

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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NOT NOW.

THE path of duty I clearly trace,
I stand with conscience face to face,
And all her pleas allow;
Calling and crying the while for grace,—
"Some other time, and some other place:
O, not to-day; not now!"

I know 'tis a demon boding ill,
I know I have power to do if I will,
And I put my hand to th' plough;
I have fair, sweet seeds in my barn, and lo!
When all the furrows are ready to sow,
The voice says, "O, not now!"

My peace I sell at the price of woe;
In heart and in spirit I suffer so,
The anguish wrings my brow;
But still I linger and cry for grace,—
"Some other time, and some other place:
O, not to-day; not now!"

I talk to my stubborn heart and say,
The work I must do I will do to-day;
I will make to the Lord a vow:
And I will not rest and I will not sleep
Till the vow I have vowed I rise and keep;
And the demon cries, "Not now!"

And so the days and the years go by,
And so I register lie upon lie,
And break with Heaven my vow;
For when I would boldly take my stand,
This terrible demon stays my hand,—
"O, not to-day; not now!"

—Alice Cary.

General Articles.

Cain and Abel Tested.

BY MRS. E. G. WHITE.

(Concluded.)

THESE two brothers, Cain and Abel, represent the whole human family. They were both tested on the point of obedience, and all will be tested as they were. Abel bore the proving of God. He revealed the gold of a righteous character, the principles of true godliness. But Cain's religion had not a good foundation; it rested on human merit. He brought to God something in which he had a personal interest,—the fruits of the ground, which had been cultivated by his toil; and he presented his offering as a favor done to God, through which he expected to secure the divine approval. He obeyed in building an altar, obeyed in bringing a sacrifice; but it was only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out.

As far as birth and religious instruction were concerned, these brothers were equal, though Cain, being the first-born, was in some respects the favored one. Both were sinners, and both acknowledged the claims of God as an object of worship. To all outward appearance, their religion was the same up to a certain point of

time; but the Bible history shows us that there was a time when the difference between the two became very great. This difference lay in the obedience of one and the disobedience of the other.

The apostle says that Abel offered unto God a more excellent sacrifice than Cain. Abel grasped the great principles of redemption. He saw himself a sinner; and he saw sin, and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law which had been transgressed. Through the shed blood he looked to the future Sacrifice, Christ dying on the cross of Calvary; and, trusting in the atonement that was there to be made, he had the witness that he was righteous and his offering accepted.

How did Abel know so well the plan of salvation?—Adam taught it to his children and grandchildren. And the apostle says that "faith cometh by hearing, and hearing by the word of God." After Adam had sinned, a feeling of terror seized him. A constant dread was upon him; shame and remorse tortured his soul. In this state of mind he wished to be as far removed as possible from the presence of God, whom he had so loved to meet in his Eden home. But the Lord followed this conscience-stricken man, and while he condemned the sin of which Adam had been guilty, gave him words of gracious promise. In pronouncing the curse upon the deceiver, God had said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This was the first gospel sermon ever preached to fallen man; this promise was the star of hope, illuminating the dark and dismal future of the race. Adam gladly received the welcome assurance of deliverance, and diligently instructed his children in the way of the Lord. This promise was presented in close connection with the altar of sacrificial offerings. The altar and the promise stand side by side, and one casts clear beams of light upon the other, showing that the justice of an offended God could be appeased only by the death of his beloved Son. The bleeding victim consuming on the altar illustrated Adam's teachings, and thus the sight of the eyes deepened the impression made by the hearing of the ear.

Abel heard these precious lessons, and to him they were like seed sown on good ground. Cain also heard them. He had the same privileges as his brother, but he did not improve them. He ventured to go contrary to the commands of God; and the result is strongly presented before us. Cain was not the victim of an arbitrary purpose; one was not elected to be chosen of God, and the other to be rejected. The whole matter rested upon doing or not doing as God had said.

In the case of Cain and Abel we have a type of two classes that will exist in the world till the close of time; and this type is worthy of close study. There is a marked difference in the characters of these two brothers, and the same difference is seen in the human family to-day. Cain represents those who carry out the principles and works of Satan, by worshipping God in a way of their own choosing. Like the leader whom they follow, they are willing to render partial obedience, but not entire sub-

mission to God. Man, in the pride of his heart, would like to believe that he can confer some favor upon God; that our heavenly Father may be the receiver, and not always the giver. But God will not be bribed. He says: "Every beast of the forest is mine, and the cattle upon a thousand hills." "If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Man has nothing to give that he has not first received from God.

The Cain class of worshippers includes by far the largest number; for every false religion that has been invented has been based on the Cain principle, that man can depend upon his own merits and righteousness for salvation.

The great controversy from Adam's day down to our time has been on the point of obedience or opposition to God's law; and every soul will be found on the side of the obedient or the rebellious. Satan, who was once a mighty and lofty angel in Heaven, is the leader of the rebellion against God. From the first it has been his object to dethrone God, by breaking down the rules of his government. He had induced angels to join him in Heaven; and when Adam sinned, he thought to carry the whole human race on his side. The declaration of God, "I will put enmity between thee and the woman, and between thy seed and her seed," was the first intimation Satan received that the world would not be given over to his dark sway, but that man would have a Redeemer. There is naturally no enmity between fallen angels and fallen men. Both are evil; and evil, wherever it exists, will league against the good.

Man was promised a Redeemer, and was granted a second trial, to see if he would develop a righteous character; but he is left a free moral agent. And in all ages the multitudes have accepted the Cain principle, and have maintained that a partial obedience is all that is necessary. They have claimed a right to the favor of God, while disregarding his positive commands. This is the position of the Christian world to-day. God has given men a code of laws, and the fourth precept of that code enjoins the observance of the Sabbath as a memorial of creation. There is but one Sabbath of the Lord, and that is the seventh day. Special injunctions have been laid upon men to remember this day to keep it holy; but many show their contempt for the divine authority by keeping, in its place, a day which God has given them as a day of labor.

Those who cherish error have ever manifested a spirit of intolerance toward the obedient children of God. They are actuated by the spirit that led Cain to slay his brother. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel, the first martyr, was not old and feeble, but a youth, full of life and vigor; but he lay down his life for the truth of God. And all the way down through the ages there have been some who have lost their lives because of their adherence to religious principles.

Our Saviour himself was a victim of religious intolerance. "He came unto his own; but his own received him not." Had he praised and exalted men, had he called corruption purity, and given license to human creeds by teaching for doctrines the commandments of men, they would have received him gladly. But his zeal for God, the righteous fervor with which he

denounced every abomination that was done in the land, and, above all, the sinless purity of his own character, aroused the bitter hatred of the "whited sepulchers" who deceived the people by the appearance of great sanctity. Satan and evil angels united with evil men to destroy from the earth the champion of truth. There was a bruising of the heel of the seed of the woman, when Christ was scorned as a deceiver, and was hunted down and put to death as a criminal; but could Satan have induced him to commit one sin, there would have been a bruising of the head, and the world would have been abandoned to the power of the prince of darkness.

The religion of Christ is for men to accept, with all its inconveniences. They may invent an easier way; but it will not lead to the city of God, the saints' secure abode. Only those who "do his commandments," will have "right to the tree of life," and "enter in through the gates into the city."

The Papacy; Its Position, Policy, and Prospects.—No 4.

It is further noteworthy that this whole scheme of the subjugation of Great Britain to the Vatican is led by the Jesuits. So Dr. Manning lately assured us. This body is again all-powerful in the church of Rome. Even the Pope must obey them. They walk to and fro with silent foot in our country; they enter our houses, corrupt our families, teach in our schools, write articles in our newspapers, create strifes in our churches, preach evangelical sermons in our pulpits, and in a hundred ways urge onward the work of subjugating Great Britain, and through Britain the world, to the yoke of the Papacy. The latest news from Rome is that the newly-erected bishoprics in India are to be filled with Jesuits.

There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given for popish uses year by year, is one million two hundred thousand pounds. That one million two hundred thousand pounds we give for our own undoing.

POPERY AND SOCIALISM.

The situation is farther complicated by another and very formidable fact. A new foe to liberty has suddenly sprung up in the leading countries of Europe. I refer to that atheistic socialism which has had so rapid and portentous a development of late, in France, in Italy, and more especially in Germany, and even in Russia. I remember the historian Ranke, whom I had the privilege of meeting in Berlin sixteen years ago, describing it to me as a church-rising against the church. His description was not untruthful; for socialism has a creed after a fashion, and its devotees are knit together by a sacred bond, the belief even that as the children of one mother, Nature, to wit, all things are a common heritage. Socialism, like the Papacy, attacks the modern State, but it attacks it from a different point. It would remodel the world through the preliminary process of destroying it. It seeks to abolish property, overturn government, and extinguish the idea of a personal God.

One would think that so terrible a programme of reform would find but few adherents in so educated a country as Germany. And yet it is otherwise. At the parliamentary election of nineteen years ago, less than a score of socialist votes were enrolled in the city of Berlin. At next election, not fewer than 36,000 such votes were tendered, and at the election of 1877, the number of socialist votes in the city of Berlin alone had risen to 56,000. The number of socialists in Germany is estimated at about half a million (450,000). This fact

may well cause serious alarm on the part of every friend of order. And yet, when one thinks of the religious condition of Germany, one cannot well see how it can be otherwise. Half its people, speaking generally, never open the Bible, never go to church, never come under the influence of religious ordinances. Here is a vast void at the heart of the German nation, and what can rush in to fill that void, but just some such atheistic system as we see filling it.

This vastly enhances the dangers of the situation. We behold the European world falling asunder, dividing into two great camps. On the one side we have the Governments and their friends; on the other, communism and its adherents. The ultramontanes are sure to come in between the two, and to play the same game they have been playing of late years in the British Senate. The Papacy will ally itself now with the one and now with the other, just as it may subserve its own interests for the moment. It will serve both parties that it may betray and destroy both, and remain in the end master of the situation. It will go to the kings, and it will say to them, "These men will uproot everything. Neither order, nor property, nor religion, will they leave standing. I alone can save you from their fury. But in order that I may be able to save you, you must renew your former concordats with me. You must give free scope to my canon law in your kingdoms; you must give all liberty to my bishops and priests in dealing with your subjects. If you do that, I will tame these wild spirits; I will speedily quell these revolted masses, and lay them bound in chains at the foot of your thrones. But if you decline my bargain I shall retire, and then the deluge will inevitably roll in and overwhelm you."

If the governments of Europe, in the hope of escaping the danger, should cast themselves into the arms of the Papacy, their alliance with the ultramontanes will bring Europe again under a great despotism. If, on the other hand, the kings should repel the advances of the Papacy, and the ultramontanes combine their power with the communists, the attack on law and order will become yet more formidable, and will be pushed on with persistent and vengeful vigor. The church of Rome will show that she knows how to chastise those who will not permit her to rule them, and destroy those who decline to be saved by her. A great revolution will flow over Europe. And the Papacy having flung throne and law into the abyss, the ultramontanes will grapple with the communists, and either conquer or be conquered by them.

A CATAclysm APPROACHING.

The affairs of Europe appear to me to be tending at this hour to a great cataclysm: a cataclysm of despotism, should the kings and the ultramontanes combine; a cataclysm of revolution, should the ultramontanes and communists contract alliance. There is only one thing that can prevent such a catastrophe, even the rapid diffusion of the gospel in Europe. But I see nothing at this hour to justify the hope of that. Neither the populations nor the governments of Europe show any great desire for the word of God, or any disposition to receive the gospel. Till the gospel enter there can be no national conscience, and till a national conscience be created there can be no basis, I do not say for piety, but for civil order and constitutional government. So far as I can see, no true basis for permanent liberty has yet been laid by the continental kingdoms. They are in the presence of forces to which they have no opposing element of equal or greater power, and how they can escape being broken up, I do not very well see. They have the Commune beneath them, they have Rome above them, and between these nether and upper mill-stones it may yet happen that they will be ground to powder.—Rev. J. A. Wyllie, LL.D., of Edinburgh.

Little Things.

THE round of life's duties is made up of little things. But few persons have either the ability or the opportunity to do any great act, by which their country and their race are especially benefited, and their own names rendered illustrious. Such acts are reserved for the few, and the occasion for them but seldom occurs. They are exceptional in their character, and are not connected with the every-day duties of life. The things which constitute the sum of duty and enjoyment are little things, connected with our ordinary pursuits and daily and hourly intercourse with each other. Considered separately they may appear to be insignificant, but regarded in the aggregate, they exert the most powerful influence upon our own character and happiness, and also upon the character and happiness of others.

In our daily intercourse with each other, in the family and in general society, we cannot estimate the effects produced by little acts of kindness, by words of sympathy and encouragement, by looks of interest and approval, and by a thousand little attentions expressive of the kindly feelings of the heart. It is these little things that imperceptibly draw us to each other and make sunshine on our pathway.

So also in the church. It is not the performance of some great and difficult duty that contributes most to our usefulness. Such duties may seldom be required of us. But it is the cheerful performance of little acts, prompted by love to the Master, in our daily and hourly intercourse with each other. Here every Christian, however humble his talents may be, has presented before him a wide field for usefulness. Opportunities for doing good, in a quiet and unobtrusive way, are constantly occurring, and these should not be neglected in hope of being able at some future time to perform some important work of far-reaching influence. He that is faithful in that which is least, will receive the divine approval equally with him who is faithful in much. Do not, then, neglect the little duties of every-day life. Their influence will be felt, if not like the dashing showers of rain, like the noiseless, gentle dew, which nightly descends to refresh and cheer the earth.—Methodist Recorder.

The Victor.

TO BE silenced is not always to have the worst of an argument. When Hananiah, in the name of Jehovah, by eloquent speech and no less eloquent symbol, demonstrated that Jeremiah's prophecies were all wrong, we read that the prophet Jeremiah quietly "went his way," leaving his opponent to exult as a victor among the priests and the people who thronged the temple. A man who knew that he was on the Lord's side, and that he had spoken the truth of the Lord, could afford to do that. The bitter sequel showed whether Hananiah or Jeremiah was right. There are occasions when it is the part of a wise man to follow this precedent of Jeremiah. When one is in the midst of scoffers who have demonstrated to their satisfaction that there is no God, that the Bible is a fiction and that immortality is a dream, it is sometimes better, having once delivered his testimony, quietly to go his way, rather than to spend precious time in fruitless parleying. What does it matter if the enemies of God's truth enjoy an occasional cheap triumph? The truth itself is sure beyond the reach of arguments, however brilliant, of sneers, however cutting, of gibes, however witty. Knowing that, the Christian can afford to go upon his way, even though, for a time, it seems as if he were silenced, and to wait quietly for the time which will justify all truth and put to shame all falsehood.—S. S. Times.

CHARITY is the scope of all God's commands.

Day by Day.

EVERYTHING difficult in life is met with far greater success when the duties of each day are taken up in their natural order. Anxiety as to the future is not consistent with a just view of God's superintending care. To neglect that which belongs to the day and become absorbed in future service is therefore not wise. When this habit is fixed we are prone either to choose without regard to God's will, or to attempt present burdens in our own strength. There are few persons whose daily lives could not be improved at this point. We have need to learn well the lesson that the best work, however insignificant it may seem, is that which comes to us in God's appointment, and which is performed at the time his providence indicates.

Christ had a perfect ideal in his mind of the work of each day to be done in that particular day. He was fully able to meet that perfect ideal. All trained effort to compass the task of to-morrow was foreign to him. He said: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." He exemplified all this in his own blessed life. How did he observe this rule? in any hard, Pharisaical manner?

Was to-morrow an utter blank in his thought? We cannot suppose this, for Jesus lived upon earth, a man in all his experiences, interested in human pursuits, and full of his official work to be accomplished at Jerusalem. He communed with Moses and Elias respecting his future. To-morrow was in his mind. But it was there, not to hinder, but rather to stimulate, the activities of the present. In all this he was our perfect example. A proper regard for our future is always consistent with the work of each day, and helpful to it.

Our peril is found in an unlawful anxiety concerning the things of to-morrow. The experienced Christian knows how great this peril is. He feels this to be his weakness, and often mourns that his power for usefulness is in this way taken from him.

The all-perfect One was free from this calamity. We are always subject to it. This danger will be best averted if we will imitate him. But to do this successfully we must dwell in him and be loyal to him.

Spiritual food we must have "day by day" if we would be strong in God. To anticipate some special religious feast in the future, some holy convocation of saints on the morrow, without drawing fresh supplies for this one day through which we are now passing, will be only to reverse the divine order. These promised blessings can only become real when we act our part well in the living present. There is, then, a preparation for future good; the heart has an appetite to receive spiritual nourishment when it has been all along the precious days engaged in right living. It is suicidal to all vital religion to live in the present a life of self-indulgence, to neglect daily prayer or God's word, thinking that in the future we will attend to spiritual matters. However rich the opportunities may hereafter be, we never can become through them what we might have been if we had been constantly faithful through all our previous history.

Anything that robs us of the heavenly manna for this day is to be avoided. God's order is in all things the best. "To-day, if ye will hear his voice," is a most suggestive scripture. He has a blessing for every one to-day in the closet, at the family altar, in the act of ministration unto others, in the manly endeavor to obey the golden rule of the gospel, in the hourly watchfulness against secret pride, in the habitual mindfulness, while engaged in earthly service, of that spiritual realm which is out of sight, but which is more real than anything in this visible universe. Oh, may we follow our divine Lord

in all things, especially in this his word: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."—*Sel.*

The Change of the Sabbath.

If there was ever any divine authority for the change of the Sabbath at the resurrection, why was not the Sabbath changed at that time in accordance with the command? Why did the people of Southern Europe continue to meet for worship on the seventh day of the week, which they did do in nearly every city, until as late as the middle of the fifth century? If the Sabbath was changed at the resurrection, why did the people of Scotland continue to observe Saturday as the Sabbath until the year 1069, when Queen Margaret, who was a devout Catholic, commanded that her subjects should work on Saturday and rest on Sunday? If the Sabbath was changed by divine authority, why did the people of Eastern Europe and Africa, and Western Asia, continue to meet for worship on the seventh day of the week for 1,200 years after the resurrection? If the Sabbath was changed, why do all the people of Southern and Eastern Europe and Western Asia continue to call the seventh day of the week the Sabbath, even to the present time?

All these are historical facts, and we would be pleased to have our readers answer the above questions.—*Light of Home.*

WHAT WOULD YOU DO?

WHAT would you do if you woke some morn,
And how would the morning seem,
If you found that your faith in the Son of God
Was only a midnight dream;
And knew full well in your innermost soul
There was no God on high;—
No higher court for your appeal,
No one to care for your woe or weal
Or to hear your cry?
That the city of God was only a myth,
The thought of a poet's brain;
There was no Christ for the heart's deep want,
No cure for its hunger and pain?
As you sank, and the chilling waves of doubt
Were closing above your head,
You would clutch for help, and nothingness
Would be found in your grasp instead.
If all of the light and all of the love,
All that is good and true,
Should go out of your life like a wind-blown lamp,
What would you do?

—*Sel.*

"Joy Set before Him."

BEFORE the Saviour came into the world, he well understood that he was to be a "man of sorrows and acquainted with grief." He understood the nature of that bitter cup that he was to drink. He knew that our iniquities were to be laid on him, and that he was to taste death for every man. After he became man, and more especially after he had entered upon his public ministry, the cross was doubtless much in mind. Its dark shadows were ever falling upon him. He occasionally spoke of this matter to the disciples. On the mount of transfiguration "the decease which he should accomplish at Jerusalem" was the theme of conversation between himself and Moses and Elias. And very probably this was the great burden of his prayers, when he spent whole nights upon the lonely mountains. The dreaded "hour" makes haste, and comes at length. Behold him bowed down with overwhelming sorrow in the garden. Behold him arrested and hurried away to the bar of Pilate, where he is insulted and abused. Behold him sinking beneath his heavy load on the way to Calvary. Behold him nailed, hands and feet, to the cross. Listen there to his heart-rending cry, "My God, my God, why hast thou forsaken me!" Men and devils do their worst to worry this innocent Lamb of God. But, worst of all, "it pleased the Lord to bruise him." His sorest afflictions were laid upon him by the Father's own hand, whose

sword of justice then awoke against his Shepherd. His cup is now overflowing with a bitterness of which we can but faintly conceive. But it is at length drained, and with unutterable relief, with a loud, triumphant voice he exclaims, "*It is finished*;" and he bows his head and gives up the ghost.

Some forty days later, after repeated interviews with the disciples, the Saviour led them out as far as Bethany, and he lifted up his hands, and blessed them; and it came to pass, while he blessed them, he was parted from them, and carried up into Heaven. Some thirty years before he had come down from Heaven. He came to seek and to save that which was lost. He had laid aside the glory that he had always had with the Father, and had tabernacled in the flesh, a man amongst men. He had here gone about doing good, and had finally paid the price of our redemption by his perfect obedience for us unto the death of the cross.

He had done and suffered all that justice required in order to make full atonement for our sins. And now he was returning as a conqueror over death and all his foes, to enter upon the joy that was set before him, when he consented to endure the cross, and to despise the shame. And what that joy was that he experienced as he re-entered those pearly gates, and trod again those golden streets, where he was welcomed by the Father to his exalted throne, no tongue can tell, and no imagination conceive. In that blessed hour he began to see of the travail of his soul, and to be satisfied with an unbounded satisfaction.

But there is a time, yet future, that must be eminently blissful in the experience of the Saviour. The day hastens when he shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory, and all nations shall be gathered before him for judgment. He will separate the great congregation into two grand divisions, according to their characters, and unto the one he will say, "Come," and unto the other, "Depart." And then, accompanied with all the millions of the saved, escorted by legions of mighty angels, he will conduct them to the mansions that he has prepared for them, the grand work of redemption forever completed! What a happy hour that will be to all Heaven! and how blissful to the Son of God! With what satisfaction must he survey that great multitude for whom he shed his precious blood, and contemplate them as forever safe within the heavenly fold, forever to share with himself his own everlasting blessedness!—*H. S., in New York Observer.*

Futile Hope.

FOR several years past an appeal has been made to the Christian people of the country, to secure a better observance of Sunday by the enactment of laws to prevent the desecration of the day. The Rev. Leonard Woods, D. D., professor in Andover Theological Seminary in 1831, said at that time:—

"Some have relied upon the salutary influence of civil laws requiring the Sabbath to be treated with respect, and forbidding, under severe penalties, all open violation of it; but, in my apprehension, we have no reason to expect that mere civil enactments will ever be productive of any extensive and permanent benefit in regard to this subject, except merely as they afford protection to Christians in worshipping God according to their own consciences. The experiment has often been tried here and in other countries, but the result has made it evident that the great interests of morality and religion cannot safely be made to rest on the power of the civil law. The due observance of the Sabbath must be promoted by considerations addressed to man's reason and conscience and heart."—*Sel.*

The Ten Kingdoms in the Dark Ages.

THE ALEMANNI.

(Continued.)

THIS age of glory was followed by one of misery, called the Great Interregnum, which lasted twenty years.

"This was the saddest time that ever was in Germany. Every one did what he liked. The fist and the sword decided between right and wrong. The princes and the cities were in constant feud. The knights made themselves strong castles and lived in them on plunder and murder. From their fortresses they swooped down on the merchants traveling from town to town and robbed them, or levied on them heavy tolls. They went plundering over the level land; they robbed the farmers of their cattle, devastated their fields, and burned their houses. Moreover, the neighboring nobles and knights quarreled with each other and fought, so that the country was one battle-field."—*The Story of the Nations, Germany, chap. 22.*

This period of anarchy was turned to account by the Papacy through Pope Urban IV. Up to this time the election of the emperor was always virtually by the leading princes, although each election needed the sanction of the whole class of immediate nobles. Now, however, mainly by the influence of the Pope, the electorate was definitely settled upon only the archbishop of Mainz, the archbishop of Cologne, the archbishop of Treves, the margrave of Brandenburg, the king of Bohemia, and the princes of the House of Wittelsbach (Bavaria), and of the House of Saxony. Thus the electorate stood till 1356, when Charles IV. issued the Golden Bull, by which the office of electors was fixed to the three archbishops, the king of Bohemia, the margrave of Brandenburg, and only the duke of Saxony, and the palgrave or count palatine of the Rhine, of the House of Wittelsbach. Thus the electorate was confined to seven personages—three archbishops, three lay princes, and one king—and ever afterward the emperor was chosen by these officials who are the ones so often referred to in the history of the Reformation, by the term "electors." Luther's protector, Frederick, was the "elector of Saxony" in his day.

At the beginning of the Great Interregnum, William of Holland received a nominal allegiance for two years, when he died; then, about 1257, there was a double election, of Alphonso of Castile in Spain, and Richard, earl of Cornwall, brother of Henry III. of England. Richard was crowned, but he only visited Germany three times in the seventeen years; while Alphonso never visited it at all, although claiming all the time to be its sovereign. The influence of none of these tended in the least degree to check the disorder of the times. When Richard died the princes showed no disposition to choose an emperor, for a condition of affairs that allowed every one to do as he pleased was exactly to their liking. But the northern revenues of the Pope were seriously falling off, and this with troubles at home caused a Papal longing for an emperor again who would be "the protector of the church." The Pope, therefore, informed the electors that if they did not choose an emperor he himself would appoint one.

Accordingly the electors met in 1273 and raised to the throne Rudolf, count of Hapsburg, of Swabia. During the interregnum Ottocar, king of Bohemia, had acquired by marriage and conquest, a great territory beyond his native possessions, and his acquisitions included the duchy of Austria and its dependencies, Styria, Carinthia, and Carniola. This made Ottocar the most powerful prince in Germany, and he expected to receive the German crown at the election. When it was bestowed upon Rudolf, Ottocar refused to acknowledge him as sovereign. War followed, and in the battle of Marchfeld, near Vienna, A. D. 1278, Ottocar was defeated and

slain. Austria, Styria, and Carniola were then granted in fief to Rudolf's son Albert. Thus Rudolf made himself memorable as the founder of the House of Hapsburg, which has ruled Austria from that time to this; which from his time has formed one of the most influential forces in the national life of Germany, and which gave sovereigns to Spain in the days of her greatest glory.

Rudolf of Swabia died in 1291, and was succeeded by Adolf of Nassau who ruled till 1298, when he was succeeded by Duke Albert of Austria, Rudolf's son. Albert reigned till 1308, and was succeeded by Count Henry of Luxembourg who reigned, as Henry VII., till 1313. Upon the death of Henry VII. the electors could not agree, and the result was a double election—Frederick the Fair, duke of Austria, son of Albert, and Louis, duke of Bavaria. War broke out and continued for nine years, when, at the battle of Muhlberg, A. D. 1322, Frederick's army was entirely routed, and in 1325 the two rivals agreed to rule in common. Frederick died in 1330, and Louis IV. reigned till 1347. At the death of Louis, Gunther, count of Schwarzburg was elected, but Charles, king of Bohemia, by liberal bribes, bought off his supporters, and Gunther resigned his claim, and Charles IV. reigned. It was he who issued the Golden Bull. He added the margraviate of Brandenburg, Silesia, and Lower Lusatia to the possessions of his House—the House of Luxembourg. He died at Prague in 1378, and was succeeded by his son Wenceslaus. Wenceslaus was deposed and the crown was given to Rupert, elector of the palatinate, A. D. 1400, who reigned till 1410, when he died and Sigismund, brother of Wenceslaus, and king of Hungary, reigned. This was the Emperor Sigismund who gave up John Huss and Jerome of Prague, to be burned by the Council of Constance, which brought on the Hussite wars. Sigismund was a spendthrift and never had enough money for his wants; and for 400,000 gulden he granted to Frederick, count of Hohenzollern, of Swabia, first as a pledge but afterwards as a permanent fief, the march of Brandenburg. With the death of Sigismund ended the Luxembourg dynasty, and the House of Hapsburg was restored.

Sigismund was succeeded by Albert II. duke of Austria, in 1438. Albert II. was succeeded in 1440 by Frederick IV. and he, in 1493, by Maximilian I., and he, in 1519, by Charles V., before whom Luther stood for the faith of Christ; and before whom the German princes read the famous PROTEST.

Although the German crown remained elective from the time of Albert II. forward, it was "always conferred on a member of the House of Hapsburg until the extinction of the male line;" and then it was taken up by the female in Maria Theresa, whose husband was elected emperor in 1745. He was emperor only in name, however; Maria Theresa's was the rule in fact. Maria Theresa's husband was succeeded in 1765 by her son, Joseph II. And in her line of the House of Hapsburg the imperial office remained till the Empire and the German Kingdom came to an end in 1806; and in her line the Imperial office of the empire of Austria-Hungary remains to the present day.

We referred above to the grant of the march of Brandenburg, by the Emperor Sigismund, to Frederick of Hohenzollern, of Swabia. Frederick thus became one of the electors of the empire. It will be remembered, too, that it was the Knights of the Teutonic Order who made the conquest of Prussia. At the time of the Reformation, Albert of Brandenburg happened to be Grand Master of the Teutonic Order. He became a Protestant, dissolved the Order, and received in fief, 1525, from the King of Poland, the duchy of Prussia. Albert left two granddaughters. Joachim Frederick, Elector of Brandenburg, married Eleanor, the younger,

and his son, John Sigismund, married Anna, the elder, and thus the duchy of Prussia was secured to the family of the Elector of Brandenburg. Frederick William, called the Great Elector, was the grandson of John Sigismund and Anna. By the treaty of Weblau, in 1657, the duchy of Prussia was declared independent of Poland. The Great Elector added largely to his territories, and in 1701 his son Frederick, who had succeeded him in 1688, having obtained the consent of the emperor, crowned himself king of Prussia. And thus, under the Alemannian House of Hohenzollern, arose the kingdom of Prussia, which, through Frederick I. 1701–1713, Frederick William I. 1713–1740, Frederick II. the Great 1740–1786, Frederick William II. 1786–1797, Frederick William III. 1797–1840, Frederick William IV. 1840–1861, has come down in direct descent to William I. king of Prussia 1861–1871 and Emperor of Germany from January 18, 1871, to the present day.

It is true that in tracing at such length the history of the Alemanni, we have had a double purpose, the full value of which will be appreciated when we come to consider the rise and growth of the Papacy, but even without that, we believe, and we think it must be admitted, that when it is realized that from the Alemanni sprang what is still the German nation; that under the rule of the Alemannian House of Hohenstaufen was the most glorious and prosperous period of medieval German history; that, with but a short interval, since the end of the Hohenstaufen dynasty, the Alemannian House of Hapsburg held the imperial office as long as the empire existed, and when it ceased to exist, still ruled in Austria and does yet rule the Austria-Hungarian Empire; that the Alemannian House of Hohenzollern made of Prussia one of the strongest States of Europe, and accomplished what had been the wish of ages,—the vital union of all the little States into which the German people had been separated,—and now rules the German Empire; that the Alemannian House of Guelf furnished to England the House of Hanover and by it her present and most illustrious Queen Victoria, and that Spain in her glory was ruled by princes of the Alemanni;—we say when this is realized, we think it must be admitted that Gibbon made no mistake when he described the rise of the Alemanni as the origin of "a great and permanent nation;" that the French, who have lived side by side with them since the time when together they were all savages in the German forests, likewise make no mistake when even to this day they call the Germans *Allemands* and Germany *Allemagne*; and we believe that we make no mistake when we number them as one of the ten kingdoms that arose upon the ruin of the Western Empire of Rome. J.

(To be continued.)

Serving Christ.

I HAVE seen bankruptcies in every kind of secular business, but I never knew a man to become insolvent or be "sold out" while in the service of Christ. What an appetite it gives! How the dividends roll in, and the profits roll up! The richest man in England in these times was grand old Lord Shaftesbury, who was buried the other day with hundreds of shoe-blacks and coster-mongers mourning around his coffin. He was a man of few words, and never spent any time "telling his experience;" it told itself. Love of Christ kept his big Corliss engine running day and night; and it drove wheels and spindles all over London. Do you say that you are not a Paul or a Shaftesbury? Very well. Christ did not intend you to be, or he would have put you into their position. He put you where you are, and says to you, Serve me and I will give thee thy wages.—*Theo. L. Cuyler, in Christian at Work.*

Benefits of Affliction.

God designs that the trials and afflictions which his people are called upon to endure, shall prove a blessing to them. Christians in all ages of the world have passed through fiery ordeals, which, in every case where they continued to trust in the Lord, have magnified the grace of God, and they have been greatly benefited thereby themselves. We only have to open the word of God to satisfy ourselves upon this subject. "Before I was afflicted I went astray, but now have I kept thy word." Ps. 119:67. The benefit spoken of here is that it leads to greater faithfulness. "But now have I kept thy word." "It is good for me that I have been afflicted; that I might learn thy statutes." Ps. 119:71. In times of sorrow we will look in some direction for comfort and consolation. One of the first things a true Christian will do will be to look into the word of God. Oh, how often we have been comforted and strengthened under trying circumstances as we have read the many precious promises contained in the Bible, and they have seemed to beam forth with luster and light, and we have a clearer understanding of them than ever before, and our faith claims them more confidently than hitherto. We cry out, "Oh, how love I thy law."

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18. Afflictions are of short duration, "but for a moment." "Weeping may endure for a night, but joy cometh in the morning." They seem light on the account of the wonderful grace of God afforded and the glorious benefits arising therefrom. "Worketh for us a far more exceeding and eternal weight of glory." Let us remember, however, that this is upon the condition that we walk by faith and not by sight, "while we look not at the things which are seen, but at the things which are not seen."

"For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:10, 11. The purpose of the Lord in chastening us is to profit us. So it is evident that afflictions are blessings in disguise. Then, instead of murmuring, we should be grateful at all times, and trust the Lord as fully through seasons of heaviness which are produced by manifold temptations, as when the afflicting rod is not upon us. If we would bear in mind the subsequent results, it would buoy us up in times of grief. "Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Jas. 1:2, 3. "My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12:9, 10. "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; for he maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Job. 5:17-19.

"And we know that all things work together for good to them that love God." Rom. 8:28. "Beloved, think it not strange concerning the

fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12, 13.—*J. H. Meek, in Methodist Recorder.*

Doctrinal Preaching.

MUCH of the prejudice and open disparagement of doctrinal preaching now prevalent arises from misunderstanding of what it is. Doctrine is simply teaching. Aptness to teach is a primary qualification of a pastor, as defined in Scripture. The truth is the means of conviction, the means or the accompanying condition of regeneration, and of sanctification. It must inform and give substance and power to the effective proclamation of the gospel. As Dr. Cuyler has forcibly expressed it:—

"Sound doctrine is the backbone of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, have been vitalized by some stupendous doctrine, or revealed teaching of Almighty God. My brilliant neighbor has unwisely said that 'doctrine is only the skin of truth set up and stuffed!' Just imagine Paul writing to Timothy, 'Give attendance to the stuffed skin of truth!'"

But it will be said that here is the objection to it—that doctrinal preaching is dry, as dry as a stuffed skin, and that people for that reason will not hear it patiently.

The truth is that much which goes by the name of doctrinal preaching is not preaching at all, but only disquisition or discussion. But to true doctrinal preaching all definition and distinction, analysis and illustration, evidence and defense, are properly introductory to the work of impression and persuasion. Such logical preliminaries should be made as brief as is consistent with clearness, made as clear as possible by apt illustration, and then set on fire with love and longing for souls, sent home to the conscience and the heart. To God's truth so presented, hearts will respond.—*Watchman.*

"I HAVE nothing to do with to-morrow,
My Saviour will make that his care;
Should he fill it with trouble or sorrow,
He would help me to suffer and bear.

"I have nothing to do with to-morrow,
Its burdens, then, why should I share?
Its grace and its strength I can't borrow,
Then why should I borrow its care?"

Burden Bearing.

THE idea of patiently bearing the ills and encountering the calamities of life as the dispensations of Providence intended for our good and of which we are to make a proper use, is something the worldly-minded cannot entertain, and against which even the Christian will sometimes revolt. But it is a truth, taught frequently and impressively in the word of God, and the experience of which has borne rich fruitage in the history of many of the most excellent of the earth. "All things work together for good to them that love God." It was a great attainment when the apostle was able to say: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

But owing to the selfishness which is such a marked and strong feature of human nature, it is still more difficult to feel it a duty and make it a pleasure to exercise self-denial and to bear burdens for others. Yet this is the law of Christ, to be obeyed equally with all his other

commands. In this he has given us in his own person the most illustrious example. He was wounded for our transgressions and bruised for our iniquities. He gave himself for us. He bore our sins in his own body on the tree. In this we are to imitate him in our conduct towards others. "Every man shall bear his own burden;" but we are also told, "Bear ye one another's burdens, and so fulfill the law of Christ." In the "English Pulpit of To-day," Rev. A. Wallace Williamson, St. Cuthbert's Church, Edinburgh, truly says:—

"To this it is, my brethren, that the law of Christ calls you. You must renounce your own will, and bow to the will of God. You must give up your own freedom, and find it in a greater and nobler freedom. You must bear the burdens of others or you cannot bear your own. You must lose your own life if you would truly save it. 'And when the fire of divine charity burns within you, and you behold the need of your fellow-men by the light of that flame, then only are you born to the true life of man, showing that divine life which quenches the sense of suffering self in the ardors of an evergrowing love; a love which is within you as a mighty yearning, which can no more exist alone than the branch apart from the vine, or the member from the body; which sends you forth with a divine excitement to deeds of active love, to a growing sense of brotherhood, to bear the burden of your fellows, and so to live, if need be, to agonize and die, to rise to that higher life which throbs through your soul—as the life of the vine is shed through the branches and the life of the body through the members—and you are no longer a withered branch bearing no fruit, nor a useless member, nor a stone out of place, but a living stone in that living temple which is the type of glorified humanity, that temple of which Christ is the chief corner-stone, 'in whom ye also are builded together for an habitation of God through the Spirit.'"

Here is comfort and encouragement for those who are often discouraged and almost cast down by the cares and perplexities in which they are often involved because of others, and when toiling almost to exhaustion in behalf of those whom they love, but who have been overtaken with disaster in some of its many forms. They are treading in Christ's footsteps and doing the work that he did; let them seek to feel and manifest the same spirit that filled his heart and shone forth in all that he did, notwithstanding the "contradiction of sinners" and the infirmities and weaknesses and shortcomings of his own followers.

And if we cannot deny ourselves; if we are unwilling to do our part in bearing the burdens of others; if we cannot mourn with those who mourn and weep with those who weep, we give strong evidence that we do not belong to Christ. If we do not the works which he did, and in the same spirit, how can we claim to be his?—*Presbyterian Banner.*

The Shadow of the Almighty.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

WHAT strong consolation! Other helpers are finite; they may be sincere, yet there is a limit to their succor. But my Father is almighty! He who is from everlasting; who spake and it was done; who commanded and it stood fast; who doeth his pleasure in the armies of Heaven and among men—he overshadows me! The hand that spread forth the heavens and flung the stars abroad, that piles the mountains and sinks the sea, is stretched out for my defense. They whose home is the Most High must be safe, for they abide beneath the shadow of the Almighty.—*Dr. Newman Hall.*

PEACE in a sinful course is one of the greatest of curses.—*Bunyan.*

The Signs of the Times.

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

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The End Approaching.

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This language occurs in the discourse which the Saviour delivered in answer to the question: "What shall be the sign of thy coming, and of the end of the world?" The entire chapter in which these words occur is an answer to this question. The question as to whether or not the Lord will come again is not mooted. There was no uncertainty in the minds of the disciples on this point. They very well knew that the Lord would come to reign over his people; all that troubled them was to know the signs which should precede his coming. These the Saviour proceeded to give. Besides the physical signs in the sun, moon, and stars, which have all been fulfilled, he gave the one which heads this paragraph, and which is now in process of fulfillment.

What is "this gospel of the kingdom"? It is that which our Saviour preached in all his earthly ministry. Matt. 4:23; Mark 1:14. "Gospel" means "good news." The gospel which is to be preached "in all the world," "to all people," is the good news of a Saviour, "which is Christ the Lord." Luke 2:10, 11. A Saviour must save people from something, and so we find that Jesus saves his people from their sins. Matt. 1:21. But the wrath of God (Rom. 1:18; Eph. 5:5, 6), resulting in death (Rom. 6:23), is visited upon all sin; so that the salvation of people from sin must also be salvation from the wrath of God, and so it is. Rom. 5:9. Being saved from sin may be equivalent to being justified by faith, but being saved from wrath is the final and complete salvation from sin and all its consequences. And this is the salvation of which Isaiah speaks when he says that "Israel shall be saved in the Lord with an everlasting salvation." Isa. 45:17. It is that salvation which the apostle Peter says shall be brought unto us "at the revelation of Jesus Christ." 1 Peter 1:9-13.

This final salvation is the end or object of our faith. 1 Peter 1:9. People may talk as much as they please about doing right for its own sake, but the fact remains that if there were to be no future life there would be no incentive to right living. Paul says that "if in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19), and in harmony with this he continues that if there is no resurrection we would do well to eat and drink, and get all the enjoyment we can from this life while it is passing. 1 Cor. 15:32. What comfort would it be to a sinner to assure him that his sins are all forgiven, but that there is nothing for him beyond this present life? None at all. In such a case forgiveness of sins would profit him nothing. So then the preaching of the gospel comprehends not alone the announcement that Christ died for sinners, but that through his death he has brought immortality to light. We believe that no one who has ever professed to preach the gospel has omitted the fact that an eternal inheritance awaits the overcomers.

But this eternal inheritance is "reserved in Heaven," and is to be revealed only "in the last time." 1 Peter 1:4, 5. It is only when Christ comes "the second time" that salvation is brought

to them that look for him. Christ himself told his disciples (John 14:1-3) that he would come again to receive them unto himself so that they might be with him, plainly indicating that they could be with him in no other way except by his second coming. Even though they should die they could not be with him unless he should return. Compare John 8:21 and 13:33. And in harmony with this Paul says, "by the word of the Lord," that "the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so [that is, by this means] shall we ever be with the Lord." 1 Thess. 4:16, 17.

Now what have we found? Just this: that the gospel brings to view eternal redemption, and that any preaching of the gospel which should omit the future inheritance of the saints would be very incomplete; and that there is no future inheritance for the saints unless the Lord comes again. Therefore we are justified in saying that the preaching of the gospel necessarily includes the preaching of the second coming of Christ, and that those who ignore or deny the second coming of Christ, do not preach the whole gospel. Still further: in the fourteenth of Revelation we read of three messages that immediately precede the second coming of Christ. Verses 6-14. The first of these messages announces the hour of God's Judgment come, and it and the two which follow give instruction how to prepare for that event. The Third Angel's Message includes both the others, and contains the commandments of God and the faith of Jesus,—the sum of all the instruction necessary to make "the remnant of Israel" a pure people, prepared for the coming of the Lord. It is the gospel in its simplicity and purity, and is therefore the gospel just as it was preached by Christ and his apostles. It announces the second coming of Christ, and tells how to be ready for that event. Therefore we confidently affirm that our Saviour's words in Matt. 24:14 may justly be paraphrased thus: "And the Third Angel's Message shall be preached in all the world for a witness unto all nations; and then shall the end come." We think that no one who has carefully followed this brief exposition can dissent from this conclusion.

This thing,—the preaching of the Third Angel's Message in all the world, to all nations,—is all that remains to be done before the coming of the Lord; and this work will be cut short in righteousness; "because a short work will the Lord make upon the earth." Rom. 9:28. And short indeed it must be, for we know from our Saviour's own words, that his coming is now so near that he is "even at the doors." Matt. 24:33. The generation now living upon the earth will witness the coming of the Lord with all his holy angels. There is no conjecture about this, no assumption. It is just as true as that Christ is the Son of God.

"But," some one will say, "it is impossible that Christ should come for many years if every nation must first hear the Third Angel's Message; because there are vast multitudes who have not even heard that there is such a thing." We have known many to stumble over this, even of those who believe in the soon coming of our Lord. Let us see what force there is in this objection.

1. It is not necessary to the fulfillment of our Saviour's words, that the Third Angel's Message should be preached to every individual in the world. Then will there not be partiality shown? No; and for this reason: There are thousands who have had, besides the light which comes from nature, a partial knowledge of the gospel, and have rejected it. They have deliberately rejected the light which they had, and have steeled their hearts to the influences of God's Spirit. Now of what use would it be to carry the Third Angel's Message to such?

None at all. It would be casting pearls before swine. If they have refused a little light because it condemned their evil deeds, they would certainly reject greater light for the same reason. We may not know who are and who are not worthy to receive the full light of the gospel, but God knows, and will direct the truth to all who are not already reprobate.

2. There are, no doubt, thousands of whom we have no knowledge, who are living out the truth of the Third Angel's Message. When Elijah thought that he alone of all the inhabitants of Israel worshipped the true God, the Lord said to him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19:18. We are too apt to think that nothing is being done except what we do, forgetting that God has infinite resources at his command.

3. It is not necessary that all who believe shall have heard the voice of a living preacher. The Bible contains everything necessary to make a man "perfect, thoroughly furnished unto all good works," and for years Bible societies have been scattering Bibles broadcast over the world. The Spirit of God can guide the reader of the Bible into all truth, even though he have no human preceptor. Add to this the reception of a tract or a paper which may start a new train of thought, and the reader can readily see how there may be thousands living out the Third Angel's Message, who are entirely unknown to the great body of believers.

4. Lastly we want to consider what progress is being made in the preaching of "this gospel of the kingdom,"—the Third Angel's Message,—in all the world. Here we must caution the reader against jumping at conclusions. He must not base his calculations simply on the comparatively few who are now known to be professing the truth. Some will reason thus: "This message has been preached for forty years, and there are only about thirty thousand who are known to be Seventh-day Adventists; therefore it will take perhaps as many years more to warn the whole world." This is very defective reasoning. We should consider, not simply the number who have been warned, but the improved facilities for warning the world.

(1) As a matter of fact every civilized nation has already received to a greater or less extent the knowledge of the Third Angel's Message. There is not a nation under heaven that is not known to contain Sabbath-keepers; and by the thoroughly-organized system of missionary work which has been adopted, every one of these Seventh-day Adventists is a center from which the truth may radiate. True, there are few of these as compared to the great mass of professed Christians; but the Bible does not say that the gospel shall be preached as a converter of all nations, but only as a witness either for or against them.

(2) Through the agency of the press it is easier to reach a million people now than it was to reach a hundred in the days of Paul. Let us note the progress that has been made in this branch of the message. About thirty-five years ago Elder James White published the first paper devoted to the dissemination of the last gospel message. It was a very small sheet, containing about one-eighth as much matter as the SIGNS OF THE TIMES, having no subscription list, and no prospect of support or of regular publication. The whole of the first issue was carried to the post-office in a small carpet sack. From that day the work has not taken a retrograde step. Now the Seventh-day Adventists have fully equipped houses of publication in Battle Creek, Mich.; Oakland, Cal.; Basel, Switzerland; Christiana, Norway; Great Grimsby, England, and Melbourne, Australia. These are all devoted to the spread of the Third Angel's Message. In these offices the truth is published in the following languages: English, German,

French, Italian, Spanish, Danish, Norwegian, Holland, and Roumanian. We have not the facts at hand concerning all these offices of publication, and will therefore take as a specimen the central publishing house at Battle Creek, Mich., which we have just visited. The items which we have gathered are as follows:—

The amount of floor space occupied in the buildings is about 40,000 square feet. The number of hands employed is about 130. The institution issues the following periodicals: *Review and Herald*, a 16-page weekly; *Gospel Sickle*, an 8-page semi-monthly; *Youth's Instructor*, a 4-page weekly; *Stimme der Wahrheit* (German), an 8-page semi-monthly; *Advent Tidende* (Danish), a 16-page semi-monthly magazine; the *Harold* (Swedish), a 16-page semi-monthly. The circulation of these periodicals aggregates about one hundred and forty thousand copies a month. Besides this, there are sent out from this office books, pamphlets, and tracts to the amount of a ton for each day in the year.

These are simple, unvarnished facts concerning the central office of publication. Let the reader weigh them well, considering that other offices are putting out a proportionate amount, and that in every part of the world men and women are industriously circulating this reading matter, and then let him ask how long it will be before all people will have been warned of the speedy coming of Christ. Truly this thing is not being done in a corner. In a future article we shall show that within a space of time that may be reckoned by months, "this gospel of the kingdom," despised and hated though it may be, will be the all-absorbing topic of the day. The great newspapers of the land will herald it, and its bitterest enemies will assist in lifting it up as a witness to the people.

May the Lord help all to awake to the importance of the present time; may we not delay action until the prophecy is fulfilled, when it will be too late for action; but may we do our part in fulfilling the prophecy, thus saying by our actions as well as by our words, "Even so, come, Lord Jesus." W.

Educated Brutality.

It is becoming more and more apparent that the principal aim of the university athletic clubs is by organization to promote brutality. In some recent notes from a certain university we read of the reorganization of the foot-ball club, and it was said that new men will take the places of those who have "preferred to retire on account of disabilities resulting from the double series of last year's games." Not long since while on a railroad train we heard some college students talking of their contests, and one of them told how he went on a certain occasion with a loaded cane, expecting to have a part in a college "rush," but for some reason he did not have an opportunity to use his murderous weapon.

The following from the *Independent* will give some idea of the point to which college athletics have now come. Its outspoken condemnation is just, and is richly deserved.

"Eleven big animals from Yale University and eleven big animals from Princeton College expressed their gratitude to God on Thanksgiving day for his mercies during the year, by such a beastly fight as ought to be prohibited by law and punished as the fights of the prize ring are punished. This is plain language, but it is none too strong. Let it be understood that we do not have the least objection to manly sport. We believe in it and would encourage it. But this is nothing of that sort. There is a game of foot-ball, or was, which was manly and healthful. It was a game of pluck and skill. The game as now conducted is only organized brutality. First there was a quarrel as to where the game should be played. This preliminary quarrel was so prolonged and bitter that it prepared the way for a contest which should not be a game but a fight full of animosity.

"Under the Rugby rules the ball is hardly kicked

from the beginning to the end of the game, but is seized and carried, and the effort of the players is by all possible violence to take the ball from the player who holds it. He can be caught and pounded with the fists, thrown on the ground and stamped on with all one's fury. At Princeton on last Thanksgiving day it was well understood that there would be no mercy shown. The game, so called, was a slugging match. The brutes pounded and kicked each other, and that they did not kill each other was through no restraint, but by the mercy of God. One of the players was severely injured and had to be carried off the ground. It was an unmanly, degrading, beastly exhibition of malice and cruelty.

"Then after the contest the fights were continued whenever Yale and Princeton men came together in a drinking saloon or at a hotel bar. At one public room the proprietor had to turn off the gas to stop a fight. Of course there was gambling over the result. It is not foot-ball we object to, but such foot-ball; not games, but gambling; not contests, but drunkenness. Such games as this of last Thanksgiving day should be strictly forbidden by our colleges. They are a disgrace to a Christian university, not to say to a Christian age, and they would not be permitted to disgrace even the dirty streets and dens of Five Points. Shame on all those who participate in such at Princeton."

Prophecy and the Sunday Movement.

LAST week we noticed the special efforts at the enforcement of Sunday laws, now being made simultaneously in different places all over the country; and not only in our own country but also in England and France. We have at different times lately called attention to the tendency in this direction, in both Europe and America. The tendency has now become the fact. The enforcement of Sunday laws and prosecutions for Sunday work, becoming so general, and being engaged in by so many different classes from the highest to the lowest,—from preachers to saloon-keepers, from religionists to Socialists,—is forcing the attention of all to the truth that this is fast becoming the leading question not only in the Nation but in the world. The papers, secular as well as religious, but more especially the religious, are discussing it.

It is especially remarkable how everything is bent to the recognition of Sunday. The whole tide of human events seems to be set in that direction, and every element is going with the current. Even the Jews who, as a people, have stood for ages the bitterest persecution for their religion's sake, are in this readily yielding, and, now willing to go with the multitude to do evil, are deserting the truth of God as to the Sabbath of the Lord, and are going over to the Sunday. The *New York Observer* says that "it is proposed to form a World's Day of Rest League, and a convention of representative Jews is advocated, which will endeavor to secure the transfer of the Jewish Sabbath to the first day of the week. It is urged that this uniformity would add greatly to the influence of the principle of resting one day in seven." We have no doubt that it will.

We wish some influence could be brought to bear that would greatly revive the old-fashioned principle of obedience to God. God gave a commandment that men shall rest on the Sabbath of the Lord. He gave this commandment that there might be uniformity. In the commandment he plainly declared that the seventh day is the Sabbath of the Lord thy God—not the "Jewish Sabbath"—and that in it—the seventh day—thou shalt not do any work. Yet in spite of that commandment, the world sets about to form a World's Day of Rest League, to secure the world's worldly observance of the first day of the week, and to get the Jews to transfer the Jewish Sabbath to the first day of the week. Before these men of the world get their World's League formed, and have by it secured the world's uniformity in the observance of the first day of the week, it would be well for them to remember the word of God that says: "Know ye not that the friendship of the world is enmity with God? who-

soever therefore will be a friend of the world is the enemy of God."

It is one of the clearest possible proofs of the lack of real godliness in the professed church of Christ, that all this ready favor of the world it mistakes as the manifest favor of God, while the word of God declares that it is enmity with God. There could be no better evidence that Sunday is not of God, than is furnished in this, that Spiritualists, Socialists, Labor Unions, Catholics, and all such, so heartily unite in favor of it. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness! and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord." No interest that makes for righteousness can be promoted by the favor of such elements as are now swiftly rallying to the support of the Sunday institution. This consideration alone demonstrates the unrighteousness of the Sunday cause.

And yet we are not the least surprised that these things are so. We are not surprised that even the professed church of Christ should stoop to an alliance with the world to maintain by civil power the influence which she deems her right, but which through her own worldliness and lack of self-respect she has lost. We are not at all surprised that the church should endeavor to maintain by civil power the position before the world which she has lost by her own lack of the power of godliness. And that she has so lost her position, no stronger proof is needed than is shown in her willingness and even anxiety to ally herself with the world, that she, re-enforced by the non-religious elements of the world, may wield the power of the world.

We say we are not surprised at any of these things for we have for years expected to see the very things that are now seen throughout the so-called Christian world. For years we have not only expected to see an alliance between the church and the world by which the civil power would be wielded by the church in her own behalf, but we have expected to see the Sunday and its compulsory observance made the basis of the alliance. For years we have expected to see the Sunday, and controversy concerning it, become the leading question in this Nation. We have talked it and preached it, we have written it and printed it, when as yet the most strenuous advocates of the Sunday only accounted it as among the very least of the questions that pertained to Christianity. Yet now these very men concede all that we have taught, and they themselves claim that upon the preservation of Sunday hangs the destiny of Christianity in this Nation, and that if it is to be preserved the religious element must be re-enforced by the non-religious, and even the Socialistic.

For more than forty years, in public and in private, by speech and by print, Seventh-day Adventists have constantly taught that there would be the very condition of things which now is and is impending. And this upon the authority of the word of God. In fact from no other authority could such teaching have been derived, when it was as confidently urged so long before as it is now; when as yet there was apparently no probability of its coming to pass; and when even the supporters of Sunday themselves steadily refused to admit that there was any possibility, much less any probability, that it should come to pass.

The word of God contains a solemn warning that must be given to the world. It is the Third Angel's Message of Revelation 14. That 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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10. In years past it was known among Protestants that the beast is the Papacy, "the man of sin," "the mystery of iniquity." Nowadays Protestants are not so ready to let it be known, yet it is the truth now as it has ever been.

The "beast" represents the Papacy. The Sunday is the one grand institution which the Papacy sets forth as the sign of its authority. It is by the establishment of Sunday instead of the Sabbath of the Lord that the Papacy has thought to change the law of God. In thus changing the law of God, the Papacy has virtually declared independence of the Most High. In thus presuming to put away an institution—the Sabbath—which rests upon the authority of Jehovah, and putting in place of it an institution—the Sunday—which rests solely on its own authority, the Papacy has exalted itself above God. In demanding the observance of the Sunday, which rests upon its own authority, instead of the Sabbath, which rests upon the authority of God, the Papacy has usurped the place of God. In thus demanding obedience to its own authority instead of obedience to the authority of God, the Papacy has usurped the obedience, and in that the worship which is due to God. The commandment to keep Sunday holy is the first commandment of the church of Rome. To keep Sunday is to keep the commandment of Rome, for there is no other commandment for it.

But there is mentioned the image to the beast. That which formed the beast of the prophecy was the union of Church and State—the union of Catholicism and the State. An image to the beast must be likewise a union of Church and State, but in this case a union of Protestantism and the State. This image to the beast is to be formed by the union of Protestantism and the State in the United States. But it is to enforce the worship of the beast, and the receiving of his mark—see Rev. 13:11-17. As the keeping of Sunday is to keep the commandment of Rome and to recognize her authority, so to compel people to keep Sunday is to compel them to keep the commandment and to recognize the authority of Rome. To compel men to keep Sunday, is exactly that for which the Protestant churches in the United States are now grasping for civil power and working up the Sunday laws and their enforcement. It is to compel men to observe Sunday that the Protestant churches in the United States invoke the re-enforcement of the non-religious and Socialistic elements of society.

But to compel men to keep Sunday is to compel them to do homage to the Papacy, and the Papacy is the beast. To compel men to keep Sunday is to compel them to worship the beast. Therefore the Protestant churches in the United States are at present engaged in a movement to compel men to do what the word of God by the Third Angel's Message solemnly warns them not to do. The present movement of Protestantism in behalf of the Sunday is in the course of fulfillment of Rev. 13:11-17, and the Third Angel's Message (Rev. 14:9-12) is God's solemn warning to all men against it, and his call to come out from among them and be separate, and to "keep the commandments of God and the faith of Jesus." It is for this cause that all these years Seventh-day Adventists have been preaching and publishing that there would be in the United States exactly what now is here, and this is only the beginning.

The fourth commandment of God says, "Remember the Sabbath-day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." The first commandment of the man of sin says: "Remember that thou keep holy the Sunday." Whose com-

mandment are you going to keep? Whom will you worship?

The Third Angel's Message is now the one thing of the greatest importance to the people of the United States and of the whole world, for the enforced worship of the beast is to be made universal.

J.

Bible Answers to Bible Questions Concerning Man.—No. 5.

OUR last question under this heading was, "If a man die, shall he live again?" Job 14:14. And we presented the direct Bible answer by Isaiah: "Thy dead men shall live" (Isa. 26:19); and by the Lord Jesus, "The dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25. We presented abundant Scripture proof that it is at the second coming of the Lord that the dead hear his voice, that the trumpet of God sounds, and that the dead are raised. We presented proofs of Holy Writ that the hope of the gospel is the resurrection of the dead; that this is the hope of the promise made of God unto the fathers; that in this hope they all lived; that in this hope they died; and that in this hope they still sleep in the dust, awaiting the glorious sound of the voice of the Son of God to call them from the dead to life and immortality. We proved by Paul's repeated argument in 1 Cor. 15 and other places that in assurance of the resurrection of the dead, alone, lies the assurance of a future life; and that if there be no resurrection of the dead there is no future life for either righteous or wicked.

In connection with this, there now comes in a question that has perplexed men for ages, and does yet perplex many; and although the Bible both asks and answers the question, there is yet much perplexity about it even among those who profess to believe the Bible. That question is, "How are the dead raised up?" 1 Cor. 15:35. The answer is, in substance, The dead are raised up by "the power of God." Matt. 22:29.

This is shown by the Saviour's words to the Sadducees. The Sadducees, who "say that there is no resurrection," once came to Jesus and in favor of their unbelief presented what they deemed an insuperable objection to the idea of there being such a thing as a resurrection of the dead. They said: "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God."

All the difficulty that has ever arisen in men's minds upon this question, "How are the dead raised up?" has been from these causes. At the foundation of all the difficulty lies the lack of knowledge of the Scriptures, and the accompanying, if not the consequent, lack of knowledge of the power of God. Without the Scriptures we can know nothing about the resurrection of the dead; and without the power of God there can be no resurrection of the dead; and so to leave out either consideration, is only to be at sea on the question before us—not only at sea, but at sea with neither rudder nor compass nor pole-star. It was only giving expression to this same thought of the Saviour's when Paul, speaking of this hope of the promise made of God unto our fathers, appealed to Agrippa in these earnest and thrilling words: "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8.

Sure enough! Why should it be thought a thing

incredible with any one that God should raise the dead? God made a man once from the dust of the ground; he states in his word that many have arisen from the dead, and he has given us the most abundant testimony that he raised up the Lord Jesus from the dead, and that he was seen of witnesses chosen before—witnesses, too, to the number of above five hundred at once. Most, if not all of these witnesses were acquainted with him both before his death and after his resurrection. Some of them ate with him, talked with him, and handled him, after they had seen him dead and buried and risen again. And yet if men leave out the Scriptures and the power of God, to them it still remains incredible that God should raise the dead.

Even in this our day, and amongst those who profess to firmly believe the Scriptures and the power of God, there are those to whom it is incredible that God should raise the dead. Nor is this confined to what are sometimes called the "ignorant multitudes." It is found, and in fact is prevalent, amongst the "divines," the "great scholars," and the "leaders of thought." But yet in all this the difficulty lies in the fact shown by the Saviour that they "do err, not knowing the Scriptures." For the one thing which logically and reasonably leads these eminent scholars, as well as others, to doubt the resurrection of the dead, is their fixed belief in the doctrine of the immortality of the soul. Than the doctrine of the immortality of the soul, there is nothing more destructive of belief in the resurrection of the dead, and nothing more subversive of the Bible doctrine of the resurrection of the dead. In fact the two doctrines cannot possibly be consistently held in the same mind. Now for the proof.

The Scripture says: "That which thou sowest is not quickened, except it die." 1 Cor. 15:36. This is spoken in answer to the question that is the subject of this article, and is therefore spoken with direct reference to the subject of how the dead are raised up. To quicken is "to make alive." What Paul says therefore is, "That which thou sowest is not made alive except it die." That this is spoken directly of man and his resurrection, is plain by verses 42-44. "It is sown a natural body," etc. Now the doctrine of the immortality of the soul is, that the body properly has no life, that it is not the real man; but that the soul is the real, living, sentient man; that it is that about man which alone possesses real life. In other words, the body is only the house in which the real man lives; *i. e.*, the real "I" dwells within the "me;" and death is simply the separation of the soul from the body. Death breaks down the house, and lets the real occupant free.

According to this doctrine, there is no such thing as real death; because the body properly has no life, consequently it does not die; and the soul—the real man—is immortal and it cannot die; therefore there is in reality no such thing as death. If this be true, there is not only no such thing as death but there is, likewise, no such thing as a resurrection of the dead. For, upon the apostle's premise that "That which thou sowest is not quickened [made alive] *except it die*," it follows that, as the body, having no life, does not die, it cannot be quickened (raised from the dead); and as the soul does not die, it cannot be raised from the dead; consequently there is no such thing as a resurrection of the dead.

Therefore it stands proved to a demonstration that the doctrine of the immortality of the soul is utterly subversive of the doctrine of the resurrection of the dead. But the resurrection of the dead is a Bible doctrine: it is the very truth of God. And it is because of the widespread belief of the doctrine of the immortality of the soul that there is so much doubt and misunderstanding of the Scripture on the subject of the resurrection of the dead.

As we have already shown in these articles that the doctrine of the immortality of the soul is contrary to the Scriptures throughout; and as it is now shown that the doctrine of the immortality of the soul leads to disbelief in the resurrection of the dead, the Saviour's words are distinctly applicable to all who now doubt the resurrection. "Ye do err, not knowing the Scriptures, nor the power of God."

To all with whom there is any difficulty in understanding the question, "How are the dead raised up?" we say, Get an understanding of the Scriptures as to the nature of man, and his condition in death, and all connected subjects, then allow the power of God a place, and all your doubts will be removed, and the subject will be all plain and easily understood.

For a view of the actual process of bringing the dead from the graves to real living existence again, Ezekiel 37:1-14 may be read with profit. It is too long to copy here; we ask the reader to turn to that scripture at once and read it carefully, and as you read do so in view of the "power of God." J.

Sin and Its Penalty.

WHAT is the penalty for sin? In the teachings of the Bible there is no uncertainty in this matter. They plainly inform us that "the wages of sin is death;" and that "Christ died for our sins." Rom. 6:23; 1 Cor. 15:3. As sin is the transgression of the law, death, the wages of sin, is its penalty; and as Christ died for our sin, the penalty was laid upon him for our sake. Now that "Christ died" is not only plainly declared in the Scriptures, but it is a fundamental truth in the gospel system; for it is easy to show that, if Christ did not die, there can be no atonement and no redemption. It appears evident, then, that those who assert that Christ did not suffer the penalty of the law do not so assert because the fact is not revealed in the Bible; but as before intimated, because of certain difficulties supposed to lie in the way of that fact. These difficulties are concerning the nature of the penalty, death.

It is assumed that death, the penalty of transgression, is threefold in its nature, consisting of temporal, spiritual, and eternal death. If this assumption were true, I should at once give up the atonement as a thing impossible. Yet it has been advanced by men of eminence, and incorporated into works recognized as standard. Let us examine it.

1. The death of man is temporal only by reason of a resurrection. But the resurrection belongs to the work of Christ, and as his work was not necessary or a subject of promise till after the transgression, it cannot have any place in the announcement of the penalty. When death was threatened to Adam, it was not said that he should die temporally, spiritually, and eternally; nor that he should die a first or second death; nor the death that never dies; but that he should *surely die*. It was death—simply death. Had not a promise been given afterward, of "the seed" to bruise the serpent's head, it would necessarily have been eternal death. But Christ, introducing a resurrection for Adam and his race, causes it to be temporal. But since this time, this death, temporal, has not been the penalty for personal transgression. This is evident for two reasons: (1) Infants die who never have transgressed; and (2) in the Judgment, we stand to answer for our deeds, and the second death is inflicted for personal sin. But on those who are holy, "the second death hath no power;" the penalty does not reach them. So it appears the death we now die is occasioned by Adam's transgression, and is rendered temporal by the second Adam, and comes indiscriminately upon all classes and ages, thus precluding the idea that it is now a penalty, except

as connected with that first transgression, in which we are involved only by representation.

2. Spiritual death cannot be a penalty at all. A penalty is *an infliction* to meet the ends of justice. But spiritual death is a state of sin, or absence of holiness; and to say that *God inflicts unholiness* upon man is not only absurd, but monstrous. That is confounding the crime with its punishment. God does not make man wicked or sinful as an infliction; but man makes himself wicked by his own actions, and God punishes him with death for his wickedness.

Again, there will be a resurrection of the dead, both of the just and the unjust; for as in Adam all die, even so in Christ shall all be made alive. Now if the penalty upon Adam included spiritual death, the resurrection through the second Adam would be to spiritual life, or holiness; and if all were restored to spiritual life through Christ, there would be none to fall under the second death; for it falls not on the "blessed and holy."

3. The wages of sin is death; and as the death of Adam *became* temporal by reason of a resurrection, so we may say that the infliction for personal sins, the second death, is eternal, because no resurrection will succeed it. Thus, it appears plain, that from the beginning death was the penalty of the law of God, circumstances determining the *duration* of it. This view, which is in strict harmony with the Bible, really removes all difficulty in regard to Christ's having suffered the penalty due to sin.

But another difficulty is presented to us by giving an extraordinary definition to death; it is said to mean *eternal misery*. But on examination of this, the difficulty will be entirely on the side of those who present it. Though I am free to confess that if the definition is correct, there is an insurmountable difficulty, involving the whole doctrine of the atonement, and making it utterly impossible for God to be just, and also the justifier of him that believeth in Jesus.

First. I say, then, that if the signification of death is "eternal misery," Christ never died at all; and then all the scriptures that say *he died* are untrue; and thus the atonement would be proved impossible, and further consideration of it would be useless. But admitting the Scripture testimony, that the wages of sin is *death*, and that Christ *died* for sin, and we have the *scriptural view of the term death*, utterly forbidding such an unnatural and forced construction of a plain declaration.

Secondly. If the correct definition of death is eternal misery, the relative terms, first and second, as applied to death before and after the resurrection, are used absurdly. For how can there be a first and second eternal misery? Sin entered into the world, and death by sin; and death passed upon all men. But the very fact that man may be resurrected, released from death, as the Scriptures teach, clearly proves that the Scripture use of the term death is entirely different from the "theological use," as given above.

And, thirdly, if death means eternal misery, then that is the penalty of the law; but as Christ did not suffer it, and the redeemed will not suffer it, so it follows that justice is never vindicated by the infliction of the penalty, either upon them or a substitute; and thus justice is *suspended*, not satisfied; and Christ's death (if it could with any reason be called so) is not truly vicarious. As I have before considered, justice demands the infliction of the penalty of a just law; and as God is unchangeable and infinitely just, the penalty will surely be inflicted upon the transgressor or his substitute. But the above view makes it impossible. According to that, mercy does not harmonize with justice, but supersedes it; and God's justice is not manifest in justifying the believer. The sum of the matter is this: that if the penalty be eternal misery, then all that have sinned must suffer it, and be eternally

miserable, or else the demands of the law are never honored. But the first would result in universal damnation, and the other would degrade the government of God, and contradict both reason and Scripture.

This definition of death has been adopted of necessity to conform to the popular idea of the inherent immortality of man; yet it involves a contradiction in those who hold it. For it is claimed that the wicked are immortal and cannot cease to exist, and therefore the death threatened in the Scriptures is something besides cessation of existence, namely, misery. But immortality signifies exemption from death; and if the scriptural meaning of death is misery, and the wicked are immortal, or exempt from death, they are, of course, exempt from misery! The advocates of this theory do not mean to be Universalists, but their position necessarily leads to that result.

It was well said by that great Christian philosopher, John Locke, that "it seems a strange way of understanding law, which requires the plainest and most direct terms, that by death should be meant eternal life in misery." Life and death are opposites; the first is promised to the justified, the second is threatened and inflicted upon the unjust. But life and misery are not opposites; misery is a condition of life. In everything but "theology" such a perversion of language would not be tolerated, as to make eternal misery and death, or even misery and death, synonymous. Were I to report that a man was dead because I knew him to be suffering in much misery, it would be looked upon as trifling—solemn mockery. With a cessation of life every condition of life must cease. J. H. W.

The Missionary.

Planting the Third Angel's Message in New Zealand.—No. 4.

SEVEN MONTHS' EXPERIENCE OF THE CHURCH AT KAE0.

FROM the previous articles, it will be seen that until Elder A. G. Daniells and wife, of Iowa, went to New Zealand, leaving San Francisco October 31, 1886, the writer was the only Seventh-day Adventist preacher who had ever visited that colony. The time spent there during both visits was about four months, and we left a church at Kaeo of sixteen members, and a company of five at Auckland, all of whom had signed the covenant. Besides these were quite a number of adults and also many children who took their stand the week following our departure. We have already given an account of the organization of the church at Kaeo, which has held regular meetings and Sabbath-school ever since. They at once commenced to lay aside weekly, as God had prospered them, to sustain a laborer when one should be sent to them. Besides this they have made Sabbath offerings in connection with the Sabbath-school, for the purchase of appliances useful in that department. Some weeks these Sabbath contributions have amounted to eight shillings, or nearly \$2.00, while that for the support of a minister once reached as high as twelve pounds, or nearly \$60 in one week. It is needless to state that their anxiety to have laborers sent among them after we left, was very great.

To be left alone in the midst of an extensive interest, and much opposition, was not a very pleasant prospect to those who had but just accepted an unpopular truth, but there was no alternative, as I had purchased my ticket and secured my berth a month previous. This and other considerations seemed to make it necessary that I should leave them at this time.

But they did not remain idle waiting for a minister to be sent them, but on finding themselves alone, at once organized systematic methods of labor, which have proven to be their life. The result of this labor has been the addition of others to their ranks, which has given new courage and zeal to the missionary spirit, until at present they have increased their club of the *Bible Echo* from fifty to one hundred copies.

A gentleman who lived among the Maories, the original natives, embraced the Sabbath, and with others who first embraced the Sabbath, purchased Maori Bibles and began to hold Bible-readings with the natives. These natives are naturally intelligent, and religiously inclined. Those of this island, and the Samoan, or Navigators' Islands, appear to be of the same race. They are superior, mentally, morally, and physically, to those of the surrounding islands. They are portly in appearance, peaceable, if well treated, and kind-hearted. As a body, they nominally profess Christianity, as the result of the missions established among them by the Methodists and Lutherans. They lack, however, vital piety, and their religion consists in outward forms and the mere profession of faith in Christ. But they have considerable regard for the word of God, and the second coming of Christ is a precious doctrine to them. The Hare family have no little influence over these natives, their business relations having always been agreeable, while Mother Hare is a physician among them. Brother Edward Hare sought at one time to prepare himself to labor as a missionary among them. Thus any new ideas would be received by them from the Hare family as readily as from any one. During my stay upon the island, steps were taken to issue a four-page monthly sheet in their tongue. Cuts from the *Youth's Instructor* office have already been sent to Melbourne for this purpose, and it is probable that at no distant date this will be brought about.

Judging from the letters received, and the various other means we have of determining their spiritual condition, there has been among our brethren in New Zealand a growth in grace corresponding with the missionary zeal and efforts which they have put forth. It is impossible for a missionary spirit to exist without a healthy spiritual interest. Christianity is a missionary work. Its author is our Lord Jesus Christ. He left the realms of glory, where he was worshiped and adored by all the holy angels, to come to this lost world, and save the one lost sheep of his Father's fold, that there might be one fold and one shepherd.

The second mail after we left brought the following notice:—

"We have a young man, whom you baptized before you left, who is earnest and devoted in the truth. He has not much means, but we think could he take a run through your college, he might be a help to the cause here in New Zealand. We do not see how we can spare him without loss to ourselves, but if you will sustain him in College while there, we will send him to you. We can recommend him as a worthy young man." We at once responded that it would be a privilege for our people to sustain him during his stay in the College. Accordingly Brother — sailed on the July boat and is now in Healdsburg attending the College. Some of the other brethren now contemplate visiting this country, bringing some of their older children to be placed under the care of our educational institutions. It is but an act of justice to state that the California Sabbath-school Association prefers to pay Brother — expenses at the College. It was the Sabbath-schools of California which made the first donations of their offerings for one quarter to carry the message to that distant land, and it is no marvel that they should crave the privilege of contributing to the education of one of the first converts from that country. The asso-

ciation has also donated \$1,000 of its funds the present year to the establishment of a mission in South Africa. We can but feel that should they keep such objects before the children as that of planting the truth in foreign lands, and the education of missionaries for those fields, it will not only be a worthy object of itself, but that it will instill into their young minds the true missionary spirit.

Such methods will be approved of the Master, who was himself a missionary to this world of sin, penniless and friendless, except for the angels of God, who had an interest in his mission. No individual can ask a higher or more honorable calling than to co-operate in such a work, even though it requires the sacrifice of home and friends, and every earthly pleasure and treasure.

The work accomplished by the friends in New Zealand during the last seven months, may be summed up as follows:—

They have now two young men in America, attending the Healdsburg College, one of whom has done acceptable work with a tent during the last summer. In the missionary work at Auckland, they have supplied with bound volumes of our periodicals and other reading matter, hundreds of vessels, going to the islands of the Pacific, and various other parts of the world, and also the boats which trade along the coast. Quite an extensive correspondence has already been worked up with the islands of the sea by Sister Edward Hare, who is also in correspondence with the secretary of the International Society. Regular weekly meetings are held in Auckland, and during the week they have Bible-readings nearly every evening. The company have had an addition of thirteen to their numbers as a result of these efforts. These have signed the covenant. Bible-readings are also being held among the native Maories. We do not know just the amount of money paid for Sabbath-school appliances, and the support of other branches of the work, but from what we have learned, not less than \$75 has been sent to Australia, to help the cause there, and including what was paid us while there, \$150 has been sent to aid the work in this country. Over 5,000 copies of the *Bible Echo* have been distributed, and more than 500 copies of Volume IV have been sold, besides many copies of "Daniel and the Revelation," "Home Hand Book," and other works published by our people, to the amount of about \$1,000. We feel sure that God's providence has been over the work in New Zealand, and as we look back upon it, we can only praise God for the power he has given to his truth to affect the hearts of those who have taken a stand upon it, and cause them to manifest so great a desire to co-operate with the friends in America, who have sent it to them. They appreciate the efforts put forth by our people, and desire to do something to show their gratitude for the precious light that has shone in their pathway.

The same spirit of persecution which exists in Europe and America has also been aroused in New Zealand. Two of the friends have been arrested for working on the first day of the week, but the case failed because the Sunday statute states that only those who work publicly violate the law, and these brethren were working on the inside of a house and those who accused them had to watch purposely to find them at work. But this has not in any way weakened their faith or daunted their courage. They talk as our brethren do here in America, where they have been imprisoned. It only increases their zeal, and leads them to desire a closer walk with God that they may do nothing for which he would condemn them, but have his approval and guidance.

No reason can be given for the progress the work has made in this newly entered country, save that God is with his truth, and it

should encourage the hearts of the brethren here in America to see the hand of God so clearly leading and guiding the work of the Third Angel's Message. It is what we have been looking for for so many years. We can only say, May God hasten the time when the earth shall be lighted up with the radiant truth that he has given his people in the last days.

S. N. H.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Sin and Death.

(January 9, 1887—Genesis 3: 1-6, 17-19.)

THE serpent was a beautiful creature; his appearance was bright, resembling burnished gold. Satan entered into the serpent, and took his position in the tree of knowledge, and commenced leisurely eating of the fruit.

It was not the will of God that Adam and Eve should have any knowledge of evil. He had freely given them the good, but withheld the evil. Eve thought the words of the serpent wise, and she received the broad assertion, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil"—making God a liar. Satan boldly insinuates that God had deceived them to keep them from being exalted in knowledge equal with himself. God said, If ye eat "ye shall surely die." The serpent said, If ye eat "ye shall not surely die."

THE tempter assured Eve that as soon as she ate of the fruit she would receive a new and superior knowledge that would make her equal with God. He called her attention to himself. He ate freely of the tree and found it not only perfectly harmless, but delicious and exhilarating; and told her that it was because of its wonderful properties to impart wisdom and power that God had prohibited them from tasting or even touching it; for he knew its wonderful qualities. He stated that by eating of the fruit of the tree forbidden them was the reason he had attained the power of speech. He intimated that God would not carry out his word. It was merely a threat to intimidate them and keep them from great good. He further told them that they could not die. Had they not eaten of the tree of life which perpetuates immortality? He said that God was deceiving them to keep them from a higher state of felicity and more exalted happiness.

THE tempter plucked the fruit and passed it to Eve. She took it in her hand. Now, said the tempter, you were prohibited from even touching it lest you die. He told her that she would realize no more sense of evil and death in eating than in touching or handling the fruit. Eve was emboldened because she felt not the immediate signs of God's displeasure. She thought the words of the tempter all wise and correct. She ate, and was delighted with the fruit. It seemed delicious to her taste, and she imagined that she realized in herself the wonderful effects of the fruit.

SHE then plucked for herself of the fruit and ate, and imagined she felt the quickening power of a new and elevated existence as the result of the exhilarating influence of the forbidden fruit. She was in a strange and unnatural excitement as she sought her husband, with her hands filled with the forbidden fruit. She related to him the wise discourse of the serpent, and wished to conduct him at once to the tree of knowl-

edge. She told him she had eaten of the fruit, and instead of her feeling any sense of death, she realized a pleasing, exhilarating influence. As soon as Eve had disobeyed, she became a powerful medium through which to occasion the fall of her husband.

ADAM quite well understood that his companion had transgressed the only prohibition laid upon them as a test of their fidelity and love. Eve reasoned that the serpent said they should not surely die, and his words must be true, for she felt no signs of God's displeasure, but a pleasant influence, as she imagined the angels felt. Adam regretted that Eve had left his side; but now the deed was done. He must be separated from her whose society he had loved so well. How could he have it thus? His love for Eve was strong. And in utter discouragement he resolved to share her fate. He reasoned that Eve was a part of himself; and if she must die, he would die with her; for he could not bear the thought of separation from her. He lacked faith in his merciful and benevolent Creator. He seized the fruit and quickly ate it, and, like Eve, felt not immediately its ill effects.

God instructed our first parents in regard to the tree of knowledge, and they were fully informed relative to the fall of Satan, and the danger of listening to his suggestions. He did not deprive them of the power of eating the forbidden fruit. He left them as free moral agents to believe his word, obey his commandments and live, or believe the tempter, disobey and perish. They both ate, and the great wisdom they obtained was the knowledge of sin, and a sense of guilt. The covering of light about them soon disappeared, and under a sense of guilt, and loss of their divine covering, a shivering seized them, and they tried to cover their exposed forms. The Lord would not have them investigate the fruit of the tree of knowledge, for then they would be exposed to Satan masked. He knew that they would be perfectly safe if they touched not the fruit.

OUR first parents chose to believe the words, as they thought, of a serpent; yet he had given them no tokens of his love. He had done nothing for their happiness and benefit; while God had given them everything that was good for food, and pleasant to the sight. Everywhere the eye might rest was abundance and beauty; yet Eve was deceived by the serpent, to think that there was something withheld which would make them wise, even as God. Instead of believing and confiding in God, she basely distrusted his goodness, and cherished the words of Satan.

SATAN exulted in his success. He had now tempted the woman to distrust God, to question his wisdom, and to seek to penetrate his all-wise plans. And through her he had also caused the overthrow of Adam, who, in consequence of his love for Eve, disobeyed the command of God, and fell with her.

THE Lord said to the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." As the serpent had been exalted above the beasts of the field, he should be degraded beneath them all, and be detested by man, inasmuch as he was the medium through which Satan acted.

"AND unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou

shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground." God cursed the ground because of their sin in eating of the tree of knowledge, and declared, "In sorrow shalt thou eat of it all the days of thy life." He had apportioned them the good, but withheld the evil. Now God declares that they shall eat of it, that is, they should be acquainted with evil all the days of their life.

THE race from that time forward was to be afflicted by Satan's temptations. A life of perpetual toil and anxiety was appointed unto Adam, instead of the happy, cheerful labor he had hitherto enjoyed. They should be subject to disappointment, grief, and pain, and finally come to dissolution. They were made of the dust of the earth, and unto dust should they return.

ANGELS were commissioned to immediately guard the way of the tree of life. It was Satan's studied plan that Adam and Eve should disobey God, receive his frown, and then partake of the tree of life, that they might perpetuate a life of sin. But holy angels were sent to debar their way to the tree of life. Around these angels flashed beams of light on every side, which had the appearance of glittering swords.

MRS. E. G. WHITE.

THE PARABLES OF JESUS.

Lesson XIV.—The Wicked Husbandmen.

(Sabbath, January 1.)

1. WHAT attracted many people to Bethany on the last Sabbath our Lord spent upon the earth? John 12.

2. Under what circumstances did he enter Jerusalem the next day? Matt. 21.

3. What did he say when the Pharisees asked him to rebuke his disciples for shouting his praises?

"And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:39, 40.

4. What important thing occurred on the second day of the week?

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 21:12, 13.

5. How did this rebuke affect the chief priests and scribes?

"And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him." Luke 19:47.

6. How were they perplexed?

"And could not find what they might do; for all the people were very attentive to hear him." Verse 48.

7. How did they confront him the next morning when he came into the temple?

"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" Matt. 21:23.

8. How did Jesus confound them?

"And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from Heaven, or of men? And they reasoned with themselves, saying, If we shall

say, From Heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things." Verses 24-27.

9. What parable did he then put forth?

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not." Verses 28-30.

10. How did Jesus make this parable condemn the Jewish rulers?

11. What other parable did he put forth for the same purpose?—The parable of the wicked husbandmen.

12. With what words did he introduce the parable?

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country." Matt. 21:33.

13. Who were the characters introduced in this parable?

14. Give a brief account of what the householder did at first. Verse 33.

15. What did he do when the time of fruit drew near?

"And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it." Verse 34.

16. How were these servants treated?

"And the husbandmen took his servants, and beat one, and killed another, and stoned another." Verse 35.

17. What was his next effort, and how did it succeed?

"Again, he sent other servants more than the first; and they did unto them likewise." Verse 36.

18. What did he then do as a last resort?

"But last of all he sent unto them his son, saying, They will reverence my son." Verse 37.

19. How did the husbandmen reason among themselves when they saw the son?

"But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance." Verse 38.

20. How did they carry out their purpose?

"And they caught him, and cast him out of the vineyard, and slew him." Verse 39.

21. When our Lord had thus related the parable, what question did he ask the scribes and Pharisees?

"When the lord therefore of the vineyard cometh, what will he do unto those husbandmen." Verse 40.

22. How did they answer him?

"They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Verse 41.

23. How is God the Father represented in this parable?

24. How are the holy prophets and true religious teachers represented?

25. How was Jesus himself represented?

26. How were the Jewish people and especially the priesthood represented?

27. How did God plant the vineyard?—By dispensing the seeds of divine truth.

28. What fruit had he a right to expect?—

(Concluded on page 782.)

The Home Circle.

IN THE BETHLEHEM STABLE.

AND cradled there in the scented hay,
In the air made sweet by the breath of kine,
The little child in the manger lay,
The child that would be king one day
Of a kingdom not human, but divine.

His mother, Mary of Nazareth,
Sat watching beside his place of rest,
Watching the even flow of his breath,
For the joy of life and the terror of death,
Were mingled together in her breast.

And the mother wondered and bowed her head,
And sat as still as a statue of stone;
Her heart was troubled, yet comforted,
Remembering what the angel had said
Of an endless reign and of David's throne.

—H. W. Longfellow.

Mabel's Christmas Dream.

TEN, nine, eight, seven, six, five, four, three, two, one.

Mabel had been reading the days backward, like a little Oriental; and now only one was left—one long, long day—and Christmas would have come again. It seemed a whole year of years since the last; yet some of its brightness had lasted even until now.

Yes, Christmas was really coming. If she doubted it for a moment, she had only to run to the window and look down the back area. Lying there, in the light of the street lamp, just where the round-faced market boy had dumped it from his wagon yesterday—waiting for the lights and perfumes and splendors which should atone, in one delightful hour, for its wounded bark and wrenched fiber and all the wonderful forest-life left behind forever—was the real story-telling spruce, the Christmas tree to be! The wind sighed through its prostrate branches, lifting the dark tassels, where a few crisp snow crystals still sparkled, and disclosing little green nooks, which might have held each one a snow-bird lodger, wrapped in his blanket of gray down. What a bit of the country it was, let down between those smoky brick walls.

Mabel had not forgotten her one Christmas at grandpa's. The great pure fields of snow, with here and there a bush crowned with its tuft of winter berries; the pretty white hoods on all the fence posts; the glittering icicle-fringe hanging from the stable roof; the yellow sheaf fastened at the gable of the old barn—for grandpa had copied the beautiful Swedish custom of giving a Christmas dinner to the birds—all these and much more she could see plainly, as if the little spruce tree had been a magic-glass.

Eight o'clock struck—Mabel's bed-time, at last; and she went up-stairs with her curly head one whirl of delightful excitement. Nora undressed her and tucked her in; then she turned down the night lamp, and bade her "Be still, now, and go to sleep; there's a dear!" Mabel shut her eyes fast. It was of no use; they flew open every other minute. Then she put her fingers on the lids, and held tight. By and by the little hands slipped away slowly, and lay with their pink palms upward on the pillow; and that was the way mamma found them when she came into the nursery to kiss her little daughter, and make sure that she was snug and quiet in her warm bed. No need to hold the blue-veined eyelids now, for their brown lashes swept the rosy cheeks, and the breath came softly from the parted lips. Mabel was smiling in her sleep.

"I wonder what she is dreaming about," said mamma to herself.

This was Mabel's dream:—

She stood on the polished floor of a building

far vaster than anything she had ever imagined. There was nothing to bound her vision, as she looked up, up, so far that her eyes ached with straining; for no roof rested on the wonderful carved columns, whose capitals lost themselves in the blue heaven, where the moon hung like a golden horn overflowing in a foam of stars.

In the center of the vast hall there stood a wonderful tree, spreading its green boughs far on every side, and lifted its top so high that the very stars seemed to hang amid its branches like glittering dew. Strains of soft music rose and fell, and the air was dense with the perfume of rare flowers, unclosing, one by one, their delicate petals, and breathing out their souls in exquisite fragrance. But most marvelous of all was the fruit of the magical tree. All Wonderland seemed to have emptied itself upon the branches, blazing with thousands of many-colored lights. Toys and bonbons; pictures, books, and costly garments; half-open caskets, where priceless jewels lay on silken cushions; ivory keys and tremulous strings, whence the spirit of music panted to be free; all things rare and beautiful from land or sea. There was room for all, and none were wanting; for this was the Christmas tree of the world!

And now a long procession of gaily-dressed children entered the wide door-way. Denser and denser grew the throng. The very lamps seemed pale in the light of so many sparkling eyes, and the fairy-like music could scarce be heard for the echoes of happy laughter.

And suddenly, responsive to the fluttering of shining curls and costly robes, the tree stirred, as if to the touch of invisible fingers. Here a branch shook lightly, there a twig trembled, and softly as the first snow-flakes of winter the rare gifts floated down to the thousand white hands which flashed upward to receive them.

Mabel held fast her own. All she had wanted most was in her arms—the blonde-haired doll which smiled on her from the toy-shop window yesterday; the little bracelet, pearl and gold, like Cousin Nell's; the set of ermine, with its heavy blue tassels. She could not speak for very rapture.

At last the tree was emptied of all but lights and flowers. Then a great hush fell upon the place, and some strange, irresistible influence drew all eyes upward. A moving trail of strange white light crossed the deep blue of the starlit sky. Nearer and nearer it came; and now, in the midst of the colorless radiance, she saw a floating, childlike form. A whisper, like the wind in fallen leaves, ran through the great room: "It is the Christ Child!" And by one common impulse the throng swayed to right and left, and the stranger, white-robed and crowned with light, walked between the parted ranks. There was no smile on the beautiful face. Straight forward, far beyond them all, gazed the clear eyes, darkened, it seemed, by some mournful shadow. Mabel, too, looked, with a sudden tremor and doubt at her heart, and saw, outside the happy crowd, other children, cowering in the half-gloom, clothed in rags, grimy with dirt. Little pinched faces, lined with the old story of want, misery, and sin, looked out from wild Medusa locks of unkempt hair, despair and disappointment in their eager, hungry eyes. No room for them within the charmed circle of joy and beauty! No little gift from all that store to fill one empty, outstretched hand!

And now she thought: Yes, surely among those shrinking forms were some not wholly unfamiliar. Little Joe, whom she had seen stagger up the back-stairs under his heavy laundry basket; Susy and Jemmy, who begged every day at the kitchen door for the cold pieces the cook threw away; that little girl whom she saw when she went with Uncle Will to the Mission School, whose eye was black and swollen, where her drunken mother struck her; the barefoot newsboy who cried the Sun-

day-morning papers—how strange that she had not noticed them sooner!

Still onward moved the celestial presence, radiant, awful in its unsmiling sweetness; and now, for the first time, Mabel saw how the wonderful light which shone around it illuminated through and through all upon whom it fell, until garments and flesh became only a filmy veil, through which the soul appeared. It paused, at last, before the wretched group. The clear eyes looked backward now. Mabel felt their tender, reproachful gaze read her very heart. No word, no breath was heard in all the vastness of the place. Then, while the strange, undazzling radiance grew and grew about him, the Child turned and touched the outcasts one by one. Oh, marvelous transfiguration! Seen through each tear-marked face and shrinking form, a white-robed angel stood with folded wings! Once more the Child looked back on Mabel—on them all; then, rising slowly, slowly, vanished in the upper blue, and she awoke.

The house was very still, and the moonlight shone about her in the room. One moment more, and a little, white, barefoot figure slipped past the crib where baby Willie lay sleeping softly; past Nora, breathing heavily upon her cot beside him, across the dim passage-way, in through the open door of the adjoining room.

"Mamma, mamma!"

"Why, my darling! You?"

Mabel crept softly between the warm, folding arms.

"O mamma! the Christmas tree—you know—I don't want it!"

"Not want it, Mabel?"

"Not for my own self, I mean! We must have it, though; and never so splendid! And you mustn't give me anything—not the littlest bit, mamma! But we'll have little Joe, and Jemmy, and Susy—you know Susy?—and those Irish children down the alley, and—somebody that Uncle Will knows about at the Mission. And we'll buy the prettiest things. And I don't want the doll, mamma; indeed I don't!"

"My child, what has come to you?"

"Oh, if you had been there, mamma. If you had only seen!"

And so, in broken sentences, Mabel told her dream.

"Cook might clear the kitchen," said mamma, thoughtfully. "There would be plenty of room."

"Oh, no, no, mamma!" Mabel almost screamed. "Not *there*! Why, our parlor would be like Heaven to Susy! If you had only seen the angels *inside*, you would think our very best things weren't half good enough!"

"Give the child her way!" said papa, with something shining on his cheek in the moonlight.

Papa, mamma, and Mabel went down town together next morning; and all day the shop-boys kept the bell of the street door ringing, till the hall table was one pyramid of paper parcels, in all shapes and sizes. Warm jackets, and bright frocks, caps, shoes, and mittens; toys, candies, and picture-books—no wonder that mamma despaired of loading all that reckless abundance upon one small tree! But papa and Mabel managed it somehow, and just at seven o'clock on Christmas eve, the guests began to arrive. Mabel brought them into the back parlor, where their worn shoes and bare feet sank into the velvet carpet, and their eyes were dazzled with all the unwonted light and color, driving quite away all their shy, frightened looks with her bright smiles and welcoming words.

But what shall I say of that moment when the folding-doors were thrown wide open, and the full blaze of the great chandelier revealed the Christmas tree, in all its unimagined splendor? or of the cry of rapture, so strange to that score of little voices, which must have

flown up to the very ear of the Christ Child of Mabel's dream? or of the tears of joy, the long-drawn breaths of incredulous happiness, the "Thank you's!" and "God bless you's!" when Mabel handed round the gifts papa took down for her? or of the long supper table, set with all the best china and cut-glass and silver, where they all sat down and ate their fill—some of them for the first time in all their lives—and of which not a single spoon or fork was missed, not one delicate cup broken?

At ten o'clock the last child had gone away, with heart and hands full, and the house was quiet. Mabel carried her one gift up-stairs—an illuminated text, in a pretty carved frame: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

The blonde-haired doll, the pearl bracelet, and the ermine set really were locked away in mamma's closet. I think they were meant to come out at New Year's; but not for all the world would papa and mamma have lessened to-night the perfect blessedness of Mabel's sacrifice.—*Independent*.

A Little Sermon to Young Women.

THERE is probably no subject which so much engages the thoughts of young women, even of Christian young women, as that of dress. If there is wealth in the family there are continually new clothes to be selected. If there is a scanty allowance, then so much turning and returning are necessary, that the planning and the manual labor required to make a tasteful wardrobe keep the matter constantly in mind.

This is wrong; and yet, as society is now constituted, it is impossible to avoid considerable care on this subject. All that we can do is to make as little as possible of this concern.

The first rule for both men and women to observe in arraying themselves is, as goes without saying, neatness. The slightest sign of uncleanness about the person, untidy hair, hanging dress-braid, missing buttons, seams pinned together—these are insulting to those in whose company they are displayed.

Elaborate and expensive materials and trimmings should be sparingly used for young girls. Youth is in itself so much of an ornament, that the addition of rich dress is like "gilding refined gold," or "painting the lily." The more simple and unobtrusive a young girl's dress, the more becoming it is likely to be.

It would seem very absurd to warn young men against the dangers of tight dressing, either of their bodies or extremities. No man worthy of the name would endure the slightest compression from his clothes. Yet young women not only render themselves uncomfortable by snug, if not tight, dressing of their bodies, feet, hands, and arms, but harm their health and usefulness immeasurably by so doing.

If possible, some pretty garment should be contrived for wear when at work so that the muscles and blood-vessels need suffer as little compression as possible. Neuralgia, dyspepsia, pneumonia, consumption, and all kinds of weaknesses, especially those due to defective circulation, are often traceable to close dressing. Other minor evils frequently follow in their train—such as a bad complexion, pale lips, a red nose, falling hair, and decayed teeth. Especially must any one who desires a quick and vigorous intellect take care to dress very loosely.

The plain and almost ugly garb of men requires comparatively little thought from them, and is well adapted to all practical purposes. It is necessary for women to use a great deal of thought in order to make their own costume either healthful or becoming. Yet, in the good providence of God, the right settlement of this matter in the mind of each individual woman is undoubtedly of more consequence to the future development of our race than many of the great political questions now under discussion, important as the latter surely are.—*Good Cheer*.

Health and Temperance.

The Curse of China.

RAPID GROWTH OF OPIUM-SMOKING IN THE FLOWERY KINGDOM.

THE growers of opium in India are much alarmed over the rapid decrease in their exports to China. The poppy fields of the Flowery Kingdom are driving the foreign product from the market. There is a law in China forbidding opium-raising, but it has been a dead-letter ever since England, simply because she was deriving an annual income of \$6,000,000 from the tax on Indian opium, forced China to reopen her market to the drug.

Opium-growing for several years past has been rapidly increasing in China. About one-third of the cultivated land in Yunnan is now devoted to poppy-raising. Travelers describe the valleys of Southwestern China as white with poppy-blossoms. China is now raising about two-thirds of all the opium she consumes. Other foreign opium also is coming into competition with the Indian product. The Mozambique Opium Company is putting 50,000 acres of land in the lower Zambesi Valley into opium, and the African product is already selling in the Shanghai market.

Meanwhile the curse of opium-smoking weighs more heavily every year upon the people of China. One-fifth of the population of Peking and Tientsin are opium smokers. It is said that 3,000 of the attaches of the imperial palace are victims of the terrible habit, in spite of the fact that the Chinese Government discourages the practice. There are a number of native anti-opium societies, which are doing a work in China similar to that of our temperance unions here. The Government has also established a large number of refuges, where victims of the opium habit may go for treatment. Sedatives, stimulants, and tonics are administered to cure them of the vice.

Great Britain herself is likely soon to suffer some of the evils with which she has helped to curse China. In parts of India the opium habit is making alarming progress among the natives. The Marquis Tseng called attention to this fact in a letter to the Anti-Opium Society of England the other day. He added that if Great Britain would put a stop to the exportation of opium from India, China would effectually stop the growing of opium within her territories. He said China was willing to co-operate with Great Britain in striking at the root of the evil.—*N. Y. Sun*.

TOBACCO.—What tobacco is made of. We have heard a tobacco user claim that the weed was food and drink to him, but never thoroughly believed him until a British parliamentary report on adulteration set forth the following schedule: "Sugar, alum, lime, flour or meat, rhubarb leaves, salt-peter, fuller's-earth, starch, malt, cummin, chromate of lead, peat, moss, molasses, burdock leaves, lamp-black, gum, red dye, a black dye composed of vegetables, red licorice, scraps of newspapers, cinnamon stick, cabbage leaves, and straw-brown paper."

This is convincing. Not only is it food and drink, but it is also house and land, paint shop and literature, with drugs, condiments, and chemicals thrown in *ad lib*.—*Boston Transcript*.

A CENTURY ago Dr. Rush with an intelligence far beyond multitudes of physicians of the present day, discerned the closely connecting link between tobacco and the alcoholic appetite. He said, "Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits."—*Sel*.

Nine Ways for Girls to Suicide.

BY A MAN.

1. WEAR narrow, high-heeled, thin-soled shoes.
2. Wear a "snug" corset, and hang half a dozen skirts about your wasp-like waist.
3. Sit up in a hot, ill-ventilated room till midnight, poring over "Mrs. Vavasour's Secret; or, the Lost Hair of Castleton."
4. Sleep on feathers, in a small, close room.
5. Eat rich food. Eat it rapidly, and at irregular times.
6. Use freely coffee, tea, spirits, etc. Weak, frail constitutions need something "strengthening."
7. Stuff yourself with cake, confectionery, and sweetmeats, then swallow patent medicines to get rid of them.
8. Marry a moderate drinker—you need not marry a sot to do it.
9. Employ a fashionable doctor to attend you in every slight ailment.

Nine Ways for Boys to Suicide.

BY A WOMAN.

1. WEAR fashionable, tight, thin-soled boots.
2. Wear a snug-fitting waist-coat or corset.
3. Keep late hours, sleep in poorly ventilated rooms, drink strong tea and coffee, and use beer and wine freely.
4. Sleep on feathers, and neglect bathing and exercise.
5. Eat rich food whenever you desire it, and supply the stomach with plenty of candy and nuts between meals.
6. Smoke several cigars a day, and chew half a pound of fine-cut each week.
7. Be moderately "fast." Even then you can reach the insane asylum before you are fifty.
8. Marry a fashionable girl with more bangs on her forehead than brains beneath them.
9. Employ a traveling quack or specialist to patch up your fagged-out, much-abused bodies. They charge more than intelligent men who have made men and medicine a study—but you are rather desirous to be swindled, and can reach your object in no surer way.—*Fire and Hammer*.

San Francisco's Pipes.

SAN FRANCISCO spends a deal of money for pipes—pipes of liquor and tobacco pipes, to say nothing of cigars. In round numbers she has 990 dram-shops, not counting restaurants and billiard halls, of which there are 980, thus making 1,970 places where liquor is sold by the glass. Some estimates made, put the amount gathered in by these places at \$21,571,500 for drinks in a year, yielding a profit of \$15,256,904. Tobacco is retailed in 165 cigar stores, and the number of smokers in the city is probably 60,000, their aggregate expenditure being about \$5,475,000. If these estimates are anywhere near correct, San Francisco loses about \$27,000,000 annually by sinking it in spirits and sending it up in smoke.

Let San Francisco stop these wastes, and hard times will stop.—*Sel*.

ONE by one the pleasing old delusions about sobriety in wine-drinking countries have to be given up. If any place in the world could have the full benefit of real wine, good wine, and a steady supply, it would surely be the islands of the Greek archipelago. They have been famous for their vintages for thirty centuries. But Anacreon was not by any means the last of the toppers of the islands. We read that on certain saints' days, the whole male population will be drunk. The wives, not being allowed to eat and drink with their masters, are saved from this.—*Sel*.

(Continued from page 779.)

The fruit of righteousness, due honor to himself, and acceptable worship, and characters ripe for the kingdom of Heaven.

29. Could the priests and Pharisees understand and apply this parable?

"And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them." Matt. 21:45.

30. Instead of being penitent for their sins, what was their chief trouble?

"But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet." Verse 46.

31. How did Jesus show that in rejecting him they were fulfilling the Scriptures?

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" Verse 42.

32. What did he say should happen to them?

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Verse 43.

33. With what words did Jesus conclude his remarks?

"And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Verse 44.

News and Notes.

RELIGIOUS.

—Colonel Robert Lincoln has presented to the Lincoln Memorial Protestant Episcopal Church of Chicago President Lincoln's Bible, which he frequently read while in the White House.

—A mandate from Cardinal Taschereau, read in Catholic churches at Quebec, Sunday, prohibits Catholics from attending meetings of the Salvation Army. Tracts and hymn-books distributed by the Salvationists must be thrown in the fire.

—A telegram from St. Catharines, Ont., November 22, said: "This city is considerably agitated over a Sunday work meeting held recently, at which it was decided to petition the Government against opening the Welland Canal on Sunday." The same day summonses were issued for the arrest of twenty lock-tenders employed on the canal for working and passing vessels through on Sunday.

—The *Watchman* (Baptist) says: "A single church in one of the Boston associations reports this year \$25,000 for home expenses, and yet in the last fiscal year's report of the convention, the name of that church does not appear as contributing a penny for the common cause in the State." Surely the members of that church are described by the apostle in 2 Tim. 3:2—"lovers of their own selves."

—Professor Elliot Whipple, of New Mexico, says, in a recent letter to the *Cynosure*: "Santa Fe is evidently regarded by the Catholics as a strategic point, and here they are massing their forces with full purpose to hold in perpetuity their present ascendancy in the affairs of the Territory. The public schools of New Mexico, outside of Albuquerque and possibly a few other places, are under priestly control and of little practical value."

—Speaking of the condition of Japan, the *Advance* says: "The whole population is seething in the ferment of a new intellectual life. . . . More than three hundred newspapers, many of them pictorial, are eagerly conned by hundreds of thousands of readers. But they are, in the main, unutterably, almost inconceivably, vile. A chaos of skepticism, a pandemonium of iniquity, is the future into which Japan is rushing unless saved by our gospel."

—A correspondent of an Eastern Baptist paper complains of Baptist preachers running for office; and asks: "Why should he [the minister] entangle himself with civil or political affairs? Can he serve two masters?" If the correspondent will only be patient for a few years the National Reformers will probably be able to solve this problem satisfactorily. They propose to "crown Christ king of this nation," and then the minister may be a politician and still serve only the one Master.

—In an address before the late Prophetic Conference at Chicago, Rev. Dr. Frost, of Sacramento, Cal., said: "There are more unconverted persons in the world to-day than ever before. So long as sinners increase far more rapidly than saints, will some one tell how long it will take to convert the world? At the rate of advancement for the last eighteen hundred years the endless cycles of eternity would not be sufficient to furnish the requisite ages for the conversion of the world."

—The Hackmen's Union of Montreal has issued a circular stating that, as God commanded man to keep the Sabbath-day holy, they have agreed to abstain from labor on Sundays, and have requested all the hackmen to follow their example. Just what God's commandment to keep "the Sabbath-day holy" has to do with abstaining "from labor on Sunday" the hackmen do not explain. Indeed it is not an easy matter to make it appear that when God says the seventh day he means the first day. Even "theologians" find that rather difficult.

SECULAR.

—A man in Paris has recently completed a fifty days' fast.

—Eleven hundred coopers went out on a strike at Cincinnati on the 14th inst.

—It is reported that a volcano has been discovered in the Bad Lands in Dakota.

—The State House at Springfield, Ill., suffered a loss of \$10,000 by fire a few days since.

—An organization has been effected in Chicago to counteract Socialism and kindred ideas.

—The English Government has decided to supply the army with the Austrian Fischer repeating rifles.

—In order to reduce the revenues of the Government it is now seriously proposed to abolish the tax on sugar and tobacco.

—A man has just been imprisoned for debt in New Hampshire. He owes \$6,000 and can be kept in jail for fifteen years.

—The English Government has decided to reduce the Egyptian standing army to 10,000 men and the army of occupation to 5,000.

—A suit was lately decided in the District Court of Wurzburg that had been in litigation ever since 1755. An appeal was taken.

—In the municipal elections at Brussels, a Socialist workman is among the successful candidates, the first instance of the kind on record.

—A man at Newark, Cal., died a few days since from the effects of strychnine which got into his system through wounds in his hands.

—An interesting discovery has been made at Altbunzlau, Bohemia, of a fifteenth-century codex containing four autograph letters of John Huss.

—Negotiations are pending looking to the appointment of a joint commission to settle the boundary between Alaska and British America.

—English and French authorities are quarreling over a slice of African territory. In a case of that kind, however, it is not difficult to tell who will take the spoil.

—The cave-in of a coal mine at Shenandoah, Pa., a few days since badly wrecked about four acres of the town, causing damage to the amount of \$50,000 or \$75,000.

—McQuade, another of New York's "boodle" aldermen, has been found guilty of bribery and will no doubt be sent to Sing Sing. The jury was out only half an hour.

—It is said that recently in one province of China 700 able-bodied men crippled their hands to escape military service, and 300 of them were taken out and beheaded.

—The Anarchists of Chicago have made a demand for the red flags, etc., captured by the police during excitement in that city last May. The authorities refuse to give them up.

—Advices from Mandalay, Burmah, say that an engagement between British troops and natives has taken place near Pakoka, recently, and that 200 of the insurgents were killed.

—The condition of Irish affairs seems to be constantly growing worse and worse. A crisis has been reached and the English Government must adopt the most stringent measures or else acknowledge itself unable to cope with existing difficulties. It will certainly choose the former alternative.

—December 17 a steam whaling vessel was destroyed by fire in San Francisco Bay. The loss was about \$75,000. The vessel would have sailed in a few days for the South Pacific.

—John Dillon the noted Irish agitator has been arraigned before an English court for seditious language and ordered to give bonds in the sum of £2,000 or go to jail for six months.

—It is stated that not 100 chimneys out of 14,000 in Charleston, S. C., escaped damage during the late earthquake, and 95 per cent. of these 14,000 were broken off at the roof and went to the ground.

—The Union Pacific Railroad Company has recently announced its intention of establishing a series of weather observations and reports. The headquarters for the system will be at Omaha.

—Advices from Calcutta say the cholera is decreasing there. Heavy rains are destroying the crops in the north-west provinces of India, and floods are causing much loss of life and damage to property.

—At Kokomo, Ind., the other day gas was struck while a well was in process of drilling. The gas immediately ignited and the explosion which followed injured thirty-five persons, some of them seriously.

—On the night of the 13th inst., the steamer *J. M. White*, running between Vicksburg and New Orleans, was burned to the water's edge while lying at the bank at Blue Stone. Over thirty lives were lost.

—The tithe war in Wales still continues and it is feared that the rebellion may lead to serious results. In one section the farmers expelled the collecting bailiffs from the farms and escorted them out of the district.

—It is said that one of the curious results of the Charleston earthquake is the loss of animals from terror. Many of the milch cows have gone dry since the earthquake in the country about Charleston, and one man is said to have lost seven horses from the effects of terror.

—Some idea of the magnitude of the dry goods business in this country may be obtained from the fact that there are now about 80,000 traveling dry-goods salesmen on the road in this country, and that their expense accounts alone will average \$1,500 a year, or an outlay of \$120,000,000.

—It is openly charged that the city government of Philadelphia is in the hands of gamblers and thieves. Every form of vice is carried on with open doors. The police are demoralized and are paid to protect every sort of vice which is flourishing as it never flourished there before.

—It is stated that the French deficit during the present year will be about \$156,000,000. The French national debt has increased since the Germans left the country at the rate of \$120,000,000 a year, and it is claimed that the French Republic régime has cost the country more than it did to buy peace from Germany.

—An insane man who was the husband of twenty-six wives, died a few days since in the Michigan State Asylum. When examined by the physicians it was discovered that when with one wife he was oblivious to the existence of the others. On all other subjects he was sane. The superintendent of the asylum says it was the most remarkable case of mania ever known. The man was a commercial traveler. Is it not possible that this case suggests a solution of the Mormon problem?

—At 3 o'clock on the morning of the 17th inst. the whaling bark *Atlantic* was wrecked within a mile and a half of the Cliff House, San Francisco, and out of a crew of forty-two men only twelve escaped. There was a very heavy sea with no wind, and the consequence was that the vessel lost her headway and was drifted upon the sand, where she was soon pounded nearly to pieces. The *Atlantic* was bound for the South Pacific in quest of whales and had left San Francisco harbor only the evening before the wreck.

—December 12 and 13 there was considerable rioting in San Francisco owing to a parade by the striking employees of one of the street-car lines. On Sunday the mob indulged in throwing stones, sticks and mud, and the windows of every street-car that passed or met them were speedily demolished but no serious damage was done. On Monday, however, there was a disastrous collision between a mob of strikers and one of "toughs" hired by one of the street-car companies to "protect its property." Quite a number of shots were fired and one man was fatally wounded. The police were conspicuous by their absence, though they had every reason to suppose that there would be trouble. Half a dozen officers could easily have preserved order.

Publishers' Department.

RECEIPTS.

CALIFORNIA CONFERENCE FUND.—Geo Derrick \$2.85, R C Austin \$5.50, C A Newbie \$10, Healdsburg \$57.15, St Helena \$27, Santa Barbara \$140.08.

CHURCH DEBT FUND.—L N Whisby \$25.

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Renewals of the Signs.

QUITE a number of subscriptions to this paper expire during the month of December. Please examine the address label on your SIGNS this week, and if the date opposite your name is Dec., '86, or Jan., '87, please send us your renewal at once. Terms: \$1.00 for six months, \$2.00 for one year, or \$5.00 for three years. We are happy to announce that Mrs. E. G. White will continue her series of first-page articles in the SIGNS during 1887.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 23, 1886.

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

We have a few hundred copies of the *American Sentinel* dated March, April, May, and June, 1886, which we can mail to those who desire them, at \$2.50 per hundred copies. They are just the thing to distribute at Conventions, to the members of your State Legislature, to place in tract distributors, etc. Address, Pacific Press, Publishers, Oakland, Cal.

NOW THAT the Sunday law agitation is up again in California, we would call the attention of our readers to the fact that there is yet on hand at this office a supply of the tract entitled "The Sunday Law," which was written especially to meet this issue when the question was agitated before. It is just the thing to hand to your neighbors, or to put in the distributors. The tract is just as good now as it was then. Send in your orders and scatter the tract. Price, \$4.00 a hundred.

During the Holidays.

We would call special attention to the recommendations of the General Conference concerning the holidays.

1. It is recommended that the two Sabbath days—Christmas and New Year's—"be days of fasting, humbling of our hearts, and especially seeking God for his help."

2. It is recommended that the week between Christmas and New Year's be observed by our people generally as a week of prayer, for the blessing of God upon his work, his workers, and his people.

3. It is recommended that "on the Sunday following Christmas, our people everywhere assemble at their places of worship prepared to bestow their means to the very best of their ability in behalf of the objects presented," as was done last year.

There will be addresses sent to the churches throughout the country stating the wants of the cause, and the departments which immediately need our help the most. The work is spreading more rapidly than ever before. There are openings for the truth in every direction, but lack of means to send it. Soon the world will have been encircled with the light of the Third Angel's Message, and then there will be no use for means, and no more calls will be made. Those who expect to give anything at all, will have to do so soon. Those who expect to have any part in sending the message to the world must take that part soon, or they will have no chance. And when the day comes that no more means is wanted, and no more calls will be made, none can tell the agony of those who might have helped but did not help. Do not delay. Whether it be little or much do what you can now.

While thinking of these other things do not forget the regular missionary donation of the fourth Sabbath in the month. And remember that, this being the last month in the year, the missionary donation of the fourth Sabbath everywhere goes to the International Tract and Missionary Society. For eleven months the donations are devoted to the local work of each society, and the donation of the twelfth month is for the International Society. Let each of these matters receive its proper share of attention, and may the blessing of God be upon all.

A Tell-Tale Illustration.

A GOOD illustration of the lightness and frivolity of those who constitute "religious society" is given in the *Christian at Work* of November 25, by a disgusting illustration termed "A Thanksgiving Medley." In the upper part of this picture is a long table at the respective ends of which are seated a weeping father and mother turkey, while on each side of the table is a row of empty chairs; this production is entitled "The Desolate Household." It is astonishing that any one professing Christianity should publish such a hideous caricature on the ravages of death, and no one who has realized half the meaning of the words, a "desolate household," would be guilty of such mockery. On each side of this production are other ridiculous figures, one a plucked turkey on crutches, and another a turkey on a bicycle—sketches worthy of a fourth-rate hoodlum comic paper.

But the central picture of the group is particularly objectionable. It represents one of the "Christians at work," we suppose, pulling a wish-bone out of a woman's mouth with his teeth. It would not be surprising to see such an exhibition in the *Police Gazette*, but it is surprising that a paper bearing the name "Christian" should fall so low. If this is to be taken as a standard of Christian propriety, can we wonder that indecent pictures are flaunted in the face of the public everywhere?

This picture is well called "A Thanksgiving Medley," and is a good illustration of the real spirit that underlies this festival. Thanksgiving has come to be synonymous with "gormandizing" and is supposed to be an excuse for revelry and surfeiting. But they that do such things "serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:18); and are "enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things." Phil. 3:18, 19.

Important to Students and Readers of History.

For a long while we have been wishing that there was in print a good historical atlas, one that we could heartily recommend to our ministers, to college students, and to our people and the public generally. An atlas is as essential to an understanding of history as it is to an understanding of geography. But a common geographical atlas is of little use in the study of history even a few years back, and is of much less use when studying medieval or ancient history. On the other hand, an atlas of ancient times is good only for the study of ancient history and is useless for either medieval or modern history. What we have long wished to see is a historical atlas giving maps of the different countries at all the principal periods of their history, from ancient times to our own day. And now, we are happy to be able to say that in "Labberton's New Historical Atlas and General History" our wish is gratified. This atlas is all that could be desired in this direction. In a brief notice such as this must be, it would be impossible to portray a tithe of its real merit, but we shall try to convey some idea of its worth.

Beginning with the beginning of history, it gives in a series of one hundred and ninety-eight maps the history of the principal nations from ancient Egypt and Chaldea to the United States. The beginning and the growth of each of the great empires—Assyria, Babylon, Medo-Persia, Grecia, and Rome; the division of Rome and the development of the nations of medieval history; the empire of Clovis; the empire of Charlemagne; the empire of Otto the Great—the Holy Roman Empire; the Mahomedan Empire; the empire of the Mongols; and the different countries of Europe through all periods of

their history down to 1886, are all mapped in clear, bright colors, on pages $7\frac{1}{2} \times 10\frac{1}{2}$ inches. And each country retains its own color throughout, so that if desired the history of any single country can be followed clear through at once, by simply turning a few leaves. The history of the United States is mapped from the first discoveries and settlements, through the times of the English patents and grants; the times of the French and English struggle; and the times of the original thirteen States, down to 1886. In addition to all these maps there is printed an excellent outline of the history of all the nations that are mapped.

Besides all this there is a chronological table of the principal events of each nation, from Sargon I. of Chaldea to the death of General Grant; twenty genealogical tables of the principal houses that have ruled in history from Alexander the Great till the present day; an index by which the account of any person, place, or event, can be found in a minute; a table of contents, and a list of maps, and the maps are all clearly numbered and dated at the top of the page. Not the least valuable feature of the book is the splendid list of works for reading or reference upon the history of any nation or period. We might easily write pages of commendation and not exhaust the subject. Of course the book is not perfect, as no human production is. There are a few points at which we think correction might be made with profit, but they are so few that when we view the great merit of the book as a whole, it would seem almost like carping criticism to speak of these minor defects. Any single feature of the book, which we have named, is worth the full price of the book. And the book, taken altogether, simply transcends all praise. It is invaluable to every student, and must be seen and studied to be appreciated.

From what we have said the reader might suppose that the price would be so high as to put the book beyond the reach of those of moderate means. Well, if the price were graduated according to the worth of the book, it would be so, but it is not. The price is as admirable as is the book, being only \$2.50. It is surprisingly low-priced indeed. For sale at this office. Address, Pacific Press, Oakland, California. Get one of the books, and in it get the latest and best aid to the understanding of history that there is in existence.

A RECENT number of the *Golden Gate* credits Seventh-day Adventists with teaching that Satan not only appears sometimes as "an angel of light," but "that he plays his part so well as to be able even to deceive the very elect." That is a misstatement of our position. Seventh-day Adventists believe and teach that Spiritualism is a Satanic deception; and they so believe because the Scriptures so teach. The Bible plainly declares that "the dead know not anything" (Eccl. 9:5), and that the spirits that personate them are "the spirits of devils." Rev. 16:14. But even though Satan works "with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2:9, 10), only those will be deceived who receive "not the love of the truth." From the words of the Saviour (Matt. 24:24) we learn that the elect, those who believe and love the truth, cannot be deceived.

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