

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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AS PANTS THE HART.

BY MRS. M. J. BAHLER.

AS PANTS the hart for cooling stream
'Mid desert's burning sand,
So pants my soul for God's sweet love
And for his guiding hand.

And as when once the thirsting hart
The cooling stream doth taste,
Its longings bring it oft again
In eager, panting haste,

So would my thirsting spirit oft
Seek for the strength divine;
To-day's sweet help is for to-day;
To-morrow's is not mine.

As when the morrow's rising sun
Streams o'er the desert wide,
The bounding hart in eager haste
Seeks quick the cooling tide,

So when the morrow's pressing toil
Before my hands shall lie,
Then I again will ask for strength,
For sure is the supply.

Oakland, Cal.

General Articles.

Intelligent Faith.

BY MRS. E. G. WHITE.

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

THE JEWS rejected Christ; but they were self-deceived. They hated his teachings, because he exposed the secrets of their hearts and reproved their sins. They chose darkness rather than light, and would not come to the light, fearing that their deeds would be manifest. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The Jews rejected Christ until their eyes were so blinded by the moral darkness that they thought they were doing God service in crucifying the Son whom he had sent unto them to be a messenger of light and hope.

Very many are in danger of a similar deception. God does not compel men to believe. He sets light before them, and Satan presents his darkness. While the deceiver is constantly crying, Light is here, truth is here; Jesus is saying, "I am the truth; I have the words of eternal life. If any man follow me, he shall not walk in darkness. If any man will do his will, he shall know of the doctrine."

Sufficient evidence is given to balance our minds on the side of truth. If we love God, and desire to do his will, we shall choose the light and reject the darkness. But if we desire to carry out our own plans, and maintain the independence of the natural heart, like the Jews

we shall refuse to submit to God; and we shall be in danger of as great deception as came upon them, and in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing the will of God.

Minds that are submitted to Satan's control are led farther and farther from the light of truth into error and darkness. He has great power to entangle souls by confusing the minds of those who do not walk in the light which a kind Providence permits to shine upon their pathway. If he gains the least advantage, he will push it to the utmost; he will watch every opportunity to advantage his cause and ruin human souls.

Christ warned his disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Here is a test which all may apply if they will. None need be left in uncertainty and doubt. There is always sufficient evidence upon which to base an intelligent faith. But God will never remove from any man all occasion for doubts. Those who love to dwell in the atmosphere of doubt and questioning unbelief can have the unenviable privilege. He who turns from the weight of evidence because there are a few things that he cannot make plain to his finite understanding, will be left to the cold, chilling atmosphere of unbelief and skepticism, and will make shipwreck of faith.

It should not be considered a virtue to be on the side of the doubting rather than on the side of the believing. Jesus never praised unbelief, never commended a doubting, questioning spirit. He gave to his nation evidence of his Messiahship in the miracles he wrought; but there were some who reasoned these evidences away, and in every good work found something to question and censure.

The centurion who desired Christ to come and heal his servant felt unworthy to have Jesus come under his roof; but his faith was so strong that he entreated him just to say the word, and the work of healing would be done. "When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."

Jesus here exalts faith in contrast with doubt. He shows the cause of stumbling on the part of the children of Israel. Their unbelief would lead to the rejection of light and would result in their condemnation and overthrow.

Thomas would not believe unless he could put his finger into the prints of the nails, and thrust his hand into the side of his Lord. He

received the evidence he desired; but Jesus reproved his unbelief: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

When Christ sent out the twelve, he commanded them: "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city."

Jesus warned those whom he sent out to preach the gospel to beware of men; for they would be delivered up to the councils, and scourged in the synagogues. Men's hearts are no softer to-day than when Christ was upon the earth. They will scourge with the tongue of slander and falsehood. They will, with their evil surmisings, see fraud and dishonesty where all is right, and where perfect integrity exists.

Noah preached to the men of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark. This was abundant time in which to turn from their sins, overcome bad habits, and form righteous characters. But they refused the gracious invitation to repent and be saved. They denounced the preacher of righteousness as a visionary character, a fanatic, and an alarmist, and laughed to scorn what they termed his superstitious fears and forebodings. But though the merciful warning of God was rejected with mockery and derision, their unbelief did not hinder the predicted event. They were left in darkness to follow the curse that their own sinful hearts had chosen; but the flood came, and great was the wrath of God which was seen in the general ruin.

"As it was in the days of Noah, so shall it be also in the days of the Son of man." This is the attitude of the world to-day. Men reject the truth of God, as they did in Noah's time.

God's word is our standard; but how few follow it. And yet we are responsible for our influence. Many lose their interest in the truth of God, because they have taken unbelief into close connection with themselves. They breathe the atmosphere of doubt, of questioning, of infidelity; their faith is imperceptibly undermined, and finally destroyed. The influence of the world and of selfishness is carried about by many who profess to be following the Bible. They are like a cloud, chilling the atmosphere in which others move. The baleful influence of sin poisons the life of the soul, and our only safety is in separation from those who walk in its darkness.

Our religion will be of little worth to our fellow-men, if it is only theoretical, and not practical. We must be steadfast in the faith; we must not be movable. We have our work before us, which is to cause the light of truth, as revealed in the law of God, to shine in upon other minds, and lead them out of darkness. This work requires determined, persevering energy, and a fixed purpose to succeed.

"If any man offend not in word, the same is

a perfect man, and able also to bridle the whole body." The greatest triumph given to us by the religion of Christ is control over ourselves. Our natural propensities must be controlled. Few realize what this is. They do not know their own weakness; and the natural sinfulness of the human heart often paralyzes their best endeavors. There must be a coming out from the world, and a nearness to God, if we would be adopted into the family of Heaven as children of the great King. We must walk by faith. When we do the will of God, we shall know of the doctrine. Our feet will be planted on the rock of eternal truth, and we shall not be swept away by the doubt and skepticism of an unbelieving age.

Literal Eternal Life, and Literal Death.

THE Bible clearly teaches that the reward of the saved will be literal eternal life, or immortality, with all its attendant blessings; and that the sufferings of the lost will terminate in literal death.

In Rom. 6:23, we have eternal life and death in antithesis. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." If we can show that the words eternal life are used with their literal meaning, it follows that the antithetic word death is also literal in meaning.

In consequence of sin, the Lord passed sentence of literal death upon our first parents, Adam and Eve. For nothing can be plainer than, "Dust thou art, and unto dust shalt thou return." Gen. 3:19. On the very day that they sinned, they received sentence of literal death and were driven from the tree of life. The whole tenor of Bible teaching is that the Son of God stepped in between an offended God and offending man, and the sentence of death was not immediately executed upon our first parents. Says one, "The sentence of death could not reach farther than to Adam's body; for his soul, being immortal, could never die." What is the soul? Any one who will lay aside traditional teaching and carefully study the scriptures in which the word soul occurs, will arrive at the conclusion that the word soul in the Bible is variable in meaning, and refers either to the whole man, or else to some attribute of the man, as life, mind, etc. When used in relation to something else than the body, it often means the attribute life. Is the Bible soul immortal? No. We read in Ezk. 18:4, 20, "The soul that sinneth, it shall die." The invention, "the death that never dies," is equal to a sight that never sees, a motion that never moves, or a cessation that never ceases. A better invention would be, a dying that never reaches death; but it would only be an invention after all.

In Ps. 89:48, we read: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" In Rev. 16:3, we read: "And every living soul died in the sea." According to the Bible the soul is as mortal as the body.

Beginning at Abel's lamb and tracing the plan of salvation, we find that "the wages of sin is [literal] death." All those animals that were slain for sin offerings died a literal death. Their blood could not atone for sin, but they serve as so many indexes pointing to "the Lamb of God, which taketh away the sin of the world." Christ, "the Lamb of God," never sinned, but he was made "to be sin for us." "Christ hath redeemed us from the curse of the [broken] law, being made a curse for us." Gal. 3:13. On the cross, he paid the penalty of our transgressions of God's law. The death of Christ speaks in thunder tones, "The wages of sin is death." "But," says one, "the son of Mary died a literal death on the cross, but the Son of God went with the thief's soul to Paradise." But the soul of Jesus did die. In Isa. 53:

10, we have the words, "When thou shalt make his soul an offering for sin," and in verse 12 we have, "Because he hath poured out his soul unto death." In Matt. 20:28, we read: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life [Greek, *psuche*; English, soul] a ransom for many." *Psuche* is the only Greek word that is anywhere translated soul in the New Testament. Again, in John 10, Jesus repeatedly speaks of laying down his life (*psuche*, soul) for his sheep. Verse 11, "The good shepherd giveth his life [*psuche*, soul] for the sheep." Verse 15, "I lay down my life [soul] for the sheep." Verse 17, "Because I lay down my life [soul], that I might take it again."

Does he say that he will lay down his body, that he may take it again? No; he did lay down his body, but he laid down his life (soul) also. But people sometimes object to the Greek Testament and insist upon the English. Let us look closely at the English. "Because I lay down my life, that I might take it again." Does the life belong to the body, or to the soul, or to both? Will any one say that the soul has no life? Place the life in the body, or in the soul, or in both, and this scripture declares that he lays down his life. Jesus has paid the penalty, literal death, for our sins. "Who was delivered [to death] for our offenses, and was raised again [to life] for our justification." Rom. 4:25. Then the saved will rise in the resurrection justified from all sin. They will then, and not till then, have literal eternal life with its attendant blessings. That the saved will not have eternal life, or immortality, till they are raised from the dead, is easily proved. In 1 Cor. 15, Paul first gives a synopsis of the gospel and goes on to show that the resurrection is the hope of the gospel. In verse 19, he says, "If in this life only we have hope in Christ, we are of all men most miserable." He evidently did not believe in the popular theory of the soul, but put all his hope in the resurrection. In verse 32, he deals a death-blow to this heathen doctrine, and looks to the resurrection as his only hope of a future life: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." A heathen philosopher would have reminded Paul that his soul would go to Elysium at death, and that the resurrection was of no consequence. In verses 52 to 56, we learn that the saved will get the victory over literal death at the resurrection: "For this corruptible must put on incorruption, and this mortal must put on immortality." Now if one should claim that the incorruption, immortality, or eternal life, is not literal, it would follow that the resurrection will not be literal. Paul does not here use the words eternal life, but Dan. 12:2 does, and Luke 20:36 says, "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." The proof is conclusive that the words, immortality, incorruption, and eternal life, are all literal or primary in meaning: "For thou shalt be recompensed at the resurrection of the just." Luke 14:14.

In Ezk. 18:26, we have the first death and the second death mentioned in the same connection: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for the iniquity that he hath done shall he die." We know that this first death is literal, and the language itself conveys the idea that the second death is also literal. In Matt. 16:25, we read: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The Greek word here translated life is *psuche*, meaning soul, or individual life. The same word, *psuche*, is used in Matt. 10:39, Mark 8:35, and in John 12:25. But in John 12:25,

we have both the present and the future life in the same sentence; "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." What can be plainer than these words of him who spoke as never man spoke.

Reader, which would you rather believe, the words of the Lord Jesus, or the teachings of heathen philosophy from the mother of harlots? Remember, dear reader, that Babylon has corrupted the whole Christian world. Look here, "Because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8; 18:3. What is the matter with the people? Why are so many different doctrines taught? Because the people are drunken with the wine (false teachings) of Babylon. The Bible, the Bible, is for the instruction of Christians. EPSILON.

The Sabbath as a Memorial.

THE reason usually given for the observance of the first day of the week as the Sabbath is, that it is a memorial of the resurrection of Christ. This reason necessarily implies that this memorial is a Christian institution, and, like those institutions ordained by Christ, baptism and the Lord's Supper, is designed exclusively for Christians. Hence, in this country, the day is often called the Christian Sabbath. None but those who profess faith through Christ are permitted the rite of baptism. None are asked to partake of the Lord's Supper but those who profess to be Christians. Unbelievers, and those who have no interest in the death of Christ, are not invited. So those who have no interest in the death of Christ can have no interest in his resurrection.

There can be no justifiable reason, therefore, why one who does not profess salvation through the death of Christ should be asked to celebrate his resurrection by the observance of Sunday any more than he should be asked to celebrate the death of Christ by the observance of the Lord's Supper. If the "Christian Sabbath"—as Sunday is called—be a Christian institution, as that name implies, it is wrong that others should be asked to join with Christians in its observance. There are those, however, who would have laws and penalties to compel those who are not Christians to observe a Christian institution! Could they not, with as much propriety, compel such to partake of the Lord's Supper or be baptized? The application of the word *Christian* to the Sabbath, is of itself sufficient to lead those who do not profess to be Christians, to have little interest in its observance.

As God rested from his labors, in the creation of the world, on the seventh day, so he blessed and sanctified the seventh day of the week, commanding men to observe it as a memorial of his creative works and rest. Gen. 2:2, 3; Ex. 20:8-11. It is not a Christian institution; it is not a Jewish institution; but an institution to be observed by the whole human race. To take this memorial which God has set up for a specified purpose, and make of it a memorial for another purpose, is very much like robbing God. But the observance of the first day of the week as a memorial of the resurrection of Christ does not, and cannot, in any way lessen our obligation to observe the memorial of God as creator, and his rest from his creative works. It is not a matter of surprise that people should cease to observe Sunday, a man-made memorial of the resurrection, as a holy day, and make it a mere holiday. The greater surprise is that so many people in this country continue to consider Sunday a holy day when there is no biblical reason for it.—*Light of Home.*

THE pleasure of doing good is the only one that never wears out.—*Se4*

Trust and Work.

Do **YOUR** work, but do it in quietness and confidence; do your duty, but do it without this corroding anxiety; and he who even in the desert spreads his table for the birds, who clothes the flowers in their embroideries of beauty, will feed and clothe you. That trust which, unconsciously, God's humbler creatures show, that do ye show reflectingly and consciously. Trust in God for these lower things, because he gives, and will give, and has given to you, higher things than these. Do not degrade and drag down your life in the mire by the spirit of mean, selfish, grudging, untrusting accumulations. If you seek first the kingdom of God, all these other things, or things transcendently better than these, shall be added unto you.

There is nothing wrong in your trade or your merchandise, and your daily work to earn your own living; that is altogether right; so far from being a rival business to these, the seeking of the kingdom of Heaven is a divine law which should regulate, a divine temper which should pervade and transfigure them. Only for the sake of all that make your life worth living, for the sake alike of your temporal and eternal happiness, do not seek the dross of earth more, and love it better, than the gold of Heaven.

Let conscience and faith enter into every necessary act of your daily life. Learn to discriminate the transcendent. Learn to feel habitually that the life, the true life, the spiritual life, is more than food, and the body than raiment. Let justice, goodness, kindness, purity, be your aim; not the selfish scramble of scheming competition, not the brutal appetences of sensual desire. Do not let your daily necessities blunt the edge of your ideal aspirations; do not sink into groveling appetites or money-making machines. Man lives indeed by bread, but he does not live by bread alone.—*Archdeacon Farrar.*

The Spirit of God and Its Fruits.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22, 23.

MAN, the noblest of God's earthly creatures, was made in the image of his Creator, and endowed with reason and affection, and the moral faculties which give him a position far above the rest of the animal kingdom. The whole earth was placed under his control; and with everything pleasant around him, he might himself have lived happily and insured happiness to his posterity. Angels were his companions, and, having none of the imperfections caused by sin, he could study nature in all its beauty.

But he sinned. Then down, step after step, went man, until, in some cases, he has sunk to the very lowest depths of degradation. Yet as soon as he sinned, and brought upon himself the condemnation of death, the plan of salvation was offered by which his lost inheritance could be regained. The "seed" (Christ) is to bruise the "serpent's" head (Gen. 3:15), and everything, even the enemies of Christ, are to be brought in subjection to him, even as it is written, for saith the Father to him, "Sit thou on my right hand, until I make thy foes thy footstool." Acts 2:34, 35; Heb. 1:13. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. Over and over again is the "dominion" promised to Christ, and through him to those who are heirs of the promise.

As an earnest, or pledge, of the inheritance, the Holy Spirit is given (Eph. 1:14) and it acts an important part in the plan of salvation. Its first work is to convince the world of sin (John 16:8) and then if cherished by the indi-

vidual it will produce in him the fruits spoken of in Galatians 5:22, 23.

The first of these is love,—that love which ennobles man, makes him more like his Creator, and constitutes the real distinction between the true Christian and the unbeliever. This love is manifested only by the true people of God; they who abide in the Vine and allow the Spirit to work through them. In such it can be seen in all its beauty. It is one of the attributes of true moral character; and just to the extent that an individual is in harmony with the law of God, just to that extent will this love be exemplified in him.

But this love which is the fruit of the Spirit should not be confounded with natural love, or that which is characteristic of all the animal creation, both man and beast. We find natural love in families, between husband and wife, parent and child, friends and associates, and in the patriotic citizen for his country. Such love may be developed to a very high degree and yet the possessor be almost destitute of the Spirit of God. It is never a sure evidence that because a man is a good husband, father, and citizen, that he is a Christian. These characteristics *may* be seen in the lives of the ungodly, but they also *must* be seen in the lives of true Christians. The presence of natural love does not prove that any one *is* a child of God, but its absence does prove that he *is not* one. But that this natural love has no direct connection with the Spirit of God is made evident by the fact that our domestic animals, and, indeed, all of the animal creation, have the same feelings more or less perfectly developed.

But the higher love is set forth in the law of God, and is the very essential of morality. God, being the author of all morality, "is love;" and the law being the complete expression of this morality, it "is the love of God, that we keep his commandments." 1 John 5:3; 2 John 6. The only way that this love can be perfected in us is by keeping the law, which is a transcript of the character of God, or his righteousness. Ps. 119:172; Isa. 51:6, 7. It is this that makes the difference between the Christian and the worldling.

"Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include 'me and mine,' but is as broad as the world, and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life, and sheds a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown. If we love God with all the heart, we must love his children also. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and conforms our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness, and unfit for Heaven, where all is love and unity."

Only those who are "led by the Spirit of God" (Rom. 8:14) can bear the fruits of the Spirit, and they are the children of God. This "earnest of our inheritance" worked in the Jewish dispensation the same as it does now. David prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy way; and sinners shall be converted unto thee." The Spirit of God is mentioned over sixty times in the Old Testament, and the same work is ascribed to it that it performs in this dispensation.

Wherever the fruits of the Spirit are manifest, there are children of God; and wherever true heavenly love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance are seen, we may know that they are the result of the Spirit's work.

There are many who believe and teach that all that is necessary to salvation is to be affectionate in the family, and live a "moral" life. Do not even the Pharisees and publicans so? This can be, and often is, done by men of the world. They may live as did the young man who came to Christ (Matt. 19:16-22) and still fail of obtaining eternal life. But he that studies the moral law and by the aid of the Spirit makes his life conform to the life of Christ, which is the perfect pattern of the law, will reflect its beauty, and in him the fruits of the Spirit will be manifest in their perfection.

W. A. BLAKELY.

Serious Reflection Necessary.

THE recent severe earthquake shocks in the South produced at least a temporary religious impression on many minds, and persons previously addicted to profanity were observed to become reverent and serious in their language, and others unused to sacred things were found attentively perusing God's word. Many persons smile at what they consider the weakness of these persons, who permitted their fears to produce such a change in their behavior.

There is no cause for any one to be amused at this. The apostle appeals to the instability of material things, which is very impressively illustrated in the quaking of the earth, as an incentive to holy living. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

It is only fools that trifle with solemn things. When men are made to feel that the solid earth is insecure, it is natural and rational enough for them to think of the necessity of seeking "a kingdom that cannot be moved." God appeals to our fears—to our sense of danger—as a means of leading us to reflection and turning our feet into the paths of obedience. Hence the exhortation, "In the day of adversity, consider."—*Methodist Recorder.*

"Pray Unceasingly."

"I WAS lately in the company of one of our older ministers," said a young minister the other day, "one who has labored long and with much success in some of the most difficult fields of the church. The object of my interview was to learn from him the secret of success with which it had pleased God to crown his ministry in positions and places where others had failed. Instead, however, of directly giving me the information I desired, he told me with great sorrow the reason why he had accomplished so little, and said with unaffected sadness, 'My young friend, the mistake of my life has been that I have not prayed more. I fell into the error of most ministers. I studied and preached. I worked and worried too much, and I prayed too little! Could I live my life over again, I would be more with God and less with men. I see it all now—what wasted years of unrest I have passed, how much of my life was my own doing, and how little of God has been in my active ministry! I can now, in the evening of my days, only ask God to forgive my shortcomings, and to aid me in spending my few remaining years differently from the imperfect way in which I have served my Master.'"
—*Christian at Work.*

CHRIST, and Christ only, has revealed that he who has erred may be restored, and made pure and clean and whole again.—*Robertson.*

The Ten Kingdoms in the Dark Ages.

(Continued.)

THE BURGUNDIANS.

THERE remains yet one more to be noticed,—the Burgundians. It will be remembered that when the Burgundians, with the Vandals and Suevi, ravaged Gaul in 407, they took for their possessions the country that lay on the Saone and the Rhone. Their kingdom occupied "the whole valley of the Saone and Lower Rhone from Dijon to the Mediterranean, and included also the western half of Switzerland."—*Hallam's Middle Ages, chapter 1, part 1, sec. 9, note 8.* In A. D. 493 it included all of Switzerland that lies west of that part of the Rhine that flows from the south into the lake of Constance.—*Labberton's New Historical Atlas, map 22.*

It will also be remembered that the conquest of this kingdom was begun by Clovis, and was completed by his sons in 532; and that in the quadruple division of the Frankish dominion in 561 Burgundy with some additional counties in the north fell to Gontran, who fixed his capital there. When the Frankish dominions, having been united under Charles Martel, were again divided between Pepin the Short and Carloman, Burgundy fell to the share of Pepin. And when Carloman became a monk, and Pepin became king by the grace of Pope Zachary, of course Burgundy was but a province of his kingdom, as it was also of the empire of Charlemagne, the son of Pepin. In the division of the empire of Charlemagne, by the treaty of Verdun, 843, Burgundy was included in the portion of the Emperor Lothair, which, it will be remembered, reached from the Mediterranean to the North Sea, and included the Italian territory.

In the time of Charles the Fat, 877, Burgundy became again independent, under Boso, or Boson, husband of Ermengarde, the daughter of Emperor Louis II. This kingdom was called Provence as well as Burgundy, and sometimes Cis-Jurane Burgundy, or as the real title ran, *regnum Provinciae seu Burgundiae*. It "included Provence, Dauphine, the southern part of Savoy, and the country between the Saone and the Jura" Mountains. There was formed another kingdom of Burgundy on the other side of the Jura Mountains. This was called the kingdom of trans-Jurane Burgundy, or by title, *regnum Iurense, Burgundia Transiurenensis*, and was founded by Count Rudolph in A. D. 888, and was recognized by the Emperor Arnulf the same year. It included the northern part of Savoy and all Switzerland between the Jura Mountains and the River Reuss. In 937, Rudolph's son, Rudolph, traded his rights to the Italian crown for the Cis-Jurane Burgundy, and thus the two Burgundies—the Trans-Jurane and the Cis-Jurane—were united in the one kingdom of Burgundy or Arles, by title, *regnum Burgundiae, regnum Arelatense*. This kingdom continued independent till A. D. 1032, when, in accordance with a treaty which had been made between the Emperor Henry II. and Rudolph III., its last king, the kingdom of Burgundy was received into the empire by the Emperor Conrad II.; Rudolph III. confirming it by will, as his niece Gisela was Conrad's wife. The emperor thus assumed the Burgundian crown, and this "beautiful kingdom," "full of prosperous cities," became a part of the empire.

Of this kingdom and country, at this time, Hallam says:—

"The kingdom of Burgundy, or Arles, comprehended the whole mountainous region which we now call Switzerland. It was accordingly reunited to the Germanic Empire by the bequest of Rodolph along with the rest of his dominions. A numerous and ancient nobility, vassals one to another, or to the empire, divided the possession with ecclesiastical lords hardly less powerful than themselves. Of the former

we find the counts of Zahringen, Kyburg, Hapsburg, and Tokenburg, most conspicuous; of the latter the Bishop of Coire, the Abbot of St. Gall, and Abbess of Seckingen. Every variety of feudal rights was early found and long preserved in Helvetia; nor is there any country whose history better illustrates that ambiguous relation—half property and half dominion—in which the territorial aristocracy under the feudal system stood with respect to their dependents. In the twelfth century the Swiss towns rise into some degree of importance. Zurich was eminent for commercial activity, and seems to have had no lord but the emperor. Basel, though subject to its bishop, possessed the usual privileges of municipal government. Berne and Friburg, founded only in that century, made a rapid progress, and the latter was raised, along with Zurich, by Frederick II., in 1218, to the rank of a free imperial city."—*Middle Ages, chap. 5, sec. 20.*

In the northern part of what is now Switzerland, between Lake Constance and Lake Luzerne, and along the left bank of the Rhine, the Alemanni had settled when they first took the country from the Romans. The Castle of Hapsburg was possessed by Rudolf, the Alemannian nobleman who was made emperor in 1273. His ambitious descendants, the dukes of Austria, endeavored to enlarge their authority and possessions at the expense of the cantons.

"Several changes in the principal Helvetian families took place in the thirteenth century, before the end of which the House of Hapsburg, under the politic and enterprising Rodolph and his son Albert, became possessed, through various titles, of a great ascendancy in Switzerland. Of these titles none was more tempting to an ambitious chief than that of advocate to a convent. That specious name conveyed with it a kind of indefinite guardianship, and right of interference, which frequently ended in reversing the conditions of the ecclesiastical sovereign and its vassal. . . . Among other advocacies, Albert obtained that of some convents which had estates in the valleys of Schweitz and Underwald. . . . The people of Schweitz had made Rodolph their advocate. They distrusted Albert, whose succession to his father's inheritance spread alarm through Helvetia. It soon appeared that their suspicions were well founded. Besides the local rights which his ecclesiastical advocacies gave him over part of the forest cantons, he pretended, after his election to the empire, to send imperial bailiffs into their valleys as administrators of criminal justice."—*Id.*

Some authorities make Frederick III. the one who sent these bailiffs, but whether it was Frederick or Albert the facts are the same. One of these bailiffs was Gesler, whom William Tell resisted.

"Their oppression of a people unused to control, whom it was plainly the design of Albert to reduce into servitude, excited those generous emotions of resentment which a brave and simple race have seldom the discretion to repress. Three men, Stauffacher of Schweitz, Furst of Uri, Meleththal of Underwald, each with ten chosen associates, met by night in a sequestered field, and swore to assert the common cause of their liberties, without bloodshed or injury to the rights of others. Their success was answerable to the justice of their undertaking; the three cantons unanimously took up arms, and expelled their oppressors without a contest. Albert's assassination by his nephew which followed soon afterwards fortunately gave them leisure to consolidate their union (A. D. 1308). . . . But Leopold, duke of Austria, resolved to humble the peasants who had rebelled against his father, led a considerable force into their country. The Swiss, commending themselves to Heaven, and determined rather to perish than undergo that yoke a second time, though ignorant of regular discipline,

and unprovided with defensive armor, utterly discomfited the assailants at Morgarten (A. D. 1315).

"This great victory, the Marathon of Switzerland, confirmed the independence of the three original cantons. After some years, Lucerne, contiguous in situation and alike in interests, was incorporated into their confederacy. It was far more materially enlarged about the middle of the fourteenth century by the accession of Zurich, Glaris, Zug, and Berne, all of which took place within two years. The first and last of these cities had already been engaged in frequent wars with the Helvetian nobility, and their internal polity was altogether republican. . . . The eight already enumerated are called the ancient cantons, and continued, till the late reformation of the Helvetic system, to possess several distinctive privileges and even rights of sovereignty over subject territories, in which the five cantons of Friburg, Soleure, Basel, Schaffhausen, and Appenzel did not participate. From this time the united cantons, but especially those of Berne and Zurich, began to extend their territories at the expense of the rural nobility. . . . Many feudal superiorities they obtained from the owners in a more peaceable manner, through purchase or mortgage. Thus the house of Austria, to which the extensive domains of the counts of Kyburg had devolved, abandoning, after repeated defeats, its hopes of subduing the forest cantons, alienated a great part of its possessions to Zurich and Berne. And the last remnant of their ancient Helvetic territories in Argovia was wrested, in 1417, from Frederick, count of Tyrol, who, imprudently supporting Pope John XXIII. against the Council of Constance, had been put to the ban of the empire. These conquests Berne could not be induced to restore, and thus completed the independence of the confederate republics. The other free cities, though not yet incorporated, and the few remaining nobles, whether lay or spiritual, of whom the Abbot of St. Gall was the principal, entered into separate leagues with different cantons. *Switzerland became, therefore, in the first part of the fifteenth century, a free country, acknowledged as such by neighboring States, and subject to no external control, though still comprehended within the nominal sovereignty of the empire.* . . .

"Though the House of Austria had ceased to menace the liberties of Helvetia, and had even been for many years its ally, the Emperor Maximilian . . . endeavored to revive the unextinguished supremacy of the empire. That supremacy had just been restored in Germany by the establishment of the Imperial Chamber, and of a regular pecuniary contribution for its support, as well as for other purposes, in the Diet of Worms [1495]. The Helvetic cantons were summoned to yield obedience to these imperial laws. . . . Their refusal to comply brought on a war, wherein the Tyrolese subjects of Maximilian, and the Suabian league, a confederacy of cities in that province lately formed under the emperor's auspices, were principally engaged against the Swiss. But the success of the latter was decisive; and after a terrible devastation of the frontiers of Germany, peace was concluded [1499] upon terms very honorable for Switzerland. The cantons were declared free from the jurisdiction of the Imperial Chamber, and from all contributions imposed by the Diet. . . . Though, perhaps, in the strictest letter of public law, the Swiss cantons were not absolutely released from their subjection to the empire until the treaty of Westphalia, their real sovereignty must be dated by an historian from the year when every prerogative which a Government can exercise was finally abandoned."—*Id.*

And thus the kingdom of the Burgundians of A. D. 407 is represented in the independent confederacy of Switzerland to-day. J.

Why Rome Loves Darkness.

THE Roman Catholic idea of the dangers of intellectual culture may be gathered from the following passage in the *Dublin Review*:—

"We are far from meaning that ignorance is the Catholic youth's best preservative against intellectual danger, but it is a very powerful one nevertheless, and those who deny this are but inventing a theory in the very teeth of manifest facts. A Catholic destitute of intellectual tastes whether in a higher or a lower rank, may, probably enough, be tempted to idleness, frivolity, gambling, sensuality, but in none but the very rarest cases will he be tempted to that which (in the Catholic views) is an immeasurably greater calamity than any of these or all put together, viz., deliberate doubt on the truth of his religion. It is simply undeniable, we say, that the absence of higher education is a powerful preservative against apostasy, and those who watch over souls will reasonably refuse to bear a part in withdrawing that preservative."

We are free to say that we believe the more intellectual culture abounds among the laymen of the Romish Church, the more will they be likely to drop Rome's superstitions. But there is nothing contrary to true culture or intelligence in the unadulterated gospel of Christ. Of course, the perverted gospel that Rome proclaims thrives most luxuriantly on the soil of ignorance. There is, undoubtedly, danger in educating human beings in the knowledge of the books, if the wisdom of the Book of books is withheld from them. A little human knowledge serves at times to make men self-satisfied, and in their pride of intellect they refuse to consider their need of the knowledge that alone insures life eternal. A man would surely need very little intelligence, however, to make him doubt the truth of a religion that would classify such doubt as "an immeasurably greater calamity" than idleness, frivolity, gambling, and sensuality "all put together." God puts the sensual and the unbeliever in the same catalogue. They are alike hell-bound, the children of wrath, only to be saved by turning from their evil ways, and seeking pardon through Christ. The church of Rome has much to answer for in forcing such falsehoods as it does upon a people whom it purposely keeps in the darkness of ignorance.—*New York Observer*.

The Restoration of the Jesuits.

THE recent change in the policy of Pope Leo XIII. is exciting more interest in European political and religious circles to-day than any other topic. The present pontificate was distinguished at the outset for its moderation, and for its skillful trimming of sails to avoid shipwreck upon political rocks. But at last Pope Leo has taken a step even in advance of his belligerent predecessor, by his letter confirming all the privileges of the Jesuit order—"the fertile mother of men distinguished for holiness and wisdom, and the guardian of solid, sound learning," to quote the language of the Papal brief.

This famous order was established by a bull issued by Pope Paul III. on September 27, 1546, three hundred and forty years ago. Its members, chief among whom were Ignatius Loyola, St. Francis Xavier, Laynez, and Le Fevre, added to the usual vows of poverty, chastity, and obedience, a fourth vow of absolute submission to his Holiness the Pope as their supreme earthly lord and master; and they elaborated into a thousand forms of practical action the pernicious principle that one may do evil that good may come, or, in other words, that the end justifies the means.

Under this false moral philosophy deceit, intrigue, lying, assassination, and almost every crime known to the courts, and many not thus

known, were allowed, and even transformed from their own hideous depravity into virtuous conduct. The conscience of mankind could not stand such a doctrine when it worked itself out into manifold forms of political chicanery, fraud, violence, and civil revolution. And therefore the opposition with which the great University of the Sorbonne in Paris met this infamous order during the first ten years of its existence, crystallized finally in 1773 into a combined movement on the part of France, Spain, Naples, and Parma for its absolute suppression. These Powers, determining to rid themselves of such an incubus, secured from Ganganelli a written declaration that a Pope without acting against canonical laws was at liberty to suppress this order, and then they elected him Pope, with the name of Clement XIV., on purpose to put his opinion into practice. After hesitating four years to lift his hand against such a powerful and compact organization, Clement finally issued the famous bull: *Domnus ac Redemptor noster*, and the Society of Jesus went down externally.

But times change and we change with them. The Jesuits, never guilty of the sin of idleness, kept up increasing activity, and resorted to every artifice to secure a recognition and liberty. Finally in 1801 Pius VII. permitted the Order, which had existed as a secret society, to reorganize itself in Russia. In 1814 the same Pope extended a similar privilege to all countries, thus virtually annulling the bull of his predecessor. Since that date the Jesuits have been persistent in their demands upon the several Popes to disavow the interdiction of Pope Clement. It might have been supposed impossible for the present mild and conciliatory pontiff—whose election was opposed by the Order—to bring his mind to this disavowal. Yet that is precisely what he has done, and henceforth the Catholicism of to-day is that fashioned by the Jesuits, the most implacable foes of Protestantism. It is the complete triumph of Ultramontanism, which proclaimed the Papal infallibility, and which would unite all Christendom in one absolute monarchy, to the utter repression of all spontaneity and free institutions.

And so it is, after generations of struggles and a most remarkable experience of vicissitudes, this Order at the moment of its deep humiliation in France rises into a splendid exaltation at Rome. The evidence of their renewed life and restoration to privileges has been showing itself in many ways, but especially in their open purchase of the magnificent Hotel Costanzi and much adjoining property, and in other preparations for doing some kind of extensive business. Denial is made by Cardinal Manning that they have regained completely all the pontifical favor which they once enjoyed, but the Cardinal makes admission as follows:—

"What has now happened may be taken to be that without being absolutely restored to the position made for it by the bull of Paul III. it has been put by the present Pope into possession of privileges most important to its independent and successful administration in different parts of the world."

Here, then, is a long step backward by Pope Leo XIII. This act of putting the Jesuits, whose name is a synonym for most that is bad, into possession of exclusive privileges bodes no good to society, to Governments, to mankind. Christendom has drunk of the Jesuit cup of abomination until nauseated and disgusted by the bitter dregs at the bottom. Many philanthropists of no particular creed, as well as Protestants of all creeds, were hoping that this prolific source of secret meddlesomeness with Governments, of tyranny, malignity, and a thousand infamous procedures, was forever checked and prospectively abolished.

But just when its power seemed to be broken, it shows its perennial life by springing into

new activities, and regaining its old privileges, or so many of them as to insure its independent and successful administration in different parts of the world. Let the world take sharp notice of this new move in the game of Papal lust for dominion regardless of the means employed. Prime ministers will henceforth have more diplomatic problems to puzzle over. Courts will be on the lookout for new and subtle combinations of the cunningest of intriguers. Everybody will glance nervously at those splendid buildings in Rome which signalize the Jesuit restoration, and will wonder what revolutions are being hatched therein.—*Christian at Work*.

The Missionary and the Infidel.

I REMEMBER, says the Bishop of Saskatchewan, many years ago listening with great delight to a story I heard from a missionary in North Canada. He said that some years before then a humble missionary was traveling through the Canadian backwoods. He lost his way; but presently was rejoiced at the sight of a glimmering light. Soon reaching it, to his surprise he found a large congregation of settlers gathered round a fire, listening to an able discourse. The missionary found that the man was trying to prove that there was no God, no Heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased.

The missionary stood up, and said: "My friends, I am not going to make a long speech to you, for I am tired and weary; but I will tell you a little story. A few weeks ago I was walking on the banks of the river, not far from here. I heard a cry of distress, and, to my horror, I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would near the water-fall and be gone! He saw his danger, and I heard him scream, 'O God, if I must lose my life, have mercy on my soul!' I plunged into the water, and reached the canoe. I dragged it to land, and saved him. That man, whom I heard when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither God nor Heaven nor hell."—*Sel.*

Aim at Truth.

NO DISCUSSION is likely to prove profitable to a disputant whose chief purpose is to prove that his view is the right view. The only proper aim in discussion is the discerning of the truth in the matter at issue. If two persons have *this* aim in common, they can discuss any question to advantage; for each of them will be readier to see the truth as brought out by his opponent than to seek an answer to his opponent's arguments. But if each of the two, or if either of the two, has less of a desire to learn whether or not he is in error than he is to prove that his adversary is in error—then his lack of openness of mind toward the truth will only tend to confirm the victory-loving disputant in his preconceived determination of truth. If you have no readiness to revise your own opinions on a given point at issue, never enter into a discussion on that point with a person who has obviously no desire to revise his opinions on the same subject. A discussion would probably be worse than useless to both of you.—*S. S. Times*.

LISTEN not to Satan, telling thee existence is hard. It is hard when thou beginnest. It is hard to resist sin, it is hard not to follow thine own will, it is hard to save thy soul; but it is harder far and unendurable to lose it and the sight of God.—*Dr. Pusey*.

The Signs of the Times.

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

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Did the Patriarchs Know Christ?

A VERY common answer to the above question is that they did not, or that they had at the most a very limited knowledge of Christ and his work, and had no just conception of the plan of salvation. Such a position we believe to be wholly erroneous, and subversive of Bible truth. If it were true, it would show that God's ways are not equal, and that in different ages of the world he has different ways of saving men; and still worse, the holding of such a view dishonors Christ, by virtually denying that in all things he has the pre-eminence. We therefore wish briefly to give a scriptural answer to the question.

Going back to the time of the fall, we find Christ promised to Adam and Eve, as the one who should conquer sin and Satan. Said the Lord to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it [her seed] shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

Some may say that this is so slight a reference to the Messiah, that the fallen pair could not possibly have derived much, if any, hope from it. We are not to suppose that the very brief record in the first three chapters of Genesis contains more than a bare outline of what the Lord spoke to our first parents. But whether this was all the information that was given them or not, it is certain that they fully understood the consequences of their sin, and knew just how they might find pardon. This we know from the fact that in process of time both Cain and Abel brought offerings to the Lord, to the latter of which the Lord had respect, while he rejected the former. Why was this difference shown? Because Cain's offering, being only the fruit of the ground, indicated no faith in the promised Redeemer, while Abel's offering, being of the firstlings of his flock, showed faith in the Lamb of God, who alone could take away the sin of the world.

This is what the apostle Paul says in Heb. 11:4: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." That is to say that Abel's sacrifice was the sacrifice of faith, and by it he obtained that righteousness "which is through the faith of Jesus Christ, the righteousness of God by faith."

Coming down to the time of Abraham we find the clearest evidence of a full knowledge of Christ. The covenant that God made with him was confirmed "in Christ." Gal. 3:17. It was therefore Abraham's faith in Christ that was "counted unto him for righteousness." Moreover, Abraham's faith was so great that he was called the father of the faithful; and the highest position to which a person can now attain is to be a child of Abraham. The most perfect Christians on earth only "walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Rom. 4:12. This is because Abraham saw Christ's day and was glad. John 8:56. He saw and understood the complete work of Christ, and being justified by faith he rejoiced in hope of the glory of God. See Rom. 5:1, 2.

Still later we have the record of Moses. Paul

tells us that it was his faith in Christ that led him to leave the court of Egypt. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:24-26. This shows not only that Moses had full faith in Christ, but also that unbelievers had a knowledge of him, for if it were not so Moses could not have suffered the "reproach of Christ."

Those Israelites who were willing also to suffer the reproach of Christ were sustained by him, for Paul says that "they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:4. And this shows that the pious Jews were as truly Christians as are any people who may believe in Christ at the present time. By the sacrifices which they offered they indicated their faith in the Redeemer who was to die on Calvary, just the same as we who in the Lord's Supper eat the bread and drink of the cup "show the Lord's death till he come." To say that they did not understand Christ's mediatorial work is to deny the Scriptures of truth.

But there were many Jews who did not believe in Christ. So there are now in the church many professed Christians who know nothing of Christ. The preaching of the cross is really foolishness to them as much as it ever was to the Greeks, although they may not scoff at it. When Christ appeared in the flesh the great body of the Jewish nation rejected him. Even so he has told us that when he comes the second time faith will be a rare thing on the earth. But we must remember that the reason why the Jews rejected Christ was because they did not believe the sacred Scriptures, just as the reason why the Son of man when he comes will scarcely find faith on the earth, will be because of the growing skepticism in regard to the Bible. Already professors of religion openly say, "Where is the promise of His coming?" To those unbelieving Jews Christ said: "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:45-47.

Taking a more general view, we learn that not only Moses but all the prophets taught the facts concerning Christ and his work. Peter says that the prophets "prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11. And even a slight acquaintance with the prophets will serve to show that every feature in Christ's ministry, both on earth and in Heaven, was foretold by them.

In Dan. 9:25-27 we find the time when the Messiah should appear given with the utmost exactness. Micah (chap. 5:2) told that he should be born in Bethlehem of Judea. Isaiah foretold the fact that he should be born of a virgin. Compare Isa. 7:14 and Matt. 1:23. Zechariah foretold Christ's triumphal entry into Jerusalem. Zech. 9:9. Daniel's vision revealed the exact time when Christ should be crucified. Dan. 9:27. In that wonderful chapter, the fifty-third of Isaiah, the people were told of his life of humility and of his final ignominious death; that "the Lord hath laid on him the iniquity of us all;" that his soul was to be poured out unto death as an offering for sin, and that "with his stripes we are healed." Moreover the fact that he should be buried with the rich, is plainly stated. David foretold a well-known incident of the crucifixion when he said by the Spirit: "They gave me also gall for my meat; and in my thirst they gave me vinegar

to drink." Ps. 69:21. He also speaks of the piercing of Christ's hands and feet (Ps. 22:16) and prophecies of the action of the Roman soldiers in these words: "They part my garments among them, and cast lots upon my vesture." Verse 18. He also understood that Christ should be born of his line, and knowing that his throne is to endure "as the days of heaven" (Ps. 89:29) he prophesied of the resurrection of Christ, that his soul should not be left in the grave, and that his flesh should not see corruption. Compare Ps. 16:8-10 and Acts 2:25-31.

David also describes Christ's ascension to Heaven after his victory over death (Ps. 24:7-10) and also declares that Christ is to sit at the right hand of God until his foes are made his footstool. Ps. 110:1. The prophet Zechariah declared that Christ was to sit as a priest upon his Father's throne, securing, in conjunction with the Father, peace for troubled humanity. Zech. 6:12, 13. And Enoch, the seventh from Adam, prophesied of the glorious second coming of Christ to execute judgment on the ungodly. Jude 14.

But time and space would fail to speak of all that the prophets have said concerning Christ. Let one more text suffice to cover the whole ground. The apostle Paul declared himself to be a "servant of the Lord Jesus Christ;" he gloried in the cross of Christ, and preached nothing but Jesus Christ and him crucified. Christ was his constant theme, yet when he stood before Agrippa he said: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts 26:22, 23. If the apostle Paul in all his preaching did not go outside of what Moses and the prophets had said, they certainly must have given very accurate information concerning Christ.

Who can read how Isaiah saw Christ "sitting on a throne high and lifted up," and how Ezekiel saw "visions of God," or how Enoch "walked with God," and doubt but that these men had a most intimate knowledge of Christ and of his work for fallen man? And that not only they, but multitudes of others, had a saving knowledge of Christ, is proved by the fact that they "through faith subdued kingdoms, wrought righteousness, obtained promises," and that besides Christ there is no salvation in any other, "for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

W.

Bible Answers to Bible Questions.—No. 6.

LAST week the Bible question which we noticed was, "How are the dead raised up?" To that question we gave the Bible answer. In immediate connection with that question is this one, "With what body do they come?" The whole verse reads: "But some man will say, How are the dead raised up? and with what body do they come?" 1 Cor. 15:35.

This is an important question or the Bible would not ask it. It is one which we have a right to study or it would not be presented thus in the Bible. And the Bible having asked the question, we believe that the Bible answers it, because God does not trifle with men. The Bible is his revelation to man, and in it God has laid before us that which it is important and for our good to know. We have yet found no question asked in the Bible which is not answered by the Bible, unless it be of those questions which carry the answers in themselves. This question is not an exception. The Bible answers the question as to with what body the dead come when they are raised up. And, like all the other questions which we have examined, the Bible is the

only place where the correct answer to this question can be found. And what the Bible says on the subject must settle the matter at once, for that is the truth, and nothing contrary to it can be.

Remember that the subject of the whole chapter in which this question is found is the resurrection of the dead. In verse 20, we read, "Now is Christ risen from the dead, and become the first-fruits of them that slept." The first-fruits was the sample, and of the best of the great harvest that was to follow. There is to be a harvest of the earth. Of those who shall be gathered from the earth into the everlasting garner of God, Christ is the sample. His glorious resurrection body is the sample, the pattern of all that shall be received by him from the earth. For says the Scripture, he "shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21. And "we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

But Christ says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18. And that same body that died on the cross; that same body that was pierced with the Roman spear; and that was laid in Joseph's new tomb; that same body came forth from the tomb and lived again. That same body that died came forth from the dead. And so really was it so that he could say to them who had been with him before his death, "Handle me and see that it is I myself." "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side." And when he came forth from the dead, the napkins which had enwrapped his sacred head, and the linen clothes that had been about his holy form, were laid in places by themselves, while every vestige of the body was gone from the sepulcher. Thus the Saviour rose from the dead with the same body that died. He, says the Scripture, is "the first-fruits," the sample, of those who shall come from the dead. Therefore, the dead come from the dead with the body that died, only that in the case of those who are Christ's, the body will be immortal as his glorious body instead of the mortal body that was laid in the grave.

This is clearly stated by the scripture in Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Now, how could it be possible for the "dead body" of any person to arise unless it be the body that died? Yet bear in mind that when the dead body—the body that died—arises, if it be the body of a righteous person, it arises immortal instead of mortal as it died. For says the Scripture, "Behold, I show you a mystery; We shall not all sleep, but *we shall all be changed*, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

Next the Scripture uses a simile to illustrate this. Death and burial are likened to the sowing of grain. And so we read, "That which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." Verses 36-38. As, therefore, death and burial are likened to the sowing of seed, and as God giveth to every seed his own body, it is plain by this word that when the

one who has died is quickened, is made to live again,—to every one is given *his own body*; not the body of some one else nor some other body, but "his own body." When Christ was brought again from the dead he came with "his own body." As he was the sample of all the harvest, so every one who shall be brought from the dead will come as he did, and as the Scripture declares, with "his own body."

But the Scripture carries the subject yet farther. "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Verse 39. And as God gives to every seed—every person—his own body, it follows that when men's flesh is sown, it will be men's flesh and not beasts', nor birds', nor fishes' flesh, that will be raised at the resurrection of the dead.

Again says the Scripture: "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." Verse 40. Every person will have his own body, but it will be immortalized and glorified so that its nature and capabilities will as far transcend our bodies at present as the glory of Heaven transcends the earth. For "there is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. *So also is the resurrection of the dead.* It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Notice in all this that it is the same thing that is sown that is raised. "It is sown," "it is raised." The man who died is raised from the dead. The body that is sown, that body is raised, for God giveth to every seed "his own body." Yet it is a changed body; changed from mortal to immortal, from corruptible to incorruptible, from weakness to power, from natural to spiritual, from dishonor to glory, for Christ "shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself."

We know that many attempt to apply scientific tests to the resurrection of the dead, and nowadays they do to every phase of revelation, and in the application of these scientific tests they cannot see how the dead can be raised, they cannot see how the body can be brought again from the dust. But it is not a scientific question at all. It is not susceptible of scientific tests. It is solely a question of the power of God, and science cannot touch it.

Yet it is said that though it be not itself a question of science, it must be according to science, for God cannot violate his own laws. It is not becoming for any one to say that what God says he will do, would be contrary to science. It may be indeed that it would be contrary to what *man knows* of science; it might be against man's ideas of philosophy. But does it follow that therefore it must be contrary to the science or the philosophy of the universe as known to God? We think not, for of a truth there are more things in heaven and earth than are dreamed of in our philosophy. We do not believe that God is obliged to raise the dead according to men's ideas of science or philosophy. Jevons justly says:—

"We perpetually find ourselves in the position of finite minds attempting infinite problems, and can we be sure that where we see contradiction an Infinite Intelligence might not discover perfect logical harmony?"

As for the idea that "God cannot violate his own laws," we put the thing just the other way, that as God is the source of all law, it is impossible that anything which he should do *could* be a violation of law.

We know that a piece of lead, or any other metal

except gold or silver, can be transformed by heat in contact with air, into a powder or species of ashes or lime. Those ashes can then be taken and heated in a crucible *with some grains of wheat*, and the metal will be seen rising from its ashes and re-assuming its original form and properties. And if chemistry can do this, *faith* says that though the human body be reduced to ashes or to the dust of earth, the power of God can cause the body to arise from its ashes, and to re-assume its original form; and that this renewed form will be immortal, spiritual, and glorious, according to the working whereby the Christ-God is able to subdue all things unto himself. The Bible question is, "With what body do they come?" The Bible answer is, God giveth it a body as pleaseth him, and to every seed (every person) "*his own body.*" J.

A Pagan Paradise.

IN its notes on the Sunday-school lesson the *Advance* of November 18 says:—

"Hades is the place of departed souls, without reference to their character or condition. Paradise and Gehenna, or hell, are both in hades."

Can it really be that hell and paradise are both in the same place? If that be so, it either cannot be a very bad thing to be in hell, or else it cannot be a very nice thing after all to be in paradise. Or is hades such a large country that it can contain both paradise and the lake of fire—for *gehenna is the lake of fire*—and yet they be so far apart that the misery of the one cannot detract from the happiness of the other? The *Advance* says that "paradise and gehenna, or hell, are both in hades." But where is hades? The *Advance* leaves us totally in the dark on this point. True we are told *what* it is,—"the place of departed souls,"—but we should like to know *where* it is.

Does the *Advance* agree with Josephus that

"Hades is a place *in the world* not regularly finished; a subterraneous [under-ground] region, where the light of this world does not shine; from which circumstance, that in this place the light does not shine, it cannot be but there must be in it perpetual darkness"?—*Discourse on Hades.*

As Josephus, like the *Advance*, says that "in this region there is a certain place set apart, as a *lake of unquenchable fire*," and that is gehenna or hell; and as Josephus speaks of another part of this underground region, this hades, and describes it in such a way as to correspond to the *Advance's* suggestion of paradise, we think perhaps the *Advance* has in view the very place that Josephus describes. If so, will the *Advance* tell its readers just what place "in the world" it is.

By the way, the thought just occurs to us that as Mr. Peloubet in his "Select Notes" on the international lessons, gravely informs the Sunday-schools of the land, on the lesson for January 9, 1887, that "A most able argument has been presented by President Warren of Boston University, in his late book, 'Paradise Found,' in favor of the *north pole* as the site of Eden;" and as the *Advance* oracularly declares that paradise and gehenna or hell are both in hades; it must be that hades is at the north pole. That being the case it would necessarily follow that gehenna is at the north pole, which would hardly correspond with the idea of the temperature that is generally supposed to be the special characteristic of hell. It does, however, exactly correspond to what we were taught in Sunday-school in our youth. For, when a child, the writer of this article was actually taught in an "orthodox" "evangelical" Sunday-school that the gnashing of teeth of the lost was really the chattering of the teeth from shivering in the excessive cold of the place of departed souls. When such stuff as this, and that of the *Advance*, is seriously taught in the Sunday-schools, then how far removed is the Christian world

from downright paganism on the subject of the place and state of the dead?

The Bible deals in no such nonsense. Neither paradise nor gehenna is in hades. Hades, in the New Testament, as well as *sheol* in the Old, is the place of the dead. But that place is in the grave, in the dust of the earth. For at the resurrection that is where they are found. "Many of them that sleep in the dust of the earth shall awake." Dan. 12:2. "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection." Matt. 27:52, 53. "All that are in the graves shall hear his voice and shall come forth." John 5:28, 29. According to the word of God, the grave, the dust of the earth, is the place of the dead.

The tree of life is in the midst of paradise. Rev. 2:7. But the tree of life is on either side of the river of life, and the river of life proceeds "out of the throne of God and of the Lamb." Therefore, according to the word of God, paradise is in the presence of the throne of God.

Gehenna or hell,—the lake of fire,—is not found until the judgment of the great day, "When the Son of man shall come in his glory, and all the holy angels with him." Matt. 25:31, 41. And when gehenna is kindled, it is when, at the end of the millennium, the devil and the wicked of all the earth go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city; and fire comes down from God out of Heaven and devours them. Rev. 20:7-9. There it is, and then it is, and not till then, that gehenna is found.

It is most devoutly to be wished that the word of God, instead of pagan superstition, could be taught in the Sunday-schools. J.

Justification and Salvation.

It is said that Martin Luther rejected the letter of James, because he thought it disagreed with Paul's letter to the Romans on the doctrine of justification. It is not surprising that Luther, just emerging from the darkness of Roman superstition regarding the merit of church rituals, should take extreme ground in the other direction, and feel alarmed at what appeared to be a dangerous error in the letter of James on justification by works. But the present generation of Protestants ought to be able to take a more calm and consistent view of these letters. There is no discrepancy between the teachings of Paul and James; but there is, even to this day, a sad misunderstanding of what Paul really teaches. We propose to show that the modern "holiness" teachers argue concerning sanctification exactly as Paul does concerning justification.

It must be admitted that at first view, or on a superficial reading, of the writings of Paul and James, there seems to be a contradiction between the letter of James and that of Paul to the Romans. Paul says that a man is justified by faith without the deeds of the law, or without works. James says a man is not justified by faith alone without works. Can these be harmonized? They can; and their harmony may be easily shown.

Carefully examining the argument of Paul we find that he was discoursing of the sinful condition of the human race, and of the utter inability of a sinner to relieve himself by the law. The law is a rule of right; of course it condemns all wrong. Some find fault with the law because it condemns, but will not justify, the sinner. But for this very fact we respect it and love it. We could not respect a law which justified wrong-doing. It condemns the sinner only because he deserves condemnation. In this it does right. The wrong is in the transgressor—not in the law. Now Paul affirms that "all have sinned, and come short of the glory of God." And

then he immediately presents the remedy. This is the blood of Christ, and faith in his blood. As Christ is the gift of God's love (John 3:16), justification is "freely by his grace." But the subject of the argument is not for a moment lost sight of, though it is strangely overlooked by many modern theorists. He is speaking of sinners condemned, and therefore the justification of which he speaks is "for the remission of sins that are past." In this is found the solution of the apparent difficulty; Paul speaks to the Romans of justification from past sins; James does not; he has quite another subject for his discourse.

It must be evident to all that our present or future conduct has no influence over our past life. Present obedience meets only a present demand, and we can do no more than our duty to-day. It is required of us, every moment of our lives, to love the Lord our God with all our heart. Less than this is short of duty, but more than this we cannot do. Now if we fail to love the Lord with all our heart to-day, can we make amends by loving him with more than all the heart to-morrow? The idea is absurd. Man can do nothing whatever toward relieving himself of the burden of guilt for past sins. Therefore in regard to remission of sins that are past, justification is, and of necessity must be, without the deeds of the law—entirely outside of our own works. "Freely by his grace."

James, to the contrary, says not one word about the remission of past sin. He is speaking of what is necessary to the formation of character. And his remarks on this subject are as evidently true as are those of Paul on the subject of remission. We can form character by our actions as regards the present and future; but we cannot reform the past. That is gone, beyond our control. We must all give assent to that which James says as readily as we assent to that which Paul says. A rich man's prayer for the suffering poor will doubtless be accepted, but only just as far as he puts forth an effort to relieve their sufferings. All must accept the truth that "faith without works is dead, being alone;" that it is better to show our faith *by our works* than to assert our faith without works.

Paul, so far from contradicting this, asserts the same thing in the very strongest terms; stronger, if possible, than the expression of James. No writer in the Bible pleads for obedience and good works more vehemently than does Paul. Thus in Phil. 2:12: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." How Martin Luther could reject the letter of James and accept this, we cannot understand. Nor can we understand how the modern "holiness" teachers can take the ground which they do, in the face of such exhortations or injunctions as this of Paul to the Philippians, except on the ground of the well-known fact that hobby-riders seldom realize the necessity of being consistent.

Now if the question is asked, Why did not Paul speak in Rom. 3:28 as he did in Phil. 2:12? the answer is at hand: He was speaking on another subject. It was because he made the just and proper distinction between justification and salvation. Justification is not of or by works; it only fits a person for working; it places him where he can work to divine acceptance. But if he refuses or neglects to work, he forfeits his justification, and falls from the grace whereby he was "freely justified." Justification is for past sins, or for their remission; salvation is future, and is conditioned upon "patient continuance in well-doing." Rom. 2:7.

It must be remembered that justification, referred to in these remarks, is in the sense used by Paul, that is, a releasing from the condemnation of sin. James uses the word in quite another sense: as showing one's self to be right, or conforming to jus-

tice. Though Webster gives his *third* definition as the "theological" one, his second is equally so, namely, "To pronounce free from guilt, or blame; to absolve; to clear." Now it is evident that James does not use the word "justify" in this sense at all. Webster's *first* definition will exactly meet the case, namely: "To prove or show to be just, or conformable to law, right, justice, propriety, or duty." This explanation is necessary to prevent misunderstanding of the term as used by the two writers.

Now we are prepared to examine the error of the "perfectionists." A writer on holiness recently gave as one means "to prevent the spread of holiness" among the people, the following: "Imbue them with the idea that they are to be holy by striving to do right, to keep the law of God." This position is unscriptural; it is not evangelical. We would supplement it with this statement: If you would spread fanaticism among the people; if you would fasten upon them the chains of "antinomian delusion," imbue them with the idea that they can be holy without obedience to God's commandments; that they can *be good* without *doing good*. The words of the apostle John are very appropriate here: "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 John 3:7.

Holiness is by obedience. But these modern "holiness" teachers make no just distinction between justification and sanctification. As we have before remarked, they treat sanctification precisely as Paul treats justification in his letter to the Romans. Paul says that justification is without works, or without the deeds of the law. They say that holiness is without works—without the deeds of the law. But their declaration is contrary to the Scriptures; contrary to every principle of justice and of government. Again they make sanctification and salvation identical; but Paul's idea of "working out your own salvation" is, in their estimation, a great error, and to be greatly avoided. Their ideas of the gospel of salvation are partial or one-sided. The gospel makes provision for the past and for the future. For the past it offers justification or remission; for the future, it takes away the carnal mind, which is not subject to the law of God, and leads to obedience to the law. For the past it absolves from sin; for the future it prevents sin. If it does not this it does nothing to prepare us to stand in the Judgment of the great day. To prevent sin is to prevent the transgression of the law, "for sin is the transgression of the law." Now if a sense of duty to obey God's commandments is detrimental to holiness, then a sense of license to transgress the commandments of God must lead to an increase of holiness. But transgression is sin; and, hence, in this modern holiness system, sin and holiness are closely allied; they are nearly convertible terms. We do not wish to be unjust, or even severe. But what else can we say when it is boldly avowed that the idea of being holy by obedience to God's law is detrimental to the cause of holiness?

But they might say they believe in obedience, but not in holiness acquired by obedience. We give them the benefit of our own supposition, and then declare the position unscriptural. We repeat the quotations: "Work out your own salvation." "He that doeth righteousness is righteous." "For not the hearers of the law are just before God, but the doers of the law shall be justified." We will examine this point more particularly. As concerning moral character, holiness, sanctity, and purity mean the same thing. The Saviour prayed thus to his Father: "Sanctify them through thy truth; thy word is truth." John 17:17. We inquire, What is necessary to fulfill this prayer? No man can be sanctified by merely hearing the truth. To the contrary, a knowledge of the truth increases the condemnation of the hearer if he does not accept it. Neither is a man sanctified by merely believing the

truth. Many are convinced of the truth, and really believe it, but it has no influence on their lives, and they are not benefited by it; their faith is dead and profitless. Peter shows how the work is accomplished: "Seeing ye have purified your souls in obeying the truth." 1 Peter 1:22. It is obedience which purifies or sanctifies. In obedience to the word of God the prayer of the Saviour is answered in us. To sanctify the disciples of Jesus through the truth, is to lead them to obey the truth.

Of course it is understood that no one pleads for obedience independent of faith in Christ. Justifying faith is that which leads to obedience and enables us to obey, or to do good works. To teach obedience as the means of justification from past sins would indeed frustrate justifying grace; for obedience can answer no demand of past shortcomings. If the "holiness" teachers would apply their declarations to unconverted sinners and to the subject of justification, no one could reasonably dissent. But as applied to sanctification they are every way unscriptural, fanatical, and subversive of true Bible morality.

J. H. W.

The Missionary.

California.

NAPA.—Since returning from camp-meeting I have spent one Sabbath with the Napa church. We tried to encourage them in the good work of preparing to hear the well done when Jesus comes.

KNIGHT'S VALLEY.—We spent about three weeks in Knight's Valley, about seven miles from Calistoga, endeavoring to instruct a few souls in the present truth, by visiting, and speaking in the school-house, evenings. Five souls decided to obey the commandments, and signed the covenant. They take ten copies of the *Instructor* and six lesson books for the little ones, and will begin the study of the Holy Scriptures at once.

CALISTOGA.—The remainder of our time has been mostly spent in visiting and holding meetings in Calistoga. Most of those who accepted the truth when the tent was here are still holding on, and growing in the grace and knowledge of God. We have baptized four adults, and almost completed an organization of seventeen members. We hope others will be added soon. The financial strength of this society is hardly sufficient at present to warrant an attempt to erect a house of worship, which is very much needed. Two rooms of a private house are used for the meetings, and these are barely sufficient to accommodate the believers and their children, giving us no opportunity to do much by way of preaching to the public. The Sabbath-school seems to be flourishing. Some have begun to pay tithes, and a reaching out for the salvation of others is manifest to some degree. May these dear souls grow up into Jesus Christ, their living head in all things, is our earnest prayer.

H. A. ST. JOHN.

December, 1886.

SANTA BARBARA COUNTY.—After the camp-meeting at Santa Ana, I went to Santa Barbara City, where I held meetings with the Sabbath-keepers of that place. The brethren of Goleta also met with them. A good interest was manifested. One point which we tried to impress upon them was the importance of heeding the Testimonies. Believing them to be of God and of special importance for this time, how dare we live in either willful ignorance or disregard of their teaching? As a result almost all of them ordered complete sets of the Testimonies, and pledged in the presence of God to faithfully follow their teachings. And all can testify that the Lord blessed them even in making

the resolution. And as an excellent evidence of the practical benefit of carrying out the resolution, it may be stated that with an experience of only two weeks one brother was heard to remark that it was not half as easy for him to get mad as it used to be. We left them rejoicing in the hope of being among the overcomers at the appearing of our blessed Saviour. May God keep and continue to bless them is my prayer. Book orders were taken amounting to \$65.

RODERICK S. OWEN.

The Third Angel's Message in New Zealand.—No. 5.

PUBLISHING WORK AMONG THE MAORIES.

In the preceding articles we have briefly alluded to the Maories, the original inhabitants of New Zealand, speaking of their general character and mentioning the fact that the truth is already finding its way among them. Some further particulars may be of interest to the reader. It is estimated that there were over a half a million of them when the island was first discovered, but in this as well as in other colonies, civilization has greatly reduced their numbers.

There seems to be something in civilization which greatly increases the mortality among uncivilized people. Perhaps one of the things contributing to this, is the change in their clothing, and the adoption, in part at least, of the European dress. The Maories especially were very desirous of patterning after the English manners, and to be dressed as a European was among them the highest honor, that of being king excepted.

At first, for a number of years, there existed nothing but peace and good-will between the natives and the white men. But their desire to imitate the latter in dress, etc., led them to make great sacrifices to secure the coveted clothing, blankets, agricultural implements, and other improvements of civilization. All of these things had been furnished by the Government and supplied to the missionaries for free distribution among the natives, but some of the missionaries took advantage of their ignorance, and oftentimes for a fish-hook, or a blanket, the natives would exchange a piece of land, sometimes an entire valley, bordering on a bay, or some desirable location, which by his sagacity the white man knew would sometime become valuable and command a large price.

By such methods, the Maories were greatly wronged by unscrupulous white men. In process of time, others still more unprincipled came to the colony and began to settle, and as there were more men than women among these pioneer settlers, many of them married among the Maories. Some of them engaged in the sale of liquor, and pursued a course that was greatly condemned by the missionaries, and others who were laboring for the good of the Maories, thus bringing about a bitter feeling between the two factions of whites. Those who had intermarried with the Maories tried to prejudice them against the missionaries by magnifying the injuries which the latter had done in defrauding them of their land. This course led to strife, and the missionary stations were burned, the natives ever after being suspicious of anything bearing the name of missionary.

The Hare family, as we have noted, sustained nothing but friendly relations with the Maories, both in their business transactions and their efforts to better them religiously, and so exerted quite an influence over them. When we were in New Zealand, the plan was formulated to have a paper published in the Maori language, the paper to consist of four pages, devoted to extracts from our temperance works, Bible-readings, cuts, and stories from the *Instructor*, and other matter of interest. Cuts to appear on the first page have already been sent to Australia. One difficulty we could see,

and that was to secure the interest and co-operation of those who were competent to translate, so many of the old missionaries, who understood the language thoroughly, having died, or removed to other fields. It was thought that if we could publish such a paper, and scatter it gratuitously among the Maori people, at present numbering about 50,000, most of whom nominally profess Christianity, it might lead them to become interested in the truth.

It was found that friends, and even those who made no profession of religion, felt an interest in the work, and were willing to donate toward the expense of such an undertaking. We felt quite sure that sufficient means would be given before we commenced publication, to carry the expense for a year, and we only lacked a competent translator. There was one gentleman who had formerly taken an active interest in the Maories, having effected a translation of the Bible into their language, and who was also interested in the temperance work. His aid was solicited. We might further say that the Maori language is very simple, containing about fourteen letters, though many of the words are very difficult to pronounce by one who is unaccustomed to the sound of their letters. Each syllable ends with a vowel, giving the words a sound very peculiar to the English ear, though very musical when spoken by one understanding the language. From a letter written Oct. 10 by Brother Hare, I copy the following:—

"I have seen our friend, Mr. D., who lives at the North Shore. I have visited him about six times, leaving him some *Bible Echoes*, and to my great surprise he is one with us as regards the law, and Sabbath question, and he has offered to translate any of our tracts into the Maori language, and, best of all, he has agreed to do it free. As he is getting old, and is at present engaged in a new revision of the Maori Bible, I am going to have him translate a few of our tracts as a standby. I hope when I write next time, to be able to say more relative to the poor Maories."

It is evident that ere long the time will come when we shall have a Maori paper. For many reasons this paper could be published at Auckland better than at Melbourne, but the circumstances connected with this feature of the work only indicate the fact that God has gone before his people, and wherever he has a people his Providence favors every effort to get the truth to them.

Laborers are what are needed at the present time. Our brethren who have long believed the truth should freely pledge of their means to sustain the work, and where this is not done, God's Providence raises up men who will freely give to the work, even those who have but recently embraced the truth. We can but feel that the time has come that our faith in every respect should be practical. Whatever the word of God assures us is true, and whatever God has promised to accomplish by his truth, we should believe and act as though it was really so.

There is one habit among the Maories, which is fast losing its hold upon them, the heathen practice of tattooing themselves. Formerly all those of the royal family, and the aristocracy, were tattooed, but it is not very frequently done at the present time, though some of the young men and women still continue the disfiguring process. The custom was to cover the entire face and all other visible parts of the body, with the hideous-looking figures, which, to the eye of civilization, are anything but pleasing and desirable. The mode of procedure was to take a sharp stone, cutting into the flesh and following by an application of black coloring material, which on their copper-colored skin presents a most horrible appearance. The women are tattooed on their lower lip, three marks, running from the lower part of the lip

under the chin. Sometimes the upper lip is also marked. The operation is so severe that only a small surface can be tattooed at once, so it takes some time for a chief or leading man to become sufficiently marked to indicate his high position.

They have a system of bringing to justice those who violate their laws, which is novel, but greatly preferred among them to the English method. They are a very moral people. The violation of the seventh commandment is treated with the greatest severity. The man is forever ostracized, and his property confiscated and given to the abused party. Any complaint of theft or robbery must be carried to the chief, who calls a council. No one is allowed to make their accusations standing, but must remain seated, as they say people are liable to get excited when standing. At first they have a smoke and a social talk, and after they have become friendly, the grievances are presented, with the evidence. The chief then makes an examination of the evidence and renders a decision. The decisions in such cases oftentimes very much exceed justice, the person wronged receiving much more than his loss had been.

They have also very curious customs in reference to the dead, though these have changed very much since the advent of the white man among them. One custom was to leave at the foot of a tree near the place of burial, the implements used by the deceased. They had a superstitious idea that any one who would take these would contract the same disease which caused the person's death. This idea was dispelled by the white man, who would steal articles from their burial places and of course did not suffer as was anticipated by the natives. This custom accordingly was largely given up, as also many other superstitious notions, because of the course of the white men toward them.

We cannot but feel that in the day of God there will be a large number of these natives gathered among those who will believe his truth, and stand upon Mount Zion. We can only say, may God speed the time, when out of every nation, and kindred, and tongue, and people, there will be gathered representatives, observing God's commandments, and who will finally inherit the kingdom prepared for the people of the Most High. S. N. H.

Progress of the Cause in Indiana.

DURING the year 1886 we have been quite busy in getting Bible truth before the people of this State. We labor among the churches when the weather will not permit work in tents. Six tents were in the field from about June 1 till September 20. These tents were pitched in thirteen different places.

Thirty signed the covenant at Delphi, twenty-five at Logansport, eighteen at South Milford, six at Brimfield, twelve at Kempton, sixteen at Terhune, twenty-five at Barber's Mills, twenty-five at Homer, thirty at Waldron, three at Wadesville, and six at Wortbington. A company of twenty or more have also embraced the truth at Wabash, where our State camp-meeting and conference were held.

Our Bible workers have also seen some fruit of their labor at Indianapolis and Richmond, besides what they have accomplished in connection with other laborers. We now have good prospects of twelve churches being added to the Conference next year. Six church buildings are up that are not dedicated. The increase in tithe amounts to \$1,700. There is a large margin for improvement yet in this item. One hundred and ninety-eight members were added to the Tract and Missionary Society.

We do not expect that all who have signed the covenant will become church members, but if one-half of them should be added to the Con-

ference it will make a larger increase than any previous year. We hope to be able to keep as large a number of workers in the field during the year 1887, as we were favored with the past year. We trust that prosperity in the Lord's cause will not cause us to be less active or less vigilant. We never saw more openings for labor or less promise of rest than at the present. WM. COVERT.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Cain and Abel.

(January 16.—Gen. 4:3-16.)

CAIN and Abel, the sons of Adam, were unlike in character. Cain cherished feelings of rebellion and murmuring against God because of the curse pronounced upon the ground and upon the human race for Adam's sin; while Abel had a spirit of meekness and of submission to the authority of God.

THESE brothers were tested, as Adam had been tested before them, to see if they would be obedient to God's requirements. They had both been instructed in regard to the provision made for the salvation of man. Through the system of sacrificial offerings, God designed to impress upon the minds of men the offensive character of sin, and to make known to them its sure penalty, death. The offerings were to be a constant reminder that it was only through the promised Redeemer that man could come into the presence of God. Cain and Abel understood the system of offerings which they were required to carry out. They knew that in presenting these offerings they showed humble and reverential obedience to the will of God, and acknowledged faith in, and dependence upon, the Saviour whom these offerings typified.

CAIN and Abel erected their altars alike, and each brought an offering. Cain thought it unnecessary to be particular about fulfilling all the requirements of God; he therefore brought an offering without the shedding of blood. He brought of the fruits of the ground, and presented his offering before the Lord; but there was no token from Heaven to show that it was accepted. Abel entreated his brother to come into the presence of God only in the divinely prescribed way. But his remonstrances made Cain all the more determined to carry out his own purpose. As the eldest, he felt above being advised by his brother, and despised his counsel.

ABEL brought of the firstlings of the flock, the very best, as God had commanded him. In the slain lamb he sees by faith the Son of God, appointed to death because of the transgression of his Father's law. God has respect to Abel's offering. Fire flashes from heaven, and consumes the sacrifice of the penitent sinner.

CAIN now has an opportunity to see and acknowledge his mistake. He may change his course of action, and testify his obedience by presenting an offering precisely in accordance with the divine specification; and He who is no respecter of persons will have respect to the offering of faith and obedience. After the disrespect shown to his commands, God does not leave Cain to himself; but he condescends to reason with the man that has shown himself so unreasonable. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?"

THE Lord was not ignorant of the feelings of resentment cherished by Cain; but he would

have Cain reflect upon his course, and, becoming convinced of his sin, repent, and set his feet in the path of obedience. There was no cause for his wrathful feelings toward either his brother or his God; it was his own disregard of the plainly expressed will of God that had led to the rejection of his offering. Through his angel messenger, God said to this rebellious, stubborn man: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." "If thou doest well"—not having your own way, but obeying God's commandments, coming to him with the blood of the slain victim, thus showing faith in the promised Redeemer, who, in the fullness of time, would make an atonement for guilty man, that he might not perish, but have eternal life.

AND unto thee shall be his desire, and thou shalt rule over him." Abel's offering had been accepted; but this was because Abel had done in every particular as God required him to do. This would not rob Cain of his birthright. Abel would love him as his brother, and as the younger, be subject to him.

SOME time had elapsed since the death of Abel. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper?" How true it is that one sin leads to another; and how forcibly is this truth illustrated in the case of Cain. He seemed surprised at the question, "Where is Abel thy brother?" He had gone so far in sin, had so far yielded himself to the influence of Satan, that he had lost a sense of the presence of God, and of his greatness and knowledge. So he lied to the Lord to cover up his guilt. Cain knew very well where his brother was; and God knew where he was, for there was a witness to the bloody deed.

THE spirit of Satan had entered into Cain. Satan was an accuser, and Cain began his evil course by accusing God of partiality and injustice. Satan was a deceiver, and Cain deceived Abel by inviting him into the field when murder was in his heart, that he might do the dark deed in secret. Satan "was a murderer from the beginning;" and he instigated Cain to do the same cruel work. "He is a liar, and the father of it;" and here, too, Cain showed himself an apt and proficient pupil.

AGAIN the Lord said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." God had given Cain an opportunity to confess his sin before sentence should be pronounced against him. He had had time to reflect. He knew the enormity of the deed he had done, and of the falsehood he had told to conceal it. But he was rebellious still. The hand that had been stretched out against his brother was stretched out against God; and had the power been his, he would have silenced the accusing voice of God, as he had that of his brother.

CAIN has proved himself incorrigible, and sentence is no longer deferred. The divine voice that has been heard in entreaty and expostulation pronounces the terrible words: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." In remorse and anguish, but not in repentance, Cain exclaims, as many who have rejected the word of the Lord have done, and will do again, "My punishment is greater than I can bear."

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.

MRS. E. G. WHITE.

THE PARABLES OF JESUS.

Lesson XV.—The Marriage Feast.

(Sabbath, January 8.)

1. WHEN our Lord again spoke to the people in parables, to what did he compare the kingdom of heaven?

“And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son.” Matt. 22 : 1, 2.

2. In what sense does the Saviour mean to compare the kingdom of heaven to this king?—As this king did in furnishing the feast with guests, so will the King of Heaven do with those that receive the sweet invitations of the gospel.

3. What did the king send forth his servants to do?

“And sent forth his servants to call them that were bidden to the wedding; and they would not come.” Verse 3.

4. What had been previously done?—The guests had been bidden. See same verse.

5. How had the guests been bidden?—By the word of God, as given by the prophets.

6. How were they called to the wedding?—By the preaching of John the Baptist, and by the apostles.

7. When the first call had been refused, with what emphasis was the call repeated?

“Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.” Verse 4.

8. How did they treat this call?
“But they made light of it, and went their ways, one to his farm, another to his merchandise.” Verse 5.

9. What enormous cruelty did some of them practice?

“And the remnant took his servants, and entreated them spitefully, and slew them.” Verse 6.

10. Mention some of the disciples that were so treated.

11. How did the king punish the ungrateful people that rejected his call, and slew his servants?

“But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.” Verse 7.

12. To what people does this verse refer?—To the Jews.

13. How did Christ foretell this terrible punishment? Luke 11 : 49-51; Matt. 23 : 34-38.

14. How did he foretell the overthrow of their city?

“And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” Matt. 24 : 2.

15. How was Jerusalem taken and the temple burned?—By the Roman army under Titus, in A. D. 70.

16. What did the king then say to his servants?

“Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.” Matt. 22 : 8, 9.

17. How was this part of the parable fulfilled? Acts 9 : 15; 10 : 14, 15; 22 : 17-21.

18. According to the parable, what did the king discover when the guests had assembled?

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment.” Matt. 22 : 11.

19. What did the king say to this man?

“And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.” Verse 12.

20. How did the man plainly show that he had no good cause for appearing in the presence of the king clad in an unsuitable garb? Last part of the same verse.

21. What does this wedding garment represent?—The righteousness of Christ.

22. Why had the careless guest no excuse for not clothing himself in a wedding garment?—Because such a garment was furnished by the king, free of cost, to every guest.

23. How is it with the righteousness of Christ?—It is offered free to all who will repent, believe in Christ, and strive with all the heart to obey him.

24. What doom was pronounced upon the man who ventured into the king's presence without putting on a wedding garment?

“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.” Matt. 22 : 13.

25. What statement does our Lord make in conclusion?

“For many are called, but few are chosen.” Verse 14.

26. What do we understand by this?—That the gospel call is to the whole world, but those alone will be chosen who have met its requirements.

Lesson XVI.—The Marriage Supper.

(Sabbath, January 15.)

1. WHAT is the wedding feast called that is described in Matt. 22? See verse 4.

2. What is the one called that is described in Luke 14? See verses 16, 24.

3. Since supper comes at the close of the day, what would it naturally represent in the parable?—Something that is to take place at the close of the world's history.

4. What is said about this supper in Rev. 19 : 7?

“Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready.”

5. What is said about those that are called to this supper?

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” Verse 9.

6. On what occasion did Jesus give the parable about the marriage supper?

“And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.” Luke 14 : 1.

7. What caution did he give in reference to those who might be invited to a wedding feast?

“When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him.” Verse 8.

8. How might one be humbled who should neglect this caution?

“And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.” Verse 9.

9. What did he recommend as a proper course?

“But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.” Verse 10.

10. What principle did he then lay down?

“For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” Verse 11.

11. What caution did he give to those who make feasts?

“Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee.” Verse 12.

12. Why is it more blessed to feast the poor and afflicted rather than the wealthy?

“But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.” Verses 13, 14.

13. When will those who thus show mercy to the poor, receive their reward?

14. What remark was then made by one who sat at meat with him?

“And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.” Verse 15.

15. How did Jesus then introduce another parable?

“Then said he unto him, A certain man made a great supper, and bade many.” Verse 16.

16. With what message did the lord of the feast send out his servant at supper time?

“And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.” Verse 17.

17. How was this call received?

“And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.” Verse 18.

18. Why could not the first obey the call? Same verse.

19. What excuse did the second make?

(Concluded on page 798.)

The Home Circle.

HOW AND WHERE.

How are we living?
Like herbs in the garden that stand in a row,
And have nothing to do but to stand there and grow?
Our powers of perceiving
So dull and so dead,
They simply extend to the objects about us,—
The moth, having all his dark pleasure without us,—
The worm in his bed!

If thus we are living,
And fading, and falling, and rotting, alas!—
Like the grass, or the flowers that grow in the grass,—
Is life worth our having?
The insect a-humming,—
The wild bird is better, that sings as it flies,—
The ox, that turns up his great face to the skies
When the thunder is coming.

Where are we living?
In passion, and pain, and remorse do we dwell,—
Creating, yet terribly hating, our hell?
No triumph achieving?
No grossness refining?
The wild tree does more; for his coat of rough barks
He trims with green mosses, and checks with the marks
Of the long summer shining.

We're dying, not living:
Our senses shut up, and our hearts faint and cold;
Upholding old things just because they are old;
Our good spirits grieving,
We suffer our springs
Of promise to pass without sowing the land,
And hungry and sad in the harvest-time stand,
Expecting good things!

—Alice Cary.

Switzerland.

CONSIDERED geographically, Switzerland is not a great country. It could be set down bodily inside the State of Pennsylvania, and leave an ample margin on every one of the four sides. In point of population it is scarcely to be ranked as a giant among the nations. The census of 1880 gave it but 2,846,102, which is less by some hundreds of thousands than the population of Ohio. All the same, however, Switzerland is and will remain to the end of time the most attractive, most picturesque, and most sought-out land in all the world. With her green robes, her ermine mantle, her lake jewels of opal and emerald, and her glistening diadem of ice, she stands queen of all lands. She is the chief shrine to which all lovers of beauty, of romance, and adventure will continually and unwearily resort. Two-thirds of the surface of Switzerland is occupied by rocks, lakes, glaciers, and eternal snow. A full sixth of what remains is covered by forest. At the same time she possesses some of the loveliest and most fertile valleys, some of the richest meadows and most productive hill-sides in all Europe. Politically, Switzerland is the paradox of peoples. She is a republic of twenty-two separate and sovereign States, or cantons. These are so effectually separated from one another by high mountain ranges that one-half of the people are as strange to the other half as Australians are to Americans. Her people speak three different tongues—in Western Switzerland, the French; in Northern, the German; in Eastern and Southern, the Italian. Certainly not more than one Swiss in five, probably not more than one in ten, can converse with and be understood by all of his countrymen. There are many in every canton who have never so much as seen a man from half the other cantons. Thousands and thousands of the people have never looked outside of the mountain inclosure in which they were born. The other side of the steep incline on which they live is to them as thoroughly a *terra incognita* as is Patagonia or Alaska. More than this, the people are of different and antagonistic religions. Somewhat more than half are Protestants, the balance Romanists of the densest, darkest type. Among the latter are mul-

titudes who can neither read nor write. All the conditions of national unity and coherence are therefore most signally wanting. Specially lacking are the conditions commonly regarded as essential to the perpetuity of a republican form of government. Yet Switzerland is the oldest and most stable republic in history. She has just celebrated the five hundredth anniversary of the battle of Sempach, virtually the birth date of republicanism in modern history. How this little country, so situated, with such natural barriers of mountain, language, religion, and local interest existing between her several sections, has managed to hold together as against internal dissensions on one side, and on the other to keep from being swallowed up by the great powers which surround her, is the standing marvel of political history.—*Rev. J. K. McLean, in Oakland Tribune.*

Antlers of Deer.

THE antlers of a deer are occasionally, though very erroneously, called horns, from which they differ essentially in every respect except that of growing from the head of the animal which produces them. True horns, as seen on oxen, are never shed; they are formed of horny or animal material capable of being softened by heat, and usually semi-transparent. Antlers, on the contrary, are but temporary; they grow annually, being shed every year. In place of consisting of horn, they are formed of most solid bone, which grows from the forehead. Their rapid growth, which only takes a few weeks in the year, is due to the blood-vessels in the velvety skin covering the budding antlers, bringing the bony material and depositing it in the form of an antler. When this is fully formed, the velvety skin dries up, and the hard, firm, solid antler, with which the stag can attack others or defend itself, is left, the dried skins coming off in long strips, which may often be seen on the deer in the Zoological Gardens.

At the end of the season the base of the antler, where it springs from the bone of the forehead, is absorbed and the antler falls, leaving a raw place, which quickly skins over, and in due time another pair of antlers—larger and with more points than those of the preceding year—take their place. With the exception of the reindeer, the females are destitute of antlers. There are many distinct families of deer, some, like the red deer, having cylindrical horns, with sharp points, capable of inflicting the most fatal injuries; others, like the fallow deer, have the antlers flattened out into broad plates.—*London Queen.*

Moscow's Great Cathedral.

WHAT must, without doubt, be conceded as the most magnificent church edifice in the world is the great cathedral at Moscow, "The Church of St. Saviour," recently completed there.

The foundations of the church are of Finnish granite, and the whole edifice is faced with marble, the door being of bronze, ornamented with biblical subjects, and lined with oak. The principal entrance measures 30 feet high by 18 feet broad, and the two doors weigh 13 tons, the total cost of the doors being \$350,000. The building is erected in the form of a Greek cross, three of the broad ends of which form the corridors, lower and upper, surrounding three sides of, and open to, the central square, or temple proper, while the fourth end is occupied by the altar and its appurtenances.

The total cost of all the marble in the building exceeds \$2,000,000. Lifting one's eyes, the galleries are seen to contain 36 windows, and the cupola 16, all of which are double, with frames of bronze. Round the cupola is one row of 640 candelabra, placed there at a cost of \$120,000, with a second row of 600, costing an additional \$60,000. There are 4 lustres weigh-

ing 4 tons each, and the total number of candles to be lighted throughout the building is upward of 3,000.

At the top of the cupola is a painting by Professor Markoff, representing in colossal proportions the first person of the blessed Trinity as an old man with the infant Jesus. The height of the figure is 49 feet, the length of the face 7 feet, and the height of the infant 21 feet. Also, below the cupola are a number of figures of apostles and fathers, each 21 feet high.

Great expense has, of course, been lavished on the eastern end of the church. The cost of the materials and workmanship for the altar amounted to \$150,000. In this part of the church are some of its most remarkable paintings, most, if not all, by Russian artists. The structure of the altar screen is a departure from the traditional Russian type, for instead of a tall, ugly blank partition, half or two-thirds of the height of the church, hiding the eastern end, the screen of St. Saviour's is low and elegant, and throws open, except for a few feet above the floor, the whole of the sanctuary.

This princely cathedral was erected at a cost of \$12,000,000 and is said to be capable of accommodating 10,000 worshippers, and which, from its conception, has been built in a single life-time.—*Brooklyn Magazine.*

Wolves.

It is not clear whether wolves are simply wild dogs or not. There exist among them the same close resemblance and the same varieties as in the different kinds of dogs. Some naturalists hold that the wolf is the parent of the dog, and some characteristics seem pretty well to establish this fact. They readily intermix and raise puppies half wolf and half dog; and if these are born in a kennel at home, as has been known, and raised in a domestic state, they become quite gentle, though partaking largely of the lank form and vicious look of the wolf. It is reasonable to suppose, also, that if these puppies are born in a wild state that they receive their education from the mother, and are, when grown, very good wolves.

The wolf is a swift runner, and hunts deer and other animals, large packs of them associating together for this purpose. We once spent ten days hunting buffalo on the Platte River, and we found wolves constantly hovering round the herd for the purpose of catching, if they might, a wounded or sick animal, which they would soon dispatch by cutting his ham-strings with their sharp teeth, when the poor buffalo would let down behind and become an easy prey to the hungry horde. I chased on horseback one old gray wolf of immense size for miles, but finally abandoned the race as fruitless. One, however, was taken in at long range while feeding on the offal of a buffalo we had shot and dressed an hour before.

Accounts are given of wolves attacking man when hard pressed by hunger, but in general they are cowardly and stealthy. They defend themselves, however, with great vigor when compelled to do so. They are not easily trapped, being extremely cautious, and appearing to understand a trap and its purpose almost as well as those who set it. At Emmetsburg, Iowa, not long since, an old hunter set a trap in the snow for a wolf that passed a certain way daily, and then watched from an up-stairs window to see him get into it. In a little while the wolf came jogging along in the path, and although great care had been taken to cover everything up in the snow, the wolf detected instantly the work of an enemy and stopped as still as a post, moving not a single toe, but looking carefully all about on the ground for a moment, and then backed slowly out and away, stepping in the same tracks he had made coming in. When a rod or two back, he sprang to one side and ran as for life.—*Sel.*

Animals, Plants, Etc., of Madagascar.

NO PART of the world has proved so interesting to the zoologist, or such a paradise to the botanist as Madagascar. The bed of the Indian Ocean is of extreme depth, except round the islands. Evidence warrants the belief that Madagascar was connected with Africa. One fact, which strikes every traveler in Madagascar is the lack of animal life. It is the home of some species of reptile. There are between fifty and sixty species of chameleons and a great variety of snakes, even pythons nine or ten feet in length, and as thick as a man's leg. One species is looked upon with great superstitious reverence, as the impersonation of their dead ancestors, whose souls upon the death of the body have passed into these creatures. When one is discovered, the chiefs assemble near it and proceed to ascertain whose ancestor is here embodied. This is done by a series of questions that can be answered by yes or no. The animal is attentively watched, and when the motion of its head is supposed to indicate the affirmative to the question, Are you the ancestor to such a chief? it then becomes the duty of the chief to conduct the proper ceremonies. A bullock is killed and blood given to propitiate the creature and secure its good offices.

Gigantic tortoises are found, some six feet broad, weighing nearly eight hundred pounds. There are a hundred species of land birds, not more than half a dozen being known elsewhere. Many small streams in the forest seem to be literally alive with butterfly and moth life.

One of the spiders is the largest known. So strong are some of the hunting spiders that they can throw out any substance twice or thrice their own weight to a distance twelve times their own length. The number of flowering plants, it is thought, will yet be found to reach four or five thousand.—*Madagascar and France.*

The Road-Runner.

CASSIN mentions a remarkable circumstance relating to the character of the California road-runner. This bird seems to have a mortal hatred of rattlesnakes, and no sooner sees one of these reptiles than it sets about in what, to the snake, might well seem a most diabolical way of compassing its death. Finding the snake asleep, it at once seeks out the spiniest of the small cacti, the prickly pear, and with infinite pains and quietness, carries the leaves, after breaking them off, and puts them in a circle around the slumbering snake. When it has made a sufficient wall about the object of all this care, it rouses its victim with a sudden peck of its sharp beak, and then quickly retires to let the snake work out its own destruction—a thing it eventually does in a way that ought to gratify the road-runner if it have any sense of humor. Any one watching it would say it was expressing the liveliest emotion with its constantly and grotesquely moving tail.

The first impulse and act of the assaulted snake is to coil for a dart; its next, to move away. It quickly realizes that it is hemmed in in a circle, and finally makes a rash attempt to glide over the obstruction. The myriad of tiny needles prick it and drive it back. The angry snake, with small wisdom, attempts to retaliate by fastening its fangs into the offending cactus. The spines fill its mouth. More angry still, it again and again assaults the prickly wall, until, quite beside itself with rage, it seems to lose its wits completely, and, writhing and twisting horribly, buries its envenomed fangs into its own body, dying finally from its self-inflicted wounds. After the catastrophe, the road-runner indulges in a few gratified flirts of its long tail, and goes off, perchance, to find its reward in being run down by hounds set on by men.—*Good Health.*

Health and Temperance.**Wine and Pauperism.**

SOME people, "as much opposed to intemperance as anybody," advocate the wine-cure as a remedy for drunkenness. They eulogize the wine countries. Paris is the capital of a wine country, yet the pauperism in that city has doubled in the last twenty-five years. The *London Standard* notes the fact that "official statistics just published show an alarming increase of pauperism at Paris during the last twenty-five years. In 1861, when the suburbs were incorporated with Paris proper, the number of families requiring relief was 36,713, comprising 90,287 persons. The majority of them had been punished either as vagabonds, for thieving, or other crimes. Sixteen years later, in 1877, when the republic had taken the place of the empire, the number of pauper families had increased to 39,866. The growth of pauperism was even more marked during the following three years, the statistics showing that in 1880 no fewer than 46,815 families, comprising 125,735 members, were depending upon relief. At the beginning of the present year 180,000 persons were known to be in want of assistance. From 1861 to 1886, consequently, the number of paupers has been doubled." An abundance of wines has not brought the millennium to Paris, nor would it do anything but impoverish and pauperize the people of our own country.—*Temperance Advocate.*

"The Weaker Vessel."

WOMAN is no doubt "the weaker vessel"—we understand that—she cannot carry as much whisky or lager beer as her liege lord. He imbibes old Bourbon, while she gets on with weak tea. . . . He goes to the saloon, she to the prayer-meeting. He strikes for eight hours a day, she works fifteen. . . . Finally he wearies of his hard lot and kills himself, while she tugs on and raises her children, and does about as well without him as she did with him.

"The Hebrew woman is exceptionally long lived," and so would other women be, and men also, if they would prate less about "the mistakes of Moses," and live more in accordance with that wonderful law of God which was given on Mount Sinai; and there would be none of the present alarming excess of females in civilized populations if people obeyed that law; for in Jewish families there are 112 boys born to each 100 girls, or about seven per cent. more than in Gentile families; and hence, under Jewish law there would be no surplus million of helpless unmarried women, as in Great Britain, left to be the prey of poverty, crime, and lust; but womanhood would be precious and manhood pure, and society would be blessed by the great and beneficent change.—*Hastings.*

Passover Wine.

ONLY a few weeks ago a London Jewish Rabbi said to the editor of the *Methodist Times* of that city: "Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is proscribed in so many passages in the Old Testament. I have read recently the passage in Matthew in which the Paschal Supper is described. There can be no doubt whatever that the wine used on that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything fermented had not been removed. You will allow me,

perhaps, to express my surprise that Christians, who profess to be followers of Jesus of Nazareth, can take what he could not possibly have taken as a Jew—intoxicating wine—at so sacred a service as the sacrament of the Lord's Supper." Does such testimony count for nothing as to what kind of wine should be used at the Lord's table? Does it throw no light whatever on the kind of wine made by our Lord for the wedding feast at Cana?—*Cynosure.*

What It Costs.

THERE is much said in these days about hard times. It is true that many people are unable to handle as much money now as in former days, but there is one fact to be considered calmly and seriously.

If it were possible to add \$1,800,000,000 to the channels of legitimate business, there would be no further talk of hard times. Yet this is the amount of money which, directly and indirectly, was spent in the liquor traffic last year. This sum, according to the *Homiletic Review*, would pay the nation's debt in one year, or give every voter in the United States \$15 a month, or every family in the United States a good home worth \$1,000 in five years. These figures are startling, and yet there are men who call themselves Christians, and who claim to be sensible and decent, who are willing to put their names to petitions to keep the dram-shops in existence.—*Central Baptist.*

Decaying Manhood.

OUT of thirty-two young men of New York City who were examined recently for West Point cadetships, only nine were accepted as physically sound. Such a note might well make the young men of our cities pause for a moment's thought. No man who violates the laws of health can have a healthy body. How few there are who do not study fashion and humor appetite more than they do the laws that pertain to a healthful body. Beer, the cigarette, too much amusement, and the hidden vices, are making havoc with the physical manhood of all our towns and cities.—*Inter-Ocean.*

MANY urban Americans are too delicate in their tastes and too generous in their appetites for their own good. Fine food, finely prepared, is desirable for every one; but it should be taken moderately. Gastronomy leads to gluttony, or its equivalent, and though it may not beget dyspepsia, it is apt to destroy the health. Gout, worse than dyspepsia, is the punishment of sensuality, and consciousness of deserving it abates not its torments. Our best dinners are barbarous in their profusion. It is a marvel they do not kill at once; their penalty is that they kill by degrees. The edibles and potables of an elaborate dinner should serve for half a dozen dinners. The Castilian proverb is correct: "He dines best who at the close is not surfeited."—*Sel.*

A LONDON medical man says: "Be careful in your dealings with horse-radish. It irritates the stomach far more than spice, and an overdose will bring on an unpleasant sensation for days."

"A LAMP standing for some time in a cold room and then filled full of coal oil, will run over through the expansion of the oil when taken where it is warm. Never fill a lamp quite full."

"ECONOMY is paying twenty-five cents for a cigar and compelling your wife to turn her last season's dress, that it may do for another winter."

"IF we were at peace within, external things would have but little power to hurt us."

(Continued from page 795.)

"And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." Verse 19.

20. Why was it impossible for the third to heed the summons?

21. What are these excuses meant to represent?—The worldly-mindedness of those who slight the gospel call.

22. How was the master affected when his servants told him how his call had been received?

"So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Verse 21.

23. What order did he give? Same verse.

24. After fulfilling this order, what did the servants report?

"And the servant said, Lord, it is done as thou hast commanded, and yet there is room." Verse 22.

25. How was the house finally filled?

"And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Verse 23.

26. What resolution was expressed by the master of the feast?

"For I say unto you, That none of those men which were bidden shall taste of my supper." Verse 24.

27. Where are these three calls represented in prophecy? Rev. 14: 6-9.

28. To whom was the first of these messages chiefly addressed?—To the churches.

29. Since the churches mainly refused the first message, to whom was the second addressed?—To those outside the churches, and to those who were tired of the corruptions found within them.

30. What is the third message sometimes called?—The compelling message, or call.

31. Why is the term appropriate?—Because its appeals are so clear and forcible as to compel the honest in heart to obey.

32. How may this parable be regarded?—As a continuation of the one in Matt. 22: 1-14, or at least as supplementary to it.

33. How does it supplement that parable?—By setting forth the three special calls to be given at the close of the dispensation.

News and Notes.

RELIGIOUS.

—Rabbi Schindler, of New York, holds that the Hebrews should conform to the majority as to the day which shall be observed as a rest day.

—The *Watchman* "Star Notes" says: "The spirit of ambition in young ministers is not found only in the theological schools in the United States. Away over in Switzerland, there is found among the young preachers a disinclination to work in the small churches among the hills."

—Dr. Pentecost's church in Brooklyn, N. Y., has decided to have two ministers, one a pastor whose duties will relate specially to that church, the other, Dr. Pentecost himself, "will be employed by the church as its evangelist, with commission to do all the good he can, first at home, and then all about."

—The *Christian Statesman* says: "The Congregational Church of Connecticut is preparing to renew the ineffectual effort made before the Legislature of last winter to prevent the running of Sabbath trains." Of course by Sabbath, the *Statesman* means Sunday; or, as the committee calls it, "the New England Sabbath," which should not be confounded with "the Sabbath of the Lord," which according to the Scriptures is the seventh day of the week, while "the New England Sabbath" is the first day.

—Said Prof. N. K. Davis, professor of Moral Philosophy in the University of Virginia, at the Baltimore Congress: "If religious doctrine cannot live without civil law, let it die." We heartily concur.

—In the late Baptist Congress in Baltimore, Prof. E. H. Johnson, of Crozier Theological Seminary, said that "all the best exegetes deny that the Lord's day [by which he means Sunday] takes its authority from the fourth commandment. Alcuin in the days of Charlemagne [A. D. 768 to 814], was the first one to base the observance of the Lord's day on the Jewish Sabbath."

—In lamenting the "growing disregard" for Sunday, the *Congregationalist* says: "Unless the people of God come to the rescue, and do it soon, we shall have in this country no more Sabbath than they have in France." Indeed, that seems very evident since we now have little but the Sunday, and the determination seems to be to make that crowd the Sabbath out altogether.

—At the recent Baptist Congress in Baltimore, Rev. N. C. Van Meter, missionary at Rome, presented to the president an indulgence which he had purchased in Rome. Said he, "Souls of men are prayed out of purgatory for four francs, and when one gets out, the organ strikes up a lively tune, provided the priest gets his money. . . . You will see men every day selling indulgences in the church of St. Augustine, as in the days of Martin Luther."

—The *New York Independent* says: "At the recent conference of the Church Association, in Bristol, England, papers were presented, designed to show that Romanizing practices are going on in the Church of England, and extracts from books of devotion and from hymnals were given to prove the Romanistic character of the teaching in some of the churches. In sacred songs for children, the following is said to be found, with much more of like character:—

"Now that sacred prayer beginning,
See the priest in rapture stand;
Soon the spotless flesh of Jesus
He will hold within his hand.
Speak no idle word, nor suffer
Thoughts of lightness to arise;
For the priest in fear is offering
Christ's tremendous Sacrifice."

SECULAR.

—San Francisco is calling loudly for sea-coast defenses.

—The employes on the street-car lines in Brooklyn, N. Y., are out on a strike.

—Owing to ill health, Cardinal Jacobini has tendered his resignation as Papal Secretary of State.

—It is said that New Brunswick and Nova Scotia are determined to secede from the Canadian confederation.

—In January all French employes on the Alsace-Lorraine Railway will be dismissed and replaced by Germans.

—Ex-Alderman McQuade of New York has been sentenced to seven years' imprisonment and to pay a fine of \$5,000.

—Germany has recently been visited by very heavy snow-storms which seriously interfered with railway traffic.

—Because of disagreement with his colleagues, Lord Randolph Churchill has resigned his seat in the British cabinet.

—A woman died a few days since in Indian Territory at the age of 136 years. She was born in St. Augustine, Fla.

—A terrific railway collision occurred at Charkowa, Russia, on the 18th inst., resulting in the killing of thirteen persons and the injuring of thirty others.

—The passenger pool on the Pacific roads has again been broken and another rate war, such as took place last February and March, seems probable.

—The Women's Christian Temperance Union of Sioux City, Iowa, has organized an incorporation for the purpose of erecting a Haddock memorial building.

—The resignation of Lord Randolph Churchill from the British cabinet, has caused a sensation in England, and the fall of the ministry is confidently expected.

—French agriculturalists are demanding that a tax be levied on all foreign cereals imported into that country; the movement is directed chiefly against American products.

—December 22, two men in a Poughkeepsie, N. Y. factory threw a thirteen-year-old boy into a steam box where he was probably fatally scalded. It is not known that the boy had given them any provocation.

—Sixty-nine freight brakemen on the main line of the Louisville and Nashville Railway struck on the 22d inst., because of the discharge of two men who were spokesmen in a recent demand for an increase in wages.

—Grand Master Workman Powderly is opposed to giving any aid or comfort to Socialists or Anarchists and as a result a local move is in progress among the Knights of Labor at Chicago to depose him from his present position.

—The Russian Government has discovered the existence of an extensive nihilist organization, the members of which are principally workmen in large factories in St. Petersburg, Moscow, and Vladimir. Many members of the organization have been arrested.

—There is said to be a great deal of dissatisfaction among the colored people of South Carolina, and large numbers of them are emigrating to Arkansas. They complain that under the laws of the State the landlords absorb all the proceeds of their labor and that they are to all intents and purposes disfranchised.

—Contrary to general expectation, the Government bill for the increase of the German army is meeting considerable opposition in the Reichstag. But the *North German Gazette* says the Government will maintain the bill at all hazards, and preparations for the proposed changes are being carried on the same as though the bill had already been approved.

—On the 21st inst. seventeen indictments were made public against members of the old Board of Public Works and clerks in Cincinnati. The indictments cover every phase of fraud and embezzlement by which public officers usually pluck a city. The amount they cover will run up into tens of thousands, as the men indicted were poor when they went into office a few years ago, and now live in fine residences and bear every external mark of wealth and luxury.

—Europe seems to be upon the verge of a general war. The difficulty in the Balkan Provinces is apparently no nearer a settlement than it was two months ago. Great Britain is rent with internal feuds, while France and Germany are both preparing for war. A Paris dispatch of the 21st inst. says: "Uneasiness is felt here over the rapidity with which the Government is working to place the armament of France in the completest conditions possible. The State manufactories of arms and ammunition are all being worked to their utmost capacity. It is reported from Rome that Italy is arming. Advices from Berlin state that Germany is increasing her troops in Alsace-Lorraine."

Appointments.

Nebraska.

THE State meeting of the Nebraska Tract Society will be held at Fremont, commencing Tuesday evening, January 11, and will continue until Monday morning, January 17, 1887. All directors, district secretaries, and librarians are invited to be present.

In connection with the ordinary Tract Society work special attention will be given to the work of canvassing. Instruction will be given in that important part of the work.

Let all district secretaries make out a list of publications, such as they will need during the next quarter, and come prepared to take the books home with them, and thus save freight.

A. J. CUDNEY, Pres.

New York.

If any who are coming to the general meeting at Rome, N. Y., Jan. 8-10, have good clean copies of *SIGNS*, *Sickle*, or *Sentinel*, we would be glad to have such bring them to be used for missionary purposes.
J. V. WILLSON, Sec. N. Y. Tract Society.

Publishers' Department.

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New Zealand—Edward Hare and E. A. G. Daniels, Upper Queen Street off Turner Street, Auckland, N. Z.
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Norway—Sunthebladet, Christiania, Norway.
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Switzerland—Elder W. C. White, 48 Welberweg, Basel, Switzerland.
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Texas Tract Society—Mrs. Lee Gregory, Secretary, Denton, Tex.
Upper Columbia—U. C. Tract Society, Walla Walla, W. T.
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RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

CALIFORNIA CONFERENCE FUND.—San Francisco \$4.80, John Fulton \$3.60, M. M. \$2, A. Misselt \$3.25, Potluma \$27.20, Norwalk per W. R. Young \$87, Henkelsburg \$12.45, S. Secord \$40, Reno Nev Church \$230.10, Mrs N. E. DeYoe \$5, Mrs M. Richey \$2.30.

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Back Numbers of the "Sentinel."

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.

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.

Something for the New Year.

For \$1.00 we will mail a "Revised Version of the New Testament," post-paid, and the American Sentinel one year.

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The "Signs" and "American Sentinel."

BELOW we give extracts from letters received from State T. and M. Societies, showing the feeling that exists in regard to extending the circulation of the SIGNS and Sentinel. We trust that all have the same spirit and that our subscription list will be largely increased during the coming year. We know it will be so if all are faithful.

"Your letter, also the American Sentinel circulars, received. We have sent the circulars out to all our T. and M. Societies and requested that they be read at their next Sabbath meeting. We feel sorry to see our SIGNS and Sentinel lists so small, and I have written to all our librarians and urged them to make a thorough canvass in their societies for these valuable papers, and not only that, but to get those who can canvass to go out among their neighbors and see if we cannot increase the circulation of these papers here in this State.

"I see some of our churches are diminishing their club of SIGNS, but this ought not to be so. As the end draws near, I feel that it becomes us to double our efforts in scattering the truth by means of our periodicals. We will see if something cannot be done to get the churches to take larger clubs of the SIGNS.

"I fear we have allowed other things to take our attention and this matter to a degree has been neglected. I have read this last circular over carefully and I do not see how any one can read it without being stirred over the matter.

"I have received the circulars, and terms to canvassers for the American Sentinel, SIGNS, and Pacific Health Journal. We will do all we can for these papers both to obtain new subscribers and renewals. I hope we can do more in the canvassing work this coming year than last."

"We thank you for the circulars and schedule of terms to agents. It is a great help to one to have such a plain price list to send to the agents. We will do all we can to increase the circulation of your papers. Your terms are certainly very liberal."

"The prospects for subscriptions are good. I shall make an earnest effort to get the local societies to take clubs of SIGNS for 1887. I know this State ought to take more SIGNS; it is such an excellent missionary paper. We hope also to make a stronger effort for 'Great Centroversy.'"

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THE HONOR DUE TO GOD.

By ELI. E. J. WAGGONER.

This is a candid examination of the question as to what the Lord expects from his children as an acceptable manifestation of gratitude for his gifts and care. It treats the important subject of tithes and offerings in a new and interesting way. Its arguments are clear and concise. It is a plain and faithful presentation of the truth of God's word on the important subject. An idea of the scope of the work may be obtained from the following brief synopsis:—

- CHAPTER I. Man's Duty to Love God supremely.—God's Pleasure Man's Profit.—Love is Active, not Passive.—Two Ways of Honoring God.—with Our Time and Our Substance.—Tithing Rests on Same Foundation as Sabbath.—The Right of Property; Everything is the Lord's.—Tithing Not Peculiar to Jewish Dispensation.
CHAPTER II. First Instance of Payment of Tithes.—What the Tithes Is.—Jacob's Vow.
CHAPTER III. From What is the Tithes to be Paid?—When Shall It Be Laid Aside?—Redeeming the Tithes.—Object of the Tithes.—Nehemiah's Example.—Offerings; Various Kinds in Old Dispensation.—David's Example.—Christian Obligation.
CHAPTER IV. Difference Between Tithes and Offerings.—Offerings to be Given Willingly.—Modern Methods of Raising Money for Church Support Contrasted with Ancient.—Tithes Must Be Paid Continuously.—Church Expenses; How Raised in Ancient Times.—Support of the Poor; Bible Plan.—A Second Tithes.
CHAPTER V. Who Should Pay Tithes.—Who should Make Offerings.—The Promise of God.
CHAPTER VI. Parable of Rich Man; Luke 12:15-21. "Rich Toward God."—Parable of the Unjust Steward.—Children of this World Wiser than Children of Light.—Why God Requires Men to Give of Their Means.
CHAPTER VII. Systematic Giving.—Impossible to Discharge Our Obligations Without a Plan in Giving.—Purposing in the Heart.—How to Make Duty a Pleasure.—Giving One of the Christian Graces.
CHAPTER VIII. An Objection; Tithing Not Mentioned by the Apostles.—The Reason Why.—Not One-tenth Merely, but All Belongs to God.—"Sell That Ye Have, and Give Alms."—When Does this Command Apply?
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ended with great power, and worked such heart-repentance, preached the law; but when ministers will have abolished that by which sin is known there can be no other result than that so clearly set forth by the Advocate. The gospel that is now being preached is fast becoming a gospel of sentimentalism, and the only conversions there can be under are sentimental "conversions."

THE following sentences were penned by Lord Macaulay in 1857. In view of this fact, and of current events, they are remarkable words. Though he places the time of plunder in "the twentieth century;" though there remain but thirteen years and six months before the twentieth century comes, yet we doubt whether the nineteenth century or the twentieth will not see this time of plundering, as foretold by this justly eminent writer.

The day will come when, in the State of New York, a multitude of people, not one of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a Legislature. Is it possible to doubt what sort of a Legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith; on the other is a demagogue, canting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink champagne and to ride in carriages, while thousands of honest folks are in want of necessaries. Which of the two candidates is likely to be preferred by the workingman who hears his children crying for more bread? I seriously apprehend that you will, in some such seasons of adversity as I have described, do things which will prevent prosperity from returning. Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth, with this difference, that the Huns and Vandals will have been engendered within your own country and by your own institutions."

The European Crisis.

NEW YORK, December 27.—The Star's London special of December 26 says: "In an interview on the foreign situation, an admiral of the fleet stated to-night that war in the spring, if not sooner, is certain. England will probably be involved. The chances are in favor of hostilities breaking out in one quarter or another as early as the beginning of March. If the preparations of the hostile powers were sufficiently advanced, troops would be in motion before the middle of February."

"The Admiral, who reflects the best official opinion, stated that Russia is certainly resolved to seize Constantinople at any cost of lives and treasure. Turkey is powerless without European assistance. Russia once firmly planted at Constantinople, no European power could dislodge her. She could block the entrance to the Black Sea and destroy the whole fabric of British commerce in that region."

"Such being the prospect, it is considered the duty of Great Britain to arm at all points. Unceasing exertions are being put forth to bring the British navy up to the highest possible efficiency. Additional hands are being put on all the iron-clads, cruisers, and torpedoes under construction or making ready for sea. Fresh contracts are being prepared for additional iron-clads, and arsenals and dock-yards are making and distributing enormous quantities of ammunition, stores, and other war material."

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GEN. JOHN A. LOGAN died December 26, at 2:58 P. M., of rheumatism, after an illness of only a few days. There was probably no man in public life in the United States who had more admirers than General Logan had, and his sudden death will call forth universal regret. His services to the country were many and varied, and while he had opponents, as do all men who have strong convictions, and the courage of them, both friends and opponents unite in attributing to him the virtues of bravery, integrity, and patriotism, and that in a high degree.

THE editor of an Eastern Spiritualist paper has been on a journey. In his report he speaks thus of a man with whom he stayed over night: "Mr. L— is not a Spiritualist, but terribly wants to be; he has no faith in the churches,—believes fully in Robert G. Ingersoll and the Knights of Labor." Truly Mr. L— is a "seeker" who will not long remain on the anxious seat. He is on the right road. Belief in Bob Ingersoll and the Knights of Labor will carry him through in time. Infidelity, socialism, anarchy, Spiritualism,—four things that are very near of kin.

THE reader's attention is called to the short article on another page, entitled, "Why Rome Loves Darkness." From that he will find that "doubt on the truth of his religion" is counted in a Catholic as an immeasurably greater calamity than either idleness, frivolity, gambling, or sensuality, or all of them combined. A person may be addicted to all these vices, yet if he unquestioningly believes all the dogmas of "Holy Church" he is, in the estimation of "the church," sure of Heaven at last. We would not underrate the sin of skepticism, but we would like to know how far removed from skepticism that

the patient, yet too often unthanked toilers, the canvassers, who have labored so nobly for the material prosperity of the paper. We hope it will be thought worthy of an increased effort in the year to come.

Concerning the new volume we have but little to say at present. We can make no promises except that we shall do the best we can with the help of God. We shall exert ourselves to make the new volume better than any previous one. Whatever we have learned by past experience shall be made use of in the future. The paper itself will be the best witness as to whether or not we fulfill our promise. We are not vain enough, however, to suppose that we can accomplish much without the co-operation of our friends, and this we confidently expect. Hoping for a continuation of the favors of the past, we wish our friends, both new and old, a Happy New Year.

THE following from the St. Louis Christian Advocate expresses a truth that cannot but be evident to all who will look into the subject:—

"The modern conversions are not strong and jubilant. The deep conviction for sin, the contrition and broken-heartedness, the mourning in deepest penitence, the heaviness of guilt,—these are not found in the modern conversions, a transient and insensible concern, extorted expression of a sentiment. The pressure of social and personal considerations, these have usurped the place of true godly sorrow for sin. Conversions brought about by such influences make feeble impressions of danger and guilt; cannot be followed by any joy for rescue when no peril was realized; no gratitude and praise for mercy when no guilt was felt; no gladness for comfort when no sorrow had pierced and broken the heart."

There is a reason for this. And that reason is, the integrity and awful demands of the law of God are not now impressed upon the conscience. When ministers teach that the law is abolished, how can the sinner be convinced of his sin? For "by the law is the knowledge of sin." All such men as Luther, Wesley, Whitefield, etc., who had their work