

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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OH, WHO LIKE THEE?

How beautiful were the marks divine
That in thy meekness used to shine,
That lit thy lonely pathway, trod
In wondrous love, O Son of God?

Oh, who like thee so calm, so bright,
So pure, so made to live in light?
Oh, who like thee did ever go
So patient through a world of woe?

Even death, which sets the pris'ner free,
Was pang, and scoff, and scorn to thee;
Yet love through all thy nature glowed,
And mercy with thy life-blood flowed.

Oh, in thy light be mine to go,
Illuming all my way of woe,
And give me ever on the road,
To trace thy footsteps, Son of God.

—Sel.

General Articles.

The Church the Light of the World.

BY MRS. E. G. WHITE.

THE Lord called out his people Israel and separated them from the world, that he might commit to them a sacred trust. He made them the depositaries of his law, and he designed, through them, to preserve among men the knowledge of himself. Through them the light of Heaven was to shine out to the dark places of the earth, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living and true God. Had the Hebrews been true to their trust, they would have been a power in the world. God would have been their defense, and he would have exalted them above all other nations. His light and truth would have been revealed through them, and they would have stood forth under his wise and holy rule as an example of the superiority of his government over every form of idolatry.

But they did not keep their covenant with God. They followed after the idolatrous practices of other nations, and instead of making their Creator's name a praise in the earth, their course held it up to the contempt of the heathen. Yet the purpose of God must be accomplished. The knowledge of his will must be spread abroad in the earth. God brought the hand of the oppressor upon his people, and scattered them as captives among the nations. In affliction many of them repented of their transgressions, and sought the Lord. Scattered throughout the countries of the heathen, they spread abroad the knowledge of the true God. The principles of the divine law came in conflict with the customs and practices of the nations. Idolaters endeavored to crush out the true faith. The Lord in his providence brought his servants, Daniel, Nehemiah, Ezra, face to face with kings and rulers, that these idolaters

might have an opportunity to receive the light. Thus the work which God had given his people to do in prosperity, in their own borders, but which had been neglected through their unfaithfulness, was done by them in captivity, under great trial and embarrassment.

God has called his church in this day, as he called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, he has separated them from the churches and from the world to bring them into a sacred nearness to himself. He has made them the depositaries of his law, and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages, and go forth as his agents to sound the warning throughout the length and breadth of the earth. Christ declares to his followers: "Ye are the light of the world." To every soul that accepts Jesus, the cross of Calvary speaks: "Behold the worth of the soul. Go ye into all the world, and preach the gospel to every creature." Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which he made for their redemption will actuate all his followers.

But very few of those who have received the light are doing the work intrusted to their hands. There are a few men of unswerving fidelity who do not study ease, convenience, or life itself, who push their way wherever they can find an opening to press the light of truth and vindicate the holy law of God. But the sins that control the world have come into the churches, and into the hearts of those who claim to be God's peculiar people. Many who have received the light exert an influence to quiet the fears of worldlings and formal professors. There are lovers of the world, even among those who profess to be waiting for the Lord. There is ambition for riches and honor. Christ describes this class when he declares that the day of God is to come as a snare upon all that dwell upon the earth. This world is their home. They make it their business to secure earthly treasures. They erect costly dwellings, and furnish them with every good thing; they find pleasure in dress and the indulgence of appetite. The things of the world are their idols. These interpose between the soul and Christ, and the solemn and awful realities that are crowding upon us are but dimly seen and faintly realized. The same disobedience and failure which were seen in the Jewish church have characterized in a greater degree the people who have had this great light from Heaven in the last messages of warning. Shall we let the history of Israel be repeated in our experience?

There is a terrible amount of guilt for which the church is responsible. They see multitudes daily transgressing God's law; and they know that these souls cannot be saved in transgression. Yet they have more interest in their trades, their farms, their houses, their merchandise, their dress, their tables, than in the souls of men and women whom they must meet face to face in the Judgment. The people who

claim to obey the truth are asleep. They could not be at ease as they are if they were awake. The love of the truth is dying out of their hearts. Their example is not such as to convince the world that they have truth in advance of every other people upon the earth. At the very time when they should be strong in God, having a daily, living experience, they are feeble, hesitating, relying upon the preachers for support, when they should be ministering to others with mind, and soul, and voice, and pen, and time, and money.

Many excuse themselves from labor on the plea of inability to work for others. But did God make them so incapable? Was not this inability produced by their own inactivity, and perpetuated by their own deliberate choice? Did not God give them at least one talent to improve, not for their own convenience and gratification, but for him? Have they realized their obligation, as his hired servant, to bring a revenue to him by the wise and skillful use of this intrusted capital? Have they not neglected opportunities to improve their powers to this end? It is too true that few have felt any real sense of their responsibility to God. Love, judgment, memory, foresight, tact, energy, and every other faculty have been devoted to self. They have perverted, disabled, nay, even besotted their powers by their intense activity in worldly pursuits to the neglect of God's work.

Still they soothe their consciences by saying that they cannot undo the past, and gain the vigor, the strength, and the skill which they might have had they employed their powers as God required. But he holds them responsible for the work negligently done or left undone through their unfaithfulness. The more they exercise their powers for the Master, the more apt and skillful they will become. The more closely they connect with the Source of light and power, the greater light will be shed upon them, and the greater power will be theirs to use for God. And for all that they might have had, but failed to obtain through their devotion to the world, they are responsible. Those who become followers of Christ pledge themselves to serve him, and him alone, and he promises to be with them and bless them, to grant them his peace, and to make them joyful in his work. If any have failed to experience these blessings, they may be sure it is the result of their own course.

In order to escape the draft during the war, there were men who induced disease; others maimed themselves that they might be rendered unfit for service. Here is an illustration of the course which many have been pursuing in relation to the cause of God. They have crippled their powers, both physical and mental, so that they are unable to do the work which is so greatly needed.

Suppose that a sum of money were placed in your hands to invest for a certain purpose; would you throw it away, and declare that you were not now responsible for its use? Would you feel that you had saved yourself a great care? Yet this is what you have been doing with the gifts of God. To excuse yourself from work for others on the plea of inability, while you are all absorbed in worldly pursuits, is mockery of God. Multitudes are going down to ruin; the people who have received light and truth are but as a handful, to withstand all the host of evil; and yet this little company are

devoting their energies to anything and everything but learning how they may rescue souls from death. Is it any marvel that the church is weak and inefficient, that God can do but little for his professed people? They place themselves where it is impossible for him to work with them and for them. Dare you continue thus to disregard his claims? Will you still trifle with Heaven's most sacred trusts? Will you say with Cain, "Am I my brother's keeper?"

Remember that your responsibility is measured, not by your present resources and capacities, but by the powers originally bestowed, and the possibilities for improvement. The question which each one should ask himself is not whether he is now inexperienced and unfit to labor in God's cause, but how and why he is in this condition, and how it can be remedied. God will not supernaturally endow us with the qualifications which we lack; but while we exert the ability we have, he will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life.

So long as we are in the world, we must have to do with the things of the world. There will ever be a necessity for the transaction of temporal, secular business; but this should never become all-absorbing. The apostle Paul has given a safe rule: "Not slothful in business, fervent in spirit, serving the Lord." The humble, common duties of life are all to be performed with fidelity; "heartily," says the apostle, "as unto the Lord." Whatever our department of labor, be it housework, or fieldwork, or intellectual pursuits, we may perform it to the glory of God so long as we make Christ first and last and best in everything. But aside from these worldly employments, there is given to every follower of Christ a special work for the upbuilding of his kingdom,—a work which requires personal effort for the salvation of men. It is not a work to be performed once a week merely, at the place of worship, but at all times, and in all places.

Every one who connects himself with the church makes in that act a solemn vow to work for the interest of the church, and to hold that interest above every worldly consideration. It is his work to preserve a living connection with God, to engage with heart and soul in the great scheme of redemption, and to show, in his life and character, the excellency of God's commandments in contrast with the customs and precepts of the world. Every soul that has made a profession of Christ has pledged himself to be all that it is possible for him to be as a spiritual worker, to be active, zealous, and efficient in his Master's service.

Vigilance and fidelity have been required of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, holding the truths we do, having so great light, so important a work, we must double our diligence. Every one is to do to the very utmost of his ability. Christ expects every man to do his duty; let this be the watchword throughout the ranks of his followers.

THERE is no progress in the Christian life without effort. The natural gravitation of the soul is away from God, and this natural tendency to evil must be overcome, through the assistance of divine grace, by constant watchfulness and continual exertion. When we cease our efforts we are naturally borne down by the current, and instead of advancing, are carried away farther and farther from God. Hence we are exhorted to give all diligence to make our calling and election sure, and to be instant in season, and out of season, always abounding in the work of the Lord. This is not only essential to our own progress in virtue and goodness, but also to our usefulness.—*Sel.*

Unbelief.

God will have a tried people. The angels that now sing praises to his name in Heaven are beings that have been tested and have chosen of their own free will to remain loyal to their Creator. Those who were rebellious and unbelieving were not suffered to remain in God's presence. Neither will men who cherish doubts and unbelief ever be permitted an entrance into his glorious kingdom.

When Eve was tempted, had she remembered and believed what God had said, "In the day that thou eatest thereof thou shalt surely die," the words of the serpent would have failed to move her. Then this world, so full of misery and woe, would have remained what the Lord intended it should be—a peaceful and happy home for man.

Ever since the fall unbelief has been the ruling element in every departure from God; for before entering the path of sin, doubts are entertained concerning the words of the Lord. Noah set a good example to all succeeding generations, in moving out upon the bare promises of God. One hundred and twenty years he faithfully labored to warn that generation, yet through unbelief all perished save himself and seven souls.

Those acquainted with the history of the children of Israel, know that it was not God's pleasure that they should wander forty long years in the wilderness, subject to the temptations of Satan; but that they should enter at once into the land he had promised them. The Lord purposed, however, that they should believe fully in the Saviour that was so tenderly guiding them (compare Ex. 23: 20, 21, with Acts 7: 37-39), and appreciate their blessings and privileges. Yet the Lord was grieved at their unbelief. "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not?" Heb. 3: 17, 18. God intended at the time Moses sent twelve men to spy out the promised land, that the children of Israel should immediately pass over and possess their inheritance. But when the ten spies gave their false report and the people took it up and began to murmur and express their unbelief, the Lord turned them back into the wilderness again, until all the unbelieving ones should perish. "So we see that they could not enter in because of unbelief." Heb. 3: 19.

"The unbelief and murmurings of the children of Israel illustrate the people of God now upon the earth. Many look back to them, and marvel at their unbelief and continual murmurings, after the Lord had done so much for them, in giving them repeated evidence of his love and care for them. They think that they should not have proved thus ungrateful. But some who thus think, murmur and repine at things of less consequence. They do not know themselves. God frequently proves them, and tries their faith in small things; and they do not endure the trial any better than did ancient Israel."—*Great Controversy*, vol. 1, p. 223.

Do we carefully weigh the consequences of following in the footsteps of the Israelites? Paul says, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4: 1.

The life of Christ was filled up with lessons to inspire faith in God. His heart, so full of faith, was grieved as he beheld the faithlessness of his generation. Why was it, that at the time of Christ's transfiguration, his disciples were unable to rebuke the evil spirit in the young man? See Matt. 17: 14-21. "And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall re-

move; and nothing shall be impossible unto you." Unbelief and faith, then, are directly opposite. Both cannot dwell in the heart at the same time. One is of God, the other of Satan. As Christ looked down through the generations to the last, he inquires: "When the Son of man cometh shall he find faith on the earth?" The Saviour knew whereof he spoke, and to-day, in fulfillment, we see unbelief on every side; while true faith in God can scarcely be found.

Oh, unbelief! through you the prophets that were sent of God have been rejected and slain; thy cruel power has closed many ears that they should not hear the truth; and by your withering influence the Son of God was finally put to death.

Had the people carrying the last message of warning to the world been faithful in living up to all the light given them, they, like Israel, might have entered upon their rest long ago. But though through fear and unbelief they have delayed the coming of their Redeemer, nevertheless "he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth." And all who fail of the needful preparation will be left behind; while the faithful will enter the promised land.

Signs of the near approach of the end are fast thickening about us. Soon the destiny of every soul will be forever sealed. There are but two sides upon which to stand. Either we shall be with the company of believing ones, and hear from the lips of the Saviour, Come ye blessed and inherit the kingdom, or we shall be classed with "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars [who], shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21: 8. T. E. BOWEN.

How to Grow Wise.

AFTER reading a book, or an article, or an item of information from any reliable source, before turning your attention to other things, give two or three minutes of quiet thought to the subject that has just been presented to your mind; see how much you can remember concerning it; and if there were any new ideas, instructive facts, or points of especial interest that impressed you as you read, force yourself to recall them. It may be a little troublesome at first, until your mind gets under control, and learns to obey your will; but the very effort to think it all out will engrave the facts deeply upon the memory—so deeply that they will not be effaced by the rushing in of a new and different set of ideas; whereas, if the matter be given no further consideration at all, the impression you have received will fade away so entirely that within a few weeks you will be totally unable to remember more than a dim outline.

Form the good habit, then, of always reviewing what has just been read. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought. You will soon learn, in this way, to think and reason intelligently, to separate and classify different kinds of information, and in time the mind, instead of being a lumber-room, in which the various contents are thrown together in careless confusion and disorder, will become a store-house where each special class or item of knowledge, neatly labeled, has its own particular place, and is ready for use the instant there is need of it.—*Christian Standard*.

A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water which will sink it, but the water getting into the ship. So the world, with its love of pleasure getting into the hearts of Christians, has ruined its millions.

The Purpose of the Scripture.

ALL Scripture was written for us that we might thereby be edified, growing in grace and in the knowledge of the Lord. Paul says "all Scripture is profitable." But some readers doubt the value of the Old Testament, yet the apostle says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The very incidents against which infidelity raises its voice in protest, are the ones which the Lord Jesus Christ sanctions and presents to us for our admonition and learning. For instance, of the flood he says, "As it was in the days of Noah so shall it be also in the days of the Son of man." Of her who was turned into a pillar of salt he says, "Remember Lot's wife." The uplifted serpent of brass he has likened to himself raised on the cross, and with the story of Jonah and the whale he links the great truth of the resurrection. Paul, after giving an outline of events in the history of Israel says, "All these things happened unto them for ensamples [or types] and they are written for our admonition." We see, then, that these Old Testament histories have a present value for our souls. And as we read this "Book of Beginnings," let us not consider it a mere history or biography, but remember that all these things happened unto them for types and were written for our admonition. All other Old Testament books have a present value to us, and are profitable for our instruction in righteousness.

The purpose of the New Testament books is too evident to need comment. We may sum up the purpose of the gospels with the final words of the fourth evangelist: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The purpose of the epistles is expressed by the same author, John: "These things write we unto you, that your joy may be full," and "that ye may know that ye have eternal life." The value of the revelation is expressed by the same aged seer, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." And in proportion as we read and hear and keep, in that ratio will our blessing come.—*Sel.*

The Study of the Bible.

PAUL enjoins Timothy to "hold fast the form [outline] of sound words." And he further says that God hath given us "the spirit of a sound mind." If this be exercised in the pursuit of scriptural wisdom, much knowledge will be gained. The Bible may be studied like the globe. The latter has its two hemispheres; each hemisphere has three continents; every continent has its countries; every country its divisions into States, counties, and towns. So the Bible has its two testaments, each testament three great divisions—the historic, poetic, and prophetic portions in the Old Testament; the historic, doctrinal, and prophetic portions in the New Testament; these divisions are subdivided into chapters and verses.

We should seek to learn the general scope of the Bible as a whole, of each testament, every division, and particularly the aim and outline of the individual books. As we take up each portion let us inquire, What was the design of God in writing this particular book? for what special purpose was this gospel, epistle, or prophecy written? And we often find the key to the book in the first verse. (See Isaiah 1:1; Matthew 1:1; John 1:1; Revelation 1:1.)

Genesis is the book of beginnings; Exodus treats of redemption; Leviticus of priesthood; Numbers of wilderness journeyings, and Joshua of warfare. In the other historic books there is also a leading thought. Take the prophecies.

Isaiah treats of Judah and Jerusalem, as its first verse declares, while Hosea is burdened on account of backsliding Israel. Dr. John Hall once said to a company of students, that the man who would open up the hidden beauties of the minor prophets would be doing for the Bible what Livingstone and Stanley had done for the world in opening up Central Africa. There is no study that we have enjoyed more than this, taking each prophet by himself and endeavoring to obtain a clear idea of the scope and aims of his prophecy.

In the study of the New Testament it is essential to grasp the outline of each book. Matthew's aim is to present Jesus as the Messiah of the Jews, the son of David and of Abraham, the fulfiller of the law and prophets. Mark portrays the Lord as the servant who came "not to be ministered unto, but to minister," the meek and lowly one who went about doing good. Luke presents Jesus as the Son of man, tracing his lineage beyond Abraham to Adam and setting forth his compassion, love, and sympathy. But John depicts him as the Son of God, describing his divine glories, as Creator, Redeemer, and Judge. Matthew is Jewish, Mark is Roman, Luke is universal, and John is spiritual.

The outline and scope of each epistle is very necessary to understand before we can either read or teach intelligently. Look at Ephesians for example. It contains six chapters. The first three are occupied with our spiritual blessings, the last three with our responsibilities. Paul, after showing how high and exalted our calling is, exhorts us to walk worthy of it (chapter 4:1), and then goes on to tell how to walk; after which he clothes us with the whole armor of God and tells us to stand. We who are sitting in heavenly places are told to walk in earthly places, and then to fight against the wiles of the devil. This is the outline of the Ephesians. Every other epistle as well as the Revelation has its own peculiar theme, which we should attempt to comprehend ere we can derive the fullest benefit in its study.—*Rev. William Walton Clark.*

THE PRIZE.

THE prize is not alone for those
Who from the ranks of open foes,
Win souls to righteousness:
Not only those who toil and strive,
In works abundant, shall receive
The promised heavenly bliss:

But they who in their lot shall stand—
The lot appointed by His hand—
And suffer all His will:
Bearing in patience, toil and pain,
When earthly hopes seem all in vain;
Content but to fulfill. —*Sel.*

Christian Obedience.

THE Christian may let his light shine by constantly acting in reference to a higher law, and under the influence of higher motives than actuate worldly-minded men. The law of God, the authority of which he recognizes, is the rule by which he regulates his conduct. The sentiments of other men, or the actions of other men, are not regarded as sufficient to justify him in imitating their example when it is contrary to the requirements of God's law. Prevailing sentiment, or prevailing practice is not the rule that governs his life. He acts from a higher standard of duty than the loose morality of the world, that is ever varying according to the changing tastes and selfish interests of men. The great question with him is, not what others do, but, what does God require? His law is recognized as supreme, it is hid in his heart, and he regulates his life and conduct by its requirements. He demonstrates this in a life of consistent obedience. He looketh into the perfect law of liberty, continueth therein, and is not a forgetful hearer, but a doer of the work.—*Methodist Recorder.*

"The Omission of Law-Preaching."

PRESIDENT FINNEY taught that the grace of the gospel is equal to the demands of the law; but the pretty general impression is that grace has expunged those demands, and that moral government and moral probation consist in gospel opportunities of getting good to ourselves; and not believing so as to grasp and enjoy it is about the whole of sin. The omission of law-preaching—I do not mean the preaching of law penalty, but of law precept—strongly favors this impression. And, therefore, gospel grace is an unappreciated and despised thing to multitudes, because the reason for grace in the precept (as well as the penalty) of the law is a thing unnoticed and unknown. So, as to penalty, the doctrine of mercy is lifeless when the terrific reality of divine justice is conceded, vindicating his teaching about grace.

Mr. Finney said: "Let the law be exalted. Let it be magnified, and made honorable. Let it be shown to be strict, and pure, and perfect as its Author; spread out its claims over the whole field of human and angelic accountability; carry it like a blaze of fire to the deepest recesses of every human heart; exalt it as high as heaven; and thunder its authority to the depths of hell; stretch out its lines upon the universe of mind; and let it, as it well may, thunder death and terrible damnation against every kind and degree of iniquity. Yet let it be remembered forever that the grace of the gospel is co-extensive with the claims of the law. Then, and therefore, as a conversion-worker and as a seminary instructor, he exalted Christ. No man more."

Is not this divine philosophy sadly ignored? How did Christ preface his discourse to Nicodemus about the love of God in the gift of his Son?—With the doctrine, "Verily, verily, ye must be born again." He came to call convicted sinners to repentance; sin-sick sinners to the Great Physician.—*Christian Secretary.*

Morals in the United States.

HENRY VARLEY, the English evangelist, who labored so long in this country, thus comments on the state of morals in the United States: "In the year 1884 no less than three thousand three hundred and seventy-seven men and women were murdered. This is an appalling fact indicating a condition of lawlessness and a disregard of the sacredness of human life alike fearful and terrible. I believe I am right in saying that in England, with her thirty-seven millions of inhabitants, less than two hundred murders were committed in 1884. The United States, with her fifty-seven millions, had little less than three thousand five hundred. Not less alarming is the fact that one hundred and eleven only of these murderers suffered the penalty of the divine law, 'Whoso sheddeth man's blood, by man shall his blood be shed.'" Gen. 9:6.—*California Christian Advocate.*

Unity of Design.

NATURE presents to us the appearance of a vast organic whole, whose unity depends not on physical necessity, but on delicate adjustments and complicated adaptations, which are essentially intellectual and arbitrary; involving relation of number, size, speed, distance, equilibrium, proportion, the balance of forces which determines strength of material, and the all but infinite relations involved in chemical compounds and vital structures. It is consequently at the same time an intellectual whole, in which we may be absolutely certain that every fact and law is intelligibly consistent (supposing our knowledge complete, and our intellect competent to grasp it) with every other. And it is a moral whole; a system of benevolent foresight and mutual ministry.—*Dr. Eustace Conder, in Contemporary Review.*

The Ten Kingdoms.

WE have now described the origin, traced the course, and marked the establishment, of the ten kingdoms that arose upon the destruction of the Western empire of Rome. The ten as we have found them are the Burgundians, the Vandals, the Suevi, the Visigoths, the Franks, the Alemanni, the Saxons, the Ostrogoths, the Lombards, and the Heruli. Eight of these are designated by Gibbon in a single paragraph; in giving the history of the conversion of the barbarians he says:—

"The formidable *Visigoths*, universally adopted the religion of the Romans, with whom they maintained a perpetual intercourse, of war, of friendship, or of conquest. In their long and victorious march from the Danube to the Atlantic Ocean, they converted their allies; they educated the rising generation; and the devotion which reigned in the camp of Alaric, or the court of Thoulouse, might edify or disgrace the palaces of Rome and Constantinople. During the same period, Christianity was embraced by almost all the barbarians, who established their kingdoms on the ruins of the Western empire, the *Burgundians* in Gaul, the *Suevi* in Spain, the *Vandals* in Africa, the *Ostrogoths* in Pannonia, and the various bands of mercenaries [Heruli], that raised Odoacer to the throne of Italy. The Franks and the Saxons still persevered in the errors of Paganism; but the *Franks* obtained the monarchy of Gaul by their submission to the example of Clovis; and the *Saxon* conquerors of Britain were reclaimed from their savage superstition by the missionaries of Rome."—*Decline and Fall*, chap. 37, par. 18.

In the same chapter, he names another, the Lombards after their removal from the Danube to Italy. He mentions their recent conversion to Christianity, and their final adoption of the Catholic faith instead of Arianism, as follows:—

"Gregory, the spiritual conqueror of Britain, encouraged the pious Theodelinda, queen of the Lombards, to propagate the Nicene faith among the victorious savages, whose recent Christianity was polluted by the Arian heresy. Her devout labors still left room for the industry and success of future missionaries; and many cities of Italy were still disputed by hostile bishops. But the cause of Arianism was gradually suppressed by the weight of truth, of interest, and of example; and the controversy which Egypt had derived from the Platonic school was terminated, after a war of three hundred years, by the final conversion of the Lombards of Italy."—*Id.*, par. 29.

We have already given his designation of the Alemanni as "a great and permanent nation"—chap. 10, par. 26—a specific title which he has, in form, applied to no other of the barbarian nations.

Assuredly no one can suppose for a moment that Gibbon wrote with any intentional reference to an exposition of the prophecy. Nevertheless we believe that he has given an exposition of it, because he has written the one single authoritative history of the times of the fulfillment of the prophecy, and that history is itself an exposition, and the very best one, of the prophecy in question. Therefore all that we have attempted to do is simply to retrace from his writing, the history of the ten kingdoms as he has named them. We believe that the list which he has given us of the ten kingdoms, is the correct list according to the prophecy. We believe that this list will bear the test of legitimate criticism; and that it is the only list that will bear it. A number of lists have been made of what are proposed as the ten kingdoms. Perhaps it would be well to notice the principal ones, and, where they disagree with the list which we have drawn from Gibbon, show why they are defective. It would not be at all difficult to make up any moderate number of lists of ten names each, and each different

from the others, composed of the names of tribes or nations that played some part in the destruction of the Western empire. In fact we have now before us five proposed lists of the ten kingdoms, no two of which are alike. It is not enough, however, to find ten nations which participated in the overthrow of the empire; but did such nations establish kingdoms? Nor is it enough to say that they did establish kingdoms; but did they establish kingdoms within the bounds of the Western empire? Nor yet is it enough to say that they established kingdoms within the bounds of the Western empire; but can these ten nations be found within the period marked by the prophecy? and do all remain that the prophecy demands shall remain?

The fulfillment of prophecy is not haphazard. "For the prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21 margin. By the word of the prophets God has declared what should be in the "course of empire;" and the history of the course of empire declares, according to the prophecy, what has been. God has spoken and accordingly it must be; and the points of prophecy may be pressed as closely as any just interpretation may demand, and they will not fail, provided the interpreter has all the facts.

In Dan. 2:41, of the fourth kingdom it is said: "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." We have before proved that this division is to be into ten parts, corresponding to the "toes" of the image; because Dan. 7:7, 24, which is the complement of 2:41, says that the fourth beast had ten horns, that the fourth beast is "the fourth kingdom," and that the ten horns "are ten kings that shall arise." Further, when the ten horns had appeared Daniel says: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." Dan. 7:8. Then after the angel had said that these "ten horns" "are ten kings," he continued: "And another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." Verse 24.

From these texts it is clear, (a) that the ten kingdoms first appear; (b) that after that, three of these are "plucked up by the roots," and (c) that only three are so plucked up. It is evident therefore that the ten are all in sight, before any of the three are "plucked up." Now the three that were plucked up by the roots were the Heruli, the Vandals, and the Ostrogoths; and the date of the plucking up of the first of the three, is March 5, A. D. 493, and of the last, March A. D. 538—this will be fully demonstrated when we come to the illustration of Dan. 7:8 itself. Therefore,—

1. Any list purporting to be that of the ten kingdoms, that contains the names of any that never were established within the bounds of the Western empire, cannot be a correct list.

2. Any such list containing the names of any that arose later than A. D. 493, cannot be a correct list.

3. Any such list that contains the names of more than three nations that perished—"were plucked up by the roots"—cannot be a correct list.

To state it in the affirmative form: The ten kingdoms must all be in sight in A. D. 493; they must establish themselves within the bounds of the Western empire; three, and only three, of them must be plucked up by the roots; and the other seven must remain, through their lineal descendants, to the time when all kingdoms shall give place to the kingdom of God. The list of the ten kingdoms that meets these specifications must be the correct list.

Not that the remaining seven must all, always remain equally powerful kingdoms; not

that no one of them shall ever be brought low; not that no one shall ever be made tributary to another; not that no one shall ever have to acknowledge the overlordship of another; because in this same prophecy, in the very next verse—Dan. 2:42—we read that, "As the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken"—brittle, margin. That is, part of them shall be strong, and part shall be brittle—easily broken; part of them will retain the strength of iron, while part will show more of the weakness of clay. But though part of them may be weak, though they may even "be broken," yet they are never plucked up by the roots; for "in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. We shall hereafter, in its proper place, sketch the history of these kingdoms from the fall of the Western empire—A. D. 476—through the Middle Ages; we shall now notice some of the lists that have been given as those of the ten kingdoms.

J.

(To be continued.)

The Christian Ideal.

THIS is ideal Christianity—to have the mind of Christ. It is not to join a church, pay so much money, be decorous in life. It means the living, or the seeking to live, that ideal life that Christ lived here on earth. It means that one shall forget himself in the nobility of work. He who would possess a mind of Christ must be content to organize his thoughts, and do his work even though he may have no name of earthly immortality. It means to do some helpful human work, of brain or hand—to do it gladly, faithfully, as long as life or strength lasts. It is cowardice, when so much needs to be done, to ever dream of a liberation from the necessity of labor.

Let the weak and the aged sit in the sheltered corner of the household fire, but to those who can, God says, "Work." It means to irradiate this common life of ours with divine motives; if one is a mother in a humble home, to fill it with taste and sympathy, the feeling of moral beauty, the tenderness of love. Difficult? Yes, it is. To do common things well is the most difficult of things. There are ten painters who can paint a dreamy Madonna to one who can depict a beggar boy trying to extract a thorn from his naked foot. In an hour of high impulse one does an uncommon deed with dramatic effect. But it is harder to do that which is infinitely more needed to make divine our daily life by drenching it with the Spirit of Christ.

So he who would lead a Christian life, called to be a knight, a hero, a worker, whose life tells men that there is an eternal God who loves good and hates evil, and who helps every little bit of holiness in a human heart, whether it be found in a great city, or Western prairie, or Jutuma Fountain. He is to strike great blows against all evil—intemperance, ignorance, idleness, luxury, hypocrisy. He is to take his religion into his home and plant even more thickly the joy-flowers there. This is a great work? Yes, but a great nature is called to great things. A hard world? Yes, but a place for heroes! Christ calls a man to that which is infinite.—*Christian Union*.

WHEN you have learned to submit, to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.—*Prof. Riddle*.

"THE commonplaces of our faith are the food upon which our faith will most richly feed."

Scientific Twaddle vs. the Truth.

THE *Christian at Work*, of July 29, in noticing some recent Egyptian discoveries which go to confirm Bible history, inflicts upon its readers the following bit of scientific twaddle:—

"In this relation it may be noted that not only did the Hebrews borrow parts of their religious forms from the Egyptians, but Professor A. H. Sayce has recently directed attention to the striking resemblances existing in the religious symbolism of the Hebrews and Assyrians, which latter people seem to have borrowed largely from the Babylonians."

There is nothing at all strange in the fact of a "striking resemblance existing in the religious symbolism of the Hebrews and Assyrians;" nor is it at all difficult to account for a like similarity between the Assyrians and the Babylonians, since out of the land of Babylon "went forth Asshur, and builded Nineveh," the capital of the Assyrian Empire. Gen. 10:11. But why say that "the Hebrews borrowed parts of their religious forms from the Egyptians"? Why not settle the whole question in accordance with the Scriptures, rather than against them, by stating the simple and evident truth, *i. e.*, that the heathen worship of the Babylonians, Assyrians, and Egyptians resembled the "religious forms" of the Hebrews because it was simply a corruption of the forms which God had ordained for his own worship,—forms which were appointed immediately after the fall and were preserved through the instrumentality of such men as Abel, Enoch, Noah, Abraham, Isaac, and Jacob?

They who suppose that either the "religious forms" or the moral code of the Hebrews does not antedate Egyptian bondage or the exodus, have read the old Testament to very little purpose. That parts of both had been lost during the sojourn in Egypt, there can be no doubt; and this is why they were given in a written form at Sinai; but that they were "borrowed" either in whole or in part from any other nation is contrary alike to Scripture and common sense. The Hebrews did, however, borrow one "religious" form from the Egyptians, a form which materialized into the golden calf, which Moses found them worshiping when he descended from the mount after having received the tables of the law. C. P. BOLLMAN.

Are the Apostles Greater than Christ?

It may seem strange to some to have us ask such a question as the above. But a statement made by a man claiming to be a minister of the gospel, led us to reflect on the above subject. He was speaking against the Sabbath of the decalogue, and finding that the Saviour said in Matt. 5:17-19 and in Luke 16:17 that the law would stand as long as heaven and earth endure, he tried to parry the force of the Saviour's words by saying that "no matter what Moses, prophet, priest, or even Christ himself may have said or taught, it is of no force unless it is re-affirmed by the apostles."

Can blasphemy be more daringly asserted than that the great Teacher must have the apostles re-state what he has said, in order for it to be binding upon us as Christians? And yet men will go to such absurd and extreme lengths for no other reason than to get rid of observing God's great day of rest. And if the apostles must thus confirm what Christ said while a teacher here on earth, what must they be? Are they above the Son of God in authority? And must he ask them how everything he proposes must be done? And after he speaks forth his will must he wait in trembling expectancy to see if it will be sanctioned by the apostles? How absurd! And yet many of the members of that man's church were so anxious to have him do away with the Sabbath that they thought he was all right in making such a grossly blasphemous assertion.

Men used to say, when they tried to get rid of the observance of the seventh-day Sabbath, that the Old Testament was all that was abolished; but when they find that Christ taught the Sabbath in the New Testament, they are ready to throw away half of that.

Now the question is, When this same class of teachers find how forcibly the commandments and the Sabbath are enforced by the apostles, will they throw away all they wrote too? If a man try to draw a line in the Bible past the last place where the law which requires the observance of the Sabbath is mentioned, and then throw away all before that, he will find himself confined to the last seven verses of the book of Revelation. And those who want to pay so dearly for getting rid of a plain requirement of God's word will find that the first of these last seven verses tells him that he is without, among the dogs, sorcerers, whoremongers, murderers, idolaters, and liars. This is not very pleasant company surely. But all those who try to get rid of God's law that forbids such things will unmistakably be found there unless they repent.

We are certainly in the time of great deceptions, of which the word of God warns us. And when we find ourselves tempted to throw away the words of Christ in this wholesale manner, we need to reflect seriously whether we would not throw away the great Teacher himself if he was here and presented duty that he was not agreeable to the carnal mind. A. O. TAIT.

Christian Trials.

THE subject of trials in the Christian life is very forcibly brought to view in the Scriptures. If a vine is to illustrate Christian life, it has to be pruned; if a stone, it has to undergo a process of clipping and polishing before it becomes a "lively" stone; if silver, it has to be refined and the dross taken out. Jesus was a man of sorrows and acquainted with grief; and he tells us that "the servant is not greater than his lord; if they have persecuted me, they will also persecute you;" indeed "all that will live godly in Christ Jesus shall suffer persecution" so "think it not strange concerning the fiery trial which is to try you."

There is a sacredness in the sorrow and affliction that every Christian has to some extent to experience; the Lord "scourgeth every son whom he receiveth." The Lord sends trials to separate the wheat from the chaff. Without trials some of the fruits of the Spirit could not be brought forth; patience is a beautiful flower growing out of tribulation; for "tribulation worketh patience; and patience, experience; and experience, hope." Trials help us to realize the privileges we enjoy; if there were no clouds we could not so well appreciate the sunshine. Those who have never had any suffering cannot so well sympathize with those who are in trouble. Trials break the hard carnal heart and leave the nature more subdued and tender; it is those flowers that are most crushed that emit the sweetest fragrance.

We know that the remnant church has to pass through great tribulation. There is a time of great trouble looked forward to, but while we gaze so fearfully on the intricate mass of shoals in the distance, we must be careful not to run on some sunken reef directly under our bow. "It is the little foxes that spoil the vines;" and it is the little trials that are most likely to trip us. The cross has to be taken up daily. Our life to-day is the inevitable product of every moment gone before. Some one has said, "To-day is the child of yesterday and the mother of to-morrow." What we will be to-morrow is the outcome of what we are to-day. If we overcome all trials to-day, by the grace of God, we shall do so to-morrow; and when the greater trials come, the Lord will be our strength, and his grace will be sufficient.

Paul suffered the keenest and most bitter

trials, yet he said he gloried in them. And why? "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying." Then why should we not say,—

"Blest be the sorrow, kind the storm,
Which drives us nearer home?"

FRANK HOPE.

An Incentive to Watchfulness.

A MAN is not compelled, contrary to his volition, to become a Christian; and why should he be compelled, unless his probation has ceased, to remain a Christian? Voluntary obedience only is acceptable to God. What a man does because he is compelled to do it, or because he cannot do otherwise, is destitute of every element of virtue. The service of God, from beginning to end, is a voluntary service. Hence, men are exhorted to come to Christ, and having accepted him as their Saviour, they are exhorted to maintain their fidelity to him.

This is a doctrine which cannot be safely disregarded. If Paul, after he had preached the gospel to others, was in danger of becoming a cast-away, how important that we cultivate a sense of our danger, continue to cleave unto the Lord, and work out our salvation with fear and trembling. When our state of trial is ended, and we are confirmed in glory, and not till then, will we be beyond the reach of temptation and danger. What a powerful incentive is this to constant watchfulness and faithfulness in the service of God!—*Sel.*

Trials Sure to Visit Us.

IF because you are Christians you promise yourselves a long lease of temporal happiness, free from troubles and afflictions, it is as if a soldier going to the wars should promise himself peace and continual truce with the enemy; or as if a mariner committing himself to the sea for a long voyage should promise himself nothing but fair and calm weather, with ut waves and storms; so irrational it is for a Christian to promise himself rest here upon earth. Well, then, let us learn beforehand how to be abused, and how to abound. He that is on a journey to Heaven must be provided for all weathers; though it be sunshine when he first sets forth, a storm will overtake him before he come to his journey's end. It is good to be forearmed; afflictions will come, and we should prepare accordingly. We enter upon the profession of godliness, upon these terms, to be willing to suffer afflictions if the Lord see fit; and therefore should arm ourselves with a mind to endure them, whether they come or no.—*Thomas Manton, 1620-1677.*

HE that would love and serve God acceptably and at all times must "keep his heart with all diligence," for if the heart goes wrong, all about him and in him is wrong. There is no true service of God that is not heart-service. It is the hardest of hard things for a man to keep his feet in the way of uprightness, when he undertakes to do so without the leading and co-operation of the heart. Such a serving of the Lord will be like swallowing the bitterest of medicine, or doing menial service against our will. It is also without any kind of value, and will be of no possible use to us, nor to God. It makes life a drudgery and the claims of religion hateful. The heart must be kept—kept full of love to God, and full of faith in Christ. Then will the law of God be the delight of the soul, and the service of God be the joy of our life. We will run in the way of his commandments when our heart inclines to his service, and in the keeping of his law we will find a great reward.—*Methodist Recorder.*

The Signs of the Times.

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

E. J. WAGGONER, }
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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 30, 1886.

How We May Know.

SOME people refuse to accept the Bible because there are so many things in it that they cannot understand. If they could understand the Bible, they would accept it and Christ. Such need never expect to understand the Bible, for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. If a man would understand the Bible, to begin with it is necessary for him to understand and believe, only these two simple verses: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. If he has mastered these two texts, and all he has to do to master them is to believe them with his whole heart, then he is a child of God, by faith in Christ Jesus, and being in Christ, he has the Spirit of Christ, and may discern spiritual things. If he grows in the knowledge of Christ, he must necessarily grow in wisdom, for Christ is our wisdom as well as our redemption. 1 Cor. 1:30. In Christ "are hid all the treasures of wisdom and knowledge." Col. 2:3. Therefore in Christ we may obtain all wisdom, but out of him we must remain ignorant. So we say to all, if you wish to understand the Bible, confess your sins to God, accept the sacrifice which he has provided, and receive his pardon. There is no Biblical knowledge which is not possible to the thoroughly converted man.

The Sabbath and Conversion.

THE following question and answer we find in the report of a "gospel service" in San Francisco on a recent Sunday night:—

"Is the Sabbath done away with?"

"If you are a Jew, No. But it is deplorable to see a person claiming to be a Christian, and going back to Judaism. The Sabbath is the seventh day, but they are not converted people who keep it. Some people devote so much attention to the Sabbath question that their religion is all Sabbath and no Christ."

That is, the thing is done and it is not done. We leave the question as to how a thing can at the same time both be and not be, to those who are more skilled in casuistry than we are. It is too deep for ordinary people. We read that "the Sabbath was made for man;" then if it is abolished, it must be abolished for man; and if it is not abolished, it must still remain for man. We have great respect for the Jews, but we do not believe that they were any more entitled to be called men than we are; therefore we do not believe the Sabbath was made specially for them. The Sabbath was made for all who are included in the general term "man." If there are any people to whom the term "man" will not apply, then perhaps the Sabbath was not made for them. Keeping the Sabbath is no more Jewish than is worshipping the true God, or refraining from blasphemy, murder, and adultery. Therefore to keep the Sabbath is not to go back to Judaism.

"The Sabbath is the seventh day, but they are

not converted people who keep it." The seventh-day Sabbath is the Sabbath commanded in the law, and the psalmist says, "The law of the Lord is perfect, converting the soul." Ps. 19:7. The law, including the Sabbath, is that which converts the soul, and brings it to Christ; now if a man, having come to Christ, rejects that which alone could bring him to Christ, he necessarily, in so doing, rejects Christ. Therefore to say that a Sabbath-keeper cannot be a converted man is unscriptural and false.

If the man had said that *not all* who keep the Sabbath are converted, we should be obliged to agree with him. Not all who profess to worship the true God, are converted. Not all who profess to accept Christ as their Saviour, are converted. Said Christ: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23. But this does not prove that no one can be converted if he worships God or prophesies in the name of Christ. Yet we might as well say that it does as to say that a Sabbath-keeper cannot be converted.

Answers such as the one quoted above may satisfy those who "love to have it so;" but the fact that these questions are continually being asked, shows that people are thinking about the Sabbath; and in these investigations many will reject the foolishness of men, and will accept the word of the Lord which "endureth forever."

That Pork Question Again.

SOME time ago we wrote a short article for the SIGNS in answer to a question concerning the use of swine's flesh. Shortly after, we gave an explanation of Peter's vision, in reply to one who gave that as divine authority for pork eating. In that we showed that God did not give Peter a vision for the purpose of teaching him that it was his duty to eat pork, but to teach him that he should call no man common. We also stated the fact that the distinction of clean and unclean beasts was not peculiar to the Levitical economy, but that it existed from the earliest ages, and that consequently the abolition of the ceremonial law had no effect upon the hog. As proof that the distinction of clean and unclean beasts existed before the Jewish age, we referred to Gen. 7:2, 8; 8:20.

A friend, however, takes exception to this, and claims that Gen. 9:3 shows that there was no distinction, but that all beasts were alike good for food. That verse reads thus, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Every moving thing that liveth would include not only the hog but rats, toads, lizards, bats, buzzards, porcupines, centipedes, spiders, and scores of lesser vermin, which we think even our pork-loving friend would not wish to have included in his bill of fare. But our friend will say the text says, "Every moving thing that liveth shall be meat for you," and we are not at liberty to say that it does not mean what it says, even though it may appear unreasonable. It is true that we are not at liberty to put our construction on the text, but we must allow one text to explain another.

We often find that a comprehensive statement is made in one place, and that exceptions to it are noted in another. For instance we read in Ex. 16:4: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day." If we should confine our attention to this text we should suppose the people gathered manna seven days in the week, but in the 26th verse we read: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

Now when we read Ex. 16:4 we read it in the light of the other verse, and know that the Lord meant that they should gather manna every working day; so, likewise, when we read Gen. 9:3, we read it in the light of Gen. 7:2, 8; Lev. 11:7, 8; Isa. 65:3-5; 66:17, and others, which say that certain animals, the swine among them, are unclean and unfit for food. Therefore we know that the Lord meant that he had given to Noah every living thing of clean beasts for meat, and Noah must certainly have so understood it.

Our friend brings up Rom. 14:2, 3, 14 as evidence that pork eating is allowable. But these texts have no reference whatever to the eating of pork. The question here as in 1 Cor. 8 is concerning things offered to idols. There is no reason to suppose that the word meat means flesh simply; on the contrary, it must necessarily include fruits and grains as well, for these were offered to idols. Now the question was, Is it lawful to eat any food that has been dedicated to an idol? Paul declares that it is, but he would not make it a matter of dispute. If a brother newly come to the faith thought that to eat food that had been offered to an idol was a recognition of that idol, he should be permitted to abstain from it and select food that had not been so dedicated. Neither should those who knew that there was no harm in it cause the weak brother to stumble by partaking of it. Almost all food which the heathen used was dedicated to their gods, so that Christians could scarcely have found anything to eat if it had been true that such food was not lawful to be eaten. But Paul declared that an idol was nothing and that to dedicate food to it had no effect upon it, and so he said, "Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake."

1 Cor. 10:27 is quoted as proof that we are at liberty to eat anything and everything. That reads, "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience' sake." The next verse, however, shows what is referred to, for it says, "If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake; for the earth is the Lord's, and the fullness thereof." If the matter of pork eating had been under discussion it would not have been necessary to say, "asking no question for conscience' sake," for the man could tell if the dish were pork without asking any questions; but he could not tell that food had been offered to idols unless he should ask, and this Paul tells him not to do because it is of no consequence.

Again we read, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. 4:4, 5. This text is quoted in favor of pork eating, but like Gen. 9:3 it is too comprehensive. There must be exceptions, for there are creatures whose flesh is unwholesome and poisonous. The fifth verse in this case deprives the pork eater of all the comfort which he seeks to draw from it, for no one can find where swine has been sanctified by the word of God.

One more text we must notice. Our friend quotes Col. 2:16, 17, but what has already been said covers this text. Paul is speaking here of the ceremonial law, and we have already seen that the distinction between clean and unclean animals was before the ceremonial law. All must admit that this distinction was made in the very beginning, for immediately after the fall sacrifices were made to God, and no right-minded person could think that the sacrifice of a hog or other unclean animal would be acceptable to God, even if the Bible said nothing about it. Therefore the distinction of clean and unclean beasts could be no part of the shadow of which Christ is the body. But if our friend thinks that he can trace some connection between pork eating

and the mystery of Christ, we should like to have him show it to us.

We have considered these texts at this length because an explanation of them was asked, and we wished to give the true sense of them. We still adhere to our belief that the eating of swine's flesh is forbidden by the word of God. We cannot believe that the Lord now delights in what twenty-five hundred years ago he called an abomination. And we emphatically protest against such a low view of Christ's sacrifice as would lead to the supposition that it was made largely in order that men might be at liberty to eat whatever their perverted appetites might crave.

W.

The Extent and Purpose of the Third Angel's Message.

HAVING shown that now is the time—immediately following A. D. 1844, and onward—when the Third Angel's Message is due to the world, it now remains to study the import of that message. It is a world-wide message; for (1) The first of the three angels (Rev. 14:6, 7), spake with a loud voice to every nation, and kindred, and tongue, and people; the second angel followed this one, and the third angel followed them. As, therefore, the first one was to every nation, and kindred, and tongue, and people, and as the third one follows, it likewise must go to every nation, and kindred, and tongue, and people. (2) The third angel followed them, saying with a loud voice, "If any man worship the beast and his image," etc. This phrase, "If any man" shows that it is spoken to all men; that it is a universal message. (3) Of the beast it is said, "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 the work of the image of the beast is but to cause the worship of the beast; true, he compels men to worship himself, the image of the beast; but as he derives his authority and draws his inspiration from the beast, the worship of the image is but indirectly the worship of the beast. Now as the worship of the beast is to be by "all that dwell upon the earth;" as the Third Angel's Message is the warning against the worship of the beast and his image; and as obedience to this warning is the only means of escaping that worship and the wrath of God; therefore the Third Angel's Message must go to "all that dwell upon the earth,"—the warning must be as extensive as the worship. It is therefore evident that this thing will not be done in a corner.

This message says: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." We have before cited the scriptures which show this wrath to be the seven last plagues, and which show that with the seventh of these comes the end of the world. But all do not worship the beast and his image. There are some who get "the victory over the beast, and over his image, and over his mark, and over the number of his name," and these are seen standing "on the sea of glass," before the throne of God, having the harps of God, and they sing a song which none can learn but they, and it is the song of Moses, the servant of God, and the song of the Lamb. Rev. 4:6; 15:2, 3. How do these get the victory? Notice; the message not only warns all men against the worship of the beast and his image, but it tells how to avoid that worship; it not only tells men what they shall not do, but it tells them what to do; it not only calls men to the conflict with the beast and his image, but it tells them how to get the victory; and this is contained in the words, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Here then is a message which is now due, which is to go "to every nation, and kindred, and tongue, and people," calling upon all to keep the commandments of God, and the faith of Jesus. The purpose of this message is to gather out from "all that dwell upon the earth" a people of whom it can truly be said, "Here are they that keep the commandments of God, and the faith of Jesus;" and that so, such may escape the wrath of God, which is poured out without mixture into the cup of his indignation. This makes it incumbent upon all people to now study the commandments of God, and the faith of Jesus as they have never studied them before, asking themselves the question, "Am I one of whom this scripture speaks? Am I one who truly keeps the commandments of God, and the faith of Jesus?" And as this message is world-wide, these considerations plainly show that under the power of the Third Angel's Message there will be such a world-wide study of the commandments of God, and the faith of Jesus, as there has not been since holy John stood on the Isle of Patmos.

What then is meant by "The commandments of God, and the faith of Jesus"? First, as to the commandments of God. In a certain sense, there is no doubt that every injunction of the Bible is a commandment of God, for the Bible is the word of God. Yet, beside this, there is a certain part of the Bible that must be admitted to be the commandments of God above every other part. That certain part is the TEN COMMANDMENTS. Whereas, in giving all other parts of the Bible, "Holy men of God spoke as they were moved by the Holy Ghost" (2 Peter 1:21), in giving the ten commandments, "God spoke all these words." The whole nation of Israel was assembled at the base of Sinai, and "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire," "and all the people saw the thunders, and lightnings, and the noise of the trumpet," "and so terrible was the sight, that Moses said, I exceedingly fear and quake." And there amid these awful scenes, God spoke the ten commandments, with a voice that shook the earth. Heb. 12:26. Nor was that all. After having so spoken these great words unto all the people, "The Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. . . . And Moses went up into the mount of God." Ex. 24:12, 13. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16. When Moses came down to the people, he found they had made a golden calf, and were worshipping it after the manner of Egypt; "and he cast the tables out of his hands, and brake them beneath the mount." "And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai." Ex. 34:1, 2. Then says Moses: "I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly." Deut. 10:3, 4.

Thus we find not only that God spoke the ten

commandments, but that he wrote them twice upon the tables of stone. Although holy men of God could speak the message of God when moved by the Holy Ghost, none could be found holy enough to speak the words of the ten commandments in their deliverance to the children of men. Although the Spirit could say to the holy prophets, "Write," no such word could be given to any man when the ten commandments were to be given in tangible form to the children of men. But instead God said, I will give thee tables of stone, and a law, and commandments which I have written. And again the second time, when these tables were broken, I will write the words that were in the first tables.

Nor was this all. God did not come down upon Mount Sinai alone, but thousands of the holy angels were with him there. "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." Deut. 33:2. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." Ps. 68:17. This array of angels is that to which Stephen referred when he said to his persecutors that they had "received the law by the disposition of angels." Acts 7:53. The Greek word here rendered *disposition*, signifies, "to set in order; draw up an army; posted in battle order."—Liddell and Scott. When, therefore, God came down upon Mount Sinai to deliver the ten commandments, he was surrounded with the heavenly host of angels, drawn up in orderly array. Four-faced and four-winged cherubim, six-winged seraphim, and glorious angels with gilded chariots—all these by the tens of thousands accompanied the Majesty of Heaven as in love he gave to sinful men his great law of love. Deut. 33:3. Than at the giving of the law of ten commandments, there certainly has been no more majestic scene since the creation of the world. Well, indeed, might Paul name "the giving of the law" among the great things that pertain to Israel. Rom. 9:4.

In view of all these things, it is assuredly the truth that the ten commandments are very properly distinguished as the commandments of God, above every other part of the Bible, although it is all the word of God. This is according to that word itself. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. . . . And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:9-13. Here in impressing upon them the things which they should diligently remember, "specially" to be remembered were the day that God came down upon Sinai, and the words which they heard; and those words were the ten commandments.

This is of equal importance to the world to-day; for this is summed up by Solomon when he says: "Let us hear the conclusion of the whole matter [margin, the end of the matter, even all that hath been heard, is]; 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. Men are to be judged by the law of God; that law is the ten commandments; and the words of Solomon are enforced in the First and Third Angels' Messages of Rev. 14. The first

angel says: "*Fear God, and give glory to him; for the hour of his Judgment is come;*" and the third angel follows, saying: "*Here are they that keep the commandments of God, and the faith of Jesus.*" The Third Angel's Message embraces Sinai and Calvary; the law of God and the gospel of Christ; God the Father and God the Son; and when this message ends the work of God for the salvation of men—the mystery of God—will be finished.

Reader, are you keeping the ten commandments, with the faith of Jesus? Read them carefully and see. Read them earnestly and prayerfully, for God will soon bring every work into Judgment, and every work that will not bear the test of the ten commandments will be found wanting. J.

Magnifying the Law.

NO ONE who loves the truth of God's word can fail to regret that there is such diversity of faith concerning it. For where so great diversity exists, error must exist. Opposite faiths cannot be equally true. "God is not the author of confusion." The Romanists, and all who favor an "established church," who seek to place Christian principles "on a legal basis" before human laws, find in this variety of belief their argument against the "right of private judgment." They might with equal show of reason cry out against the freedom of the human will, or free agency, as through this came the fall of man, "and all our woe." The abuse of the freedom of the will cursed man and the earth upon which he dwells; but without that freedom no moral character could be formed, for there can be no virtue in an action which is of necessity or by compulsion; a mere machine, moved by an irresistible power, can have no character. Even so, these diverse religious views are the result of an abuse of the right of private judgment; but without this right no genuine religion or acceptable worship of God can exist.

The "doctrine of the atonement" is not merely a part of the gospel system—it is the gospel itself. It is the sum total of the plan of redemption. An error in regard to this is fundamental. It is not among the "non-essentials" of religion—if any such exist.

We hold that the first great object of the atonement, or of the gospel, is to glorify God; to roll from his Government the deep reproach which sin had brought upon it; to vindicate the integrity, the authority, and the majesty of that law which sinful man had trampled under his feet. Antinomianism is as far from the gospel as the west is from the east; as different from it as midnight is from noon.

Dr. Barnes was a good man and an able writer; and we can only express our astonishment that he professed to see no justice—nothing but mercy—in the scenes of Calvary. True, there is mercy to the sinner; but who can overlook the groans and agony of the divine Son of God while viewing Calvary? Never did this world—never will the universe see another such display of unbending justice as was presented in our dear Saviour's sufferings and death. Had man been left to perish in his sins, the Saviour would not have suffered. Or could the law have been abolished which condemned man as a transgressor, then the sacrifice of the cross would not have been necessary. But man was to be saved, and the authority of the King of Heaven must be vindicated; the law which was disregarded by sinners must be honored; therefore God devised a plan whereby "he might be just, and the justifier of him which believeth in Jesus." Rom. 3:23-26.

The following beautiful and impressive remarks on this subject are from Maclaurin's sermon on "Glorifying in the Cross," pp. 152, 153:—

"Here shines spotless justice, incomprehensible wisdom, and infinite love, all at once. None of them darkens or eclipses the other; every one of

them gives a luster to the rest. They mingle their beams, and shine with united eternal splendor; the just Judge, the merciful Father, and the wise Governor. No other object gives such a display of all these perfections; yea, all the objects we know give not such a display of any one of them. Nowhere does justice appear so awful, mercy so amiable, or wisdom so profound.

"By the infinite dignity of Christ's person, his cross gives more honor and glory to the law and justice of God, than all the other sufferings that ever were or will be endured in the world. When the apostle is speaking to the Romans of the gospel, he does not tell them only of God's mercy, but also of his justice revealed by it. God's wrath against the unrighteousness of men is chiefly revealed by the righteousness and sufferings of Christ. 'The Lord is well pleased for his righteousness' sake.' Rom. 1:17; Isa. 42:21. Both by requiring and appointing that righteousness, he magnified the law and made it honorable. And though that righteousness consists in obedience and sufferings which continue for a time, yet since the remembrance of them will continue forever, the cross of Christ may be said to give eternal majesty and honor to that law which it satisfied—that awful law by which the universe (which is God's kingdom) is governed, to which the principalities and powers of Heaven are subject—that law which, in condemning sin, banished the devil and his angels from Heaven, our first parents from Paradise, and peace from the earth. Considering, therefore, that God is the Judge and Lawgiver of the world, it is plain that his glory shines with unspeakable brightness in the cross of Christ as the punishment of sin. But this is the very thing that hinders the lovers of sin from acknowledging the glory of the cross, because it shows so much of God's hatred of what they love." J. H. W.

The Illinois Camp-Meeting.

WE arrived at Clinton, Ill., Thursday, September 1. In a grove within the city limits we found a village of sixty-five tents, with its streets and avenues all converging toward one point, where was pitched the large preaching pavilion, 75x115 feet. Elder Canright had been on the ground for a week before the beginning of the camp-meeting, attending the workers' meeting. Elder Butler we left sick at Battle Creek, Michigan, and on this account he could not attend the meeting. This was a sad disappointment to the brethren, as there were many things of importance of which he had the burden, which came up and were to be considered at the meeting.

There was here, as at a number of our other camp-meetings this season, a good outside interest. The people were friendly and a good impression seemed to be made upon the community. It was estimated that the congregation numbered over a thousand each night. The outside attendance was good every afternoon also.

On Sabbath a call was made for those who felt that they had become separated from God by backsliding, or had never experienced his love in their hearts, who wished the prayers of God's people, to come forward. Over one hundred responded. The Spirit of God rested down upon the meeting to some extent. Some of those who had not before commenced to keep the Sabbath also came forward, stating that they had been backslidden from God and now wished to return to him and keep his commandments. Others who had lost their love for the present truth once more renewed their consecration, and again started in his service. There were some features of the meeting that were of special interest. The children's meetings were made quite interesting and instructive by illustrations. The children were taught to become missionaries, and to gather into their meeting other children that might come on

the ground. They were also instructed to see that things that were scattered upon the grounds were picked up.

The rank and file of our brethren in this State, so far as they were represented at the camp-meeting, seemed to be willing to take advanced steps, but the question seemed to be, How shall we go forward? God has certainly gone before his people in opening up city missions, and in raising an interest in almost every place to hear upon the subjects that pertain to the time in which we live, and there is a responsibility which rests upon the people of God such as never has been before since the days of the apostles.

There did not seem to be so great a spiritual interest among our people in this Conference as in some others. It seemed evident that they had not been educated to take responsibilities and to move out in the work, and yet there was a willingness on the part of many to do so if they could only understand what steps to take. Some men of means seemed confused as to their duty. They felt a desire to see the cause move forward, but did not feel free to take the responsibility of reducing their large farms to carry it forward. Such men, if they would be faithful stewards, will have to work fast in disbursing their means so that souls may be saved in the kingdom of God. The claims of the cause were presented, and between four and five thousand dollars was pledged for the various enterprises. On the \$100,000 fund, which embraces the interests of our missions throughout the world, \$2,300 was pledged, and about the same amount for local interests. God has especially prospered the work in Chicago, since its establishment, but there should be in that city a place of worship where the public could be invited to attend. Not only should it be so in this city, but in many of our large cities in America where missions have been opened. This will require a large outlay of means, and there is plenty of it among those whom God has made the depositaries of his law; and could we, as a people, realize the importance of the times in which we live, there would be no lack of means to build our meeting-houses in the cities, or to carry forward the work in different parts of the world. God has gone before us. The silver and the gold are his. He has committed to his servants resources sufficient to accomplish his purposes on earth.

A report of the Chicago mission was read, which contained many interesting items and subjects of thought. They have had, during the past year, an average of about twenty workers. The cost of the mission during that time has been \$1,806.49, besides the payment of the workers. Of this sum, \$600 was for rent. This is exclusive of provision and bedding sent to assist in the mission. The labor performed by those who were giving Bible-readings, in making visits, etc., was as follows: 2,000 Bible-readings were held, 4,706 visits made, of which 600 were to new families. There were 95,000 pages of publications sold, loaned, and given away,—the sales amounting to \$229. The total number of workers who had come to this mission during the past two years to receive instruction, and who had not before labored in the cause, was 65. Most of these were young ladies; and 53 out of the 65 are actively engaged at the present time in the missionary work in different cities. Twenty-five more came as visitors desiring to learn what they could in connection with the mission. The workers who have gone from the mission and are at the present time laboring, are in 17 different States and Territories, besides two who are in foreign countries. Only 12 out of the entire number of 90 who have been at the mission are not working at present in the cause. The total number who have embraced the truth is 79. Sixteen of the 79 have apostatized, leaving 63 who are now holding fast. Others have embraced the truth, but are not counted in the above from the fact that

it is not known how they will stand. They have three regular Sabbath-schools in the city and one at Putnam, where there are thirteen more keeping the Sabbath as the result of the mission. The tithe paid by the Chicago mission, including the Scandinavians, for the past year, amounts to about \$2,500. This is indeed an interesting summary. This is an educating mission, and from the number of laborers it sends forth and the converts made, it can be truly said to be a successful enterprise in connection with the cause of present truth.

Every Conference in the country should have such missions. They should not be left to be sustained by funds drawn from the treasury, but those brethren and sisters living in the sections of country nearest the mission should feel it a privilege to send provision and donate such things as will sustain the mission. This will create a spirit of liberality on the part of the friends and give them some of the missionary spirit, then their prayers will ascend for the blessing of God to attend the work, and God will regard these prayers and give success to the mission.

The Tract and Missionary Society was not in as flourishing a condition as the societies in some of our other Conferences; but steps were taken, and resolutions passed, which if carried out will make it a prosperous society. One resolution of importance, relating to devoting one day each week to prayer for the blessing of God to attend their missionary efforts, will mark a new era in their missionary work. Not that they should abstain from their labor on that day, but in their family prayers while engaged in worship they would remember their missions and plead with God to add his blessing, that souls might be saved.

On Monday, about thirty were baptized. These were largely youth and children. The Spirit of God can evidently affect the hearts of those who have not heard and rejected the truth far quicker than it can those who have resisted its operations on their hearts. At the parting meeting Tuesday morning ninety-five testimonies were borne in forty-five minutes. At no time was there less than two, and sometimes four, on their feet at the same time, waiting for an opportunity to speak. Many expressed themselves as thinking it the best camp-meeting they ever attended.

S. N. H.

The Missionary.

Camp-Meeting at Dayton, Nevada.

THIS meeting was held according to appointment, from September 15 to 22, at Dayton, the county seat of Lyon County, Nevada, and was an occasion of freedom for the Lord's people, from its beginning to its close. Though not a large camp it was a powerful and profitable meeting.

The services were conducted by Elder G. W. Colcord and the writer. There were in all, thirty-five meetings, beside a Sabbath-school and the family worship in tents. These meetings were as follows: fifteen discourses, four Bible-readings, six meetings for youth and children, seven early morning meetings, two meetings of instruction concerning the early days of this cause and our institutions, etc. Of the discourses seven were given by Elder Colcord and eight by the writer.

The discourses were almost wholly of a practical character, calculated to lead to self-examination, a greater consecration to God, and a welcoming into the heart of the kind, and tender, and compassionate Spirit of the Saviour, so that in our lives, more and more of the spirit of brotherly kindness may be manifested. The Lord greatly blessed the preaching of the word; especially was this the case on Sabbath after-

noon, when a call was made for those who wanted to get nearer to the Lord, or start in his service, to move forward. Every man, woman, and child in the tent responded to the call. Heartly confessions were made, and earnest testimonies borne, accompanied by freely flowing tears.

The Sabbath-school on Sabbath morning consisted of nine classes, and fifty-two members. The contributions were \$10.30. The lessons were especially appropriate to a new field, or rather to those of Dayton who were just investigating the truth, that of the Senior Division being on the Sabbath question, and the Primary and Intermediate Divisions being upon the visit of the angel's to the shepherds, and of the wise men to the Saviour. The review, which was conducted in two parts, gave an excellent opportunity for combining the two great principles of Present Truth, the commandments of God, and the faith of Jesus.

Dayton was chosen as the site for our camp-meeting, because it was central, and not because we had considered it with special reference to any great outside interest. Things so shaped in the State that the tent could be pitched at the camp for about three weeks before the camp-meeting; so even while the camp was being fitted up discourses were given in the tent each evening. Seventeen persons had signed the covenant before the camp-meeting proper opened, and others took their stand during the meeting.

By earnest request of the citizens of Dayton the tent remains up so that meetings can be continued over two more Sabbaths. Brother and Sister Colcord remained to follow up the work, and our people, with happy hearts, returned to their homes to strive more earnestly for the Lord and the right.

J. N. LOUGHBOROUGH.

Camp-Meeting at Seattle, W. T.

THIS meeting was appointed September 1-6, but the friends of the cause came so early that the exercises commenced on the last day of August.

There have been for years a few Sabbath-keepers in this vicinity. They are separated from others of like faith by so great a distance that it has been impracticable for them to attend the annual camp-meetings of the Conference. Others have recently embraced the faith through the influence of the tent-meetings held in Seattle, together with missionary labors of the past.

Twelve family tents were pitched on the ground, and were occupied by fifty-four persons of sufficient age to take part in the Sabbath-school exercises. We were agreeably surprised to meet with so many of like precious faith.

The preaching was done by Elder Potter and the writer. All the leading points of our faith were discoursed upon. It was well received, both by our own people and others, and a spirit of union and harmony prevailed. In our social meetings several heretofore unacquainted with our faith and people, testified to the scriptural foundation of our doctrines, and the evidence of the presence of the Spirit of God.

The Sabbath was a precious day to all. About twenty-five came forward for prayers. Some who had backslidden from God made a new start, and several who had never made a profession, gave their hearts to the Saviour. On Monday ten were baptized in Lake Union, a mile distant from the camp. The congregation witnessing the ceremony seemed deeply impressed. Those who, in loneliness have been struggling against trials, were blessed in meeting with so many recently converted to the faith, and the latter in seeing those who have been longer in the way.

Our camp was pleasantly situated but a few

blocks from, and in plain view of Elliot Bay, which is an arm of Puget Sound. A portion of the time was devoted to instruction in missionary work. Some remained a short time after the meeting, to become acquainted with the manner of giving readings so as to go out with our Bible workers. A strong desire was expressed that a camp-meeting be held here next year. It is a new country, but is fast developing and settling up with an intelligent class of people, and offers an unlimited field for labor to all who desire the salvation of those for whom Christ's precious blood was shed.

CHAS. L. BOYD.

Pomona and Lamanda Park.

OUR meetings at Pomona closed on the 5th inst. They resulted in sixteen persons signing the covenant, the organization of a Sabbath-school, and six baptisms.

The successful termination of the effort at Pomona was largely owing to the unbiblical positions taken by a Disciple minister who took the part of champion for Sunday, and opposed the Sabbath of the Lord in a discussion with me before five hundred listeners. He admitted that the Lord was so particular about his Sabbath that he had a man stoned to death for breaking it (Num. 15:32-36); but claimed that he did so because it was a frosty morning. This minister also claimed that Christ kept the law of Moses and offered sacrifices; but he could not find the scripture which so declared.

We are now holding meetings at Lamanda Park with a good attendance. Already some are acknowledging that they ought to keep the Sabbath according to the commandment. May the Lord help them not only to know their duty, but also to do the same.

My post-office, until October 19, will be Woodland, Yolo County, Cal. E. A. BRIGGS.
Sept. 22, 1886.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus Before Pilate.

(October 10.—John 18:28-40.)

WHEN Jesus was asked by Caiaphas the question, Art thou the Son of God? he knew that to answer in the affirmative would make his death certain; a denial would leave a stain upon his humanity. There was a time to be silent, and a time to speak. He had not spoken until plainly interrogated. In his lessons to his disciples he had declared: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven." When challenged, Jesus did not deny his relationship with God. In that solemn moment his character was at stake and must be vindicated. He left on that occasion an example for man to follow under similar circumstances. He would teach him not to apostatize from his faith to escape suffering or even death.

The whole Sanhedrim, followed by the multitude, escorted Jesus to the judgment hall of Pilate, the Roman governor, to secure the confirmation of the sentence they had just pronounced. The Jewish priests and rulers could not themselves enter Pilate's hall for fear of ceremonial defilement, which would disqualify them for taking part in the paschal feast. In order to condemn the spotless Son of God, they were compelled to appeal for judgment to one whose threshold they dared not cross for fear of defilement. Blinded by prejudice and cruelty, they could not discern that their passover festival was of no value, since they had defiled their souls by the rejection of Christ. The great

salvation that he brought was typified by the deliverance of the children of Israel, which event was commemorated by the feast of the passover. The innocent lamb slain in Egypt, the blood of which sprinkled upon the door-posts caused the destroying angel to pass over the homes of Israel, prefigured the sinless lamb of God, whose merits can alone avert the judgment and condemnation of fallen man. The Saviour had been obedient to the Jewish law, and observed all its divinely appointed ordinances. He had just identified himself with the paschal lamb as its great antitype, by connecting the Lord's supper with the passover. What a bitter mockery then was the ceremony about to be observed by the priestly persecutors of Jesus!

Pilate beheld, in the accused, a man bearing the marks of violence, but with a serene and noble countenance and dignified bearing. Many cases had been tried before the Roman governor, but never before had there stood in his presence a man like this. He discovered no trace of crime in his face; and something in the prisoner's appearance excited his sympathy and respect. He turned to the priests, who stood just without the door, and asked, "What accusation bring ye against this man?"

They were not prepared for this question. They had not designed to state the particulars of the alleged crime of Jesus. They had expected that Pilate would, without delay, confirm their decision against the Saviour. However they answered him that they had tried the prisoner according to their law and found him deserving of death. Said they, "If he were not a malefactor, we would not have delivered him up unto thee." But Pilate was not satisfied with the explanation of the Jews, and reminded them of their inability to execute the law. He intimated that if their judgment only were necessary to procure his condemnation, it was useless to bring the prisoner to him. Said he, "Take ye him, and judge him according to your law."

The treacherous priests felt that they were outwitted; they saw that it would not do to specify the grounds for their condemnation of Jesus. The charge of blasphemy would be regarded by Pilate as the expression of religious bigotry and priestly jealousy; and the case would be at once dismissed. But if they could excite the apprehensions of the Roman governor that Jesus was a leader of sedition, their purpose would be accomplished. Tumults and insurrections were constantly arising among the Jews against the Roman Government, for many affirmed that it was against the Jewish law to pay tribute to a foreign power. The authorities had found it necessary to deal very rigorously with these revolts among the people, and were constantly on the watch for developments of that character, in order to suppress them at once. But Jesus had always been obedient to the reigning power. When the scheming priests sought to entrap him by sending spies to him with the question, "Is it lawful to render tribute to Cæsar?" he had directed their attention to the image and superscription of Cæsar upon the tribute money, and answered, "Render unto Cæsar the things which are Cæsar's." Jesus himself had paid tribute, and had taught his disciples to do so.

In their extremity the priests called the false witnesses to their aid. "And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." Pilate was not deceived by this testimony. He now became confident that a deep plot had been laid to destroy an innocent man, who stood in the way of the Jewish dignitaries. He turned to the prisoner and "asked him,

saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it." Jesus stood before Pilate, pale, bruised, and faint from loss of sleep and food. He had been hurried from place to place, and subjected to insult and violence; yet his bearing was noble, and his countenance was lighted as though a sunbeam were shining upon it.

When his answer was heard by Caiaphas, who stood at the threshold of the judgment hall, the high priest joined with others in calling Pilate to witness that Jesus had admitted his crime by this answer, which was a virtual acknowledgment that he was seeking to establish a throne in Judah in opposition to the power of Cæsar. Priests, scribes and rulers, all united in noisy denunciations of Jesus, and in importuning Pilate to pronounce sentence of death upon him. The lawless uproar of the infuriated priests and dignitaries of the temple confused the senses of the Roman governor. Finally, when some measure of quiet was secured, he again addressed Jesus, saying, "Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled." The silence of the Saviour perplexed him. He saw in the prisoner no marks of a seditious character, and he had no confidence in the accusations of the priests. Hoping to gain the truth from him, and to escape from the clamor of the excited crowd, he requested Jesus to step with him into his house. When he had done so, and the two were alone, Pilate turned to Jesus, and in a respectful voice asked him, "Art thou the king of the Jews?"

Jesus did not directly answer this question. He knew that conviction was awakened in the heart of Pilate, and he wished to give him an opportunity to acknowledge how far his mind had been influenced in the right direction. He therefore answered, "Sayest thou this thing of thyself, or did others tell it thee of me?" The Saviour wished a statement from Pilate whether his question arose from the accusations just made by the Jews, or from his desire to receive light from Christ. Pilate longed for a more intelligent faith. The dignified bearing of Jesus, and his calm self-possession when placed in a position where there would naturally be developed a spirit of hate and revenge, astonished Pilate and won his deep respect. The direct question just asked him by Jesus was immediately understood by him, which evidenced that his soul was stirred by conviction. But pride rose in the heart of the Roman judge and overpowered the Spirit of God. "Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?"

Pilate's golden opportunity had passed. Jesus, however, did not leave him without farther light. At his desire God sent an angel to Pilate's wife; and, in a dream, she was shown the pure life and holy character of the man who was about to be consigned to a cruel death. Jesus did not directly answer the question of Pilate as to what he had done; but he plainly stated to him his mission:—

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Jesus thus sought to convince Pilate that he was innocent of aspiring to kingly honors upon earth. Pilate had been confused by the disturbed and divided elements of the religious

world, and his mind grasped eagerly at the words of Jesus declaring that he had come into the world to bear witness to the truth. Pilate had heard many voices cry, Here is the truth! I have the truth! But this man, arraigned as a criminal, who claimed to have the truth, stirred his heart with a great longing to know what it was, and how it could be obtained. He inquired of Jesus, "What is truth?" But he did not wait for a reply; the tumult of the excited crowd was continually increasing; their impatient cries jarred upon his ears, and recalled him to his judicial position. He went out to the Jews, who stood beyond the door of the hall, and declared in an emphatic voice, "I find in him no fault at all."

Those words, traced by the pen of inspiration, will forever stand as a proof to the world of the base perfidy and falsehood of the Jews in their charges against Jesus. Even the heathen magistrate pronounced him innocent. As Pilate thus spoke, the rage and disappointment of the priests and elders knew no bounds. They had made great efforts to accomplish the death of Jesus, and now that there appeared to be a prospect of his release they seemed ready to tear him in pieces. They lost all reason and self-control, and gave vent to curses and maledictions against him, behaving more like demons than men. They were loud in their censures of Pilate, and threatened the vengeance of the Roman law against him if he refused to condemn one who, they affirmed, had set himself up against Cæsar.—*Mrs. E. G. White, in Great Controversy, Vol. 3.*

THE PARABLES OF JESUS.

Lesson III.—The Stray Sheep, and Other Parables.

(Sabbath, October 16.)

1. By what parable did our Lord represent the growth of grace in the heart?

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field." Matt. 13:31.

2. How does he describe the growth of this plant?

3. What may be said of this plant as grown in the East?—It attains in Palestine a height of ten feet, and the linnets and finches settle on it in great flocks for the sake of its seeds.

4. What other parable seems to be given to illustrate the same thing as that of the mustard?

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Matt. 13:33.

5. How does our Lord illustrate the development of Christian character in a parable recorded in St. Mark?

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark. 4:26-29.

6. What is here given again as the first step in the work? Verse 26.

7. What is said of our inability to trace spiritual growth? Verse 27.

8. How are its successive stages illustrated? Verse 28.

9. What follows as soon as the fruit reaches perfect maturity? Verse 29.

10. What warning does Jesus give against despising the little ones of his kingdom?

"Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven." Matt. 18:10.

11. What does Christ say of his mission upon earth?

"For the Son of man is come to save that which was lost." Verse 11.

12. By what parable does he illustrate his love and care for those who stray from the path of duty?

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish." Verses 12-14.

13. In giving this parable, what question does he ask concerning the course of a shepherd toward a sheep that had gone astray? Verse 12.

14. What are a shepherd's feelings when he has recovered a lost sheep? Verse 13.

15. What conclusion is then drawn? Verse 14.

16. In harmony with the principle of love and forbearance taught in this parable, what course should one Christian take toward another that has injured him?

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Verse 15.

17. What course must be pursued when the offender will not be thus conciliated?

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Verse 16.

18. What must be done if this means fail?

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Verse 17.

19. What question did Peter ask?

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Verse 21.

20. How did Jesus answer the question?

"Jesus said unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Verse 22.

21. By what further parable did Jesus illustrate the spirit of love and forbearance which prevails in the kingdom of Heaven?

"Therefore is the kingdom of Heaven likened unto a certain king, which would take account of his servants." Verse 23.

22. Who was brought to the king as he was reckoning with his servants?

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents." Verse 24.

23. What command did the king give with regard to him?

"But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made." Verse 25.

24. How did the servant humble himself before his master?

"The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all." Verse 26.

25. How was the king affected by the poor man's condition?

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." Verse 27.

26. What kindness did the king show him? Same verse.

27. Describe the course pursued by this servant toward one of his fellow-servants who owed him only an hundred pence.

"But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt." Verses 28-30.

28. How did the other servants feel when they saw such cruelty practiced by one who had been so kindly treated by the king?

"So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done." Verse 31.

29. What did they do? Same verse.

30. When the king had called the wicked servant to him, what did he say to him?

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" Verses 32, 33.

31. What just retribution was inflicted upon this wicked servant?

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." Verse 34.

32. How did Jesus apply this parable?

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Verse 35.

One would naturally suppose that if a poor man had received a present of ten million dollars he would not hesitate to give a poor fellow-servant a few shillings. In the parable, the servant whose debt was forgiven had virtually received that sum, yet he refused to do a kindness to his fellow-servant. We see the same thing acted over and over again in spiritual things. People who have received the free gift of the grace of God often refuse to forgive a brother for some slight offense. Says one, "All I want is my rights; I simply want justice done me." That is all the man in the parable wanted. The hundred pence belonged to him; he had a right to demand it; if he had received it, he would have received only his due. But people who are so strenuous for their "rights" should stop to consider whether or not they are willing and anxious to grant other people all *their* rights. When the Lord of that wicked servant demanded *his* rights, the poor man was in a pitiable condition. We are commanded to pray, "Forgive us our debts, as we forgive our debtors," and the Lord has said that he will do so. Therefore when we are unyielding with our brethren, and insist on their rendering to us our just due in everything, let us remember that we are virtually saying that we wish to have God deal so with us.

THE apostle says: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. How does God forgive sinners? "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. He prepared the way for man's repentance. Although he had been despised, rejected, and insulted, he took the first steps toward reconciliation. Then if we would obey the divine injunction we must not say, when a brother trespasses against us, "Well if he makes matters all right, and shows that he is really sorry, I will forgive him." If God had dealt so with man the world would have been hopelessly ruined. We must be anxious

to forgive; we must not harbor any resentment, but must desire only the good of the offending one.

MORE than this, God doesn't hold a grudge against those who have sinned against him, and have repented. He never taunts the contrite one by recounting his past errors or present weakness. He "giveth liberally, and upbraideth not." He says of his people, "I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7:18, 19.

BEHOLD in this parable a faint representation of man's utter helplessness and God's infinite grace. The servant owed his lord ten thousand talents, but he had nothing. A cipher is a very poor sum from which to take ten thousand. What could he do? Nothing, but say, Have patience with me. So the sinner can only say, "God be merciful to me, a sinner." But suppose the man will not receive pardon, or, having received it, shows himself unappreciative, and unworthy of it, by cherishing hard, resentful, and unforgiving feelings towards his fellows. In the parable the man was delivered to the executioners (or cast into jail, see Matt. 5:25, 26) till he should pay the whole. Now if the man had nothing wherewith to pay an immense debt, and was then cast into prison, when could he pay it. Never; he would eternally be a debtor. So the unrepentant sinner who dies a debtor to the law of God, will never be able to discharge that debt. Only Christ could discharge it, and Christ's sacrifice avails only in this present life. The expression "it shall not be forgiven him, neither in this world, neither in the world to come," does not mean that some sin that is not forgiven here *may* be forgiven in the world to come, but that it never has forgiveness. But there is scarcely any end to the lessons that might be learned from the parable in Matt. 18:23-35. The one, however, on which we ought to meditate much is the forgiveness of God, and the condition of heart and soul that his love and mercy ought to beget in us. "O give thanks unto the God of Heaven; for his mercy endureth forever."

The Spirit and the Word.

BUT remember, the Spirit is never against the word. At various periods of the church, men and women, good but not wise, have made a great bustle about impressions; but these are no rules to go by. We must keep to Scripture, and not live upon impressions. "Yes; but my impression is in the words of Scripture." It may be so; but it is all nothing unless it agrees with the sense of Scripture. God often does send his word in the day of trouble, with a power of comfort; but when God gives the impression of a scripture, it is always according to the true sense and scope of the scripture. God never applies his word against its real meaning.

If you have taken up an impression which makes nonsense of the Scripture, you may depend it is either from your own brain, or else from Satan. Some people are very ready to go by chance impressions, but this is very dangerous. Those who do this are by little and little led away from the knowledge of God's word, and nurse themselves up in ignorance; and by and by they put their own impressions in the place of Christ's ordinances. They grow to say that they are "led by the inward light," led of the Spirit. But the Spirit of God is never against the word.—Rev. George C. Harvard.

The Home Circle.

ONE BY ONE.

ONE by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one—bright gifts from Heaven—
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee;
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain,
God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown, and holy,
When each gem is set with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven but one by one;
Take them, lest the chain be broken
Ere the pilgrimage be done.

—A. A. Proctor.

Our Northern Possession.

ALASKA, when purchased from Russia in 1867, for the sum of \$7,200,000, through the influence of Secretary Seward, was called "Seward's Folly," from the supposition that the country was comparatively worthless. But as the country has been explored, and our knowledge of its resources has increased, it is evident that the purchase, on the part of Mr. Seward and the Government, was an act of wisdom and real statesmanship. The country is of vast extent and rich in its resources beyond anything which was anticipated by any one when the purchase was made.

This fact is made very apparent in the report of Mr. Sheldon Jackson, General Agent of Education in Alaska, which has just been submitted to the Secretary of the Interior. From this report it appears that Alaska, from the extreme north to the extreme south, is 1,400 miles in an air line, or as far as from Maine to Florida; and from its eastern boundary to the end of the Aleutian Islands it is 2,200 miles in an air line, or as far as from Washington to California. The island of Attu, at the end of the Aleutian chain, is as far west of San Francisco as Maine is east, so that between the extreme eastern and western sections of the United States, San Francisco is the great central city. In brief, it is as large as all the New England and Middle States, together with Ohio, Indiana, Illinois, Wisconsin, Michigan, Kentucky and Tennessee. It is about one-sixth the area of the whole United States, and it has a coast line twice as long as that of our Atlantic and Pacific shores.

In Alaska are the highest mountain peaks in the United States; Mount St. Elias, 19,500 feet high; Mount Cook, 16,000 feet; Mount Crillon, 15,900 feet; Mount Fairweather, 15,500 feet. In one of the gulches of Mount Fairweather is a glacier that extends fifty miles to the sea, where it ends abruptly in a perpendicular ice wall three hundred feet high and eight miles broad.

Alaska has an arctic winter and a tropical summer. At Fort Yukon the thermometer often rises above 100° in the summer, and falls as low as 70° below zero in the winter. Along the

immense southern coast and in the islands the climate is moist and warm, being in some of the islands much like that of Northwestern Scotland. At Sitka, where a record of the thermometer has been kept for forty-five years, the mean temperature per year has been 43° the year round, or 41° in the spring, 54° in the summer, 44° in the fall, and 32° in the winter. The greatest degree of heat recorded in these forty-five years was 87° above, and of cold 4° below zero.

Alaska has a population of 35,843, and 2,000 of these are whites. About one-half of the rest are Eskimos, and 1,756 are called Creoles, and are descendants of natives and Russians. The Eskimo part of the population of Alaska is of a far different nature than is generally supposed by Americans. They are not small, like the inhabitants of Greenland and Labrador, but are tall and muscular, many of them being over six feet in height. The Creoles of Alaska are mixed up somewhat in their living with the Aleuts. There are about two thousand of these last in Alaska, and they occupy the Aleutian chain of islands. These men are smaller than the Eskimos, and they have black hair instead of brown. They look a great deal like the Japanese, and have many civilized instincts. They are fast becoming Americanized. They dress in American garments, and their women study the fashion plates and try to imitate the latest styles. Many of them can read, and most of them are members of the Russo-Greek Church. They ask a blessing at their meals, and when they bid good-by to their friends it is with a "God bless you." These people live in the great seal islands of Alaska.

The Alaska Commercial Company pays the United States Government \$55,000 a year as an annual rental of these islands, and it is allowed to take 100,000 seal skins every year, upon which they pay the Government a royalty of \$262,500. The revenues of these islands during the past sixteen years have returned to the Government more than half of the sum paid to Russia for the whole country.

The rivers of Alaska are among the finest of America. The Yukon is seventy miles wide across its five mouths, and at some points along its lower course one bank cannot be seen from the other. For the first thousand miles it is from one to five miles wide, and in some places it is twenty miles from bank to bank. It is navigable for 2,000 miles, and is computed to be 3,000 miles long.

In June, 1885, the Secretary of the Interior directed the establishment of the office of "General Agent of Education" in Alaska, and Mr. Jackson was appointed to the office. In his report he reports the establishment of nine schools during the past year, with an average attendance of above five hundred scholars, embracing all classes of the population, the number of boys in attendance being slightly greater than the number of girls. Considering the difficulties connected with the work of organizing schools and procuring teachers, the report presents an encouraging state of things.—*Methodist Recorder*.

Soda Engines.

THERE are being constructed at the Baldwin Locomotive Works, Philadelphia, four locomotives which are to be run by soda, which takes the place of fire. Soda has much the same power as coal without any of the offensive gases. The engines are nearly finished, and are to be shipped to Minneapolis, Minn., and run in the streets of that city where steam engines are forbidden. The engines look like ordinary passenger cars. Inside the boiler is placed five tons of soda, which upon being dampened by steam produces an intense heat. When the soda is thoroughly saturated, the action ceases, and then it is necessary to restore it by driving the moisture from it, when it is again ready for use.

These engines are the first of their kind built in this country. They have about the same power as those of the New York Elevated roads, and will readily draw four light cars. Soda engines are used in Berlin and other European cities successfully, and traverse the St. Gothard tunnel under the Alps, where steam engines cannot be used, because the length of the tunnel renders it impossible to devise a system of ventilation which will carry off the foul gases generated by a locomotive.—*Christian at Work*.

The Great Spider.

THE little humming-bird that glitters in the sun has a very frightful enemy. This enemy will set a trap for him, and the poor little bird will flutter in. Once in, there is no chance of getting out again. The trap is a strong, thick web, woven by a spider. Can a spider catch a bird? Yes; there is a kind of spider that can. Indeed, it is called "the bird-catching spider." It makes a little tunnel for itself to live in, and lines it with a white substance like muslin. Here it lies in wait for its prey, and is ready to pounce out upon any poor little bird that gets entangled in its net. The spider is quite a monster to look at. Its legs are as thick as quills, and it is covered all over with coarse hairs. If you touched the hairs they would run into your fingers and make them smart and tingle for several days. There is one kind of bird-catching spider that is not content to wait at home for its prey. It goes out hunting. It will climb the trees and hide itself under the leaves. If it can find the nest of the humming-bird, it will soon devour the little ones. And if it sees the mother bird coming, it will dart upon her and seize her with its great claws. The poor little humming-bird can never get away if she is once caught. Where do these great spiders live? In India and South America. A traveler in South America wanted to bring one of these spiders home with him. He asked some Indian children to catch one for him. The next day he saw them bringing the spider to him. How do you think they brought it? They had tied a string round its body, and were leading it along as if it had been a dog.—*World at Home*.

Children Who Ask.

MRS. MARY C. HUNGERFORD has some wise words in *Our Country Home*, about answering the boys. Children, both boys and girls, ask all manner of questions just because they are curious and want to know. The child that does not ask questions must be lacking in intelligence, and the gist of Mrs. Hungerford's advice is, that the mothers should not be ashamed to candidly own their ignorance when unable to answer some puzzling query. Evasive answers are denounced on the ground that "a child's clear eyes soon see through its mother's thinly-veiled pretense of being too busy or too sick, and then he has to learn that she not only is not able to give the information he seeks, but stoops to deceit to cover her inability. The boy who finds out that his mother's lips can utter a word that is not strictly true, is to be pitied, but his mother is more to be pitied." A suggestion follows to the effect that mothers might get their children to help them more at the household work, and in turn study a little with the children, and thus all would learn something, and an era of mutual helpfulness would set in. I cordially commend the idea. Mothers, and fathers, too, are far too much addicted to the habit of checking the wholesome spirit of inquiry and investigation in their children which is a mark of a healthy mind. If possible, let the child look it up with you. Then talk over the subject in the household, so that it may be permanently impressed on the minds of all. All lawful questions should be encouraged.—*Sel.*

The "Times" in Alaska.

THE New York *Times* has manned an exploration party, at the head of which is Lieutenant Schwatka. The goal is Alaska, and if the expedition is conducted with anything like the inherent enterprise of the *Times*, the record of results achieved will be eagerly received by men of science, and we dare say, that from a commercial point of view also these results will be important. We quote two paragraphs from an article in the *Times* on the subject:—

"Lieutenant Schwatka is an experienced and well-seasoned explorer, who has already won deserved renown in arctic travel and research. In 1879 he led an expedition over the route of Sir John Franklin's party and brought to the world its fullest and final knowledge of the fate of the *Erebus* and *Terror*. Again, in 1883, he explored from its source to its mouth Alaska's great river, the Yukon. It was in returning from this trip, that Lieutenant Schwatka conceived the desire to visit the mountainous and forbidding southern coast of Alaska and tell the world something of its Indian races, of its forests, its soil, and its glaciers. The *Times* has given him an opportunity to undertake this voyage of discovery and description, and it hopes in due time to lay before its readers such additions to the world's present slight knowledge of this region, as will amply justify the effort and the expense involved.

"The most interesting of the numerous objects coming within the scope of the expedition will be the ascent of the altogether unexplored St. Elias range of mountains; and as its most tempting and perilous feat the expedition will, if practicable, try to reach the lofty top of St. Elias itself. This great peak, the highest on the North American Continent, reaching the altitude of 19,500 feet above the sea level, has been an object of fascination and of wonder to the seafarers of the Northwest from the days of the earliest navigators; but no white man has ever yet set foot upon its slopes. The snow line begins some 3,000 feet from the foot of St. Elias, leaving upward of 16,000 feet of eternal frost. But its summit is believed to be above the limit where snow falls. Of the nature and covering of the upper reaches of the mountain's sides nothing can be known until Lieutenant Schwatka has set out to reach its summit, and it may be that an icy coating on its precipitous paths or some other natural barrier to the curiosity of man will prove to be an insurmountable defense against the invading party. If Nature intended St. Elias to be climbed, and has made suitable provision for the task, it will be accomplished by Lieutenant Schwatka and his party. If it shall appear that she was of quite the contrary mind, and took effective measures to make her will respected of mountain climbers, the *Times'* expedition will contentedly betake itself to the other and really more practical and profitable fields it has determined to explore."—*N. Y. Observer*.

Duties of Young Men.

ONCE more, said the Bishop of Carlisle, the young man's supreme duty of keeping his body in soberness, temperance and chastity may be rightly regarded in the light of honor paid to father and mother. The keenest wound which can be inflicted on a father's heart comes from this side. A son honors his parents when he keeps himself pure, when he strives against temptation, when he prays for help against sensual sin. But specially I would ask you to regard the blessedness of purity in the light of honor due to a mother. He must truly and completely honor his mother who honors womanhood; he honors womanhood who shrinks from profaning a sister by an impure look, or word, or deed; he alone honors his mother who avoids like poison anything which might bring a blush to her cheek or cause a pang to her heart.—*Sel.*

Health and Temperance.

Tobacco and the Young.

PREVENTION is easier, better, safer, more probable, and less expensive than cure. There is but little hope of a human being who has so far perverted, revolutionized his natural constitution and moral tastes as to endure tobacco, then to relish its taste, and then to be so wedded to it that it seems one of the necessities of life, who will not emancipate himself from his "filthy habit,"—as the intelligent and honest user acknowledges it to be—and still clings to it with a pertinacity worthy of a better cause. When the young men have been pampered by the use of stimulants—the contents of the castor, irritating spices, strong acids—have been accustomed to luxurious food, rich dishes, such as destroy normal tastes and appetites, it is not a difficult matter to acquire a taste for intoxicants and tobacco—twins in the ruin of the young! When they are encouraged by certain great men (really small) it seems to them that a dissipation of this kind is a passport to greatness, to manhood, a graver blunder than which cannot be made. It is a fortunate fact that one of this class, whose high position gave him prominence, who did much to corrupt the young, by his pernicious example, before his death admitted his error, expressing regret that he ever formed the baneful habit.

The use of tobacco by growing boys is so generally recognized as pernicious that it is extraordinary that more energetic measures are not urged upon those having the care of youth to prevent the habit. Already it has been prohibited in the United States Naval Academy at Annapolis; in the United States Military Academy at West Point; in the Phillips Exeter Academy, New Hampshire, and in various other enlightened educational institutions.

This was not the result of prejudice or hobbyism. If any set of men are free from these vices of learning, it is the naval surgeons, and it was especially from them, and particularly from Dr. A. L. Gihon, United States Navy, that this attack on the weed began. The indictment laid against it charged: That it leads to impaired nutrition of the nerve centers; that it is a fertile cause of neuralgia, vertigo, and indigestion; that it irritates the mouth and throat, and thus destroys the purity of the voice; that by excitation of the optic nerve, it produces amaurosis and other defects of vision; that it causes a tremulous hand and an intermittent pulse; that one of its conspicuous effects is to develop irritability of the heart; that it retards the cell change on which the development of the adolescence depends.

This is a formidable bill of particulars, and yet each of these charges is preferred by the best modern authority, and what is more, each is substantiated by an abundance of clinical evidence. Testimony is also adduced from the class records of schools and colleges, which indicate very positively that the effect of tobacco on the mental faculties is deteriorating. The best scholars are not tobacco-users; non-smokers take the highest rank in every grade; and whether we look at the exceptionally brilliant students, or compare the average of those who use and those who refrain from tobacco, the result shows the same.—*Medical and Surgical Reporter*.

THE people in the United States alone consume no less than \$600,000,000 worth of tobacco every year. It is an evil gain to those who reap the profits, and a terrible loss to those who consume it. And all for what? That it may literally go out in whiffs of smoke and floods of filth!—*Sel.*

Ninety Barrels a Day.

THERE is a distillery in Massachusetts, the largest rum distillery in the world, and the amount manufactured averages ninety barrels a day, some for home consumption, but the greater part for export to the coast of Africa. The barrels contain forty-three gallons, and the internal revenue tax is ninety cents a gallon—thirty-eight dollars and seventy cents a barrel. For ninety barrels, a day's work, the treasury of the United States is enriched \$3,483, minus the cost of the services of the revenue watchmen. That the Government shall not be defrauded a farthing of the ungodly gain, and that one drop of the fire-water may not be lost, Government padlocks are placed upon the rum reservoirs which are guarded and opened daily for measurement by internal revenue officers. Ninety barrels a day! Can any one follow one day's proceeds of this infamous business, and trace its awful curse trailing over the homes of men? Go where it will it goes as a curse. And the Nation's revenue stamp is but the stain of blood money.—*Standard*.

Red Noses.

WHY is a dram-drinker's nose red? The question is answered by Dr. J. B. Johnson, a Washington physician, who says that the dram-drinker's heart beats about thirteen times oftener in a minute than the heart of one who does not drink alcohol. The arteries, in consequence of this increased heart action, carry the blood to the nose quicker than the veins carry it back. The blood, therefore, remains congested in the overfilled vessels, and the nose and the face as well thus becomes habitually red. So stagnant is this blood that when the dram-drinker's nose meets a current of cold air it immediately turns purple and so remains until warm air restores the red color. So the red nose is caused by congestion. Every organ of the body is in a similar state—a warning of an impending fate not to be avoided.—*Temperance Reform*.

Prohibition and Prosperity.

THE Millville (N. J.) *Bulletin*, in a very significant sketch of the results of prohibition in Millville, says that "after the lapse of a dozen years of practically applied local prohibition the measure is to-day so popular as to scarcely possess an opponent, and there is not a man in the city who would have the temerity to run for any office as a license candidate." It adds that "prohibition in this city prohibits, and, what is more, it is a moral, intellectual, and financial blessing to the laboring man, whose best life and prosperity began when the rum-shops left the town." The blessing which Millville enjoys in the absence of liquor saloons, every community may share, whose citizens, like those of Millville, will make the necessary effort to establish and maintain the no-license policy.—*National Temperance Advocate*.

THE Roman soldiers, who built such wonderful roads and carried a weight of armor and luggage that would crush the average farm hand, lived on coarse brown bread. They were temperate in diet, regular and constant in exercise. The Spanish peasant works every day and dances half the night, yet eats only his black bread, onions and watermelon. The Smyrna porter eats only a little fruit and some olives. He eats no beef, pork or mutton, yet he walks off with his load of 800 pounds. The coolie, fed on rice, is more active and can endure more than the negro fed on fat meat. The heavy work of the world is not done by men who eat the greatest quantity. The fastest or longest-winded horse is not the biggest eater. Moderation in diet seems to be the prerequisite for endurance.—*Alameda Encinal*.

News and Notes.

RELIGIOUS.

—There are no Protestant missionaries among the million and a half of people in Tripoli, North Africa.

—There are 7,000 Esquimaux converts in Greenland under the care of the Danish Missionary Society.

—It is estimated that in 1784 there were 420,000-000 of pagans, and that these had increased in 1884 to 835,000,000.

—The Pope has appointed The Very Reverend Lawrence Scanlon of Salt Lake City as titular Bishop and Vicar Apostolic of Utah Territory.

The London *Baptist* is quoted as saying that Mr. Spurgeon's sermons are more in demand among the English ritualistic clergy than those of any other preacher.

—It is stated that one of the most important questions to be decided at the Episcopal Convention which meets in October is the adoption of the revised prayer book.

—Dr. Thompson characterizes the Dorner doctrine of future probation as "incipient theological dry rot." We think it has got far beyond the incipient stage of theological rottenness.

—The Pope, in an encyclical to the Bishops of Hungary, condemns neutral and mixed schools and opposes the bill in the Hungarian Diet to legalize marriage between Jews and Christians.

—The next Baptist Congress will be held in Baltimore, beginning November 16 and continuing two days. Among the questions to be discussed are the following: "Inspiration of the Scriptures," "Faith Cures," "Religious Instruction in State Education," "The Future Life," and "Popular Indifference to Religion." The subject of "Sabbath Observance" will be discussed under these three heads: "Scriptural Grounds," "Utilitarian Grounds," and "How Best Secured?"

—"A learned college professor" writes as follows to the *Independent*: "I believe in a minister's getting Latin, Greek, Hebrew, and all the other studies of a seminary. I believe in seminaries; but why should the Book of books only be a book for reference, and not a direct and the most important study in a theological course? . . . The faculties of theological seminaries are as good men as are to be found anywhere, but our system has run away from teaching the English Bible, and in the midst of so many studies there seems to be no room for the most important."

—The *Methodist Recorder* says: "The 'Rig Veda,' the religious book of the Hindoos, is the stronghold of the Hindoo religion. Hitherto it has existed in Sanskrit, and the people of India have not been able to read it, but have regarded it with superstitious reverence. It is now to be translated into Bengali, and it is thought that when once the people can read it, much of the veneration for it will be destroyed. So knowledge becomes the ally of the Christian missionary." Well, some people can draw comfort from anything. The idea that the millennium is to be advanced by the increased circulation of the heathen books! We suppose the *Recorder* would say that knowledge has become the ally of the Christian missionary, in that it enables Ingersoll to give his blasphemous books so wide a circulation.

SECULAR.

—The Louisiana orange crop is said to be almost a total failure.

—It is estimated that New York spends annually \$3,500,000 on yachting.

—Gladstone has published a letter denying that he intends to become a Catholic.

—It is stated that over 800,000 tons of wheat will be shipped from San Francisco this season.

—The 28th day of October next has been decided upon for the dedication of the Bartholdi statue.

—Forty-five persons were killed and sixteen seriously injured by a fire-damp explosion near Schaecke, Germany, on the 25th inst.

—Two British schooners collided in the bay of St. John the other day. One vessel was cut entirely in two. Four men were lost.

—According to the census of 1883 the total wealth of the Argentine Republic was \$1,830,000,000, or only about four times the amount of its indebtedness.

—The new rifles which are being manufactured for the Austrian Army, are said to be the best ever invented. Each gun will fire forty shots per minute.

—A vessel was struck by lightning and set on fire at Fiume, Austria, the other day, while being loaded with benzine. Eight men perished in the flames.

—September 20, the city Council of Philadelphia, by a vote of forty-eight to thirty-nine, decided to impeach Mayor Smith on a charge of malfeasance in office.

—Lathrop, Cal., was visited by a destructive fire on the evening of the 19th inst. On the same day there were several smaller fires at various places on the coast.

—Alden, a small mining town about nine miles from Wilkesbarre, Pa., was visited by a terrible wind and rain storm September 20. Nearly every building in the town was damaged.

—The importance of the Canadian fisheries is not inconsiderable as is shown by the fact that last year the export of their products amounted to \$8,000,000. The total catch was valued at \$31,000,000.

—It is now thought that the Bulgarian crisis has been safely passed by the Powers, and so the Eastern question will no doubt be "settled" again. How long it will remain so is quite another thing.

—Martin Irons, leader of the Knights of Labor strike on the Missouri Pacific Railway last spring, was arrested in Kansas City, on the 19th inst., on indictments for complicity in tapping private telegraph wires.

—Two freight trains on the Missouri Pacific Railway collided a few days since, killing four men. The wreck took fire and ten cars were burned. Seven of the burned cars were loaded with cattle and hogs.

—The explosion of 200 pounds of giant powder near Berkeley, Cal., on the 23d inst., killed two Chinamen and destroyed several hundred dollars' worth of property. The shock was felt in Oakland, seven miles distant.

—September 25, six persons, including three Glasgow magistrates, were suffocated to death while viewing a monster blast at the Lochfine quarries near Glasgow, Scotland. Seven tons of gunpowder were used in the blast.

—It is said that the Italian Government last year sold ecclesiastical property of the value of \$1,700,000. The total value of the property originally confiscated was \$130,000,000. Of this about \$10,000,000 remain to be disposed of.

—The House of Commons, on the 21st inst., rejected Parnell's land bill by a vote of 297 to 202. The purpose of the bill was to stay evictions for non-payment of rents till a Royal commission could report some measures of relief for Irish tenants.

—Alfred B. Morrone, member of the Newfoundland Legislature, says that on account of the failure of the Labrador fisheries 65,000 people are to-day destitute, and will be entirely dependent upon the Government for subsistence during the fall and winter.

—Notwithstanding the statement of the scientists to the effect that the soil of Charleston had "readjusted itself" and would "probably remain quiet for hundreds of years," that city experienced another quite severe earthquake shock a few days since. The damage was slight.

—A syndicate of Paris and Berlin bankers has subscribed 600,000,000 francs (about \$120,000,000) to carry out the scheme sanctioned by the Sultan for a network of railways to connect the Black Sea with the Persian Gulf, under the direction of the Austrian engineer, Pressel.

—A lot of strikers at Philadelphia, Pa., a few days since, attacked and severely beat some non-union men who had been employed to take their places. Two hundred policemen were sent to the scene, and succeeded in arresting a number of the strikers, among whom were several women.

—September 19, a revolution was attempted in Madrid by a number of Spanish troops quartered in that city. During the fighting in the city one of the officers leading the insurgents was shot and killed. The rebels shot General Velardi for refusing to join them. They also mortally wounded Count Merasol and killed a colonel of artillery. Martial law was proclaimed throughout the city as soon as the condition of affairs was clearly perceived by the Government. Quiet was soon restored. A number of insurgents were taken prisoners. The leaders have all been condemned to death.

—In the recent gale on the coast of Labrador and Newfoundland five fishing vessels were lost. Fortunately only three men were drowned. A St. Johns dispatch of the 21st inst. says: "Hundreds of famishing families are at present hurrying from the shore into the mining settlements of Notre Dame Bay."

—Lieutenant Schwatka and party, who are now exploring in Alaska, under the patronage of the New York *Times*, failed to reach the summit of Mount St. Elias; but they have discovered what they regard as the largest river in the Territory. It has been named Jones River in honor of the proprietor of the *Times*.

—Some days since a man near Golden, Col., shot his wife, whom he mistook for a burglar. Only a day or two before a man in Washington Territory shot his friend in mistake for a deer. There should be a law prohibiting any person from owning or using any fire-arm without first furnishing satisfactory evidence that he has good eyesight, common sense, and presence of mind.

—On the 22d inst., South Bend, Indiana, was visited by a severe hail-storm, which, in the space of twenty minutes, destroyed thousands of dollars' worth of property. The Northern Indiana Fair was in progress at the time, and a panic ensued among the thousands who were present, many of whom were bruised, but not seriously injured. It is reported that the fruit crop in the county is entirely ruined.

—September 20, a large body of Orange working-men, who marched ostentatiously through the streets on their way to and from dinner, as if to provoke a fight, were attacked with volleys of stones, and a desperate fight ensued. Many men on both sides were wounded. The police were outnumbered and powerless. Since that time there has been several renewals of the disturbance. On the 21st inst. the troops had to charge the rioters with the bayonet before they could disperse them.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:30. Seats free.

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at the church.

EAST PORTLAND (Or.).—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

California T. and M. Society.

THE sixteenth annual session of the California Tract and Missionary Society will be held in connection with the camp-meeting, at Woodland, October 6-19, 1886. It is especially desired that the societies throughout the State shall be well represented at this meeting. Our president, Elder S. N. Haskell, will be with us. Special instruction will be given in the different phases of the work and new plans considered. Instruction will be given to the librarians, and to facilitate this work we would request all to bring their books with them to the meeting.
ANNA L. INGELS, Secretary.

California State Sabbath-School Association.

THE ninth annual session of the California State Sabbath-school Association, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting, at Woodland, October 6-19, 1886. Aside from the regular routine business, special instruction will be given in the different branches of S. S. work, and we hope that every school in the Conference will be represented. Come prepared to take an active part, and not only to get good but to do good. Advance steps ought to be taken and we trust that at this meeting plans may be devised which will make this branch of the work much more efficient and profitable.

If you are in doubt or perplexity in regard to any

point in the lessons or in the management of your school, bring your questions and help will be given.

Special lessons have been prepared for those studying books Nos. 1 to 7, and they will be given out on the camp-ground. Those studying the lessons found in the *Instructor* will recite the regular lesson for October 9 and 16. Copies can be obtained on the ground.

The State Secretary will be present from the beginning to the close of the meeting, and will be pleased to answer questions, or give instruction in regard to keeping the records, and in other branches of the work. All who can should bring their record books with them for examination. We want to become intelligent workers.

We hope that all will come up to this important meeting praying for a blessing, and with a desire and determination to gain all the instruction possible, so as to be better qualified to engage in the work in the future.
C. H. JONES, President.

Excursion Rates to the Woodland Camp-Meeting.

We have made arrangements with the C. P. R. R. whereby special excursion cars will be run from San Francisco and Oakland to Woodland on Tuesday, October 5. These cars will be attached to the regular trains which leave San Francisco at 7:30 o'clock A. M. and 4 P. M., and will run through to Woodland without change. Fare for the round trip from San Francisco and Oakland, \$3.45; children half price. These tickets will be good to return at any time up to October 22. Call for excursion tickets to the Seventh-day Adventist camp-meeting at Woodland.

All who cannot go on these excursion cars on the 5th will pay the regular fare to Woodland, taking a receipt for the same from the ticket agent. These receipts, after being signed by the secretary of the Conference, will entitle the holder to a return ticket at one-third the regular fare. This will apply to those coming from any point on the line of the Central or Southern Pacific Railroad. These tickets will be good to return at any time up to October 22.

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

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

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

C. H. JONES.

California Conference.

THE fifteenth annual session of the California Conference of Seventh-day Adventists will be held in connection with the State camp-meeting, to be held in Woodland, October 6-19, 1886.

Delegates should be elected in good season, according to the following ratio: Every church is entitled to one delegate without regard to the number of members, and one additional delegate for every ten members. Ministers holding credentials are delegates at large without election, and are the proper representatives of unorganized companies. Churches should elect as delegates good, reliable persons, and, as far as possible, those who will be present during the entire meeting. All delegates will please report to the secretary, E. A. Chapman, immediately after their arrival upon the camp-ground.

Church clerks are requested to bring their church books with them to the meeting.

CONFERENCE COMMITTEE.

DIPHTHERIA: ITS CAUSES, PREVENTION, AND PROPER TREATMENT.

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The increasing prevalence of this devastating disease, and its alarming fatality in so many cases, renders the subject of its Nature and Treatment one of the greatest importance.

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CALIFORNIA CONFERENCE FUND.—Mrs A Lawson \$3.00, San Francisco \$28.25.

SHARES IN S. D. A. PUBLISHING ASSOCIATION.—Mrs S C Stickney \$20, Frank Lamb \$10.

RECEIVED ON ACCOUNT.—Maine T and M Society \$88.32, Kansas T and M Society \$150.

AUSTRALIAN MISSION.—A friend \$5.00.

STATE TRACT SOCIETIES, AGENTS, AND BOOK DEPOSITORIES.

Australia—International Tract Society, Bible Echo Office, Rae and Scotchmer Sts., North Fitzroy, Victoria, Australia.
British Guiana.—Joseph R. Brathwaite, 152 Church St., Georgetown, and Thos. E. Amsterdam, 10 Church St., New Amsterdam, B. G., S. A.
California Tract Society—1067 Castro St., Oakland, Cal.
Canada Tract Society—South Stukely, P. Q.
Colorado Tract Society—Cor. 31st and Champa Sts., Denver, Colo.
Dakota Tract Society—Vilas, Miner Co., Dak.
District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
England—The Present Truth, 72 Heneage St., Grimsby, Eng.
Fiji Islands—Wm. T. Peckham, Matti Plantation, Tavuni, Fiji Is.
Florida Tract Society—Miss Lysle Reynolds, Secretary, Box 232, Jacksonville, Fla.
France—Pastor D. T. Bourdeau, Rue St Giles 30, Gare de Nimes, Gard, France.
Hawaiian Islands—International Tract Society, Honolulu, H. I.
Idaho—Elder D. T. Fero, Boise City, Idaho.
Illinois Tract Society—3452 Vincennes Ave., Chicago, Ill.
Indiana Tract Society—No. 32 Cherry St., Indianapolis, Ind.
Iowa Tract Society—1315 E. Sycamore St., Des Moines, Iowa.
Kansas Tract Society—Box 160, Ottawa, Franklin Co., Kan.
Kentucky Tract Society—West City, Grayson Co., Ky.
Louisiana—International Tract Society, Pitt Street, between Valmont and Leontine Streets, New Orleans, La.
Maine Tract Society—Box 659, Portland, Me.
Michigan Tract Society—Battle Creek, Mich.
Minnesota Tract Society—336 Lake Street, E. Minneapolis, Minn.
Missouri Tract Society—321 Lamine Ave., Sedalia, Mo.
Montana—Walter Harper, Helena, Mont.
Nebraska Tract Society—Fremont, Dodge Co., Neb.
New England—N. E. Tract Society, South Lancaster, Mass.
New Mexico—John McMurry, Nogal, Lincoln County, N. M.
New York Tract Society—Box 113, Rome, N. Y.
New Zealand—Edward Hare, Upper Queen Street (Turner Street), Auckland, N. Z.
North Pacific—N. P. Tract Society, Box 18, East Portland, Oregon.
Norway—Sundhedsbladet, Christiania, Norway.
Ohio Tract Society—259 Adams St., Toledo, Ohio.
Pennsylvania Tract Society—No. 5 Madison St., Wellsville, N. Y.
Society Islands—John I. Tay, Papea, Tahiti, Society Islands.
Switzerland—Elder W. C. White, 48 Weiherweg, Basel, Switzerland.
Tennessee Tract Society—Springville, Henry Co., Tenn.
Texas Tract Society—Mrs. Lee Gregory, Secretary, Denton, Tex.
Upper Columbia—U. C. Tract Society, Walla Walla, W. T.
Vancouver Island—Bernard Robb, Victoria, B. C.
Vermont—Lizzie A. Stone, South Lancaster, Mass.
Virginia Tract Society—New Market, Shenandoah Co., Va.
Wisconsin Tract Society—1029 Jenifer St., Madison, Wis.
Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

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"Joyful Greeting."

THIS is the title of a new Sabbath-school song book, lately issued by the J. E. White Publishing Co. It contains a good supply of new pieces, as well as many old favorites. Several features are introduced which never before appeared in any Sabbath-school song book.

Many of the best word and song writers in this country have contributed to the work, among whom we mention the names of L. O. Emerson, W. A. Ogden, J. H. Tenny, H. P. Danks, A. J. Showalter, F. E. Belden, and Frank M. Davis.

The material for this book has passed through the most rigid criticism, the great aim of which has been to accept useful pieces only. The pieces are pronounced by all easy and attractive.

The following is from the pen of Elder D. M. Canright, vice-president of the General Sabbath-school Association:

"I am much pleased with the new song book by J. E. White entitled 'Joyful Greeting.' I think it is just what we need in our Sabbath-schools, and that it will produce a great improvement in the singing among the children. They need songs adapted to them which are simple and easy, and still full of life and spirit, and this is what we find in 'Joyful Greeting.' Hope it may have a wide circulation."

"Joyful Greeting" contains 216 pages. For prices, etc., see advertisement on this page.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 30, 1886.

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Camp-Meetings for 1886.

MINNESOTA, Sauk Center,	Sept. 29 to Oct. 4
IOWA, Smithland, Woodbury Co., ..	" " 4
MISSOURI, Harrisonville, Cass Co., ..	" " 5
INDIANA, Wabash,	" " 5
KANSAS, Wichita,	Oct. 7-17
IOWA, Brighton, Washington Co., ..	" 6-11
WISCONSIN, New London, Waupaca Co., ..	" 6-12
KENTUCKY, Bowling Green,	" 6-12
CALIFORNIA, Woodland, State meeting, ..	" 6-19
TENNESSEE, Paris, Henry Co.,	" 13-19
CALIFORNIA, Santa Ana,	Oct. 28 to Nov. 8

LET none of the brethren and sisters on the Pacific Coast forget that Sabbath, October 2, has been appointed as a day of fasting and prayer.

REPORTS from different parts of the State indicate that there will be a large attendance at the camp-meeting at Woodland. Beautiful grounds adjoining the city limits have been secured, and everything seems favorable for an interesting and profitable meeting. Let none remain away who can possibly attend. If you cannot be present from first to last, come a part of the time, and come praying for a blessing. Bring your children and unconverted friends.

At the Mechanics' Institute Exposition, held in San Francisco last month, the Pacific Press took the Silver Medal, the highest award, for printing and book-binding, and received a diploma for stereotyping and electrotyping, there being other firms that had a larger exhibit in this line. The Pacific Press is now the best equipped printing office on the Coast, and is prepared to do first-class work of every description.

WE have just received the following card from Brother W. C. White, dated Basel, September 10:—

"We have just received the very good news that Brother Conradi has been released from prison. This fact we learn by a telegram. Brother Oscar Roth, whom we sent to see what could be done for his relief, must be there now, and will be a help in the work. We are preparing to go to the Council in England."

So it seems that instead of stopping the work by the imprisonment of Brother Conradi, the Russian authorities have worked for its more rapid advancement. Truly, "we can do nothing against the truth, but for the truth." Thousands of prayers have ascended in Brother Conradi's behalf; let not prayer for those who labor against opposition, especially in foreign lands, be discontinued. In this, the weakest may render valuable help.

Santa Ana Camp-Meeting.

LET all who wish tents for the Santa Ana camp-meeting write to Elder J. N. Loughborough, Pacific Press, Oakland, Cal. The rent of tents will be as follows: 10x12, \$4.00; 12x16, \$6.00. If any have tents of their own to pitch, write also, stating the size of your tents. We wish to know these things so as to plan our camp, and to know beforehand how many, and what tents to ship to Santa Ana. Let all who are going to the Santa Ana meeting make a note of this and report as above immediately.

Shall We Go to Sleep?

THE *Freeman*, the organ of the Baptists of London, England, speaks as follows of the Rev. W. M. Jones, the editor of the *Sabbath Memorial*, of that city:—

"He is greatly beloved by those of our London ministers who know his worth, although we deem him in error in his Sabbatarian notions. We only wish he could take some strong opiate some Friday evening and not wake up till Sunday morning, and give us the full benefit of fellowship."

That method of settling the Sabbath question has often been recommended. No doubt those who make the suggestion think it a very shrewd one; but we think it betrays a knowledge on their part of the inherent weakness of the Sunday cause. Suppose that they could, by some such means, cause all Sabbath-keepers to mistake Sunday for the Sabbath; what effect would that have on the Sabbath itself? Just none at all. "The seventh day is the Sabbath of the Lord thy God," whether anybody keeps it or not. Such a wish as that expressed above, shows that the Sunday man knows of no argument for Sunday that will affect a man when he is really awake. It is very suggestive, that they think a man must go to sleep, before he can turn from Sabbath to Sunday. This leads us to wonder if those who are already keeping Sunday are not asleep; if not, it is certain that many of them have their eyes shut. See Eze. 22:26. Would that they might pray with David, "Open Thou mine eyes, that I may behold wondrous things out of thy law." This would be better than trying to put others to sleep.

Shall We Not Move Forward?

THE most important question that can be raised by those looking for the second coming of Christ is, How can we most speedily prepare for that event? what steps can we take that will best forward the work, and find places for those who wish to labor in the cause? During the past eighteen months many important steps have been taken, which relate to the prosperity of the work. Our brethren in California never have been behind in furnishing means and men to advance the cause of present truth. No means should be spared to properly educate missionary workers, not only in our native tongue, but also in the French, German and Danish languages. There should be places where those of other tongues who may not be able to speak the English language, can receive instruction the same as our American brethren do in our city missions. There is no move that more clearly bears the mark of the approval of Heaven than the establishing of city missions where young men and women are trained for usefulness in the cause. In many instances Bible workers can find access to those whom the preacher cannot reach; and when the word of God, accompanied by the Holy Spirit, has once fastened itself upon the mind, it makes an impression which will finally bear fruit to the glory of God.

To rightly divide the word of truth is important, and the people are few indeed who can take the Bible and successfully hold a Bible-reading without some little instruction. Any one can take a work on the subject and ask the questions which are printed, and let the answer be read by the person with whom he is holding the reading, but this may be simply formal, the same as anything else connected with the cause. The soul should be inspired with the love of God, and the individual holding the Bible-reading should feel the burden and the importance of the work. When this is the case, there is scarcely any Bible-reading but that will need rearranging in some particulars in order to be adapted to special cases. This faculty of adaptation, how to get access to the people, and many of those things can be learned from a successful teacher having charge of a city mission. There are many other things also

which can be taught in a city mission. Important points of history that have a bearing on the fulfillment of prophecy, Bible customs and manners, and various things which throw light on portions of scriptures used in the reading, should, we believe, be brought into the instruction given at our city missions.

But is there any effort made among the French in California, and the Danes, and Swedes, and Germans, in this particular respect? Should not our brethren on the Pacific Coast, in view of the times in which we live, make one grand rally in this respect? Why should not all of the principal cities on the Pacific Coast, that come in the range of the California Conference, and even those which are not confined to that Conference, be entered by Bible workers? Why should not the country be thoroughly permeated with the teachings of the Bible? The time has come for advance steps to be taken, and shall not this camp-meeting witness a move in this direction? We believe it will, and somehow in our heart we feel that God will come near to us, and will pour out his Spirit, and we shall see of his salvation. We look forward to this meeting with a greater degree of interest than to any camp-meeting ever held in the State. We believe that there is much pending, and if our brethren come up from different parts of the State expecting to meet the Lord, they will not be disappointed.

S. N. H.

New Hymn Book.

JUST as we are closing up this paper, we are in receipt of the new Hymn Book, published by the General Conference of Seventh-day Adventists. We have hastily looked it through, that we may give a brief notice for the benefit of those coming to the camp-meeting, where it will be on sale. The book contains 640 pages, 6x8 inches in size, well printed on clear, white linen paper. Among the good things which we have noted are the following: 1. The hymns are all indexed by number. 2. There is no hymn that has not music provided for it. 3. Hymns which have heretofore been divorced from their original music, have to a great extent been restored. 4. Quite a number of old melodies that were favorites years ago, but have fallen into disuse among our people because the new generation of singers never saw the music, have been collected and placed in the book. This feature will please very many. 5. Some of the best "gospel hymns" of modern date have been inserted.

It would be impossible to get up a hymn book which should contain no hymns or tunes with which no one would be displeased; but we are certain that in this large collection of hymns (there are over fourteen hundred) there is enough variety to suit everybody. The book contains a goodly number of pieces suitable for the Sabbath-school; and small companies of believers, who may not be able to procure many books, can use this one both for church service and Sabbath-school. We sincerely hope that all our people will at once provide themselves with the new book, so that there may be uniformity in the singing, and that all may join with their voices as well as with their hearts in making melody to the Lord.

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