sold. They take one thousand copies of the SIGNS, and manage their subscription list by using them in canvassing; and in connection with "Volume 4" the society has received more for them than it paid. We see no reason why this should not be the case in all of our Conferences. The influence of the SIGNS OF THE TIMES when placed in new fields is far better than the influence of a smaller paper. The smaller paper may take in places where we are known as a people, but where we are not known, and the first impression is to be made, the paper should be sufficiently large to represent the principles and various points of doctrine which we hold. But if the paper contained only one or two points of our faith, it would leave the impression upon the community that we have but one or two points to present.

Quite an interest was manifested during the meeting in behalf of our schools. Some of the older brethren who are liable to die at any time, manifested an anxiety to dispose of their property, that they might make a transfer of their treasures, and thus be their own executors. This is necessary, and should our brethren throughout the field feel the importance of administering their estates before they die, they would not only have the privilege of making their own transfer while they live, by absolutely securing to the cause of Christ that means which God has loaned them to advance his truth on the earth, but in the kingdom of God they will see the fruit of every penny of it in the salvation of souls. On the whole our brethren felt that the meeting was an important one, and its results were good. A tent was pitched in the city, and a few remained to carry on the work after the meeting closed. We hope that God will bless this Conference and give it success in the salvation of souls. S. N. H.

Camp-Meeting at Des Moines, Iowa.

WE arrived at this place Thursday A. M., June 10. The meeting was fairly under way, there having been a workers' meeting for a week previous. They had secured the State grounds in the city of East Des Moines. This ground is an area of about ten acres, covered with the majestic elm, oak, and walnut, with an occasional locust tree. One spot alone was found where the 60x90 foot cotton meeting-house could be pitched. This was surrounded by about one hundred and twenty-five tents, arranged in regular order; the whole presented a pleasing and picturesque appearance. These contained 900 Sabbath-keepers, mostly from this State, it being the largest camp-meeting, and, judging from the results, the most important one ever held in this Conference.

The ministers from abroad were Elders Butler, Smith, Canright, and the writer. The meeting was one of great interest to all those who love the cause of present truth. The outside interest was also good. During the past year there has been a city mission located here, and as a result, a goodly number had taken their stand to keep God's commandments, and many more were interested. There is, at present, a church of about fifty Sabbath-keepers at this place. In their missionary meeting the propriety of making Des Moines a center for their work was considered. It was decided that a tract depository should be located there, a meeting-house built, and a training school established for the workers. It was voted, therefore, to raise the sum of \$10,000 for the accomplishing of that work the present season. About one-half of this was promptly pledged by those present. All took a part, both old and young, brethren and sisters.

It is evident that the spiritual interest of this Conference has been coming up during the past year. The blessing of God has attended the efforts of those

who have had charge of the Conference, and a feeling of harmony and a desire to get nearer to God was manifested by all, both ministers and people. Many who had been on the back ground, here gave themselves anew to God, and consecrated their substance to his cause. The general wants of the cause were also presented, and the one-hundred-thousand-dollar fund, recommended by the General Conference, was duly considered. As a result, about twenty thousand dollars was pledged. The pledges were from one hundred to ten thousand dollars each. The brethren felt that these missions being established in the different parts of the world must be sustained. Those having farms felt like consecrating them to God, and placing themselves also on the altar; only desiring that God might accept, not only their property, but themselves. Truly in many of these things it would seem that the spirit which existed in the days of the apostles is beginning to come in among us as a people. There will be many who will cling to their farms and merchandise, and will never feel the importance of disposing of them; and God will let all such have what they most desire, but they will find themselves lost with their substance in the day of God. It is true that times are closing upon the people of God; and such manifestations of the spirit of anarchy as were witnessed in Chicago a few weeks since will increase, so that the opportunities for selling will not be as good in the future as they have been in the past. Many of our brethren, seeing this, are anxious to make their transfers as soon as possible, that their interests may be more fully identified with the cause of present truth.

We had the pleasure of speaking directly to the Scandinavians on the subject of missionary work. All felt thankful that in Christ there was no nationality, but that all are one in Christ Jesus. The spiritual interests of the meeting increased until the last. We had preaching three times a day, once in English and twice in Danish or Swedish. On Sunday four discourses were given. The tent was crowded to its utmost capacity by those from the city; especially was this so each night; Sunday our brethren gave up their seats for the strangers as they came in. It is evident that this Conference should soon purchase a new tent, 80x125 feet.

The tract society report showed that much had been accomplished during the past year; and although the club of SIGNS had diminished in the State, a spirit was manifested to revive the lagging interests, and once more take hold of the work of taking clubs and remailing to parties who might become interested in our views. We learn that "Volume 4" has not been so extensively circulated as in Pennsylvania and some other Conferences. Some time was given to the subject of canvassing, and quite a spirit was aroused to enter the field as canvassers and colporters. When called upon to know how many there were who would hereafter give themselves to canvassing for some of our publications, some thirty or forty arose. A large number of the Scandinavians expressed a desire to engage in the same work. If the resolutions formed on the camp-ground are carried out the coming year, a work will be accomplished in the State of Iowa, such as has never yet been seen in any of our Conferences.

Elder Butler declined a re-election as president of the Conference, and Elder Morrison was elected, with two brethren who had been former presidents of the Conference, on the Executive Committee.

The Sabbath-school work was also considered, and much interest was manifested in it. The meeting closed Tuesday morning; but those desiring to enter the canvassing field remained over Tuesday to receive further instruction in that phase of the work. On Tuesday morning, at half-past five, one hundred and fifty testimonies were borne in a short period of time. Sometimes four would be upon their feet at the same time, waiting for opportunity to speak.

Finally it became necessary to change the order of the meeting, when Brethren Portar, Nicola, and Heacock were set apart, by the laying on of hands, to the work of the ministry; Elder G. I. Butler offering the prayer, and the charge being given by the writer. The Spirit of God rested upon the congregation. Both ministers and people felt to weep before the Lord. Thus closed one of the most successful camp-meetings, in many respects, that we have witnessed for a long time. This is becoming one of the largest and strongest Conferences among our people. Here are some men of means, and, as a general thing, the people manifest willing hearts and a strong desire to accomplish what they can for the advancement of the truth of God.

Sister E. W. Farnsworth, who had been secretary of the tract society for seven years, was, on account of its increased burdens and the feebleness of her health, relieved from the responsibilities of that position the coming year, and Brother A. G. Daniels elected in her stead. It is evident that as the responsibilities and burdens of our tract societies become greater, our brethren, who have more physical strength, should bear the responsibilities of the business, while our sisters can act the same part as formerly, having charge of the tracts and the society books.

We hope for better things for Iowa than has been seen before. The time has evidently come when the cloud is rising before God's people, and the testimony of the Spirit of God is, move forward. About one hundred came forward on the Sabbath for prayers, and about the same number Monday afternoon, after which seventy-four were baptized. The people returned to their homes in good courage. Thus closed a successful camp-meeting held in the capital city of the State. S. N. H.

The Missionary.

Upper Columbia T. and M. Society.

THE sixth annual session of the Upper Columbia Tract and Missionary Society was held in connection with the camp-meeting at Walla Walla, W. T., May 26-June 1, 1886.

FIRST MEETING—MAY 27, 4:30 P. M.

President in the chair. After singing, prayer was offered by Elder Bartlett. Remarks were made by the president, stating the object of the missionary societies and the privileges given to members; also stating that every Seventh-day Adventist should be a member of the society. Opportunity was given to join, and five new members were added to our number. Minutes of last session were read and approved. The usual committees were appointed by the chair, as follows:—

On Nominations—Elder J. Bartlett, E. G. Winkler, Wm. Kerr; on Resolutions—Elder E. R. Jones, Wm. L. Raymond, Geo. Russell. Adjourned to call of the chair.

SECOND MEETING—MAY 30, 9 A. M.

After singing, prayer was offered by Elder Fero. Report of last meeting read and approved. The yearly report of labor was then read, as follows:—

REPORT FOR QUARTER ENDING MARCH 31, 1886.

No. of members.....	167
“ “ dismissed.....	10
“ “ added.....	26
“ reports returned.....	341
“ missionary visits.....	661
“ letters written.....	520
“ pages of tracts and pamphlets distributed.....	118,191
“ periodicals distributed.....	7,484
“ SIGNS taken in clubs.....	307
“ Gospel Sickle taken in clubs.....	10
“ new subscribers obtained.....	168
“ Bible-readings held.....	763

The Committee on Nominations submitted the following—

President, Elder H. W. Decker; Vice-president, Elder D. T. Fero; Secretary and Treasurer,

Carrie E. Mills; Directors—Dist. No. 1, Wm. Raymond; No. 2, H. W. Decker; No. 3, D. T. Fero. The nominees were unanimously elected.

The following resolutions were offered by the committee, and adopted:—

WHEREAS, The Spirit of Prophecy has spoken in regard to the canvassing work as an important means of placing the truth before the people; therefore,

Resolved, That we recommend that the officers of the Tract and Missionary Society in this Conference urge such persons as in their judgment would make it a success, to enter upon the work of canvassing for such books as "Thoughts on Daniel and Revelation," Vol. 4 "Great Controversy," "Marvel of Nations," and other of our publications.

WHEREAS, We regard the SIGNS OF THE TIMES as a valuable agent in teaching the truth; therefore,

Resolved, That we recommend a vigorous canvass to extend its circulation in connection with "Vol. 4" as a premium.

Resolved, That we advise all our people to subscribe for *Review and Herald*.

Elder Butler spoke very earnestly to the first resolution, urging upon all the importance of the canvassing work, and the good that might be accomplished by selling "Thoughts on Daniel and Revelation." The second and third resolutions were spoken to by Elder E. R. Jones, Professor Brownsberger, and others, setting before us the design and use of our different periodicals. The treasurer's report was then read as follows:—

CASH RECEIVED.

Cash on hand, Apr. 1, 1885.....	\$ 26.70
Received on Membership.....	27.00
“ “ Donations.....	76.84
“ “ Sales.....	171.20
“ “ Periodicals.....	382.51
“ “ Accounts.....	289.05
“ “ Missions.....	181.25
“ “ Reserve Fund.....	30.00
“ “ Tent Fund.....	24.25
Total.....	\$1,208.80

CASH PAID OUT.

Paid Pacific Press.....	\$559.00
“ <i>Review and Herald</i>	230.00
“ to Missions.....	181.25
“ Health Publishing Co.....	6.50
“ Michigan T. and M. Society.....	1.68
“ for General Expense.....	75.62
“ out of Tent Fund.....	7.15
“ N. P. Conference.....	0.50
Cash on hand, Apr. 30, 1886.....	147.10
Total.....	\$1,208.80

FINANCIAL STANDING.

RESOURCES.

Cash on hand.....	\$147.10
Due from Local Societies.....	317.90
“ “ Individuals and Agents.....	193.50
“ “ U. C. Conference.....	1.90
Stock on hand.....	823.29
Book Cases, etc.....	58.00
Total.....	\$1,541.69

LIABILITIES.

Due SIGNS Office.....	\$879.50
“ <i>Review and Herald</i> Office.....	148.77
Balance in favor of Society.....	513.42
Total.....	\$1,541.69

Adjourned to call of the chair.

THIRD MEETING—MAY 31, 6:30 P. M.

Report of last meeting read and approved. The Committee on Resolutions offered the following:—

WHEREAS, In the providence of God the gifts of his Spirit have been placed among us, and from long experience it has been fully demonstrated that those who read them become more devoted and earnest in spiritual things; and

WHEREAS, Testimonies One to Thirty have recently been published in four attractive volumes, containing that with which all our people should be acquainted; therefore,

Resolved, That we recommend that all the families in this Conference procure these books as soon as possible, and read them.

This resolution was earnestly spoken to by Elders Jones and Decker, and unanimously adopted.

Adjourned *sine die*.

H. W. DECKER, President.

CARRIE E. MILLS, Secretary.

Ignatius Loyola.

(Concluded.)

THE cave at Manressa recalls vividly to our memory the cell at Erfurt. The same austerities, vigils, mortifications, and mental efforts and agonies which were undergone by Ignatius Loyola, had but a very few years before this been passed through by Martin Luther. So far the career of the founder of the Jesuits and that of the champion of Protestantism were the same. Both had set before them a high standard of holiness, and both had all but sacrificed life to reach it. But at the point to which we have come the courses of the two men widely diverge. Both hitherto in their pursuit of truth and holiness had traveled by the same road; but now we see Luther turning to the Bible, "the light that shineth in a dark place," "the sure word of prophecy." Ignatius Loyola, on the other hand, surrenders himself to visions and revelations. As Luther went onward, the light grew only the brighter around him. He had turned his face to the sun. Ignatius had turned his gaze inward upon his own beclouded mind, and verified the saying of the wise man: "He who wandereth out of the way of understanding shall remain in the congregation of the dead."

Finding him half exanimate at the mouth of his cave, sympathizing friends carried Ignatius to the town of Manressa. Continuing there the same course of penances and self-mortifications which he had pursued in solitude, his bodily weakness greatly increased, but he was more than recompensed by the greater frequency of those heavenly visions with which he now began to be favored. In Manressa he occupied a cell in the Dominican convent, and as he was then projecting a pilgrimage to Jerusalem, he began to qualify himself for this holy journey by a course of the severest penances. "He scourged himself thrice a day," says Ranke, "he rose up to prayer at midnight, and passed seven hours of each day on his knees."

It will hardly do to say that this marvelous case is merely an instance of an unstrung bodily condition, and of vicious mental stimulants abundantly supplied, where the thirst for adventure and distinction was still unquenched. A closer study of the case will show that there was in it an awakening of the conscience. There was a sense of sin—its awful demerit, and its fearful award. Loyola, too, would seem to have felt the "terrors of death, and the pains of hell." He had spent three days in Montserrat in confessing the sins of all his past life. But on a more searching review of his life, finding that he had omitted many sins, he renewed and amplified his confession at Manressa. If he found peace it was only for a short while; again his sense of sin would return, and to such a pitch did his anguish rise, that thoughts of self-destruction came into his mind. Approaching the window of his cell, he was about to throw himself from it, when it suddenly flashed upon him that the act was abhorrent to the Almighty, and he withdrew, crying out, "Lord, I will not do aught that may offend thee."

One day he awakened as from a dream. Now I know, said he to himself, that all these torments are from the assaults of Satan. I am tossed between the promptings of the good Spirit, who would have me be at peace, and the dark suggestions of the evil one, who seeks continually to terrify me. I will have done with this warfare. I will forget my past life; I will open these wounds not again. Luther in the midst of tempests as terrible had come to a similar resolution. Awakening as from a frightful dream, he lifted up his eyes and saw One who had borne his sins upon His cross; and like the mariner who clings amid the surging billows to the rock, Luther was at peace because he had anchored his soul on an almighty foundation. But, says Ranke, speaking of Loyola and the course he had now resolved to pursue, "this

was not so much the restoration of his peace as a resolution; it was an engagement entered into by the will rather than a conviction to which the submission of the will is inevitable. It required no aid from Scripture; it was based on the belief he entertained of an immediate connection between himself and the world of spirits. This would never have satisfied Luther. No inspirations—no visions would Luther admit; all were in his opinion alike injurious. He would have the simple, written, indubitable word of God alone.

From the hour that Ignatius resolved to think no more of his sins his spiritual horizon began, as he believed, to clear up. All his gloomy terrors receded with the past which he had consigned to oblivion. His bitter tears were dried up, and his heavy sighs no longer resounded through the convent halls. He was taken, he felt, into more intimate communion with God. The heavens were opened that he might have a clearer insight into divine mysteries. True, the Spirit had revealed these things in the morning of the world, through chosen and accredited channels, and inscribed them on the page of inspiration that all might learn them from that infallible source. But Ignatius did not search for these mysteries in the Bible; favored above the sons of men, he received them, as he thought, in revelations made specially to himself. Alas! his hour had come and passed, and the gate that would have ushered him in amid celestial realities and joys was shut, and henceforward he must dwell amid phantasies and dreams.

It was intimated to him one day that he should yet see the Saviour in person. He had not long to wait for the promised revelation. At mass his eyes were opened, and he saw the incarnate God in the Host. What further proof did he need of transubstantiation, seeing the whole process had been shown to him? A short while thereafter, the Virgin revealed herself with equal plainness to his bodily eyes. Not fewer than thirty such visits did Loyola receive. One day, as he sat on the steps of the Church of St. Dominic at Manressa, singing a hymn to Mary, he suddenly fell into a reverie, and had the symbol of the ineffable mystery of the Trinity shown to him, under the figure of "three keys of a musical instrument." He sobbed for very joy, and entering the church, began publishing the miracle. On another occasion, as he walked along the banks of the Llobregat, that waters Manressa, he sat down, and fixing his eyes intently on the stream, many divine mysteries became apparent to him, such "as other men," says his biographer Maffei, "can with great difficulty understand, after much reading, long vigils, and study."

This narration places us beside the respective springs of Protestantism and Ultramontaniam. The source from which the one is seen to issue is the word of God. To it Luther swore fealty, and before it he hung up his sword, like a true knight, when he received ordination. The other is seen to be the product of a clouded yet proud and ambitious imagination, and a wayward will. And therewith have corresponded the fruits, as the past three centuries bear witness. The one principle has gathered round it a noble host clad in the panoply of purity and truth. In the wake of the other has come the dark army of the Jesuits.—Wylie's "History of Protestantism."

Railing Epithets.

It has not been sufficiently attended to, how men augment their hatred of their adversaries by the constant use of railing epithets. In the strikes that now prevail, much of the argument used by the strikers is summed up in the words "scab" and "rat." After one has called a fellow-man a "scab" a number of times, it becomes easier to fall upon him and kick him into insensibility. It is like the lion lashing himself

into fury with his own tail. Especially when a large number of men combine to call a workman a "scab," they create in themselves the unanimous conviction that he is a scab; in fact, his whole crime consists in being willing to work for a living at such wages as he can get. If there is one class of people which, more than another deserves public sympathy and the full protection of the law, it is these same people, who are willing to work rather than to join societies and persecute their fellow-men. One of the highest duties of this sore time is to guard the lives and limbs and labors of the free men who are so basely stigmatized and cruelly treated.—*Watchman*.

Napa, St. Helena, Healdsburg, and Santa Rosa.

FROM June 11 to 13, I was at Napa, where Brethren Healey and St. John are holding a tent-meeting. Present truth was first presented in this place by a tent-meeting thirteen years ago this month. The following season a neat and comfortable house of worship was erected. A number of those who formed the church at that time have either died or moved away. A few are holding on to the truth, but some of these are aged and quite feeble. It was the desire of the church that the tent should be pitched, and thereby some strength be imparted to their number. I was glad to find some interest to hear, and had the privilege of speaking twice while there. The congregations at that time averaged from fifty to seventy-five.

From the 13th to the 17th, I was at our Health Retreat at St. Helena. I found that institution progressing favorably, the family of helpers and patients comprising seventy souls. About every available place in our building and the surrounding cottages is full. The new addition will very soon be completed, which will give us much better facilities for treatment, and will furnish room for the accommodation of patients. A marked degree of success has attended the treatment given at the institution, and its influence is extending. While humbly moving forward, we expect the blessing of God to second our efforts at the Rural Health Retreat.

June 18, I was at Healdsburg. Here our people are engaged in erecting a house of worship. The building is on the lot adjoining our College building. The edifice is to consist of two parts, all on the ground floor. The main building, or auditorium, is, on the plan, 64x96 feet, with a transverse section in the rear 40x90. The latter is to be divided by sliding doors into five rooms, which can be used for Sabbath-school, and class rooms for the College. The foundation of the building is laid, and the work upon the frame is progressing. We hope during this summer season to get the building enclosed, at least. Healdsburg church alone would not need a building of that size; but the College calls our students there, which makes a necessity for more meeting room. Many in the Healdsburg church have subscribed nobly for the enterprise; if all do as well as these, the building will go up without any hitch. Healdsburg, being the place of our College, is missionary ground, and we doubt not that our people in other parts of the State will esteem it a privilege to aid in this enterprise.

June 19 and 20, I was with the church at Santa Rosa. Here is the first Seventh-day meeting-house that was erected on the Pacific Coast. The time of my meeting was the time of the annual election of trustees. Although the church has an enrolled membership of over fifty members, so many of them are non-resident that it required some special effort to get a sufficient number together to hold the election. I gave three discourses to interested audiences. After one of these discourses five trustees were elected for the next year.

J. N. LOUGHBOROUGH.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus the Good Shepherd.

(July 11.—John 10:1-18.)

It was in accordance with the character of the discourse presently under consideration, that Jesus spake it, not, indeed, in parables in the strict sense (for none such are recorded in the fourth gospel), but in an allegory in the parabolic form, hiding the higher truths from those who, having eyes, had not seen, but revealing them to such whose eyes had been opened. If the scenes of the last few days had made anything plain, it was the utter unfitness of the teachers of Israel for their professed work of feeding the flock of God. The rabbins also called their spiritual leaders "feeders," *Parnasin*—a term by which the Targum renders some of the references to "the shepherds" in Ezek. 34 and Zech. 11. The term comprised the two ideas of "leading" and "feeding," which are separately insisted on in the Lord's allegory. As we think of it, no better illustration, nor more apt, could be found for those to whom "the flock of God" was entrusted.

THEY were, surely, not shepherds, who had cast out the healed blind man, or who so judged of the Christ, and would cast out all his disciples. They had entered into God's sheepfold, but not by the door by which the owner, God, had brought his flock into the fold. To it the entrance had been his free love, his gracious provision, his thoughts of pardoning, his purpose of saving mercy. That was God's Old Testament door into his sheepfold. Not by that door, as had so lately fully appeared, had Israel's rulers come in. They had climbed up to their place in the fold some other way—with the same right, or by the same wrong, as a thief or a robber. They had wrongfully taken what did not belong to them—cunningly and undetected, like a thief; they had allotted it to themselves, and usurped it by violence, like a robber. What more accurate description could be given of the means by which the Pharisees and Sadducees had attained the rule over God's flock, and claimed it for themselves? And what was true of them holds equally so of all who, like them, enter by "some other way."

HOW DIFFERENT he who comes in and leads us through God's door of covenant mercy and gospel promise—the door by which God had brought, and ever brings, his flock into his fold! This was the true Shepherd. The allegory must, of course, not be too closely pressed; but, as we remember how in the East the flocks are at night driven into a large fold, and charge of them is given to an under shepherd, we can understand how, when the shepherd comes in the morning, "the doorkeeper," or "guardian," opens to him. In interpreting the allegory, stress must be laid not so much on any single phrase, be it the "porter," the "door," or the "opening," as on their combination. If the shepherd comes to the door, the porter hastens to open it to him from within, that he may obtain access to the flock; and when a true spiritual shepherd comes to the true spiritual Door, it is opened to him by the guardian from within, that is, he finds ready and immediate access.

CHRIST was the Door. The entrance into God's fold and to God's flock was only through that of which Christ was the reality. And it had ever been so. All the Old Testament institutions, prophecies, and promises, so far as they referred to access into God's fold, meant Christ. All of those who went before him, pretending to be the door—whether Pharisees, Sadducees,

or Nationalists—were only thieves and robbers; that was not the door into the kingdom of God. And the sheep, God's flock, did not hear them; for, although they might pretend to lead the flock, the voice was that of strangers. The transition now to another application of the allegorical idea of the "door" was natural and almost necessary, though it appears somewhat abrupt. Even in this it is peculiarly Jewish. We must understand this transition as follows: I am the Door; those who professed otherwise to gain access to the fold have climbed in some other way. But if I am the only, I am also truly the Door.

CHRIST the good Shepherd, in contrast to others who falsely claimed to be the shepherds. Their object had been self, and they had pursued it even at the cost of the sheep, of their life and safety. He "came" for them, to give, not to take, "that they may have life and have abundance." "Life,"—nay, that they may have it, I "lay down" mine; so does it appear that "I am the good Shepherd." What a contrast to a mere hireling, whose are not the sheep, and who fleeth at sight of the wolf (danger), "and the wolf seizeth them, and scattereth (viz., the flock); (he fleeth) because he is a hireling, and careth not for the sheep."

TRULY he is—is seen to be—"the fair Shepherd," whose are the sheep, and as such, "I know mine, and mine know me, even as the Father knoweth me, and I know the Father. And I lay down my life for the sheep." But those sheep, they are not only "of this fold," nor all of the Jewish "fold," but also scattered sheep of the Gentiles. They have all the characteristics of the flock; they are his; and they hear his voice; but as yet they are outside the fold. Them also the good Shepherd "must lead," and, in evidence that they are his, as he calls them and goes before them, they shall hear his voice, and so, O most glorious consummation, "they shall become one flock and one shepherd."

AND thus is the great goal of the Old Testament reached, and "the good tidings of great joy," which issue from Israel, "are unto all people." Whence did Jesus of Nazareth obtain these thoughts and views, towering so far aloft of all around? The sublime words of Jesus are only compatible with one supposition—that he was indeed the Christ of God. Nay, although men have studied or caviled at these words for eighteen and a half centuries, they have not yet reached unto this: "They shall become one flock, and one Shepherd."

YES—by laying down his life, but also by taking it up again. Both are necessary for the work of the good Shepherd—nay, the life is laid down in the surrender of sacrifice, in order that it may be taken up again, and much more fully, in the resurrection power. And, therefore, his Father loveth him as the Messiah-Shepherd, who so fully does the work committed to him, and so entirely surrenders himself to it. And this, in order to be the Shepherd-Saviour—to die, and rise for his sheep, and thus to gather them all, Jews and Gentiles, into one flock, and to be their Shepherd. This, neither more nor less, was the mission which God had given him; this, "the commandment" which he had received of his Father—that which God had given him to do.—*Edersheim's Life and Times of Jesus the Messiah.*

I SAW a man in the mint at San Francisco handling bricks of gold. All he was paid was five dollars a day, and yet millions passed through his hands. Let us realize that we are simply handling our possessions in the interests of our Master. We have a right to take out only what is needed for subsistence; the rest we are to pass along.—*Rev. Edward Judson.*

THE LAW OF GOD.

Redeemed From the Curse of the Law.

(Lesson 13.—Sabbath, July 17.)

1. FROM what has Christ redeemed us? "Christ hath redeemed us from the curse of the law." Gal. 3:13.

2. What is the keeping of the commandments?

"For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

3. If keeping the commandments is love, can it also be the curse of which Paul speaks? Certainly not; a thing cannot at the same time be love and a curse.

4. Upon whom does the curse of the law fall?

"For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. See Jer. 11:3, 4.

5. What is the curse for disobedience?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

6. How many people have been perfectly obedient?

"What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." "For all have sinned, and come short of the glory of God." Rom. 3:9, 10, 23.

7. Then upon how many does the curse of the law come?

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

8. How many, consequently, stand in need of redemption? All the world.

9. How has Christ redeemed us from the curse of the law?

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.

10. How was he made a curse for us? *Id.*

11. What does this prove the curse of the law to be? Death.

12. Having suffered the curse of the law, death, what does he give to those who believe in him?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

13. For what is the blessing of life promised?

"And the law is not of faith; but, The man that doeth them shall live in them." Gal. 3:12. "And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Matt. 19:17.

14. And what is inseparably connected with faith?

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

15. How only is it possible to keep the commandments, and thus gain the blessing of life?

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

The Home Circle.

JERUSALEM THE BEAUTIFUL.

JERUSALEM the beautiful!
Thy glories are untold,
Thy walls are built of precious stones,
Thy pavements laid with gold;
Thy mansions for the ransomed ones,
In matchless splendor shine,
Jerusalem the beautiful!
Jerusalem divine!

Jerusalem the beautiful!
Thy gates of pearly white,
To voice of prayer and song of praise,
Are open day and night;
And shining ones around the throne,
In sweeter rapture sing,
When saints on wings of faith and love,
Their songs of praises bring.

Jerusalem the beautiful!
My everlasting rest!
The glorious home of mine abode!
The city of the blest!
Thy temple is the living One,
Thy light is all divine;
Jerusalem the beautiful!
I joy to call thee mine.

—Rev. M. Lowrie Hofford, D.D., in *Christian Observer*.

Amy's Lesson.

"If there is anything in this world that I despise, it is selfishness," said Amy, looking up with a flash in her blue eyes, and a shake of her golden curls, as if she were challenging some one to oppose her. "The girl in this book is horrid, just horrid! She never makes a single sacrifice, she won't give up her own way for anybody, and all the time she seems to think that she is perfectly lovely. I dislike that sort of character; don't you, Uncle John?" appealing for sympathy to a gentleman who was reading his evening paper in a chair under the great oak tree in the garden.

Amy herself was cosily lying in a beautiful striped hammock, which was swung in the very cosiest corner of the veranda. Her golden head rested on a scarlet pillow, and a light wrap of Shetland wool lay in scarlet meshes over her fleecy white dress. She made a pretty picture, and was as easy and luxurious as possible, in attitude and occupation.

"Yes, dear," said Uncle John; "selfishness is very hateful. Few of us can endure it—in other people," he added after a pause.

"Now, Uncle John, that isn't fair." Amy's tone was a little petulant, and a frown came on the smooth forehead as she turned to her interesting book.

Presently Aunt Nanny came, rather feebly, out from the parlor. She had been ill, and her face was very pale. It did not enter Amy's mind that aunty would like to be pillowed in the hammock; not even when Uncle John, springing to his feet, gave his arm to the invalid, and, resigning his own chair, seated her in it, taking a less comfortable one himself.

"Amy! Amy, darling!" This time it was mamma who called.

"Well, mother!"

"I want you, dear, to go upon an errand. Come at once, Amy."

"Can't Johnny go, mamma?"

The little figure in the hammock did not move until an answer was returned, in quite decided tones.

"No, Amy; I want you."

"That's always the way. Just as I get to the very best part of a story, I always have to leave it. Nobody else is ever interrupted as I am."

"Poor Amy!" said Aunt Nanny. "She would be so sweet if she were not so very selfish. Is it not a pity?"

And Uncle John observed, "Yet she does not think herself selfish."

"She is not wholly selfish," said grandpa, who had observed the little scene. "She is always ready to share a treat with others, and she is very amiable so long as she is having a pleasant time, and is not disturbed in her own pursuits. That little outburst about the heroine of the story was quite genuine. Amy only needs to see herself as others see her, to turn over a new leaf."

"I wish Amy might have an object lesson," said Aunt Nanny, who was now reposing in the hammock, to which she had been gently lifted by Uncle John. "John, dear, cannot we give the dear child the sort of picture lesson she needs?"

"You cannot, Nanny," said Uncle John; "but I will try my skill at playing the part of bear."

Next morning when Amy, book in hand, came to the veranda, she found Uncle John in possession of the hammock. He hardly looked up in reply to her "Good morning;" and when, after a few moments, Aunt Nanny appeared, he went on reading as if he did not see her.

"Uncle John, Aunt Nanny is here!" said Amy.

"Oh! my dear, I'm glad you feel well enough to come out of doors," said he, hardly turning his head, while his wife sank wearily into the first chair.

Amy's eyes were widely opened. This was peculiar behavior, indeed!

"Why, uncle," she exclaimed, "I should think you would let Aunt Nanny have the hammock. It's much the nicest place for an invalid!"

"Oh! is it? I didn't know. Well, I suppose she must have it," he said, rising, with a shrug of his shoulders, but assisting the lady in, nevertheless. "I don't know why I must always be the person to be disturbed," he said, with a grimace and a yawn, as he strolled away.

"What can be the matter with Uncle John?" exclaimed Amy. "I am always so proud of him. He is so kind and good. He can't be well."

"Malaria," suggested brother Guy, gravely.

"For my part," said Aunt Nanny, "I can only observe that my husband never in his life acted in this way before; and it does look very strange."

"John!" said grandpa, coming round the corner of the house.

"Well?" replied the person addressed.

"If you are going to the village, will you call at Smith's for me and leave a message."

"H-m-m!" Replied Uncle John, doubtfully; "to call at Smith's will take me half a mile out of my way. Can't Rufus go?"

The manner was in exact imitation of Amy's usual tone when her mother proposed an errand for her.

Amy recognized it, and colored, but said nothing.

"For that matter,"—began grandpa, severely, but Uncle John interrupted him.

"Oh! I'll go, of course." Then in a lower tone, audible to Amy, but not to grandpa, "I never do plan out a morning for myself, that everybody does not break in with half a dozen things that somebody else could do perfectly well. If I could only be let alone for once!"

"Uncle John!" exclaimed Amy, "I never talk so; I never make myself so disagreeable. There!"

"Pray, who said you did?" answered Uncle John, as if in great surprise. "There was no reference to Amy that I heard."

Amy was silent and thoughtful. The day wore on. At dinner, unexpected guests came, and it was necessary for some one to wait. It must be either Amy or Johnny. Johnny had been obliged to wait so often that to-day, particularly as he had an engagement with some of his friends, his mother thought it better that Amy should do so. Amy was, as usual, beginning, "I think it's really too bad, mamma; I always am obliged to—" when a quizzical look in Uncle John's eye stopped her.

A week later, in a twilight talk with mamma, one of the sweet confidential talks which girls and mothers sometimes have, Amy confessed that she was trying to overcome her fault.

"I see how hateful it looks in others," she said. "Truly, mamma, I never thought of it before; and I did not know that I was so much like that wretched girl in the story I read, until I saw Uncle John acting precisely as I had been doing. Now, mother dear, won't you give me a text to help me along?"

And her mother gave her this one: "For even Christ pleased not himself."—*Margaret E. Sangster, in Sunday School Times.*

Are Twice Two Four?

FRANK GALTON somewhere tells an amusing story, since profusely copied by all the anthropologists, of how, during his South African wanderings, he once wanted to buy a couple of sheep from an unsophisticated heathen Damara. Current coin in that part of the world is usually represented, it seems, by cakes of tobacco, and two cakes were the recognized market price of a sheep in Damara land at the time of Mr. Galton's memorable visit. So the unsuspecting purchaser chose a couple of wethers from the flock, and, naturally enough, laid down four pieces of tobacco to pay for them before the observant face of the astonished vender.

The Damara eyed the proffered price with suspicious curiosity. What could be the meaning of this singular precipitancy? He carefully took up two pieces and placed them in front of one of the sheep; then he took up the other two pieces with much wonder and placed them in front of the other. There must be magic in it! The sum actually came out even. The Damara, for his part, didn't like the look of it. This thing was evidently uncanny. How could the supernaturally clever white man tell beforehand that two and two made four?

He felt about it, no doubt, as we ourselves should feel if a great mathematician were suddenly to calculate out for us *a priori* what we were going to have to-day for dinner, and how much exactly we owed the butcher. After gazing at the pat and delusive symmetry of the two sheep and the four cakes of tobacco for a brief breathing space, the puzzled savage, overpowered but not convinced, pushed away the cakes with a gesture of alarm, took back his sheep to the bosom of his flock, and began the whole transaction over again *de capo*. He wasn't going to be cheated out of his two sound wethers by a theoretical white man who managed bargains for live sheep on such strictly abstract mathematical principles.—*Sel.*

LET me tell you there are little conspiracies all over the world against the people who think only of themselves, and are not considerate of others. I was once sitting beside a friend in the cars, when a large man entered with five members of his family. Before we saw him we heard him calling out, "Double up, gentlemen, double up, don't you see there's a family coming?" Eight or ten seats in the car were occupied by one man each. Not a person moved. Finally one man re-echoed in a wag-gish tone, "Why don't you double up, gentlemen, don't you see there's a family coming?" Our large friend was obliged to put his wife in one seat, his daughters in others, while he sat down by a colored woman near the door, and took his boy in his arms. If the gentleman had remembered, with a shade of regret, that it is some trouble to leave the seats in which people are comfortably arranged, and had said, "Will some of you gentlemen be so kind as to sit together to accommodate these ladies?" the matter would have been easily arranged, for most people are inclined to treat with kindness those who show themselves thoughtful for the comfort of others.—*Congregationalist.*

Oil Instead of Coal.

"THERE is a probability that before a very long period oil may come into general use as fuel on locomotives and steamers. Some years ago this did not seem likely, but the marvelous increase recently reported from many parts of the globe in the production of petroleum upsets all former calculations. Within the past ten years the yield from the wells in the neighborhood of the Caspian Sea has increased over 15,000 per cent., a steady gain in the production of over 1,500 per cent. per annum. The Baku wells in Russia now yield over 500,000 tons a year, and one well that has been bored in that vicinity is capable of discharging 8,000 tons a day, and will do so when the proper machinery is provided. The main objection heretofore to the use of petroleum as fuel for steamers and locomotives has been the cost; but if the oil springs up as freely as water the expense must decrease. I feel warranted, therefore, in predicting that the day is not far distant when oilers will take the place of coal-passers on many railroad and steamship lines."

This language was used by a railroad engineer, in response to the inquiry of a New York *Mail and Express* reporter, as to whether it was likely that the substitution of petroleum for wood and coal, on some of the Russian railroads, would have any effect in changing the present system of generating steam in this country. This subject is now being seriously agitated in England, especially by the owners and agents of the steamship lines which ply to India and China by way of the Suez Canal. The most sanguine believers in the virtues of petroleum as fuel for sea-going vessels have this programme: Steamers bound east from America will fill their bunkers at New York with petroleum from the oil regions of Pennsylvania; in England they will "oil" with American or Russian petroleum; at Suez, with the Russian or Egyptian article; at Singapore, with petroleum from Burmah; and at Hongkong, with Japanese petroleum. The recent discovery of petroleum in abundance on the west coast of the Red Sea has supplied the missing link in the long chain of travel.—*Sel.*

THE BOTTOM OF THE ATLANTIC.—The soundings which were made between Ireland and Newfoundland before laying the Atlantic cable, have made the bottom of the Atlantic almost as well known as the surface of Europe and America. Professor Huxley says:—

"It is a prodigious plain—one of the widest and most prodigious plains in the world. If the sea were drained off, you might drive a wagon all the way from Valencia, on the west coast of Ireland, to Trinity Bay in Newfoundland; and, except one sharp incline about 200 miles from Valentia, I am not quite sure that it would be necessary to put on the skid, so gentle are the ascents and descents upon that long route. From Valentia the road would lie down hill for about 200 miles, to the point at which the bottom is now covered by 1,700 fathoms of sea-water. Then would come the central plain, more than 1,000 miles wide, the inequalities of the surface of which would be hardly perceptible. Beyond this, the ascent on the American side commences, and gradually leads for about 200 miles to the Newfoundland shore."—*Sel.*

Don't Fret.

THE members of a "nervous," high-mettled family fretted and snarled at one another habitually until one of the circle was stricken with disease, and then the love that was deep in every heart came out. The fretting and snarling was only a habit; the love was real. Ah! that habit! Put it away from you, before a vacant chair reminds you that one of the circle will hear your voice no more.—*Nashville Christian Advocate.*

Health and Temperance.

A Healthful Diet.

THE custom is becoming so common in the towns and villages, at hotels as well as private houses, to have for breakfast oatmeal, wheaten grits, or other cereals, with graham "gems" and fruit, so that the traveler or guest may choose between such diet and the usual meat and hot cake food, that our farming communities must fall into the habit sooner or later, and give their children a chance to work out their own salvation. How much clearer is the head, how much less craving is the appetite for drinks and stimulants, how much more under subjection the temper, and how much more healthful the whole system, when the food is mainly of unexciting nature, and how soon the taste is formed to enjoy it, and to cease to crave after the flesh-pots which have heretofore yielded their more noxious supplies.

There are many farmers and their wives who are considering these things, but hesitate about differing with their neighbors, or are, as is too common in this country, afraid of their children; but let them once more try a change, and have their morning and evening meals consist of grains and fruit, with well-baked bread and not always fresh and hot, and such vegetables as they desire, and milk for the children, water instead of coffee, and see if, after a sufficient length of time to produce effects, there is not more health, peace, and contentment in the household, and a consciousness that the way is not being prepared for subsequent violence and breaches of God's and man's laws, occasioned by gross appetites and indulgence.—*New England Farmer.*

Why High License Is Objectionable.

THE *Inter-Ocean* advocates high license. It claims that the Illinois law has reduced the number of saloons in that State from 13,000 to 9,000, while it has increased the revenues of the State from \$200,000 to \$1,500,000. This it claims is a good record, one that should satisfy the temperance people; but Helen M. Gougar takes a different view of this matter. In a letter to that journal she says:—

"By the figures given, there is an increased revenue of \$1,300,000, which, it is affirmed, 'makes the evil bear a large portion of the expense.' Who pays this extra revenue? The advocate of high license will answer, 'The saloon-keeper.' Where does he get this amount of money? Surely he will not remain in business unless he can make this revenue out of his business. The men who drink at his counter pay this revenue, not the saloon-keeper. Who are these men? Very largely the working classes. Who suffers most from the payment of this 'extra revenue'? The women and children, the homes of the men who hand this revenue, ten cents at a time, over the counter of the saloons. This extra \$1,300,000 revenue represents so many hungry, cold children; so many little bare-legged, bare-footed babies in 'High License Illinois.' It is a poor law and a poor Government that cannot protect its women and children better than the above statement shows that the High License Law is doing after several months' trial. If this 'extra revenue' went back into the homes of those who do the drinking it might appeal to the common sense of those who claim this to be 'blood-money.'"

This is gospel truth. There is no way to cure the evils of the liquor traffic except by abolishing it altogether. In other words the dog's tail ought to be cut off close behind the ears.—*Demorest's Monthly.*

It is a sad thing to be often eating on the tree of knowledge, but never to taste of the tree of life.—*Quarles.*

An Anti-Tobacco Protest.

THE Rev. James Brand says: "The deterioration of the moral sense, the decay of the will power, the loss of manhood, are the characteristics of the drunkard." Is this defective condition normal or acquired? If it is both, what contributes most to its development and what can be done to arrest the decay of the will power and tone up the moral sense? It is the fashion now to turn all our heavy artillery upon the dram shops, which is only taking the animal by the tail. As a nation, we are fast becoming the devil's agents for converting tobacco into spittle and smoke. Our boys are being dwarfed and stunted, mentally and physically, by its use. Let us see what "the weed" has to do with the loss of moral sense and decay of will power and manhood.

It is a law of our being that nature accommodates herself to the gradual inroads of any poison, but always with a corresponding loss or surrender of her finer sensibilities and powers. We see the proof of this in the effect of opium and alcohol upon its devotees. Tobacco is a sedative, narcotic poison, having no elements in common with the human system, and therefore not necessary to the welfare of any human being.

It impoverishes the soil upon which it is raised. It enslaves all of those who use it, though, generally, they do not know it until they try to break up the habit. It diminishes the frequency of the heart's action and greatly increases its force, through its effects upon the brain and nerves. It invades that sacred temple of communication 'twixt earth and heaven—the brain—with influences benumbing. It depresses the system and makes many persons hanker for stimulants. Its injurious effects are in direct ratio to the effort it costs to give up its use. There is no such thing as a temperate use of tobacco or strychnine for the same reason.

Tobacco and whisky—as boon companions—enter the haunts of vice and crime. How large a proportion of the sudden deaths from heart disease, paralysis, and apoplexy are due to this agent is difficult to estimate; for, as almost every physician uses the weed, the road to investigation is blocked. Is not the use of tobacco the highway to the decay of the will-power, moral sense, and manhood? To illustrate: A father came to consult a physician—thought he had consumption. Said "he was a church member; had no desire to live except to support his family, and wished to be told frankly if he must die, of which he had no fears, thank God. Examination revealed irregular action of the heart and intense nervous depression, such as often leads men to take their own lives by various means. During this examination his wife sat near, weeping. He was told that if he continued the use of tobacco he would be his own executioner; if he left it off, it would be a terrible struggle, in which he would need divine assistance. He gave up what tobacco he had with him, and promised never to use any more; came back in three days in a pitiable condition, wholly disqualified for any mental or physical labor, but soon recovered his health and manhood. It is the observation of the writer that nine-tenths of those who have given up the use "the weed" after being under its influence, return to its use sooner or later, which shows that its wonderful power over the will is really something to be dreaded.

This national vice is as filthy as it is fashionable; as detrimental to the user as profitable to the producer; as sure in its effect upon the brain as upon the pocket of the user. It defiles God's dwelling-place (1 Cor. 2: 16, 17) as much as it does our dwellings, and the lips of God's messenger as much as the profane swearer.—*Wm. B. Hidden, M. D.*

"APPLY thine heart unto instruction."

News and Notes.

RELIGIOUS.

—The Chicago Bible Society reports 10,000 families in that city without a copy of the Bible.

—The M. E. Church has 225,000 negro members, who support 1,219 preachers and gave \$21,000 last year to benevolent objects.

—The fifth annual conference of the Young People's Societies of Christian Endeavor will be held on July 6-8 at Saratoga Springs, N. Y.

—It is worth noting that several Spiritualist papers which we have seen, regard the conviction of Herr Most and his fellow-anarchists as an outrage on liberty. This shows the nature of the "liberty" of which Spiritualists prate so much.

—The *Methodist Recorder* says: "One of the greatest curses of almost every church to-day is the presence in it of unconverted, godless persons, who often, from motives of selfishness or ambition, seek to control it, lead it into channels of worldliness, and permeate it with their own spirit."

—Nothing can be more true, or more worthy of attention, than the following from the *Sunday School Times*: "No Sunday-school teaching is complete until it has brought home some important truth to the scholar, in its practical bearing upon his personal life and duty. No review of any series of lessons is what it should be unless it brings before the minds of the scholars the practical teachings which those lessons have emphasized while they were under examination."

—Spurgeon says: "We may live to see men calling themselves Christians and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the False Prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limppiness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the mutual admiration society, or be placed under ban and be howled down."

—The *Congregationalist* says: "To reach the heart effectively for Christ, it is not often, if ever, necessary to make novel and startling appeals to the mere senses. Some revivalists are greatly open to criticism in this direction. Conversion, even that of the most phlegmatic person, implies some positive quickening of the emotions which is actual excitement, and in the cases of many persons this may become a very perceptible excitement without being at all untrustworthy or otherwise objectionable. But when there is a deliberate purpose, followed by an effort to create excitement, such as would not have occurred without being specially labored for, and such as can be produced only by startling means, the person who is responsible is chargeable fairly with offensive and injurious sensationalism. This is not the right method in which to do God's work, and its fruits almost invariably are shown in the end to have been evil rather than good."

SECULAR.

—The first new wheat of the season was shipped from Port Costa, Cal., June 21.

—The furniture men in St. Louis have all given up the eight-hour fight and returned to the old system.

—The Cuban representatives in the Cortes at Madrid have presented a demand for home rule for their island.

—On the 21st ult. a call was made by the Government for \$4,000,000 of its three per cent. bonds, which it now proposes to redeem.

—The Spanish Government is contemplating the immediate construction of a number of swift and powerful cruisers to strengthen the navy.

—Cholera is ravaging the southern provinces and cities of Osaka and Kyoto, Japan. The Government is acting with energy to oppose its progress.

—A strike at the Union Iron Works, San Francisco, was inaugurated recently by the various iron-trades unions. About 230 men are out.

—The New England Institute Fair building, in Boston, was destroyed by fire June 21. At least eight lives were lost in the burning building. The property destroyed was worth fully \$400,000.

—A fire at Peoria, Ill., June 25, destroyed property to the amount of \$200,000.

—Hon. David Davis, of Illinois, died at his home in Bloomington, on the 26th ult.

—The House Bill for the relief of Fitz-John Porter passed the Senate on the 25th ult., and will now go to the President for his signature.

—Twenty-four men were killed and sixteen entombed alive, June 25, by an explosion in a colliery at Rochelle, in the department of Soane, France.

—Japan, according to the new census, has a population of 38,500,000, or about the same as that of the United States in 1870. In area Japan is about three times the size of Pennsylvania.

—An East St. Louis manufacturer of "beef oil" says he doesn't believe the people of that city have eaten butter for three years. It is this industry which is fighting the Oleomargarine bill in Congress.

—A ferry-boat capsized a few days since while crossing the Moldau River, Bohemia, throwing fifty persons into the water. The exact number drowned had not been ascertained; but twenty-five bodies had been recovered.

—At a recent picnic in a New Jersey town, 160 persons were more or less seriously poisoned by eating ice-cream. Only three who tasted the cream escaped poisoning. At last accounts it was thought that two persons would die.

—A deputation of Ulster Protestants, consisting of clergymen, magistrates and merchants, who are in favor of Home Rule, is going to London to address several meetings under the auspices of the British Home Rule Association.

—The *Norristown Herald* sums up the Socialist platform in this country as follows: Ten hours for sleep, ten hours for drinking beer, four hours for denouncing American manufacturers, and no hours for labor. This they consider a pretty good day's work.

—The *Chicago Times* of June 15 says: "At the County Hospital in Chicago, the surgeons transferred four ounces of blood into the arm of Policeman Hansen from the veins of his brother-in-law. The officer survived the operation but four hours. He was the eighth victim of the Haymarket massacre."

—Black diphtheria has invaded the towns of Ecorse, Springwells, and Royal Oak, near Detroit, Michigan, and is carrying off large numbers of victims. Children are taken without warning. Their throats swell and in a few hours they die in great agony.

—The Congo State officials have learned that one of their agents in Central Africa has made a grand discovery, that the rivers of Sankauron and Kassai are fully navigable, by which the eastern region of the Congo State can be reached without a long detour to the north.

—F. A. Bee, Chinese consul at San Francisco, has been presented by Emperor Kuang Hsu of China with a medal and accompanying document conferring upon him the order of the third rank, which constitutes him a Knight of the Red Dragon. This is the only instance in which an American citizen has been honored in this way.

—The cases of the six Anarchists charged with the murder of Officer Deegan on the night of the Haymarket massacre, was called in the Criminal Court before Judge Gary at Chicago, June 21. Parsons, the fugitive Anarchist for whom the police have been searching ever since the massacre, also put in an appearance and asked to be tried with the others.

—The British Parliament was prorogued June 25. The Queen's speech was very brief. In reference to the Irish question her majesty says: "I have determined to release you from your high duties before the full accomplishment of the regular work of the session, in order to ascertain the sense of my people on an important proposal to establish a legislative body in Ireland for the management of Irish as distinguished from imperial affairs."

—June 23 the switchmen in the Lake Shore stock yards at Chicago struck for the discharge of eight non-union men. On the 25th an attempt was made to send out a train, but a mob of fully 1,000 men attacked the squad of police who were guarding the cars and ran the train off the track. The next day a conflict occurred between a number of strikers and a large squad of police, and quite a number of the rioters were arrested. It is feared that the strike will become general.

—The lottery laws of New England have compelled the closing of an Odd Fellows' charity fair at Concord, N. H. As nothing is said about church fairs, with their grab-bags and kindred abominations, we suppose that they will continue as usual.

—According to the *Victoria Colonist*, "one of the most terrible scenes at the burning of the town of Vancouver was witnessed at the opening of the jail by those in charge, followed by a rush of the prisoners into saloons, of which they took complete charge. Becoming crazed with liquor they rushed through the streets doing all the mischief they could, and terrorized everybody with whom they came in contact. It was a veritable carnival of crime, which, added to the other indescribable horrors, made the scene a horrible and revolting one."

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Progress of the Work.

THE subscription book department reports sales of books, made by canvassers, for the quarter ending June 30, 1886, as follows:—

	April,	May,	June.
The "Great Controversy,"	411,	530,	705
"Thoughts on Daniel and Revelation,"	105,	207,	256
"Marvel of Nations,"	312,	414,	536

The Healdsburg College students, who entered the field as canvassers the latter part of April, are meeting with fair success for persons who had no previous experience in the canvassing work.

When the "Great Controversy" was first published, it was not expected that it would be circulated outside of our own people; but it was soon evident that there was a demand for such a work, and, by the advice of the President of the International Tract Society, a popular edition was issued. Agents are making good sales with this book; some agents are taking from twenty to thirty-five orders per day. Nearly twenty thousand copies have been sold. Who can estimate the amount of good that our canvassers and colporters have been enabled to accomplish by placing the illustrated "Great Controversy" in the hands of the reading public? The full results of their work will only be seen in the kingdom of Heaven.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 1, 1886.

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Camp-Meetings for 1886.

INDIANA, Worthington, Green Co., July 28 to Aug. 4
CALIFORNIA, Eureka, Humboldt Co. Aug. 4-12
TEXAS, Cedar Hill Aug. 10-17
NEVADA Aug. 31 to Sept. 8
CALIFORNIA, Woodland, State meeting—
Sept. 22 to Oct. 5

CALIFORNIA, Los Angeles Co. Oct. 14-21
CALIFORNIA, Santa Barbara Co. Nov. 4-15

WILL the friend in Humboldt County, who sent us a question on the law, please repeat it? We would like to answer the question, but it has been lost.

It is with pleasure that we acknowledge the receipt of a well-bound copy of Volume One of *The Present Truth*, published at Great Grimsby, England. This is our British sister-journal in the work of the Third Angel's Message of Revelation 14. We sincerely congratulate the publishers on the successful issue of the first volume, and wish them continued prosperity in the work until all earthly volumes shall be closed.

We learn from the *Review and Herald* that the Supreme Court of Arkansas, and also that of Tennessee, has sustained the decision of the lower courts, against the Seventh-day Adventists who were tried for not observing Sunday religiously. The particulars of the Arkansas cases have not yet been learned; but there are three in Tennessee, who are each sentenced to a fine of \$20 and costs, or to an imprisonment of one day for each 25 cents. As the brethren will not voluntarily aid an iniquitous cause, they will be compelled to lie in jail nearly three months for not keeping Sunday. In other words, they are punished for keeping the commandment of the Lord. And this is "Christian" America! But the end is not yet.

EVERY one who has critically read books or papers issued in defense of the Sunday, or who has listened discriminatingly to sermons in its support, must have been struck with the contradictory positions taken. Not only do not two writers or speakers agree as to the authority for Sunday observance, but no writer or speaker is ever consistent with himself. All agree that Sunday should be kept, but they all give different reasons why. Now if in a court of law a dozen or more witnesses should swear that a man committed a certain crime, and no two of them should agree as to the time, or place, or manner of doing the act, a sensible jury would decide that they were bearing false witness, and were trying to condemn the innocent. Why should we judge differently in the case of Sunday against the Sabbath. Since the claims of Sunday rest wholly on the testimony of contradictory witnesses, ought not the "venerable day of the sun" to be turned out of court as an impostor?

"LET no man despise thee." So said the apostle Paul to his son Timothy. The injunction applies equally well to us. There is no one but would like to be able to keep people from despising him; but, unfortunately, too many do not know how to do it. They try to do it by insisting on their "rights,"

determined not to be "run over." They call attention to their own virtues and attainments, and court applause in various ways. But all that is a hard struggle to no purpose. There is one, and only one, simple rule to keep people from despising us, and that is, not to be despicable, that is, "deserving to be despised." Improve all the means provided for forming a noble character; be sincere, honest, upright, and straightforward. When you are in the right way, walk in it boldly, and not cringingly. Be "a free man" in Christ. Walk at liberty by keeping the commandments. Call no man master; but fear God alone. Do this, and good men will love and respect you; and though evil men may hate you, they cannot in their hearts despise you.

How to Try Them.

THE editor of the *Golden Gate*, in an article on "Spiritualism in the Churches," says, "Ministers and laymen alike are disposed to 'try the spirits.'" Thus it is, he says, that "the communion of saints" is "a glorious fact in the lives of thousands who are never known or recognized as Spiritualists." Well we also are disposed to "try the spirits," but in a different way. If we were ignorant of the nature of some substance, we would not think of swallowing it in order to try it and see if it were poison. We would take it to a chemist, who would subject it to the test of some known substance, and we could soon tell whether or not it would be safe to take it. If it was declared to be poison, we should certainly leave it alone. Well, the same word which commands us to "try the spirits," also tells us *how* to try them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Turning to a part of the "testimony" where a brief account of the work of the spirits is given, we learn that "they are the spirits of devils." Rev. 16:14. That settles the matter for us. We do not wish any closer acquaintance with those spirits than the word of God, our sure guide, gives us. It declares Spiritualism to be a deadly poison; and the only way we know of to escape the effects of poison is to let it alone.

The American Congress of Churches.

THE "American Congress of Churches" was held in Cleveland, Ohio, May 25-27. We have not yet seen the report of the proceedings, but there lies before us the official statement of its "objects, methods, regulations, list of officers, hymns and prayers, and the programme." Among the vice-presidents we read the name of Mr. J. D. Rockefeller; and among the speakers we read the name of Right Reverend Richard Gilmour, D. D. The subjects stated for discussion are, "A True Church, Its Essentials and Characteristics;" "Religion and Our Public Schools;" "The Present Necessity for a Re-statement of Christian Beliefs;" "The Workingmen's Distrust of the Church, Its Causes and Remedies;" and "Re-adjustment in the Church to Meet Modern Needs." The prayers are, one from the prayer of Balthazar Lydius at the opening of the Synod of Dort; one from the order to Synod in the "Prymer of Sarum Use;" one from the "Day-break Office of the Eastern Church;" one from Benson's "Manual of Intercessory Prayer;" one from the "Missale Mixtum;" one from John Calvin; one from the accession services of Queen Elizabeth; one from the revised American Episcopal Prayer Book; one from Rowland Williams's "Psalms and Litanies;" one from the Alexandrian Liturgy; one from the Liturgy of the "Catholic Apostolic Church;" one from Thomas Aquinas; one from the prayer book of Pope Gregory the Great; and four from the prayer book of Pope Gelasius I.

Now when it is remembered that John D. Rockefeller is the president as well as the creator of the

Standard Oil Company, one of the most unconscionable monopolies in existence, that Richard Gilmour is the Catholic bishop of Cleveland, that Thomas Aquinas is a saint of the Catholic Church, and, in philosophy, the special pattern recommended by the present pope to be followed, and that Pope Gelasius I. was "one of the popes who contributed most to the extension of the temporal power of the See of Rome," and actually the first to assert the absolute supremacy of the papacy,—then the propriety of the discussion of the questions of a "Re-statement of Christian Beliefs," and "Re-adjustments in the Church to Meet Modern Needs," can be the more readily appreciated. There is not the least doubt, however, that in this view of the Church Congress there is actually shown the tendency, not so much of the modern *needs*, as of the modern *wants* of the Church; and that about it which most clearly betrays this tendency is the fact that of the seventeen prayers on the programme, five of them should be from the popes—four of these from one pope—and *not one from the Bible!* It is evident that a re-adjustment is sadly needed in the Church, and we would suggest that it be a conformity to the word of God rather than to the forms of the papacy.

A LEADING Spiritualist paper says editorially: "It is not necessary that one should always avow his beliefs or disbeliefs before the world; especially when to do so is to invite social or financial disaster." This reminds us of one Mr. By-ends, of whom Bunyan speaks, who was for religion "so far as the times and my safety will bear it;" "when he walks in his golden slippers in the sunshine, and with applause." Such doctrine is, as we might expect, exactly opposite to that taught in the Bible, but it will find many advocates. Says one, "If Spiritualism is an error, how is it that it has so rapidly gained so large a following?" Just because it is error. The quotation at the beginning of this note should suffice for an answer. It, like all error, appeals to man's nature, and caters to his natural inclinations. But Christ says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Such a call will never find a general, hearty response in this world.

Humboldt County Camp-Meeting.

THIS camp-meeting will be held in Eureka, in Mr. Connick's grove, the same spot we occupied last year. Let all who wish to rent camping tents, or who wish space to pitch their own tents, write at once to Philip Kent, Eureka, Humboldt County, Cal. The rent of tents will be the same as last year, 10x12, \$4.00; 12x16, \$6.00. The meeting is to commence Wednesday evening, August 4, and close Thursday morning, August 12. We trust all will be ready to commence with the meeting, and continue to its close. The meeting is shorter than last year. Do not miss any of it.

CALIFORNIA CONFERENCE COMMITTEE.

I HAVE more understanding than all my teachers; for thy testimonies are my meditation. Ps. 119:99.

THE SIGNS OF THE TIMES,

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