

# 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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### "BY GRACE ARE YE SAVED."

BY A. J. MORTON.

Is it by grace that I am saved?  
Will not the world's fierce wrath I've braved,  
The many duties, too,  
Which I have done in Jesus's name,  
Relieve my soul from all its shame,  
And make him count me true?

Ah no; for all that thou hast done  
Was but thy duty, purchased one,  
And not an act remains  
To gain for thee that wished-for place  
Among the ransomed by his grace;  
Past sin thy soul retains.

Yes, it is true; whate'er I do,  
Cannot repay the debt I owe  
To Him who died for me.  
It is his precious blood alone,  
Unbounded love and grace unknown,  
Can cause me life to see.

So when I stand before his throne,  
Triumphant o'er the wiles unknown  
Of right's most deadly foe,  
I'll praise him for the wondrous grace  
Which brought me through the weary race,  
Within this vale of woe.

Healdsburg, Cal.

## General Articles.

### Christ and the Law.

BY MRS. E. G. WHITE.

THE law of God is changeless. For this reason, Christ died, taking upon himself the guilt of the transgressor, and making it possible for every penitent, repenting sinner to take hold of his strength, and through him to make peace with the offended Lawgiver.

"Sin is the transgression of the law;" and "the wages of sin is death." It was sin that brought death into the world. Had there been no sin, there would have been no death. Christ died as the sinner's substitute, to save him from the penalty of his disobedience. Could the law of God have been changed or abolished, Christ need not have died; for death was not necessary in order to abolish the law. The fact that God spared not his own sinless, beloved Son from the penalty he pledged himself to bear as the sinner's substitute, is the most telling argument that could be produced to show that the claims of his law will not be released, even in the slightest degree, to save the transgressor. So in the death of Christ we have evidence, not only of God's love for sinful man, but of the changeless character of his law. The law could not be abolished; one precept could not be altered to save the sinner and meet man in his fallen condition; but God so loved the world that he gave his Son to suffer the penalty of its transgression in the sinner's stead.

It is by grace that the sinner is saved, being justified freely by the blood of Christ. But

Christ did not die to save the sinner in his sins. The whole world is condemned as guilty before God, for they are transgressors of his holy law; and they will certainly perish unless they repent, turn from their disobedience, and through faith in Christ claim the merits of his precious blood. The sin of Adam and Eve lost holy Eden for themselves and their posterity, and those who continue to live in the transgression of God's law will never regain the lost paradise. But through the grace of Christ man may render acceptable obedience, and gain a home in the beautiful Eden restored.

There are some who do not understand the plan of redemption, but make the death of Christ an argument to prove that the law of God is abolished. Men who claim to be teachers of the people blind the eyes of the ignorant by blending the moral law with the ceremonial, and using the texts which speak of the ceremonial law to prove that the moral law has been abolished. This is a perversion of the Scriptures. There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ.

The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in Heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption. The rites and ceremonies of the law were given by Christ himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. That which was to be done away was glorious, but it was not the law instituted by God for the government of his family in Heaven and on earth; for as long as the heavens shall remain, so long shall the law of the Lord endure.

Christ came to teach men the way of salvation; and we might expect that when the shadowy service was no longer of any value, if the law of ten commandments were no longer binding, he would declare its abrogation. If the Old-Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact. But this was not the work of Him who came to seek and to save that which was lost. In his memorable sermon on the mount, in which he announced to his followers the object of his mission, he expressly declared the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God, echo down

even to our time in the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven."

These are the words of the great Teacher; but they are often perverted, and made to mean something altogether different from the lesson he designed to give to his disciples, and through them to all who should believe on his name. He came to fulfill the demands of the law, to magnify and make it honorable, to show to all that God will not remit the penalty of its transgression. The Most High will fulfill his word; it shall not return unto him void.

After his resurrection, when Jesus revealed himself to the two disciples who were on the way to Emmaus and to those assembled in Jerusalem, he did not point to the mighty works which he had done, to revive their faith in him as the promised Messiah; but he went back to Moses and the prophets, and explained the scriptures concerning himself. Holy prophets had foretold the manner of his birth, the events of his life, his mission, and his death and resurrection; and Jesus impressed upon his disciples the fact that in his life and death these prophecies had met their fulfillment. Hope revived in the hearts of the disciples, as for them the words of the prophets were clothed with new life and power, and they were ready to accept Jesus of Nazareth as the Son of God, the long-expected Messiah.

There is no discord between the Old Testament and the New. In the Old Testament we find the gospel of a coming Saviour; in the New Testament we have the gospel of a Saviour revealed as the prophecies had foretold. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour prefigured by the typical offerings has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated, that his coming destroyed the claims of God's law. On the contrary, in the very last message to his church, by way of Patmos, he pronounces a benediction upon those who keep his Father's law: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The world is full of evidences of the greatness, majesty, and benevolence of God; but the strongest evidence of his love for fallen man is contained in the gift of his Son, who took the nature of man, descended to the office of a servant, tasted life's bitterest pain, and even died a terrible and ignominious death, that through him we might be restored to obedience and the favor of God, and gain eternal life. Christ, as our exemplar, kept his Father's law. As he overcame, so may we. And he has promised: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Basel, Switzerland.



### The Law of the Sabbath.

THERE is now a very earnest effort being made by Adventists and Seventh-day Baptists to bring about a return to Sabbath-keeping according to the law. If I have understood them correctly, their positions are as follows:—

1. The Sabbath was given at the creation of the world.
2. It was given to all men, and was to be observed during all time.
3. It was to be observed on the seventh day of the week.
4. The law of which it was a part has never been done away.

Now, beyond all question, if their theory is right, their practice cannot be wrong. I understand the religious world generally to agree with their views concerning the giving of that law, as to form, time, and extent. Indeed, I am not aware that either of the four positions taken by Sabbatarians is dissented from by the average religious teacher of to-day. Still, the practice is very distinct. The whole religious world, aside from the parties already named, keep the first day of the week instead of the seventh, which was required to be observed by the law.

Here is a manifest inconsistency, and no man can deny it. If God required us to keep the seventh day of the week, keeping the first will not be obeying that command. And it is vain to talk of keeping the spirit of a law when we deliberately violate its letter. It is impossible to be religiously right and scripturally wrong at the same time. If God commanded all men to keep the seventh day of the week, and has never changed or removed that law, then we must either keep the seventh day or violate the commandment of God. This is so self-evident that to elaborate or repeat it would indicate a want of confidence in my readers.

Some have been heard to say, however, that the Sabbath has been changed from the seventh to the first day of the week. But the Bible does not know anything of any such change. No inspired man ever called the first day of the week the Sabbath. It was centuries after the last apostle was dead before men began to speak of keeping the Sabbath by observing the first day.

It will be said, however, that the Sabbath, as required of the Israelite, could not be observed in cold climates, and hence the rigor of the law must necessarily have been somewhat abated. But if any such necessity has existed, He who gave the law has surely known it quite as well as any of his creatures, and has therefore, somewhere in his word, removed the severities of the law, or he has not intended it to be regarded in these cold climates. But if it was not intended for these northern countries, then it was not meant to be universal. Hence all that may be legitimately argued from the fact of a needed change in the severities of the fourth command, is that it was not intended for persons living in cold climates. No one can change a law in any feature, except he who gave it. And if God had made any such a change, such amending enactment could be found somewhere in the Bible. But as no such enactment can be found, the law remains as it was.

I have heard a peculiar argument against the Sabbath to the effect that all men cannot observe the Sabbath at the same time; that when it is daylight on one side of the globe, it is night on the other. Hence, while one-half of the world are keeping the Sabbath, the other part will be busily at work. They illustrate by starting two men around the world from the same place, but in opposite directions. With one the days get shorter, and with the other they grow longer, so that the man going east has gained a day on his neighbor, at their next meeting; hence one will be keeping one day for Sabbath, and the other will be keeping the

next. And some ingenious person has made a reckoning, showing clearly enough, to himself, that we are really now keeping the seventh, not the first day. All this seems to me very much like surrendering the question. These men say—without intending it—that the Sabbath-keepers are right in their demands, and that it is necessary for us to find some way of excusing ourselves. Whatever difficulties there may be found in keeping the Sabbath in other countries or under other circumstances than could be found in Palestine at the time it was intended for the Israelites, may show that it was not given to other peoples, but can have no effect to prove that the law has in any sense changed.

Again, it is argued that Jesus taught the superiority, not only of man, but also of the beast, to the strict demands of the Sabbath. It is claimed that Jesus violated this law when occasion required, and justified himself in doing so on the ground that human want was of more importance than the letter of the law. But no man has yet been able to find a single instance in which Jesus violated any declaration of the law given by Moses. He could not do so after the statement we find in Matt. 5:17-19:—

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

No one could be the author of that language and then violate the law himself without gross inconsistency, such as would unfit him for a public teacher.

Christ neither violated the law nor winked at such conduct on the part of any one else. No case has yet been reported, and no such teaching can be found as coming from him.

Sabbatarians are claiming, and with some show of reason, that a large majority of the Protestant clergy believe just as they do respecting the sanctity of the Sabbath, and that, if their popularity and salaries were not endangered, they would advocate the keeping of the seventh day just as they do. They conclude this from their admissions, as before stated, which legitimately bind them to the law of the Sabbath. They further claim, too, that the devotion of the Christian world to the first day of the week, is a superstition which has no higher origin than the edict of a heathen king.

Now to my mind the question resolves itself into this: Are we now under the law of which the Sabbath was a part, or is the Sabbath now binding on Christians? For it is certain, if we are to keep the Sabbath, then we are bound to observe the seventh day of the week.—*Elder D. R. Dungan, Disciple.*

### Liberalism Personified.

It was announced some years ago that old Bigotry was dead and fairly buried. I am sorry to be under the necessity of informing this audience that it has been discovered of late that he left behind him an only child, a prodigal son, who has arrived at man's estate. This son is known by the name of Liberalism. Young Liberalism is the very antipodes of his old father. He is handsome, polite, insinuating, and, although somewhat superficial, possesses that polish and tact which impose upon general observers. He speaks all languages, subscribes to all creeds, holds a levee with all sects and parties, is friendly with everybody, but stands identified with nobody. He professes to abhor religious controversy, and disposes of all doctrinal questions by a motion of indefinite post-

ponement. He can swallow the wafer with the Papist, receive the cup with the Protestant, and thrust the Westminster Confession and the Methodist Discipline into the same pocket. You can never find Liberalism at home, or, rather, "he is never at home but when from home." He sails all waters under all colors; he exhibits the papers of all nations; but he hails from no port; he charts to no country; and therefore we strongly suspect that he is, in reality, a pirate.—*G. C. Cookman.*

### John Bunyan.

BUNYAN was the opposite of a mystic. His common sense in his sermons of advice is extraordinarily close-packed and hard, and exhibits acute observation of the ways of human nature in practical life. He wrote once what was almost a novel, a history of one Mr. Badman, which is probably truer to contemporary life than the adventures of Jonathan Wild in the next century. If he did not weaken his eyesight over books, he sharpened it on men and women. All his volumes abound with anecdote and incidents which he had evidently seen in the town streets or by the road-side, and with phrases and proverbial sayings close to the soil.

Not the least agreeable of the signs of this realism, this sight for the bare fact in sense alone, are those descriptions of the country, of the birds, and flowers, and fields, and the simple cheerfulness of them to the country-born boy, which strew his pages from cover to cover. So, when he came to write his great book, he united in a perfectly natural way, and without forethought, the reality of a journey on earth with that of the search for Heaven.

The success with which, in a literary work, truth is fused with fact, is a measure of genius. It is, perhaps, more striking in this case because the work is an allegory, which is usually so drearily pale a kind of composition. The characters and action of the "Pilgrim's Progress," on the contrary, are a transcript of life, so vivid that it cannot wear out. It is not more realistic, however, than other portions of Bunyan's voluminous writings, in which one may get an idea of English provincial character of high historical value and human interest.

Bunyan's memory is singularly agreeable. Personally he was free from the defects of assumption, dogmatism, and spiritual pride which entered largely into the religious character of his epoch, and his sensitive conscience seems to have kept him humble after he had won a name. The two great elements of his work, the homely quality and the Christian quality, were deep-seated in his nature, and gave him charm. In an age of sectaries he was not a narrow bigot, and did not stickle for meaningless things; and in a time of political strife growing out of religious differences, and though himself a sufferer by twelve years' imprisonment in early manhood, he did not confuse Heaven with any fantastic monarchy or commonwealth of Christ in London, nor show any rancor or revengeful spirit as a subject. The life of the man who could evolve such a story must have been very simply typical of the Christian life itself.—*Evening Post.*

SATAN's first effort at the destruction of the Christian church was by the fires of persecution; he has since learned that his purpose can be more effectually consummated by putting on a sanctimonious air and joining the church, and then seeking to popularize the church with the world, and thus effect the union of the two.—*Methodist Recorder.*

WHATEVER is affected by sin can and may be saved by grace from that sad effect; whatever has been effected by Satan can be destroyed by Christ.—*Sel.*



### Concerning Adoption.

THE word *adoption* is used only five times in the Bible, and these are confined to the New Testament. But the idea of adoption was not a new one at the time of its being verbally expressed in definite phraseology in apostolic times. Throughout the old dispensation, the idea and principle may be more or less distinctly traced. But, like some other truths, it was brought out into marked prominence in New-Testament revelation; and at the present time it deserves far greater consideration than it receives at the hands of many who take superficial views of the plan of salvation. A certain class of people, who allow their fevered imaginations to picture distorted representations of the fatherhood of God, quite overlook the fundamental truth, that, by reason of natural depravity and actual sin, all men are regarded by both God's law and gospel as being alienated from God; and hence there does not exist, naturally, any true and spiritual relationship between God and the unpardoned sons of men.

The fact and doctrine of adoption take this for granted. It is an axiomatic truth, that, if there existed naturally and vitally such a relationship between God and men as to constitute a veritable fatherhood and sonship, the idea of adoption would be an absurdity. Men do not adopt into their families their own children. No legal enactment nor gracious act is required to establish a true relationship between a human father and his children. It is only when a man determines to take a child who is not his own, either naturally or legally, and make him his own by a sovereign act and gracious favor, and in harmony with the law of his government, that the idea and fact of adoption appear.

All of God's true children are adopted children. And it was necessary that Christ should come into this world and die, in order that the children of the devil might receive the adoption of the sons of God. Hence Paul says: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And then, having become sons by a trustful faith in Christ, the Spirit of Christ enables such ones to cry, "Father." So Paul declares: "Because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So thou art no longer a bondservant, but a son." Without adoption, no one can be an heir of God.—*Watchman*.

### Repose.

THE men of power and influence are those who are composed. Fretters do not command our respect. Those who are so uneasy that they never come to a position of rest, are not the ones to whom we can tie and feel secure. Those whose counsel and judgment we honor are the men of serene nature and calm bearing. Those who mid the turmoil and strife of this world quietly repose in God, are the men of power. Repose does not mean inaction, but a condition of mind that sustains mental equipoise, no matter what duties, and cares, and perplexities may press the soul. Jesus was a perfect example, and his conduct ever exemplified the working of a power sustained by calm repose. See him at the marriage feast, at the grave of Lazarus, in Gethsemane, in the judgment hall, and finally on the cross. What self-possession was ever manifest! This true Christian repose is the strongest expression of faith in our heavenly Father, and loving confidence in his promises.

There are many poor, tempest-tossed souls who would find sweet comfort in this repose if they would only cast their burdens on the Lord, and rest in him. Let that perplexed, over-anxious, care-worn, weary, nervous one

sit down patiently and take a little sweet repose. It will do her good. And let the men who have heavy burdens to carry, under which they sometimes chafe and fret, seek a condition of repose. It will add to their power in the world, and make them stronger to bear burdens for God. It is worry, not work, that kills. Many a sick one would recover if he would learn to rest in God. How can God grant any of us blessings when we do not manifest confidence in him? "Rest in the Lord, and wait patiently for him;" "trust also in him, and he shall bring it to pass." More power will be manifest in the church of Christ when all have learned the lesson of repose. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." G. D. BALLOU.

### JESUS PLEADS FOR ME.

BY FRANK HOPE.

COME, let me for a moment pause,  
And try by faith to see  
Into the holy place above,  
Where Jesus pleads for me.

Ah! there before the throne of God,  
Upon the crystal sea,  
Before the mighty cherubim,  
There Jesus pleads for me.

How piteously he lifts his hands,  
All broken by the tree!  
How meekly now he bends his head,  
And softly pleads for me!

How often when in sin I sink,  
And struggle to be free,  
With tender love, within the veil,  
Still Jesus pleads for me.

His tender love with love I'll pay,  
And to him bend the knee,  
And tell to all in Mercy's name,  
How Jesus pleads for me.

Oakland, Cal., July 12, 1886.

### An Unselfish Religion.

INFIDEL critics have discovered that the Christian faith is essentially selfish. "It wraps men up in their individual desires and hopes, and makes personal future felicity the sole aim of life." The ground for this statement is the admitted fact that Christianity requires men to seek their own salvation, to look first and well to their own characters and lives, and promises them reward for so doing. Seeking one's own spiritual safety cannot be selfish, since the element of injury to others is not involved. It is barely possible that some may seek their own salvation in ways that injure others; but their obvious antagonism to the whole tenor of Christian teaching should certainly exempt it from blame for their course. It commands us to labor for, help, love, sympathize with, suffer for, and save each other. No other book teaches self-sacrifice for others so abundantly and impressively as the Bible.

If anything more were needed to show the supreme absurdity of the accusation that the Christian religion is selfish, it is that we are taught that we can only be saved ourselves by laboring to save others, and that we are saved from sin only in proportion as we are saved from selfishness. One object of our conversion is that we may be fitted to win men to Christ. We are blessed that we may be a blessing to others. "Freely ye have received, freely give." The converted soul becomes a blessing by the power of his example. He is a living witness of the power of Christ. Happy in the love of God and in assurance of pardon, the Christian's strongest impulse is to lead others to the same experience. He can retain the experience that enriches his life only by making it a blessing to others. The law of his spiritual life is that he shall receive grace to use for God's glory, and shall be ministered unto by the divine Spirit only as he ministers to others. "He that watereth shall be watered himself." Spir-

itual leanness and apostasy are sure to result from disobedience to this law. In other words, he that endeavors to be a selfish Christian ceases to be a Christian.

Thus all the manifold ministrations of the Spirit to believers are intended to be a blessing to others. Not one is to be selfishly appropriated by or limited to the individual recipient. Paul teaches that divine comfort in sorrow is given that we may comfort others: "Blessed be the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." No man can consciously receive comfort from God without perceiving that it is meant for others as well as himself. If he is not sure that any mercy comes to him from God, if the recovery of his health, or the saving of his fortune seems to him to be merely a piece of good luck, then he may be meanly and miserably selfish about it. If he recognizes God as the giver of his blessings, he will see that they are too great for him to keep to himself, and that they must be meant for a circle wider than his little life. The joy of his divine comfort will overflow him and bless others.

There is no Christian excellence attainable except by devotion to the welfare of men. Christian perfection is not a negative grace. It is not merely freedom from low temptations. It is positive, aggressive, self-forgetful, self-sacrificing devotion to the welfare of our fellow-men; a constant, joyful effort, inspired and sustained by the in-dwelling, constraining love of Christ to make our lives a blessing to humanity. Phillips Brooks says: "No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, he gives him for mankind. The truth is, we are at our best when we try to be it not for ourselves alone, but for our brethren; and that we take God's gifts most completely for ourselves, when we realize that he sends them to us for the benefit of other men."—*N. W. Christian Advocate*.

### Be Not Discouraged.

WE are too much disposed to be discouraged in Christian work unless we see the immediate results of our labors. This we cannot reasonably expect. It is not in accordance with God's method of working. While there are exceptions, which must be admitted, great and important results are usually brought about by slow and gradual processes. This is so in the natural world, and it is also so in the moral world. The progress of truth is compared by Christ to leaven, which gradually and imperceptibly extends its influence until it permeates the whole mass. It is for us to do our duty and trust in the Lord for results, assured that our labor shall not be in vain in the Lord. Dr. Judson, after years of apparently fruitless toil in Burmah, was asked what was the prospect, to which he replied, "As sure as the promises of God." That is the spirit. We must walk by faith, and not by sight.—*Sel*.

A BAPTIST paper says: "In these days, when smooth words concerning Romanism are so often uttered, it may be profitable to read some choice sentences from a book by one of the Canadian Jesuits, a book, too, which has received the highest commendation of the Romish bishop of Montreal: 'It is customary to regard Protestantism as a religion which has its rights. This is an error. Protestantism is not a religion; it has not a single right. It possesses the force of seduction. It is a rebellion in triumph; it is an error which flatters human nature. Error can have no rights.' That has always been the doctrine of the Church of Rome. When she is weak, however, she is 'tolerant.'"—*Converted Catholic*.



## Establishment of the Vandals in Africa.

(Concluded.)

"By the skill of Boniface, and perhaps by the ignorance of the Vandals, the siege of Hippo was protracted above fourteen months [A. D. 431]; the sea was continually open; and when the adjacent country had been exhausted by irregular rapine, the besiegers themselves were compelled by famine to relinquish their enterprise. The importance and danger of Africa were deeply felt by the regent of the West. Placidia implored the assistance of her Eastern ally; and the Italian fleet and army were re-enforced by Asper, who sailed from Constantinople with a powerful armament. As soon as the force of the two empires was united under the command of Boniface, he boldly marched against the Vandals; and the loss of a second battle irretrievably decided the fate of Africa. He embarked with the precipitation of despair; and the people of Hippo were permitted, with their families and effects, to occupy the vacant place of the soldiers, the greatest part of whom were either slain or made prisoners by the Vandals. The count, whose fatal credulity had wounded the vitals of the republic, might enter the palace of Ravenna with some anxiety, which was soon removed by the smiles of Placidia. Boniface accepted with gratitude the rank of patrician and the dignity of master-general of the Roman armies; but he must have blushed at the sight of those medals in which he was represented with the name and attributes of victory.

"The discovery of his fraud, the displeasure of the empress, and the distinguished favor of his rival, exasperated the haughty and perfidious soul of Ætius. He hastily returned from Gaul to Italy, with a retinue, or rather with an army, of barbarian followers; and such was the weakness of the government that the two generals decided their private quarrel in a bloody battle. Boniface was successful; but he received in the conflict a mortal wound from the spear of his adversary, of which he expired [A. D. 433] within a few days, in such Christian and charitable sentiments that he exhorted his wife, a rich heiress of Spain, to accept Ætius for her second husband. But Ætius could not derive any immediate advantage from the generosity of his dying enemy. He was proclaimed a rebel by the justice of Placidia; and though he attempted to defend some strong fortresses erected on his patrimonial estate, the Imperial power soon compelled him to retire into Pannonia, to the tents of his faithful Huns. The republic was deprived, by their mutual discord, of the service of her two most illustrious champions.

"It might naturally be expected, after the retreat of Boniface, that the Vandals would achieve, without resistance or delay, the conquest of Africa. Eight years [A. D. 431-439] however, elapsed, from the evacuation of Hippo to the reduction of Carthage. In the midst of that interval, the ambitious Genseric, in the full tide of apparent prosperity, negotiated a treaty of peace, by which he gave his son Hunneric for a hostage; and consented to leave the Western emperor in the undisturbed possession of the three Mauritanias. This moderation, which cannot be imputed to the justice, must be ascribed to the policy, of the conqueror. His throne was encompassed with domestic enemies, who accused the baseness of his birth, and asserted the legitimate claims of his nephews, the sons of Gonderic. Those nephews, indeed, he sacrificed to his safety; and their mother, the widow of the deceased king, was precipitated, by his order, into the river Ampsaga. But the public discontent burst forth in dangerous and frequent conspiracies; and the warlike tyrant is supposed to have shed more Vandal blood by the hand of the executioner than in the field of battle.

"The convulsions of Africa, which had favored his attack, opposed the firm establishment of his power; and the various seditions of the Moors and Germans, the Donatists and Catholics, continually disturbed or threatened the unsettled reign of the conqueror. As he advanced towards Carthage, he was forced to withdraw his troops from the western provinces; the sea-coast was exposed to the naval enterprises of the Romans of Spain and Italy; and, in the heart of Numidia, the strong inland city of Corta still persisted in obstinate independence. These difficulties were gradually subdued by the spirit, the perseverance, and the cruelty of Genseric, who alternately applied the arts of peace and war to the establishment of his African kingdom. He subscribed a solemn treaty, with the hope of deriving some advantage from the term of its continuance and the moment of its violation. The vigilance of his enemies was relaxed by the protestations of friendship which concealed his hostile approach; and Carthage was at length surprised [A. D. 439, Oct. 9] by the Vandals, five hundred and eighty-five years after the destruction of the city and republic by the younger Scipio.

"A new city had arisen from its ruins, with the title of a colony; and though Carthage might yield to the royal prerogatives of Constantinople, and perhaps to the trade of Alexandria, or the splendor of Antioch, she still maintained the second rank in the West as the *Rome* (if we may use the style of contemporaries) of the African world. That wealthy and opulent metropolis displayed, in a dependent condition, the image of a flourishing republic. Carthage contained the manufactures, the arms, and the treasures of the six provinces. A regular subordination of civil honors gradually ascended from the procurators of the streets and quarters of the city to the tribunal of the supreme magistrate, who, with the title of proconsul, represented the state and dignity of a consul of ancient Rome. Schools and *gymnasias* were instituted for the education of the African youth; and the liberal arts and manners, grammar, rhetoric, and philosophy, were publicly taught in the Greek and Latin languages. The buildings of Carthage were uniform and magnificent; a shady grove was planted in the midst of the capital; the new port, a secure and capacious harbor, was subservient to the commercial industry of citizens and strangers; and the splendid games of the circus and theater were exhibited almost in the presence of the barbarians.

"The reputation of the Carthaginians was not equal to that of their country, and the reproach of Punic faith still adhered to their subtle and faithless character. The habits of trade and the abuse of luxury had corrupted their manners; but their impious contempt of monks, and the shameless practice of unnatural lusts, are the two abominations which excite the pious vehemence of Salvian, the preacher of the age. The king of the Vandals severely reformed the vices of a voluptuous people; and the ancient, noble, ingenuous freedom of Carthage (these expressions of Victor are not without energy) was reduced by Genseric to a state of ignominious servitude. After he had permitted his licentious troops to satiate their rage and avarice, he instituted a more regular system of rapine and oppression. An edict was promulgated which enjoined all persons, without fraud or delay, to deliver their gold, silver, jewels, and valuable furniture or apparel to the royal officers; and the attempt to secrete any part of their patrimony was inexorably punished with death and torture, as an act of treason against the State. The lands of the proconsular province, which formed the immediate district of Carthage, were accurately measured, and divided among the barbarians; and the conqueror reserved for his peculiar domain the fertile territory of Byza-

cium and the adjacent parts of Numidia and Getulia."—*Dec. and Fall, chap. 33, par. 11-13.*

Thus the kingdom of the Vandals was permanently fixed in Africa, where it remained as long as it was a kingdom at all, and as long as the Vandals were a nation. J.

## "Flames of Fun and Frolic."

SUCH is the heading of a large poster advertising the Fourth of July celebration at Centennial, Illinois. In the programme of sports and games are advertised, two horse races and a mule race, four foot races, one of which was to be run by colored boys on their hands and feet; and a furniture set was to be given to the couple who would come on the speaker's stand and get married; a base ball match and a mock battle between Indians and cow-boys; which latter was to represent sensational scenes of the wild West. At the bottom of the poster it said, "For further particulars, see small bills." "Rev." — was advertised to deliver the oration.

We had always been taught that the Fourth of July was celebrated to keep alive the memory of the Declaration of Independence. But how such a programme as the above could inspire patriotism in the rising generation, and cause their hearts to swell with emotions kindred to those that were in the hearts of the founders of our Government, we are unable to tell. How can there be any fitting similarity between horse and mule racing, base ball matches, "fun and frolic," and the seriously important work of signing the Declaration of Independence? Instead of showing their patriotism by such performances, our citizens show more plainly that they have lost much of the true patriotic spirit, and are rapidly degrading our memorial of independence into a day of ridiculous revelry.

But the most significant point is, that a man who prefixes "Rev." to his name will allow himself to be advertised as orator in the midst of a programme of such "fun and frolic." From the conversation I have had with those who were on the grounds, I learn that church members, worldlings, and all were indiscriminately represented as the eager spectators of the exciting scenes. In the first horse race one of the horses flew the track, dashed into the crowd, and severely injured several persons. As soon as these wounded were hastily cared for, another race was run, and at the same place where the other accident happened another horse ran from the track into the crowd, this time killing a man almost instantly and also badly crippling a number of others. After the dead and wounded were carried out of the way, they were all ready for the third race, when the president of the day stopped them and would not allow them to run any more.

How can those who profess to be followers of Christ, engage in such scenes? Paul teaches us in 2 Tim. 3:1-5, that, in the last days, men "having a form of godliness" will be "lovers of pleasures more than lovers of God." The great lines of prophecy all tell us that we are in the last days. And here, sure enough, we find that Paul's prediction is being literally fulfilled. For the above is only a sample of the manner in which "Christians" are being lost sight of in the world, as they are both together wildly seeking after pleasure.

May the Lord help us to escape from the whirlpool of "fun and frolic" into which Satan is trying, in these last days, to drag not only the world, but also the professed church.

A. O. TAIT.

"HOW AMIABLE are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Ps. 84:1, 2.



### Snags.

EVERY one knows what snags are; and almost everything that *moves*, from the bare-footed boy who roams the woods to the largest steamer that navigates the Mississippi or Missouri Rivers, is in more or less danger of being snagged. Snags are constantly in the way, and have to be avoided; even in our towns and cities care must be exercised if one would avoid injury from things that are closely akin to them, while all know that they are the constant dread of river pilots; and many a valuable steam-boat has been lost because of snags.

But snags are not confined to material things, nor is the injury which they inflict always physical. The pathway of each one of us is beset with spiritual snags, and if these are not carefully avoided, we are liable not only to suffer minor injuries, but there is danger that we shall make shipwreck of faith and go down in the dark waters of everlasting death.

But let us examine one of these snags. Perhaps the biggest of all is the inconsistencies of false professors and the failures of true Christians. A great many are wrecked on this snag; and the strangest thing about it is, that so few try to avoid it. Suppose that there is a dangerous snag in one of our largest rivers. It cannot be removed, but its location is described, and everything that can be done is done to warn people against it. What would we think of a pilot who should deliberately search for that snag until he had found it, and then, with a full head of steam, run his boat right upon it? Every one would say at once that he was a madman. But that is just the way people do in spiritual things. Ask almost any worldly man you meet, why he is not a Christian, and most likely he will tell you that it is because of faults which he sees in this or that person. In short, he has been snagged!

But how did it happen? Well, he once felt that he ought to be a Christian, but was not willing to make the sacrifice required; so he sought for some excuse; he went hunting around for a snag, and presently he found it in the life of a poor, struggling fellow-mortar who, though fighting against sin, was sometimes overcome by temptation. He could not see the poor man's heart; he never witnessed his heartfelt grief, nor heard his broken cry as upon his knees he sought the forgiveness of Him whose law he had transgressed; no, he only saw the mistake, the failure—the sin if you please—and straightway he says, "There's a snag; that man is no better than I am; I want none of his religion." A Christian friend says: "You will not be called to account for another's sin. The short-comings of that man will not excuse you; the Saviour alone is to be your example," etc.; but it makes no difference, he won't pass that snag; the sensation of being snagged is too pleasant! Of course it wounds his soul and injures his character, but then it eases his conscience, and that is what he wants; and so he steams up full force, strikes the snag head on, and settles down into the mud of infidelity, consoling himself the while that he is about as good as his neighbor; and perhaps he may be, but he is not good enough for a place in the kingdom of God, and never will be till he pulls away from that snag.

But even professed Christians are sometimes snagged. The writer once knew of a man who was led to investigate the claims of the law of God, and was convinced of his duty to obey; but to do so would require a sacrifice, and so, to use his own expression, he began to cast about for "snags;" and where do you suppose he found them? Well, strange as it may seem, though a professed Christian himself he sought and found them just where the worldling did,—in the lives of other professed Christians; only, instead of looking among Sunday-keepers, he went snag-hunting among Sabbath-keepers, and, like any one who looks

away from Christ and the Scriptures of truth, he soon found what he wanted and settled down satisfied with himself, his conscience fully at ease and quiet!

But is it not surprising that any one with even a limited knowledge of the principles of the gospel should seek such an excuse? Such a course can only be accounted for in the light of the declaration that "the heart is deceitful above all things, and desperately wicked." The apostle Paul thus condemns those who, by looking at their fellow-men, are enabled to build themselves up on their self-righteousness: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10: 12.

Even among the twelve apostles there was one traitor, and one weak disciple who denied his Lord even with oaths; dare we then condemn religion in general, or any special system of faith in particular, because all its adherents are not all that they should be? If we trust now in such subterfuges, what shall be our confidence when the Lord brings to pass that which he has spoken, saying: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand?"

In following Christ we are safe; in keeping the commandments of God and the faith of Jesus (Rev. 14: 12), we have the promise of eternal life. More than this no man can do, and less than this is not acceptable to God, for it is written: "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

C. P. BOLLMAN.

### The Messiah's Inheritance.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 8.

THE italics are supplied by the translators. The word *goyim* is properly translated nation. It is equivalent to the Greek *ethnos*, Gentiles, and applied by the Jews to all foreigners. The correct reading of the passage is: "Ask of me, and I will give thee thine inheritance—the nations, and thy possession—the whole earth." Four scenes of fearful interest are introduced in connection with these nations.

1. *They belong to Christ*; not simply as God, but as the second Adam, the Son of man, the heir of all things, who by covenant engagement is to triumph and rule over this earth which rejected him, and restore it to its original righteousness and splendor. They are his inheritance; he is head of the race, the first-born and proprietor. As the Son of man, he will possess and dwell upon and rule the earth and its inhabitants.

2. *The nations are in allied opposition to Christ*. Why do the nations (the heathen) rage or roar—properly, make a noise?—Alexander. Why boast of might and culture? Why take council together against the Lord and his anointed? God, from his throne, smiles at their vain and wicked opposition with contempt. He looks upon the atheism of philosophers, the godlessness of diplomacy and statesmanship, and the combination of kings and priests to defeat his purposes, with derision, bending their plans and purposes to his sovereign will, and making their wrath subserve his designs.

3. *Christ will be enthroned in his inheritance in the midst of the allied opposition*. The language of the psalmist is peculiar and emphatic: "Then shall he [God the Father] speak

to them [the nations] in his wrath, and vex them [cause them to tremble] in his sore displeasure." "And will set [or establish] his King on his holy hill of Zion." "And" is acknowledged to be more correct than "yet." (See Barnes.) And in the midst of the daring and combined opposition of the nations "He will set his King upon his throne." (1) The nations reach the height of their audacious godlessness and defiance. (2) God causes them to tremble—the meaning of the Hebrew word *bahal*, translated "vex." (3) And he sets his Son, or inaugurates his personal reign amid fury,—judgments. "Vex them in his sore displeasure," is literally "in his heart or burning anger." (Barnes *et al.*) "Who shall abide the day of his coming, and who shall stand when he appeareth?" Mal. 3: 2. "He shall be revealed from heaven in flaming fire."

4. *Christ claims the right to rule the nations*. He is the speaker in the seventh verse: "I will declare the decree." That decree pronounces him the Son of the eternal Father. It includes the covenant engagement. He recites its pledge: "Ask of me, and I will give you the nations—thine inheritance as the second Adam." It is the wicked nations—the allied opposing Christless nations—that are to be given to him. Given to him in the height of their rage and boasting opposition. Given to him while trembling beneath the burning wrath of God poured upon them. Given to him for what?

5. *Christ will judge and punish the heathen*, or literally those nations. Men generally, in speeches and sermons and prayers, quote part of this decree. "He shall have the heathen for his inheritance" is on so many lips which are dumb as regards what follows: "He shall rule or judge them with a rod of iron." "He shall dash [or shiver] them to pieces as a potter's [or clay] vessel"—and he will order to "slay his enemies before his face." He will take vengeance on those that know not God. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto those that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." Mal. 4: 1-3. This is not a time of universal righteousness; his coming to reign upon this planet which rejected him will be the day of vengeance.

Observe.—There is not one instance in God's Word in which the reign of Christ is promised, which is not accompanied with threatened judgments upon the wicked, who will be found in the height of their opposition when he comes.—*Ford's Christian Repository for Feb., 1879.*

### More Odious.

THE tyranny of strikers and Knights of Labor becomes more and more odious, as its details are known. A master plumber is forbidden to employ his own sons as apprentices; a widow who keeps a little shop is threatened with the loss of patronage unless she stops her subscription to a newspaper that has offended some union printers; five peaceable workmen, minding their own business, are set upon and beaten by members of the Empire Protective Association because they will not rot in idleness at the demands of its officials. Let us have done with all nonsense about the rights of labor, and with milk and water compliments to demagogues, who are posing as philanthropists. It is time to call them by their right names, and to treat them as conspirators against liberty, and as law-breakers and plunderers.—*New York Sun.*



# The Signs of the Times.

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

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

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OAKLAND, CAL., FIFTH-DAY, JULY 29, 1886.

## Comments on Galatians 3. No. 4.

"TILL the seed should come to whom the promise was made." There is no question of course but that the "seed" is Christ. The sixteenth verse plainly says so. Then what is the coming of the seed? Some have supposed it to be Christ's first advent, but a little study will show that the second advent is here spoken of. The "seed" is never mentioned except in connection with the promise, and the promise is fulfilled only at the second coming of Christ. The following texts and argument will make this appear:—

In Gen. 3:15, the Lord, in pronouncing the curse upon the serpent (Satan), said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it [the seed] shall bruise thy head, and thou shalt bruise his heel." Paul, in his letter to the Romans, many years after Christ had come and had ascended to Heaven, said, "And the God of peace shall bruise Satan under your feet shortly." Rom. 16:20. The bruising of a serpent's head is its destruction; but this was not accomplished at Christ's first advent, but was something still future. The destruction of Satan begins only at Christ's second coming. See Rev. 20.

Again, in the promise to Abraham it was said, "And thy seed shall possess the gate of his enemies." Gen. 22:17. This was not fulfilled at the first advent of Christ. On the contrary he was then delivered into the hands of his enemies, and they did to him whatsoever they would. He will possess the gate of his enemies only when the following promise is fulfilled: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7, 8. And this is fulfilled at Christ's second advent, when he takes vengeance "on them that know not God and that obey not the gospel," as is described by the revelator:—

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and *he shall rule them with a rod of iron*; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. . . . And the remnant were slain with

the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:11-21. Thus he possesses the gate of his enemies.

Again, another part of the promise to the seed was that he should possess the whole earth. See Ps. 2:7, 8, where the uttermost parts of the earth are promised to Christ for a possession; also see Gen. 13:14-17, and Rom. 4:13. But when Christ was on earth, he possessed not so much as a place where he could lay his head. Matt. 8:20. When, however, the seventh angel sounds (when the mystery of God is to be finished, Rev. 10:7), then it will be said: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Rev. 11:15. The eighteenth verse says that this is at "the time of the dead, that they should be judged," showing conclusively that it is at the second coming of Christ. Compare 2 Tim. 4:1.

Still further, in the prophecy of Ezekiel the promise of the earth to Christ is directly associated with his second coming. The prophet foretells the captivity of the Jews, the succession of the four universal monarchies, and the setting up of the kingdom of God, as follows:—

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

The diadem was taken from the king of Israel when he and his people were carried away to Babylon. At that time Babylon was a universal monarchy. Then three "overturnings" are mentioned, which reach to the second coming of Christ. Thus: The first overturning made Medo-Persia a universal dominion; the second gave the dominion of the world to Grecia; and the third overturning made the empire of Rome fill the world. This was the state of things at Christ's first advent, and for four hundred years later, and the prophet declared that there should be no more general revolution "until He come whose right it is." Note the parallel between this and the clause in Gal. 3:19, which says, "Till the seed should come to whom the promise was made." In the light of Eze. 21:25-27 we think there can be no question but that in the latter passage the second coming of Christ is referred to.

Once more: The promise to the seed was that *in him* all the families of the earth should be blessed. This of course could not be fulfilled as long as any wicked are in existence. But when Christ comes, sitting on the throne of his glory, to destroy sinners out of the earth, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

From the above quotations and references it will be seen that the promises to "the seed" are not fulfilled until the second coming of Christ; they all culminate at his second advent. It was willful forgetfulness of this fact that caused the Jews to reject Christ. They read the promises to the seed,—promises of glorious triumph,—and applied them to the coming of the Messiah; and when they saw none of those promises fulfilled in him, they rejected him. Let us not, like them, fall into grievous error by referring to his first advent those promises to be fulfilled only at his second glorious coming. That was the time of his humiliation, not of his triumph. Christ then came as an offering for sin, and not as the seed to whom the promise was made. When he comes the second time he comes as King of kings and Lord of lords; he comes to take possession of the gates of his enemies, whom he will dash in pieces as a potter's vessel; he comes to take possession of his inheritance, even "the uttermost parts

of the earth," and to receive as his own a great multitude whom no man can number. Compare Rev. 7:9 and Gen. 13:16. In short, he comes as "the seed to whom the promise was made." W.

## Plain Facts on the Sunday Question.

AMONG the letters on the Sunday question, published in the St. Louis *Republican* of July 4, is one from a Catholic priest, D. S. Phelan, of St. Louis, which states the facts relative to the Sunday in such plain language that we reproduce it entire. We earnestly invite all Protestants to give it a careful perusal:—

"St. Louis, July 3.—EDITOR REPUBLICAN: I have been asked my views on the question of Sunday observance. I have no views. It is a matter of positive law. Dogmas of faith and canons of discipline are grave and stubborn things; views are trifles light as air. The Sunday is an institution of the church. The attempt to identify it with the Jewish Sabbath, or to make it heir to its rights and ceremonies is futile and absurd. The ceremonial law of Moses is abrogated—buried in the same grave with the synagogue. The Lord's day is the creation of the church in its specific form, although the obligation to sanctify one day in the week would seem to be of divine origin. When the church set apart the first day of the week for public worship, she enacted that all her children who reached the years of discretion should first hear mass, and secondly abstain from servile works on that day. This is positive law, and any man's views contrary to this enactment are treasonable. The mass is the one great sacrifice of the new law, and all the faithful are obliged to assist at it on the Lord's day. Sunday is likewise a day of rest—made so by the church's enactment. She says we may not do any work on that day which is of servile or ordinary wage-earning character.

"But how about games and amusements on the Lord's day? 'What saith the law?' The church does not condemn them, although she encourages the faithful to works of piety and prayer. She knows the world too well to impose a burden on men they cannot bear. She is satisfied with what is essential, while counseling what is of supererogation. It would be well for all Christians to spend the whole of Sunday in church, but the church obliges them to about one hour.

"Why do our separated brethren lay so much stress in observing this Sunday ordinance of the Catholic Church? They are more Catholic than the Catholic Church. But they are Catholic only on Sunday. On Friday they are pagans. Why do they eat meat on the latter day? The church, who presented the method of Sunday observance, forbids the use of flesh meat on Friday. Why, too, do they not observe the laws of the Lenten season? They emanate from the same authority which fixed the time and method of the weekly public worship. The Pharisees were in the habit of higgling about trifles, while they neglected the weightier things of the Mosaic law. Our separated brethren are in the same predicament. They take the Sunday from the church, and make it the scare-crow of Christendom, while they throw away the Friday abstinence, and the Lenten fast, not to speak of the annual confession and communion."

The only thing in the above that we would criticize is the implication that by the abrogation of the ceremonial law the Sabbath was also abolished. The fourth commandment had in it nothing of a ceremonial nature, consequently it was not affected by the blotting out of the handwriting of ordinances. So when "the church" set apart the Sunday as a demi-semi-holy day, there were two weekly days of worship claiming man's allegiance: one given by man himself; the other, the original Sabbath which God gave to man. We wish now to call the reader's special attention to the following points in the letter of "Father" Phelan:—

1. "The Sunday is an institution of the church." It has no connection with the Sabbath, and derives none of its "authority" from the command enjoining the observance of what is termed the "Jewish Sabbath."

2. "The Lord's day [an erroneous title for Sunday] is the creation of the church, in its specific form, although the obligation to sanctify one day in



the week would seem to be of divine origin." But why should it "seem" that the obligation to observe one day in the week is of divine origin? If the Sabbath commandment be abolished along with the ceremonial law, the obligation to observe one day in the week must also be gone; for the fourth commandment is the only place where such obligation is expressed. But if there is now obligation to observe one day in the week, and that of divine origin, it must be derived from the fourth commandment, which specifies particularly which day of the week shall be observed. Note this point: Our Catholic friend distinguishes between the obligation that is of "divine origin," and the "obligation" which originated in the "church." This is as it should be. The observance of one day in the week is enjoined by the Creator, in the fourth commandment; the setting apart of the first day, instead of the seventh "according to the commandment," rests solely on the authority of man. There is nothing divine about it.

3. The same power that set apart the Sunday also originated the mass; and the Sunday was set apart solely for the celebration of this mummery. Notice: The church "is satisfied with what is essential, while counseling what is of supererogation. It would be well for Christians to spend the whole of Sunday in church, but the church obliges them to about one hour." Outside of that hour, the people may engage in anything except servile work. Thus the only *essential* thing about Sunday is the mass. If professed Protestants want to know how to keep Sunday, why do they not go to the only source of authority on that subject?

The remainder of the letter speaks for itself. We commend to all Protestants the questions which it contains. If they are determined to follow, and even to exceed, the Catholic ordinance concerning Sunday, why not be consistent, and attend mass on that day, abstain from meat on Friday, and go to confession? But if they are determined to be Protestants indeed, the way is plain. We do not acknowledge the Pope's authority, and the only treason that we know of in matters pertaining to morals, is disobedience to the commandments of God.

W.

### What Shall Be Our Guide?

A YOUNG friend in the interior of the State writes us in regard to the propriety of attending school exhibitions or amateur theatrical performances. She sends us a program of one, and states that it was midnight before the play was over. She says:—

"There was some doubt in my mind whether it was right or not, and I asked some of the brethren about taking part in it, and they thought it was all right. After I promised to take part, I talked with some of the others, and they did not think it right to have anything to do with such things. I do not think myself now that it is right, as I could not ask God's blessing on it; but I ask you the question, that I may have authority on the subject. I also ask for the sake of those who do not see any harm in it."

The question is already answered. She says that the exhibition was such that she could not ask the blessing of God upon it. That condemns it. No other rule is needed to enable one to determine whether a thing is right or wrong. Let every one adopt this rule, and none will need to ask concerning any particular case. We would not presume to declare specifically what things may be done and what may not, for even if we had the wisdom to do so the list would be interminable. There are general rules of conduct laid down in the Bible, and God has given each of us reason and a conscience, and expects us to decide individual cases for ourselves according to those principles. As we said a short time ago, in answering a similar question, this rule will cover every case: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

One thing more. The writer intimates that if she had a decision from us, she would have authority. This is a mistake. No man is authority as to what is right or wrong. We may declare the word of the Lord, or direct people to it, but that alone is authority. Our *opinion*, or that of any other person, is of no consequence whatever, in such matters. "To the law and to the testimony."

### Restoration of the Papacy.

IN Daniel 7:21, 22, we read: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." These are the closing words of Daniel's inquiry of the angel about the truth of the fourth beast, and of the horns which were in his head, and of the other *one* before whom three of the first horns were plucked up by the roots, and they apply to that *one* of which he said he had a mouth which spoke great things, and whose look was more stout than his fellows.

The specifications that are given in regard to this power are such that they absolutely fix to the Papacy the application of the prophecy. It is established after the development of the ten kingdoms, and upon the ruin of three of them; it speaks great words against the Most High; it wears out the saints of the Most High; thinks "to change the times and the law" of the Most High; and this dominion and power were to be held for "a time and times, and half a time,"—1260 years,—when the *dominion* should be taken away. But though the dominion was to be taken away "to consume and to destroy it unto the end," it appears that the power of persecution,—of making war upon the saints,—is only checked, or suspended, for a season, because, says the prophet, "The same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High."

Now, according to Rev. 20:4; 1 Cor. 6:3, and 4:5, judgment is not given to the saints in this life, but in the life to come. Rev. 20:4 says: "I saw thrones, and they [the "much people in Heaven," chap. 19:1-8] sat upon them, and judgment was given unto them; . . . and they lived and reigned with Christ a thousand years." 1 Cor. 6:2, 3 says: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 4:5 says: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." From these texts it is plain that the judgment that is given to the saints is a judgment both of the world and of angels (the evil angels); that it does not pertain to this life; that it is with Christ in Heaven, where they reign with him a thousand years; and that it is given to the saints at the coming of the Lord. This is made emphatic by the closing words of Daniel, quoted above: War was made with the saints till judgment was given them and till "the time came that the saints possessed the kingdom."

As the Papacy has not for some time made, and is not now making, war upon the saints, and as the word of God declares that he does make war upon them at the time when they possess the kingdom, which is at the coming of the Lord, therefore it seems clear according to the prophecy that there is to be a revival of the persecuting power of the Papacy. This view is confirmed by the parallel scripture in Rev. 13. There it is said of this same power: "I saw one of his heads as it were wounded

to death; and his deadly wound was healed." Verse 3. And in verse 10 it is said of him: "He that leadeth into captivity shall go into captivity." In 1798 A. D., at the end of the 1260 years of its supremacy, the Papacy was abolished, and the Pope, Pius VI., carried into captivity, where he died the next year. There was given the deadly wound. In 1800 the deadly wound was healed by the restoration of the Papacy in Pope Pius VII., but with its power greatly reduced; for then began the taking away of his dominion, which never ceased till the last vestige of it was swallowed up by Victor Emanuel in 1870.

As the light of the Reformation and its principles of liberty, civil and religious, gained in power among the nations, the persecuting power of the Papacy faded away. In the closing years of the sixteenth century, and the beginning of the seventeenth, the persecuting power of the Papacy was at its height, and was almost resistless. "That England, Germany, and the Scandinavian kingdoms escaped the doom of Italy and Spain is one of the marvels of history." In the latter part of the seventeenth century, the average yearly number of victims gradually diminished; but as the numbers were enormous, the yearly average could gradually diminish for a great many years before the dreadful work finally ceased. Napoleon crushed the Inquisition, and destroyed its prisons wherever he came across them, but they were afterward renewed. It was after the middle of the nineteenth century before persecution entirely ceased; and it was not till the occupation of Rome, in 1870, drove the Papacy and the Inquisition into the Vatican, that men felt secure.

Yet it is after the captivity, after the healing of the deadly wound, after the taking away of his dominion, that the Scripture says, "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. And it is just at the time when this power went into captivity, 1793, that the prophet sees another power arising, of which he says: "He exerciseth all the power of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast whose death-stroke was healed." Thus there was seen a power arising which will exercise the power of the Papacy, in behalf of the Papacy, and which will compel people to obey the Papacy. This power is called "the image to the beast." Verse 14. He causes the people to worship (obey) himself and the Papacy; in fact, the worship of himself will be the worship of the Papacy. And in the exercise of this power, he declares that no man may buy or sell save he who honors the Papacy, and even goes so far as to cause that as many as would not worship the image of the beast *should be killed*." Verse 15.

That this is immediately preceding the coming of the Lord, is plain from Rev. 14:9-15. There it is said: "If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." And immediately following this warning, it is said: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Jesus himself said, "The harvest is the end of the world." These scriptures show that just before the end of the world all will be compelled, under pains and penalties, to honor and obey the papal power. And this corresponds exactly with Daniel's word that the "little



horn" "made war with the saints" "till the time came that the saints possessed the kingdom." In view of these prophecies, we deem it certain that there will be a restoration of the Papacy to honor and power among the nations.

This we have believed for several years, and certain events which have occurred lately have greatly strengthened this belief. One of these, shown last week, is the voluntary humiliation of Prince Bismarck, and by him of Germany, before the Pope, and the way in which it is viewed, not only by the Papacy, but by others. In addressing him as "Sire," Bismarck certainly did recognize in the Pope the dignity of a sovereign. This is nothing else than the court address of a sovereign. This piece of diplomacy, followed so soon by the revision of the May Laws, really by the Pope himself, is but the practical demonstration of the truth of Bismarck's declaration that "In so far as I am concerned, I shall always seize—and with the greatest eagerness—every occasion offered me in the fulfillment of my duty toward my master and my country to manifest toward your Holiness my deep gratitude and my most humble devotion." And we believe that it is but one step, which will be followed by other nations toward the restoration of the Papacy. Indeed, it has been followed already by our own nation.

Mention has been made in these columns of the action of our Government in furnishing the Catholic committee a revenue cutter, flying the papal flag, at the reception of the papal messengers as they bore the papal trappings to Cardinal Gibbons. The request that was sent to the secretary of the Treasury was that the "usual courtesies" should be shown by the Government. In the term "usual courtesies" there was nothing else meant than the usual courtesies which one nation, or one sovereign, shows to the ambassadors of another. And, as before remarked, when our Government extended the usual courtesies to these messengers of the Pope, it did just what Germany has done—acknowledged the sovereignty of the Pope, and placed him on an equality with other sovereigns. This, too, in the plainest way; for mark, these messengers were not from the Pope to *this Government*; then there might have been some excuse for extending the usual courtesies; but they were simply messengers from the Pope to a *private citizen* of this country, and at this a Government vessel must be sent off, with the papal flag in the place of honor, and with orders to show "the usual courtesies"!

Nor is this all. In Italy itself there is a movement looking to a "reconciliation between the Vatican and the Italian Kingdom." The example of Germany is appealed to. The champion of the movement, Signor Achill Fazzari, declares that reconciliation with the Papacy "is the only means to make Italy great, and win respect." He has reason for the declaration too. It was only a short time ago that Bismarck said it was not worth while negotiating with the Italians, for they were "only a race of singers and dancers." Yet he negotiates with the Pope, thus holding the Papacy above the Italian Kingdom. Now Signor Fazzari argues that if the Italian Kingdom can only come to an understanding with the Pope, and obtain his good offices, then Bismarck will recognize the Italians, and will be willing to negotiate with them as well as with the Papacy. Thus he argues the absolute "necessity of an understanding with the Papacy," not only on behalf of Italy in itself, but in "its relations to other nations." He declares that "*two hundred members*" of the late Italian Parliament "would have lent their aid to an understanding with the Vatican if only some had led the way."

Next week, if the Lord will, we shall pursue this study further. This is an important subject and we ask our readers to give it careful attention. There is that in it which concerns every one. J.

### Willingly Ignorant.

THE apostle Peter, speaking of those who, in the last days, will try to deny or to evade the truth in regard to the Lord's coming, says they will be "willingly ignorant" of certain things. The Revised Version uses a singular expression—"they will willfully forget." The idea is just. Willing ignorance is only willfulness. In this important matter, fortunately, ignorance is not necessary, for abundant evidence is given in the word of God to afford assurance to the humble seeker for truth.

A lady in one of the Eastern States having advocated the doctrine of the Lord's near coming, the editor of the village paper replied as follows:—

"Since 'the day of the Lord shall come as a thief in the night,' and no man is to know 'the day or the hour when the Son of man cometh;' and since, as Jesus himself has said, 'of the day and hour knoweth no man; no, not even the angels of Heaven, but my Father only,' is it not sheer presumption in any person to talk of 'signs' indicating its approach? We are positively assured by Jesus himself that no man, not even the angels, can possibly know anything concerning his second coming, and yet here is an intelligent, estimable, and sincere lady raising a warning cry, and insisting that that end is just around the corner, as it were, all the astronomers to the contrary, notwithstanding. Indeed, she as good as intimates that the astronomers themselves are gradually coming round to her way of thinking."

Now we could readily excuse the ignorance betrayed in the above paragraph, were it not for the self-assurance manifested by the writer, which gives so strong a coloring of willfulness to his language. And yet we are not surprised at the position taken by this editor, for we have known the same ideas to be put forth from the pulpits of orthodox churches. We pity the secular editor where we would blame the minister. The former may not be expected to examine Biblical questions closely; but the latter has taken upon himself the most solemn obligation to do so,—to search the Scriptures and to give the mind of the Spirit of God to the people, as it is revealed in his word. Let us briefly examine these points put forth with so much confidence, and see to what they amount.

1. The day of the Lord will come as a thief in the night. True, but to whom? The Saviour says his coming will be as unexpected to the world as was the coming of the flood to that generation. But it did not come unexpectedly to those who were saved. And all to whom it did come as a thief were lost. And "so will it be when the Son of man is revealed." Paul, speaking of that day, says, "But ye, brethren, are not in darkness that that day should overtake you as a thief." Did the opposers ever read and consider this text? It will come as a thief on the careless, the indifferent, the worldly, the faithless.

2. Of that day and hour knoweth no man. True again. All Adventists fully accept this statement, and he who quotes it against them does it to no purpose. While we accept this, why is it that the opposers will not accept the words of the Saviour in immediate connection with this? He says that when they see certain things come to pass, then they may know he is near even at the doors—"just around the corner," if you like the expression better. More than this, it is in the imperative form in the original—it is a precept, "know ye that he is near." It is both the privilege and the duty of Christians to know that it is near. And he who refuses to know it, who speaks against it, is, in the same chapter, called an evil servant.

3. "We are positively assured by Jesus himself that no man, not even the angels, can possibly know anything concerning his coming." What a statement is this! We are astonished that any man has the presumption to pen it. When the Saviour himself gives the signs; commands us to know; gives an illustration from nature which is almost unequalled for certainty; and says so surely must we know when it is near—how is it that a man who has

the ability to read the texts, dares to say that we "cannot possibly know anything concerning it." Jesus said nothing to that import, but decidedly to the contrary. The day and hour he did not reveal; the signs of its nearness he did reveal. And he who denies or covers up this truth incurs the fearful penalty for taking from the words of Scripture.

4. "The astronomers to the contrary, notwithstanding." This is enough to cause any one to smile, who has any just idea of the subject. The truths of astronomy have no bearing whatever on the doctrine of the second advent, more than they had on the first advent. He who intimates that astronomy knows anything of facts of this nature only shows his own folly. Inspiration points to this very kind of opposition to this truth. There shall come "in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But we do not learn concerning "the power and coming of our Lord Jesus Christ" from the works of creation, or the changes in nature, but from the "sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." When men shut their eyes against this light, when they would rather than not be ignorant of its teachings, because they do not coincide with their feelings, we cannot wonder that they run to great lengths in error. We pity them; and much more we pity those who are blindly led by them to reject the truth of God in matters which pertain to our salvation.

We have already said enough to prove that it is the Lord's will and intention that we shall know when his coming is near. We will add but a little to this evidence.

By the prophet Joel the Lord commands that an alarm shall be sounded when the day of the Lord is near. "The day of the Lord" is a period of time which is to immediately succeed "the day of salvation." As to the nature of that day, see Isa. 13:6-13; Joel 2:1, 2; 1 Thess. 4:13-18; 5:1-4; 2 Peter 3:3-10. These texts not only show what is the nature of that day, but also connect its coming with the second advent of our Lord, who will then take "vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." But who shall sound the alarm, and warn the world of its near approaching, if we "cannot possibly know anything concerning it"? This prophecy of Joel can no more fail than any other word of the holy Scriptures. The alarm must, and will be sounded, "whether they will hear, or whether they will forbear." The world will be warned, notwithstanding evil servants may say, "My Lord delayeth his coming," and scoffers may deridingly ask, "Where is the promise of his coming?"

Paul says to the Hebrews, that to them that look for him Christ shall appear the second time without sin unto salvation. Following this he counsels them to faithfulness, "and so much the more as ye see the day approaching." If they pay heed to the Saviour's answer to the question, "What shall be the sign of thy coming, and of the end of the world?" they cannot fail to see the day approaching; they will be able intelligently to sound an alarm. Instead of saying, "You cannot possibly know anything concerning it," the Lord said that as surely as we know that summer is nigh when the trees put forth their leaves, so surely may we know, when we see these signs, when he is near, even at the doors. This is quite plain enough to satisfy faith. To the evil servant, and to the scoffer, nothing would be satisfactory. Rejecting the words of prophecy, they would not believe though one rose from the dead.

Why will people set themselves against the doctrine of the second advent? What is there in it to displease them? It is the time when the saints shall appear in glory (Col. 3:4); when they shall



inherit the kingdom (Matt. 25:31-34); when they shall receive a crown of glory (1 Peter 5:4); when they shall receive the reward of all their labors (Matt. 16:27; Rev. 22:12); when they shall be restored to the sweet companionship of their friends who sleep in Jesus (1 Thess. 4:13); when the righteous shall triumph over death and the grave (1 Cor. 15:51-55). It is the blessed hope. Titus 2:11-14.

What more need we say to incite every lover of Jesus to love his appearing? Who can read these Scriptures and not heartily say, "Even so, come, Lord Jesus"? May the Lord by his Spirit and his truth prepare us for that day—day of joy and of glory to every faithful soul—day of terror and alarm only to the worldly, the unfaithful. Rev. 6:15-17; 2 Thess. 1:6-10.

J. H. W.

## The Missionary.

### The Effects of the Death of Huss and Jerome.

"Huss had been burned, and his ashes, committed to the Rhine, had been borne away to their dark sepulcher in the ocean." Jerome had shared the same fate. These events were occasions of horror to the Bohemians; but by others the execution of Jerome, amid the clashing schemes and conflicting interests which marked the council, was lightly regarded. The members of the council thought that, by putting to death Huss and Jerome, they had cut off the head of the Bohemian heresy, and that it would soon become extinct; but they understood not the task that they had undertaken. It was the work of God with Christ at its head that they were attempting to overthrow. In destroying his messengers, they only gave an impetus to the work that all the anathemas of popes and councilors could not hinder. Says the historian, in speaking of the death of Jerome: "A gallant ship had gone down upon a stormy sea, and the wild waves of passion rolled on as madly and fiercely as if there had been no human victim of their murderous play. No expression of regret or remorse bubbles up visibly to the surface, to speak in the actors, any bitter memory of the deed." But these deeds of violence did afterward cause them immense trouble. There were Bohemians in the council who were dissatisfied on account of the execution of Huss, and the condemnation and death of Jerome did not soothe their feelings or repress their indignation.

It was soon after this that the Emperor Sigismund went to Avignon to bring into subjection the rival Pope. He also went to England to confer with the king on matters that pertained to the interests of the German nation. "As the vessel that bore him across the channel approached the English coast, several English lords, headed by the Duke of Gloucester, stepped into the water with their drawn swords in their hands, and stopped the boat. The emperor, surprised at such a reception, inquired the reason of it. The duke replied, that if he had come to challenge any authority in England, he had orders to forbid his landing; but if he came only as a mediator of peace, he should be treated with all the respect due to his imperial dignity." Finally he landed; but a portion of the time while in England, he was a sort of a State prisoner in London. For nearly two years he was away from Constance. It seemed that the power which the emperor had before he violated the safe-conduct with Huss and the part he acted in the execution of these two martyrs, had, to a great extent, left him.

It was the same with the council at Constance. It elected a new Pope, and sent forth its mandates against the Bohemians, excommunicating all who still adhered to the doctrines of Huss; but the execution of Jerome following

upon that of Huss, was, in the eyes of the Bohemians, a new outrage, tending to destroy the last vestige of respect they could ever have entertained for those by whose order the deed was done. They therefore treated with indifference all documents coming from that body. They looked upon the council as an evil-designed body, and were prepared to resort to arms rather than to submit to the council or to the emperor who had violated a safe-conduct, and forfeited every right which he had to govern them as a people.

They sent repeated remonstrances to the council, and finally a large number of the nobles and most influential men of Bohemia were summoned to appear before it. This had no effect whatever. Then the council sent a delegate to Bohemia to bring into subjection the heretics; but upon arriving and finding the state of feeling that existed there, he returned without daring to show himself in public. King Wenceslaus, the brother of Sigismund, reigned over Bohemia; but he would at one time favor the Hussites, and at another, the papal party. In fact, he would sooner have seen both parties overthrown and his kingdom become a desert than have had his own indolence or gluttony disturbed. He had yielded to his passions and the gratification of his appetite until he cared more for his wine than for his kingdom or the respect of his subjects. He dared not to commit himself to either party. The followers of Huss were the overwhelming majority in Prague, the capital of the kingdom.

Every attempt to bring into subjection the Bohemians only enraged them, and the protests which they returned made the papal party still more bitter. The breach between them grew wider and wider until the new Pope took steps to bring them into subjection. The Emperor Sigismund thought the faction but a small one, which could be brought into subjection with but little trouble; but he miscalculated on the strength of a people who in their hearts believed that they were right, and who were ready even to fight till they died for the word of God and liberty of conscience. They scorned every proposal of the emperor or the Pope which in any way conflicted with the free preaching of the word of God. At one time, in writing to the council, they eulogized Huss in the highest terms, calling him "the apostle of Bohemia, a man innocent, pious, holy, a faithful teacher of the truth." Holding the pen in one hand, while the other rested on the sword, they said, "Whoever shall affirm that heresy is spread abroad in Bohemia, lies, and is a traitor to our kingdom; and while we leave vengeance to God, to whom it belongs, we shall carry our complaints to the footstool of the indubitable apostolic pontiff, when the church shall again be ruled by such an one, declaring at the same time that no ordinance of man shall hinder our protecting the humble and faithful preachers of the words of our Lord Jesus, and our defending them fearlessly, even to the shedding of blood." In this remonstrance the nobles of Moravia concurred; and the feeling thus expressed continued to deepen among those who received the light presented in the preaching of Huss and others of the reform party.

About this time a new Pope was elected, and assumed the title of Martin V. The emperor entered the conclave, and in the first burst of his superstitious joy, falling down before this newly-elected Pope, kissed his feet. The Pope in his turn embraced the emperor fraternally. The disturbance in Bohemia was one of the first questions that came before the new pontiff. Instead of siding with the Bohemians, he required the emperor to give the Papal See worthy and substantial proofs of devotion by his efforts to exterminate that "sacrilegious and accursed nation." He made liberal promises of rewards,—crowns and high places in Paradise,—to those who should dis-

play the most zeal against this obnoxious heresy, by shedding the greatest amount of Bohemian blood. Thus everything was done that could be on the part of the council, the new Pope, and the emperor, to awe those of the reform faith. But the greater the display on the part of the papal party, the more determined the Bohemians became to resist everything that in any way abridged their religious privileges. The whole nation was moved. Priests were driven from their parishes, and ministers substituted who would preach the word of God. The death of Huss roused scores of preachers who before were silent. Persecution emboldened them to stand in defense of those whom the Catholics had burned at the stake.

The Hussites were divided into two parties, one called the Calixtines, the other, the Taborites. The latter carried the reform further than the former. Matters in general were in a state of disorder and confusion. Men without principle were not wanting to help on the work of civil discord. Robbers and bandits gladly seized the occasion to commit deeds of violence, which were charged to the reformers, but of which they were innocent. The timid king, Wenceslaus, abandoned the duties of his post, and fled to his castle in the country. After a time, however, he came back upon urgent entreaty, but was unable to quell the tumult, and was not disposed to interfere with either party.

At this time, in the providence of God, a man by the name of Ziska came upon the stage of action in behalf of the Bohemians. His true name was John Trocznowsk, but he was known as Ziska, that is, one eyed. He had formerly distinguished himself in the wars of Poland. On returning to his native land, he became chamberlain to King Wenceslaus. He warmly espoused the cause of Huss, and was deeply shocked by his martyrdom.

One day while walking in a thoughtful mood in the palace, the king observed him, and inquired what he was thinking about. He replied, "I cannot brook the insult offered to Bohemia at Constance by the murder of John Huss." "Where is the use," said the king, "of vexing one's self about it? Neither you nor I have the means of avenging it. But," said the king in a doubtful way, thinking that the fit of melancholy would soon pass away, "if you are able to call the emperor and the council to account, you have my permission." "Very good, my gracious master," replied Ziska, "will you be willing to give the promise in writing?" The king, who liked a joke, thinking that it would be perfectly harmless in the hands of one who had neither friends, money, nor soldiers, gave him what he asked under the royal seal. Thus it was that Ziska, in the providence of God, obtained the authority to call a council, and place himself at the head of the Taborites, to defend the liberties of the people, and secure the preaching of God's word.

We have no correct estimate of the number of the inhabitants of this small nation, but the territory embraced about nineteen thousand, four hundred and ninety-two square miles,—nearly as much as New Hampshire and Vermont. The people were therefore comparatively few in number, and, judging from a human standpoint, would be unable to withstand the force of the German Empire backed up by the Pope. But God regarded the people who loved his word; he had also taken notice of the violation of the principles of righteousness in the burning of two of the noblest men who lived in that age of the world. Of all the wars that are recorded in history, excepting, perhaps, those of the Israelites, none bear some of the characteristics of the Bohemian wars. God wrought for his people and miraculously defended them.

S. N. H.

FOLLOWING Christ makes any way pleasant.—Leighton.



### The Cause in New Zealand.

THE following letter to the SIGNS from one of the first Sabbath-keepers in New Zealand speaks for itself:—

It is with the deepest pleasure we learn through the columns of the SIGNS of the progress of your work in America. We on New Zealand's shores are not privileged in every way as you are; nevertheless we can truly say that the truth of God is breaking in upon us, or has already shone forth, and now we feel like children adopted into the family of the King.

For those in America who wish to know respecting the work in Auckland, I submit the following.

As the result of Brother Haskell's visit to our island, our Bible-class, held on Tuesday and Friday evenings, we have reason to believe, has been greatly blessed of the Lord, as have also our Sabbath-school and afternoon service. It is not necessary to state minutely every particular; but, although we have fierce opposition from those who call themselves Christians, we are fully convinced that the time is not far distant when many will take their stand on the side of truth. This brief statement may serve to show the position of things at present in the city of Auckland.

It is with pleasure we make allusion to the success of our brethren and sisters in Kaeo and Whangaroa. Weekly reports from them give satisfactory proof that the work is taking deeper root in the hearts of all those who embraced the truth, and were baptized by Elder Haskell. They have organized a system of tract distribution, and have purchased some thousands of tracts for gratuitous circulation. These tracts are sent by post, or otherwise, from one to one hundred miles distant. Their Bible-readings are also full of interest, and occupy in different places every evening in the week. The Sabbath-school is in a promising condition. The Sabbath service, conducted by Brother Hare, Senior, is attended with much spiritual life. In this field there is much opportunity for labor, and we offer up our prayer, as taught by the Master, that the Lord of the harvest will send forth laborers in his vineyard.

EDWARD HARE.

Auckland, New Zealand.

### Colorado Conference.

AFTER the close of the camp-meeting in Denver, Brother Ostrander, with one of the tents and a corps of workers, went to Cañon City, an enterprising place of some four or five thousand inhabitants. The State prison, which now contains over three hundred convicts, is located here. The brethren were well received at this place, and Brother Ostrander, by invitation, filled the desk in the penitentiary, and said that he never had a more attentive congregation. The warden purchased "Thoughts on Daniel and the Revelation," "Man's Nature and Destiny," and "Marvel of Nations," and told Brother Ostrander to have his men come down and feel perfectly free to leave any reading matter they chose, and to do all the missionary labor they felt like doing. At last accounts several in the city had commenced to keep the Sabbath according to the commandment.

The meetings, which, under the direction of Brother Pegg, were continued in Denver after the camp-meeting closed, resulted in enabling several to fully make up their minds to obey God; so that five were baptized in addition to those who went forward at the camp-meeting. A notice of this service was pleasingly made in one of the daily papers.

About the 20th of June, Brother Pegg and his associates took the tent and started for Fort Collins, in the northern part of the State. A communication from Brother Pegg to-day, states that they have a good interest. People are very friendly, and the invitations to visit are

numerous. All connected with the tent are of good courage. We believe if our brethren are fully consecrated to the work, the prayers which are ascending all over the State, that souls may be gathered, will not be in vain.

The Denver mission is just beginning to get down to work. The change in location, camp-meeting, etc., unsettled us for a time, but now again we are trying to work in earnest. Our morning school is particularly interesting. We have reason to be thankful for the success our workers are having, considering they have been but a few weeks engaged in the work. May God help the mission workers to be faithful.

C. P. HASKELL.

July 9, 1886.

### Lincoln, Nebraska.

Our tent-meetings have been going on in this city five weeks. This, with three weeks of tent-meetings held last October, including camp-meeting week, constitutes all the public services we have been able to hold in the place. As a result of these meetings, and the Bible readings conducted in private families last winter, there are now about thirty-five adults here who are keeping the Sabbath of the Lord. These, with some others who were keeping the Sabbath before coming here, swell the number of Sabbath-keepers now in the city to about forty-five. We hope to see others start soon.

About two-thirds of those who have embraced the truth have been members of other denominations, while the remainder have had their hearts quickened by the Spirit of God for the first time, under the preaching of the Third Angel's Message. Several different trades and professions are represented by those who have identified themselves with us.

Although some have greatly feared that keeping the Sabbath would throw them out of employment, yet those who have tried it find but little difficulty in that direction. "Where there is a will, there is a way," and "God will always help him who helps himself." We trust that our people will pray that the truth may gain a firm foothold here in our capital city.

1817 M Street.

A. J. OUDNEY.

### Peculiar Means.

NOTHING is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seem the worst fitted to accomplish his ends. Does he choose an ambassador to Pharaoh?—it is a man of stammering tongue. Are the streams of Jericho to be sweetened?—salt is cast into the spring. Are the eyes of the blind to be opened?—they are rubbed with clay. Are the battlements of a city to be thrown down?—the means employed is, not the blast of a mine, but the breath of a trumpet. Is a rock to be riven?—the lightning is left to sleep above and the earthquake with its throes to sleep below, while a rod is used which is more likely to be shivered on the rock than to shiver it. Are men to be converted by preaching and won from sensual delights to a faith whose symbol is the cross and whose crown is to be won among the fires of martyrdom?—leaving schools and halls and colleges, God summons his preachers from the shores of Galilee; the helm of church is intrusted to hands that had never steered aught but a fishing-boat; and by the mouth of one who had been its bitterest persecutor, Christ pleaded his cause before the philosophers of Athens and in the palaces of Rome.

—Guthrie.

"WE never know through what divine mysteries of compensation the great Father of the universe may be carrying out his sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things."

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### Gentiles Seeking Jesus.

(August 8.—John 12:20-36.)

"AND there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus."

These Gentiles were excluded from the temple court where Jesus was sitting over against the treasury. They had heard much in favor of and against Jesus, and were desirous to see and hear him for themselves. They could not come to him, but were obliged to wait in the court of the Gentiles. As the disciples bore the message of the Greeks to Jesus and awaited his answer, he seemed to be in a deep study, and answered them: "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The request of the Greeks to see Jesus brought the future before him. The Jews had rejected the only one who could save them. They were soon to imbrue their hands in his blood, and place him with thieves and robbers. The Saviour, rejected by the house of Israel, was to be received by the Gentiles. He looked forward with joy to the period when the partition wall between Jew and Gentile would be thrown down, and the broad harvest field would be the world.

JESUS regarded these Greeks as representatives of the Gentiles at large. In them he discerned the first-fruits of an abundant harvest, when all nations, tongues, and people upon the face of the earth should hear the glad tidings of salvation through Christ. He saw that the gathering of the Gentiles was to follow his approaching death. He therefore presented to his disciples and to the listening crowd the figure of the wheat, to represent how his death would be productive of a great harvest. If he should draw back from the sacrifice of his life, he would abide alone, like the kernel of wheat that did not die; but if he should give up his life, he would, like the kernel of wheat that fell into the ground, rise again as the first-fruits of the great harvest; and he, the Life-giver, would call from the graves, the dead that were united with him by faith and there would be a glorious harvest of ripe grain for the heavenly garner. In the gospel of the death and resurrection of Christ, and the resurrection of the dead, life and immortality are brought to light, and the kingdom of Heaven is thrown open to all believers.

THE message of the Greeks, indicating as it did the breaking down of the partition wall between Jew and Gentile, brought before Jesus his entire mission, from the time when it was first decided in Heaven that he should come to earth as man's Redeemer, to the death that he knew awaited him in the immediate future. A mysterious cloud seemed to enshroud the Son of God. It was a gloom that was felt by those who were in close contact with him. He sat wrapped in thought. At last the silence was broken by his mournful voice: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." A foreboding of his coming conflict with the powers of darkness, by reason of the position he had voluntarily taken in regard to bearing the guilt of fallen man and taking upon himself the Father's wrath, because of sin, caused the spirit of Jesus to faint,



and the pallor of death to overspread his countenance.

As THE Son of God meditated upon these things, and the whole burden of his mission passed before his mind's eye, he lifted his head and said, "Father, glorify thy name." He thought it not robbery to be equal with God, and called upon him to glorify himself in his Son. A response came from the cloud which had hovered above the head of Jesus: "I have both glorified it, and will glorify it again."

A LIGHT darted from the cloud, as the voice was heard, and encircled Christ, as if the arms of Infinite Power were thrown about him like a wall of fire. The people beheld this scene with terror and amazement. No one ventured to utter a word. With silent lips and bated breath they stood with eyes riveted upon Jesus. The testimony of Almighty God having been given, the cloud lifted and scattered in the heavens. The visible communion between the Father and the Son was ended for that time.

THE spectators now began to breathe more freely and exchange opinions upon what they had seen and heard. Some solemnly declared their faith in Jesus as the Son of God, while others tried to explain away the remarkable scene they had just witnessed. "The people, therefore, that stood by, and heard it, said that it thundered; others said, An angel spoke to him." But the inquiring Greeks saw the cloud, heard the voice, comprehended its meaning, and discerned Christ indeed; Jesus was revealed to their understanding as the Messiah.

THE voice of God had been heard at the baptism of Jesus at the commencement of his ministry, and again at his transfiguration on the mount; and now, at the close of his ministry, it was heard for the third time, and on this occasion by a larger number of persons and under peculiar circumstances. He had just uttered the most solemn truths regarding the condition of the Jews. He had made his last appeal, and pronounced their doom. The wall of partition between Jew and Greek was tottering and ready to fall at the death of Christ.

THE thoughts of the Saviour now returned from contemplating the past and future. While the people were endeavoring to explain what they had seen and heard according to the impressions made upon their minds, and according to the light they possessed, "Jesus answered and said, This voice came not because of me, but for your sakes." It was the crowning evidence of his Messiahship, the signal of the Father that Jesus had uttered the truth, and was the Son of God. Would the Jews turn from this testimony of high Heaven? They had once asked the Saviour, What sign showest thou that we may see and believe? Innumerable signs had been given all through the ministry of Christ; yet they had closed their eyes and hardened their hearts lest they should be convinced. The crowning miracle of the resurrection of Lazarus did not remove their unbelief, but filled them with increased malice; and now that the Father had spoken, and they could ask for no further sign, their hearts were not softened, and they still refused to believe.

JESUS now resumed his discourse where he had left it: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." In the act of Christ dying for the salvation of man, Heaven was not only made accessible to man, but God and his Son were justified before all Heaven in dealing with the rebellion of Satan, and in his expulsion. The blot which Satan had placed upon

Heaven itself was thus to be washed away; and no sin could evermore enter there to all eternity.

THE holy angels, and all created intelligences of the worlds where sin had not entered, responded in hallelujahs to the judicial sentence pronounced upon Satan, applauding the act of Christ which removed the mortgage Satan held upon the souls of men. The holy angels, as well as those who are washed by the blood of Christ, are drawn to him by his crowning act of giving his life for the sins of the world. Christ, in being lifted up upon the cross to die, opened the way of life to both Jews and Gentiles, to all nations, tongues, and people.

Alas for the haughty Jews who knew not the day of their visitation! Slowly and regretfully, Christ, with his disciples, left forever the precincts of the temple.—*Mrs. E. G. White, in Great Controversy.*

## THE LAW OF GOD.

### Sanctifying the Sabbath.

(Lesson 17.—Sabbath, August 14.)

1. IN how many days were the heavens and the earth completed?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

2. What can you say of the seventh day?—On the seventh day God rested from all his work?

3. After God had rested on the seventh day, what did he do?—"And God blessed the seventh day, and sanctified it." Gen. 2:3.

4. Why did he hallow, or sanctify the seventh day?—"Because that in it he had rested from all his work which God created and made." Gen. 2:3.

5. When Moses, according to the Lord's instruction (Ex. 19:12) had set bounds about Mount Sinai, what did he say had been done to it?

"And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Ex. 19:23.

6. What did the children of Israel do with certain cities?

"And they appointed [sanctified, margin] Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah." Josh. 20:7.

7. In what words did the Lord, through one of his prophets, command that a fast should be appointed?

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." Joel 2:15.

8. From these instances, what must be the meaning of "sanctify"?—To appoint; to set apart for a special use; to make sacred or holy.

9. Then what is really meant by the expression, "God blessed the seventh day and sanctified it"?—That God appointed or set apart the seventh day for a special use; in short, that he commanded that the seventh day should be kept holy.

10. Was any one living to whom such a command could have been given?

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27.

11. For whom did Jesus say the Sabbath was made?

"And he said unto them, The Sabbath was

made for man, and not man for the Sabbath." Mark 2:27.

12. In what sense is the word "man" here used?—In the sense of "the human race; mankind; the totality of men."—*Webster.*

13. Did the Saviour mean that the Sabbath belongs to man?

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10.

14. Then is it proper to speak of the seventh day as the Sabbath of any particular class of people?—Certainly not; it is God's own property.

15. Did God bless the Sabbath institution or the Sabbath day?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

16. What is the great design of the Sabbath?

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20.

17. How is the true God distinguished from false gods?

"For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens." Ps. 96:4, 5.

"But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:10-12.

18. From what may we learn the power and glory of God?

"The heavens declare the glory of God; and the firmament sheweth his handiwork." Ps. 19:1.

"Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:19, 20.

19. Then how does the Sabbath serve as a sign to remind people of the true God?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

20. Does the Lord wish to be remembered by only a few?

"Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him." Ps. 33:8.

21. Then how extensively should the Sabbath be kept?—By "all the inhabitants of the world."

HE who lets Christ dwell in his heart, only that he may have from him a household blessing or a joyful consolation, sells him his heart; but he who surrenders himself to Christ out of pure love, at the same time thinking himself unworthy the least look of his grace, gives him his heart.—*A. Mueller.*



## The Home Circle.

### LOVING WORDS.

LOVING words will cost but little,  
Journeying up the hill of life,  
But they make the weak and weary  
Stronger, braver for the strife.  
Do you count them only trifles?  
What to earth are sun and rain.  
Never was a kind word wasted,  
Never one was said in vain.

When the cares of life are many,  
And its burdens heavy grow  
For the ones who walk beside you,  
If you love them, tell them so.  
What you count of little value  
Has an almost magic power,  
And beneath their cheering sunshine  
Hearts will blossom like a flower.

So as up life's hill we journey,  
Let us scatter all the way,  
Kindly words to be as sunshine  
In the dark and cloudy day.  
Grudge no loving word, my brother,  
As along through life you go,  
To the ones who journey with you;  
If you love them, tell them so.

—Eben E. Rexford.

### The Truthful Pioneer's Boy.

NEARLY sixty years ago a quaint, awkward boy of sixteen, looked in at the open door of a small log cabin on the outer edge of one of our Western frontiers, and pleasantly inquired, "Any chores you wish done, mother? I came home early on purpose this evening; for I want to begin that job of chopping to-morrow, and I shall want to take an early start."

"You are a good son, Abram, to think of me," replied the woman proudly, turning at the sound of his voice.

"I am sure I know of no one who has a better right to be in my thoughts," the boy returned.

The woman smiled upon him pleasantly, and then handed him a couple of buckets, saying, "If you are a-mind to give me a lift, you may fill the tubs with water from the spring, as to-morrow will be washing day; and then, if you would just see where the cow has strayed, and bring her in and milk her, I am sure I would be greatly obliged."

"I'll have her pailed in good time, mother, never fear. Come, Sallie, and ride down to the spring," he continued, perching his little seven-year-old step-sister on his broad shoulders.

I am persuaded that very few of my young friends ever looked upon such an ungainly specimen of humanity as was this tall, awkward prairie boy, who went striding to the spring, chatting merrily with his little sister, who declared that he was far better than real brothers, who were always teasing their sisters.

I am sure the tired woman who watched him from the cabin door thought him very beautiful in spite of his homely features and uncouth ways.

"Come, Sallie," called her mother, just as the little girl mounted her brother's shoulders for a fine race through the tall grass in search of the cow. The child, not wishing to be cheated out of the sport, showed no disposition to obey, until her brother placed her on the ground, saying, "Mother called, Sallie; run and see what she wants."

The little girl hung her head, but obeyed her brother without questioning.

"God bless the boy! He could not be any better to me if he were my own. I do not know how I could get along without him."

"Without him!" I don't know as you need worry about that, mother," replied her husband. "Abram will not leave us for many a day."

"I hope he will think it best to make his home with us; but, take my word for it, that boy will not be shut in by hewn logs much longer. You will be proud of him yet, father."

"I am in no way ashamed of him now," the old man returned. "Mayhap he will make a place for himself in the world yet, for he takes to book larnin' like a fish to water."

"You will hear from him if you live long enough, father; never fear," the woman responded, with an emphatic nod of her head.

Long before the sun was up, the boy had completed his work in and around the cabin. Sallie was anxious to go with him to the woods, but her mother objected, and he set out alone. With his ax slung over his shoulder, he made long strides over the trodden path, whistling merrily as he went.

When over a mile from home, he was startled by a little figure springing from a way-side thicket, with, "I beat you, Abram;" but the laugh changed into a piteous cry, for the little girl struck the ax and cut a deep gash just above her ankle.

"Sallie, how came you here when mother told you to remain at home?" inquired her brother, as he tried to stop the flow of blood by applying broad plantain leaves. After he had partially succeeded, he tore half the sleeve from the coarse white shirt he wore, and bandaged the injured limb as gently as her mother would have done.

"There now, Sis! Tell me how you got here?" And the girl told how she had cut across lots in order to frighten him.

"You frightened yourself much worse than you did me," he said with a smile; "but the saddest thing about it is, you disobeyed mother."

"You won't tell, Abram?" sobbed the child.

"No; you must tell her all about it yourself, Sallie. First, tell the truth, no matter what happens," he said, as he lifted her in his great, strong arms and walked rapidly home. Placing her on the door-step, he whispered: "Now hop in and tell her the truth. Better be whipped than to tell a lie. Now good-by; I must be off, for the morning is running to waste."

Sallie did tell the truth, and received her mother's forgiveness; nor did she ever forget the two lessons—those of obedience and truthfulness—that her brother tried to teach her that bright autumn morning. I need not tell that honest Abraham Lincoln preserved his truthfulness and integrity even in the most trying hours of our country's existence, for a boy with his sterling principles may always be relied upon. Always tell the truth, no matter what may happen.—*Christian Standard*.

### Alpine Tunnels.

THE Simplon Tunnel, which will very shortly be completed, is another, and the most formidable, of the gigantic railway connections undertaken of late years to facilitate the communications between Italy and the rest of Europe; and the project suggests a comparative note on the existing Alpine tunnels. At the present time the Alps are pierced by three remarkably long tunnels, entering Italy from France, Switzerland, and the Austrian Tyrol, respectively, and called, according to the mountain chains that are traversed, the Mont Cenis, St. Gothard, and Arlberg Tunnels. Of these, the Mont Cenis, which connects Chambery with Turin, is seven and three-quarter miles in length, and between 3,000 and 4,000 feet above the sea. Its cost was 75,000,000 francs.

The St. Gothard Tunnel, which connects Lucerne directly with lakes Maggiore and Como, and so to Milan, is nine miles and a quarter in length, and cost 57,000,000 francs, the diminution in expense being owing partly to the softer strata, but principally to the more rapid progress of the work by improvements in the drilling machines. The Arlberg is shorter than either Mont Cenis or St. Gothard, being only six miles and a half, although its summit level is nearly one thousand feet higher. By this tunnel a communication is given between Innspruck, in the Austrian Tyrol, and Zurich.

The last and most formidable rival will be the Simplon Tunnel, by which the existing line from Geneva to Martigni and Brieg will be carried through the mountain to Domo d'Ossola, and so on to Pallanza or Stresa on the Lake Maggiore. As this tunnel will be commenced at a much lower level than any of the others, it will necessarily be longer, the rough estimate being twenty kilometers, or twelve miles and a half, and the estimated cost somewhere about 100,000,000 francs. The difficulties of ventilating so long a tunnel, which were once thought insuperable, have been pretty well disposed of by the experiences of St. Gothard, which is lighted by lamps placed at intervals of 1,150 yards; and although the temperature is certainly somewhat high (about seventy-five degrees Fahrenheit), the traveler feels no discomfort, while the freedom from smoke is far greater than in the shorter tunnels. There are thirty-six of these latter, extending over an aggregate of twenty-five miles, and some of them are so peculiarly spiral that the traveler performs an unconscious corkscrew course under ground, emerging in an entirely opposite part of the defile to that at which he entered.—*Christian at Work*.

### Peasant Proprietorship in Norway.

NORWAY presents us with the grandest picture of the effects of peasant proprietorship. There the land has, from time immemorial, been the property of the laborers who till it—it has never been poisoned by the foul curse of feudalism. The title deeds of many of these peasant holdings are in a dead language, and the names of the peasants are those of the district. The results are marvelous. Land which no English farmer would or could cultivate under our agricultural system, even if receiving a liberal bounty per acre instead of paying rent, is there made to support whole families, and that by the same race as ourselves, and in latitudes hundreds of miles farther north than John o' Groat's House, some of it even within the Arctic Circle.

Sailing along the Arctic coast of Norway, the tourist passes here and there little oases called "stations," where the steam omnibus halts to land and embark a passenger or two. If a careful observer, he may learn that in the midst of the rocky desolation there is a deposit of rock fragments and gravel left by an ancient glacier in a hollow formerly filled by the ice. This is cultivated, is a dairy, farm, and fishing station, farmers and fishers being all freeholders and capitalists, no such class of laborers without property existing there.

One of the grandest of the Norwegian fjords is the Geiranger. It is walled by perpendicular precipices from 1,000 to 3,000 feet high. Sailing along the fjord, a boat-house is seen here and there at the foot of the dark wall. Looking skyward directly above it, may be seen what appear to be toy houses on a green patch. Closer observation reveals moving objects; a field glass shows that they are cattle, goats, and children, tethered to boulders to prevent them from straying over the edge of the precipice. A family resides up there, cultivating this bit of ancient glacier ground, backed by craggy mountain tops, with a foreground of precipice above the fjord.

The only communication between these eagle-nest farms and the outer world is by the boat below. How that boat is reached, where is the staircase of ledges on the face of the precipice, is incomprehensible to the passing tourist. In most cases no indication of a track is visible. Nothing but absolute proprietorship by the cultivator could bring such land into cultivation. Latitude 62°, altitude 2,000 to 3,000 feet, summer three to four months long; the ground covered with snow during six or eight months of every year.—*The Gentleman's Magazine*.

"Whoso loveth instruction loveth knowledge."



### A Queer Genoese Fashion.

WE soon pass an immense house which was once a palace, but is now used for other purposes. Looking up, we see that one of the great windows in the second story is open, and a lady is sitting at it. She is dressed in very bright, though somewhat old-fashioned, attire. Flowers and vines cluster inside the window, and there is a hanging cage with a bird. As we stop and look at her, the lady does not move, and in a few minutes we perceive that the window, the lady, the open shutters, the sash, the flowers, and the cage are all painted on the wall in a space where you would naturally expect to find a window. This used to be a favorite way of decorating houses in Italy, and in Genoa we shall frequently see these painted windows—some closed and some partly open, some with one person looking out, some with two, and some with none. The lady at this window has sat and looked out on the street for hundreds of years. Under her window, into the great entrance of the palace, used to pass nobles and princes. Now there are shops in the lower part of the palace, and you can have your shoes mended by a cobbler in the court-yard.—From *"Personally Conducted,"* by Frank R. Stockton.

### The Carpet Worm.

A CORRESPONDENT of the *Philadelphia Press* says: "Last year I noticed inquiries innumerable for protection against the buffalo moth, or carpet worm. Although my neighbors have all suffered from its invasion to the extent of ruined carpets, clothing, etc., I have never, during my twenty years of housekeeping, had a moth of any description, and I attribute my immunity entirely to the use of turpentine. After each of my carpets is well swept it is at once gone over with the following mixture: To three quarts of pure, cold water add three tablespoons of turpentine. In this thoroughly saturate a sponge, squeeze about two-thirds dry, and go over each breadth separately and in all the corners. As often as the water becomes soiled take a fresh supply. You will be surprised to see how beautifully it will cleanse your carpets, besides being one of the best of disinfectants. My father, an eminent physician, had this always practiced in his family, and we were never troubled with fevers any more than moths."

DON'T worry the birds, boys! It's mean. "There he goes!" shouted a crowd of youth running past us on election day, and we caught sight of our first robin. High up in an elm we thought him safe, but not to rest; for from a half-dozen slings, pebbles and shot were hurled at him. Away he went, and we were sad. He was out house hunting. We think he might have engaged a "sky parlor" in that very tree if he had not discovered the character of those rude neighbors, the boys. His bride would just love to have set up house keeping there, and while she was attending to her maternal duties he would have waked you up every morning with his golden notes of joy and gladness. The dear fellow! He would have sung away for dear life every evening to that pretty wife of his, and you could have had the benefit of it all free, with no one to pass around the hat. Sweetest of all street concerts. Boys, don't frighten the birds.—*Work at Home.*

PRUSSIAN botanists claim to have discovered the different species of trees from which the various kinds of amber once oozed. From their researches it would appear that once upon a time the land which is now the Baltic Sea was a superb forest of conifers, some of them those giant trees that are to-day the pride of California, others the cedars which tower supreme in the East, together with the firs, spruce, and cypress of England and other countries.

## Health and Temperance.

### Lost Her Hair.

MANY a person has had cause to regret using hair dyes and invigorators. Many of those advertised as such are positively injurious. If one is anxious to improve the growth of the hair, the best way to do it is to assist nature by keeping the scalp in a healthy, vigorous condition by frequent brushings with a bristle, not a wire, brush, and an occasional bathing of the head in castile soap and water.

An acquaintance of the writer had the following peculiar experience from trying a hair wash in her youth.

The young girl had an abundant growth of light brownish hair; but, to her regret, it lacked luster. She one day chanced to call on a friend who had fine, glossy hair.

"What beautiful hair you have!" she exclaimed, looking admiringly at her friend's shining tresses.

"Yes, it's pretty good, what there is of it," was the reply, "but I wish it were thick like yours."

"Oh dear, I have hair enough, but it's dead-looking! I'd give anything if it were only dark and glossy like yours. Do you put anything on your hair to make it so nice?"

"Not often," said the friend. "Once in a while I put on Dashe's 'Invigorator.' It's very nice, I think."

Soon after the young woman took her leave. On her way home she purchased a bottle of Dashe's "Invigorator."

That night, just before going to bed, she made an application of the new remedy, and for a week she kept up this nightly application, wetting her hair and brushing it in.

To her delight, her hair began to grow darker and, she thought, more glossy. She also observed that her brush and comb gathered more hair than formerly when she used them.

Feeling of her hair one day, she discovered a bald spot, about the size of a silver quarter of a dollar, on the back of her head.

This was the beginning of trouble. Her hair fell out of itself, or with a touch, after this. Bald places came here and there, and in less than six weeks the top of her head was quite bare.

This was a sorrowful time for the unfortunate girl. Her father laughed, and indulged in a good deal of bantering at her expense; and for a time insisted on her going to school daily. He considered it a just punishment for her not letting well enough alone.

But when she became quite bald, save for the fringe of hair around her head, she left off going to school, and would not see any one who called. She was filled with grief and chagrin.

A lace cap was made, and in this, for two months, the poor girl appeared before her family. Her father thought her hair would soon grow out again, but it didn't. He at length bought her a wig, which she was obliged to wear for two years. By that time a short growth of perfectly white hair covered her head.

Sixteen years later there was no change. Her hair is still white and about an inch in length. It has never grown longer. It was a hard experience; and naturally she is a bitter enemy of all hair dyes and invigorators.—*Youth's Companion.*

BETTER sanitary arrangements would do much toward preventing the death of thousands of children under one year of age in our large cities from preventable diseases in one summer. In a tenement house in Boston, where diphtheria, scarlet fever, typhoid fever, and measles ravaged, traps were put under the sinks in December, and there has not been a case of sickness since.

### The Brain.

THE brain, when healthy, is so soft that it would not retain its shape but for the skull. The sharpest knife is required to cut it without mangling its structure. It is necessary to immerse the organ in alcohol for weeks or months in order to harden it, when a careful examination is essential. A drunkard's brain presents a contrast. It is already hardened, pickled almost. In the dissecting room, it affords rare pleasure to a medical student to secure the desiccated brain of an old toper. A celebrated anatomist declared that he could tell a drunkard's brain in the dark, by the sense of touch alone. A London physician reported a case in which he found, upon making a post-mortem examination, so strong an odor of alcohol emanating from the brain that he applied a match to it, when it burst into a flame. The quantity of alcohol in the brain is sometimes so great that it can be collected by distillation after death.

It must not be supposed that every drunkard's brain is as hard as a pickled one; but it may be fairly supposed that the hardening effect of alcohol has no little influence in the production of degenerations of the brain, such as result in various forms of progressive paralysis. Numerous functional disorders of the brain are also traced directly to the habitual use of alcoholic liquors. Locomotor ataxia, an almost hopeless malady, involving the brain and spinal cord, is very often the result of intemperance.—*Temperance Reformer.*

### Stooping Shoulders.

A CURE for the evil habit of stooping shoulders, all too prevalent among American children, is suggested by Dr. Dio Lewis, as follows: "Unless you rid yourself of this crook while at school, you will probably go bent to your grave. There is one good way to cure it. Shoulder-braces will not help. One needs not an artificial substitute, but some means to develop the muscles whose duty it is to hold the head and shoulders erect. I know of but one bull's-eye shot. It is to carry a weight on the head. A sheepskin or other strong bag filled with twenty to eighty pounds of sand is a good weight. When engaged in your morning studies, either before or after breakfast, put this bag of sand on your head, hold your head erect, draw your chin close to your neck, and walk slowly about the room coming back, if you please, every minute or two to your book, or carrying the book as you walk. The muscles whose duty it is to hold your head and shoulders erect are hit, not with scattering shot, but with a rifle-ball."

WE have a great horror of arsenic, and fifty other things; the fact is, all these things are a mere *bagatelle* in relation to the most direct, absolute, immediate, and certain poisonings which are caused by alcohol. There are more men killed—so far as I know English statistics—more men poisoned by alcohol, than are poisoned by all other poisons put together.—*James Edmunds, M. D., London, England.*

THE only Protestant Spanish newspaper in America, *El Anciano*, published at Alamosa, Colorado, has thrown open its columns to temperance. This has great significance, when it is remembered that there are 25,000 Mexicans in Colorado, and many more in New Mexico, and through this means a temperance gospel can reach these needy ones.

HOUSE PLANTS.—One of the old exploded notions is that plants in living rooms are unhealthful. Strong-scented flowers may be so, but a single lamp burning in a sleeping room vitiates the air more than a window full of plants.—*Sel.*



## News and Notes.

### RELIGIOUS.

—The first local Sunday trains on Massachusetts railroads were run to accommodate people who had moved into the country and wished to continue to attend church in Boston.

—A church for the sole use of the Chinese in Brooklyn will probably be erected. Some sixty converted Chinese were present at the recent opening of rooms in Raymond Street for worship.

—The Wesleyans of London have raised \$200,000 with which to establish a mission in the West End. There are no worse heathen in China or Africa than there are in London, or, indeed, in any other large city.

—The editor of the *Golden Gate* calls upon Spiritualists to "make provision for the aged and infirm of their own faith," by establishing a home in some quiet place "where mediums, broken down in health, can go for rest and recreation."

—It is reported that a few days before Dr. Kittredge left Chicago for his new pastorate in New York, he was called upon to open a poultry show with prayer. We don't know whether he complied with the request, or not, but we hope not. Prayer is too often turned into mockery, and thus the influence of real religious service is weakened.

—It is a fact that infidels, Spiritualists, and others of that class, originate nothing; their "religion" is simply Christianity perverted. As an instance of how dependent they are, we read that in a Spiritualist meeting in San Francisco a "sacred solo" was sung, entitled, "Simply to the Truth I Cling," a parody on that grand old Christian hymn, "Rock of Ages."

—The Nashville *Christian Advocate* says: "Is the prevalent type of Christian character in your congregation such as you could commend to a body of converts from heathenism? If not, would it not be well for you to do some earnest work at home while you are praying for far-off lands?" Here are two religious opinions of different dates. The *Christian Union*: "This is the whole of righteousness—to be unselfish, to obey reason and to love beauty." The prophet Micah: "What doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?"

—In the St. Louis *Republican*, of June 20, 1886, a Catholic writer, James Keegan, has the following to say about Sunday: "It is by no means certain that the obligation to rest on Sunday was rigidly insisted on among the early Christians. It was only when Christianity became, or was becoming, the religion of the State that laws enforcing abstinence from labors on that day were enacted by the civil power, and afterwards insisted on and confirmed by various councils of the church. It was not until the twelfth century that the limits of Sunday were finally settled; before that time, in many places, the vigil or eve began the 'Sunday.' Like most other salutary customs, the Sunday observance grew by slow degrees to be what it is."

### SECULAR.

—A fire in St. Louis, July 18, destroyed 25,000,000 feet of lumber.

—Glass is now largely used for flooring in Paris business houses.

—Maximilian Wolfgang Duncker, the German historian, is dead.

—Cholera is said to be decreasing in Italy but is spreading into Austria.

—July 19 a large part of the town of Madera, Cal., was destroyed by fire.

—July 20 the explosion of a locomotive boiler near Columbia, Tenn., killed several persons.

—This Government has been officially informed that cholera is epidemic at Kanagawa, Japan.

—Gladstone has resigned the premiership and the Marquis of Salisbury will form a new ministry.

—At Barstow, San Bernardino County, Cal., July 16, the thermometer for two hours registered 123° in the shade.

—Jack rabbits (hares) are so numerous along the Humboldt River, Nev., that they do a great deal of damage to crops.

—A cyclone recently visited a mining camp in Arizona doing considerable damage to property. No lives were lost.

—The London correspondent of the *American Register* asserts that twenty-eight persons died of hydrophobia in that city last year.

—A circular has recently been issued at Portland, Maine, calling upon those interested in the fisheries to unite in boycotting Canadian products.

—A Mojave Indian medicine-man in Arizona was recently clubbed to death and then cremated for allowing too many of his patients to die.

—The railroads of the United States give employment to 650,000 people, and transport 400,000,000 tons of freight annually, one-half of which is food and fuel.

—It is stated that the losses by fire in the United States and Canada amount to about \$100,000,000 annually, exclusive of cases in which the loss is less than \$10,000.

—At Warsaw, Poland, June 20, a secret Nihilist meeting was surprised by the police. In the scrimmage which ensued two detectives were killed. Many arrests were made.

—It is stated that out of the twenty-six Russian peasants inoculated by Pasteur, eight have already died of hydrophobia. Five died in Paris and three succumbed on their return home.

—July 19 twenty-five Icelanders arrived at New York bound for Salt Lake City. They are recent converts to the Mormon faith and are the first Mormon proselytes ever made in Iceland.

—Associate Justice Boreman, of the Second District, in Utah, says: "Polygamy is filling Southern Utah with outlaws. The sons of polygamists will give our courts trouble for years to come."

—The governor of Algeria has discovered a use for standing armies in times of peace. The greater part of the grain crop, he reports, has just been saved by turning the military loose on the locusts and crickets.

—An unprecedentedly heavy rain storm at Virginia, Nev., July 17, did a large amount of damage. There were numerous wash-outs on the Virginia and Truckee Railroad. One near the Julia Mine carried away several hundred feet of track.

—At an early hour on the morning of July 18 Benz Ramage, a merchant at the Union Coal Works, eleven miles from Wheeling, W. Va., down the river on the Ohio side, was killed and his store blown to atoms by dynamite deposited beneath it.

—A recent London dispatch states that Sevastopol and other Black Sea ports are now protected by electric apparatus placed in the sea, to destroy hostile torpedo boats. The construction of the apparatus, which is the work of American engineers, has been kept secret.

—Judge Bone, of the United States Court, has issued an order enjoining the Richmond Typographical Union and the editor of the *Labor Herald* from publishing in that paper or elsewhere the names of persons who patronize a boycotted firm in that city. The order is the most far-reaching ever issued in the direction of preventing boycotting.

—Six men are in jail at Wyandotte, Kan., charged with having wrecked the Missouri Pacific freight train between Wyandotte and Kansas City, April 26 last, during the great Southwestern Railway strike. The alleged wreckers are members of the Executive Board of the local lodge of Knights of Labor at Wyandotte and Hamilton; the man who is represented as the ringleader in the crime, is Chairman of the Board.

—Recent advices from Mexico state that the revolution in the Montezuma district of Sonora, is gaining strength daily and the trouble has extended into Chihuahua, adjoining Montezuma. No State or national troops are in the field, and the revolutionists have their way. Hostilities are being carried on vigorously. The condition of affairs is such that Americans are claiming to be British subjects in order that they may be secure from violence.

—A dispatch from Ottawa, dated July 23, says: "Over 500 families are starving in Northern Newfoundland, while in Labrador 1,000 families are in the first state of destitution. One hundred and twenty person have died so far. The thermometer on the 1st of July stood at zero. From Cape Bauld, N. F., to Cape Mugford on the Labrador coast, there is a solid barrier of ice, and no fishing has been possible. Large numbers of starving fishermen from Indian Harbor and Sandwich Bay have just arrived to implore food from the Government. No crops can be grown. It is probable that 1,000 people will die within another month if help is not afforded them."

—An evidence of the high state of civilization prevailing in Arizona, may be found in the fact that the scalp of an Apache, recently killed in that Territory, is to be sent to Mrs. Cleveland.

—Friday afternoon, July 23, a man jumped from Brooklyn Bridge into East River, a distance of 135 feet. He was but slightly injured, but was promptly arrested and charged with an attempt at suicide.

—The case of the American editor now confined in a Mexican prison, is thus stated by the San Francisco *Chronicle*: "Mr. Cutting, the editor of a paper published in the American town of Paso del Norte, printed some strictures on the Mexican officials in the Mexican town of Paso del Norte, just opposite. Having occasion to cross the river shortly afterward, he was arrested, thrust into a filthy dungeon and refused bail. His case was brought before the Government at Washington and Mr. Bayard promptly demanded his immediate release. The Federal Government of Mexico at once acceded to the demand and ordered that Cutting be set at liberty. But the authorities of Paso del Norte refuse to obey the order, on the ground that it is a State matter." The Mexican Government has sent several companies of soldiers to Paso del Norte to resist any effort which may be made to release Cutting by force.

## Obituary.

BUSH.—Died, at the residence of her parents, in Oakland, June 21, 1886, Mrs. Mary J. Bush, aged 28 years, 1 month, and 7 days. She had been gradually declining in health for about a year, suffering from a complication of diseases, her entire system being affected. Mary J. Yerba was born in Cacheville, Yolo County, Cal. In 1875, one year before her marriage, she united with the Seventh-day Adventist Church in Woodland, under the labors of Elder Loughborough. She remained a member of this church until her death. She was possessed of a singularly amiable disposition, endearing herself, by her uniform kindness and unselfishness, to all who knew her. During her suffering, which was borne with the utmost patience, she reviewed her past life, and renewed her consecration to God, determining to be more devoted to the cause of God. This consecration was not made in view of death, as she fully expected to recover. She felt prepared to die, but desired to live that she might be useful to others. Parents, brothers and sisters, a husband, and three children mourn her loss, but they feel assured that she sleeps in Jesus. A large congregation of sympathizing friends at the funeral listened to words of Christian comfort spoken by Elder Wm. Healey, from 1 Cor. 15: 26: "The last enemy that shall be destroyed is death." E. J. W.

## Appointments.

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## Camp-Meetings for 1886.

INDIANA, Worthington, Green Co.,.....	Aug. 3-10
VIRGINIA, Harrisonburg,.....	" 3-10
ARKANSAS, Springdale,.....	" 4-10
CALIFORNIA, Eureka, Humboldt Co.,.....	" 4-12
VERMONT, Vergennes,.....	" 10-17
OHIO, Mount Vernon, Knox Co.,.....	" 17-24
TEXAS, Midlothian,.....	" 17-24
KANSAS, Osborne,.....	" 19-30
CALIFORNIA, Santa Barbara Co.,.....	Aug. 25 to Sept. 1
NEVADA,.....	Sept. 15-22
MAINE,.....	" 1-7
ILLINOIS,.....	" 8-14
NEW YORK,.....	" 15-21
NEBRASKA,.....	" 15-21
CALIFORNIA, Woodland, State meeting,....	Oct. 6-19
CALIFORNIA, Santa Ana,.....	Oct. 28 to Nov. 5

WE are glad to see on our table a copy of the fiftieth thousand of the "Marvel of Nations." Such a circulation of this valuable book is truly gratifying.

JULY 24, Elder Wm. Ings and wife sailed from New York for Europe, on the Cunard steamer *Servia*. Their address will be Great Grimsby, England.

THE *Pacific Health Journal* for August and September is now on our table, increased from 24 to 32 pages, and with a new dress. Notwithstanding the increase in size, it is furnished at the old price, 50 cents a year; it is worth more than twice that amount.

WE have lately received questions signed only with the initials of the questioner. The persons sending them have doubtless supposed that nothing more is required, because in publishing the questions we print only the initials. This is a mistake. We print only the initials, but we require in every case the full name. We wish to know who we are answering.

WE have some valued correspondents whose manuscript always comes rolled as compactly as possible. If the editorial room were furnished with the proper utensils, we might, by ironing the manuscript, get it into such shape that the compositor could keep it on his case; but under present circumstances, it is a source of great annoyance. Now don't fail to write; but after you have written, fold your manuscript and put it in an envelope as you would a letter. The larger the envelope the better. Do this, write legibly, with ink, on one side of the paper, with plenty of space between lines and words, and the editors will thank you from the heart.

FROM the Publishing House in Basel, Switzerland, we have received a copy of the first part of "*Geschichte des Sabbaths und des ersten Tages der Woche*," being a translation into the German language of the first eleven chapters of "History of the Sabbath and the First Day of the Week," by Elder J. N. Andrews. We knew a German lady in Michigan, who, at the age of eighty, learned the English language in order that she might be able to read the "History of the Sabbath." Any one who has read the book will agree that its perusal would well repay so great an effort; but we are glad that our German friends can now have the book in their

native language, and that it can be placed in the hands of those whose interest is not great enough to prompt them to master a foreign language in order to read it. This volume contains 176 pages, 6x9 inches in size, the paper is good, and the print is beautifully clear. We are sorry that we are not able at present to state the terms on which it may be obtained; we shall do so as soon as possible.

THE attention of the reader is called to the article on the second page of this paper on the Sabbath and the Law, in which it is most conclusively proved that according to the law of God nothing but the seventh day of the week should be observed as the Sabbath. The writer is one of the leading men in the body known as Disciples, and does not believe that the law is binding on Christians. However, his argument ought to be convincing to those who do profess to revere God's holy law. As for the law of God itself, nothing is easier than to show that it is as unchangeable as are the goodness and mercy of God, and as unending as the days of eternity.

THE new cardinal, Gibbons, in his address to the Alegate, who brought to him the insignia of his office, felt it incumbent on him to render to his lord and master the following bit of blasphemous palaver:—

"But, in truth, distance, howsoever vast, cannot deter those who are charged with a mission from the Vicar of Christ, whose is the earth and the fullness thereof. For such the whole world is their home."

This speech is reported in the *Catholic Mirror* of July 3, 1886. David said, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." The Catholic says that this applies to the Pope, thus exalting the Pope above God. And Catholics claim for the Pope only what he claims for himself.

THE *Stockton Evening Mail* of July 16, has as its leading editorial an article over half a column in length, entitled, "Religious Persecution Revived." The article is devoted to an account of the trial of Seventh-day Adventists in Arkansas and Tennessee for not resting on Sunday. It gives a clear and impartial statement of the case, clearly showing that the prosecution of those men was persecution, inasmuch as they were conscientious observers of the Sabbath of the fourth commandment, while thousands of others have done all manner of work and play on Sunday and have not been molested. We are pleased to see so candid a statement of the case in a secular journal. Erelong the attention of the whole country will be diverted to the movement that is on foot by the "National Reform Association," the object of which is to make persecution for conscience' sake a feature of this Government.

## Health Leaflets.

WE have received from the publishers, the Health Publishing Company, Battle Creek, Mich., a series of twenty-five "Health Science Leaflets." As the best means to give in brief an idea of their range, we here insert the titles as they come. 1, The Code of Health; 2, How to Live a Century; 3, Pure Air; 4, How to Ventilate; 5, A Back Yard Examined; 6, Inventory of a Cellar; 7, What's in the Well? 8, Cayenne and Its Congeners; 9, A Live Hog Examined; 10, A Peep into a Packing House; 11, Contents of a Tea-Pot; 12, Tea-Fasting; 13, Tea and Nervousness; 14, A Tea Toper; 15, Tea and Tippling; 16, Tobacco Poison; 17, A Relic of Barbarism; 18, Tobacco Blindness; 19, Science vs. Tobacco Using; 20, The Smoke Nuisance; 21, The Rum Family; 22, A Drunkard's Stomach; 23, A Gin Liver; 24, A Rum Blossom; 25, Alcoholism.

Each one is a four-paged leaflet, and is packed full of solid facts and sound instruction on the sub-

jects of health and temperance. Temperance societies of all kinds can greatly add to the strength of their efforts by circulating the matter that is contained in these publications. Families can promote their health, and increase the happiness of their homes by following the directions given, especially in the ones on tea, the packing house, the hog, the well, the cellar, the back yard, how to ventilate, and pure air. In the well, the cellar, the back yard, bad ventilation, and bad air, there lie numberless diseases and thousands of deaths; and we are glad indeed to see good instruction on these things put in such a shape that they may reach everybody. Every family in the land should have a complete set of these leaflets; and every family can have them, for the whole number costs only ten cents. Now don't say languidly, "Well, I'll send for them some time," but go at once and put ten cents in postage stamps, or in some other shape, in an envelope, and send to Pacific Press, Oakland, Cal., or to Good Health Publishing Company, Battle Creek, Mich.; get these leaflets; follow their advice; and so be healthy, happy, and wise.

## Increase of Work.

THIS office has been running to its full capacity the most of the time during the year, but the past week has been one of more than usual activity, and we have been obliged to run presses night and day, and this will continue for some time to come. More work has been turned out the past week than ever before during the same length of time. To give our readers some idea of our facilities, we would say that an order was taken to print and bind (in cloth) ten thousand copies of a book of 200 large pages, and within three days from the time work was commenced on the job, complete bound-copies were in the hands of the author. Other large jobs were also being carried right on during the same time.

Over one hundred hands are now employed in the various departments of the office, and our pay-roll amounts to \$1,000 a week. The prospect was never better for a large run of work, and we look for continued prosperity.

LAST week there was a death in Oakland which should, but probably will not, serve as a warning at least to parents. A woman left a glass of sherry wine standing on the table, and her four-year-old son, finding it there, drank it. Two or three hours afterwards his mother noticed that he "acted as if he was 'tight,'" and put him to bed. In a short time the boy was attacked with tetanic spasms, and in spite of all efforts, soon died. The symptoms were those of poisoning by strychnia, but an examination of the wine in the bottle showed no trace of poison, other than the alcohol which it contained. The verdict is that the boy died from alcoholic poisoning. This will probably make no difference in the amount of wine that will be drunk, either by the young or the old, for we have been solemnly assured again and again that wine is a harmless drink.

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