

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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ABIDE WITH ME, DEAR SAVIOUR.

ABIDE with me; fast fall the shades of night,
And I am lonely unless Thou art near.
Dangers assail me, by Thy royal might
Protect me, guide my wayward feet aright.
If thou art with me nothing shall I fear.

Abide with me while darkness holds her sway,
And sleep enfolds me in her calm embrace;
And if, for me, there dawns the coming day,
May I be found treading the narrow way,
Sustained and guided by Thy sovereign grace.

All through the subtle labyrinth of life
Go with me, Lord, wherever I may go;
And if Gethsemane with anguish rife
Awaits me, in that hour of bitter strife
Abide with me, and I can meet it so.

Nor shall I trust in vain; for Thou hast said,
"Abide in me, and I'll abide in thee;"
And though the earth, the sun and moon were dead,
And all the starry hosts in fear had fled,
Thy word shall stand to all eternity.
—Mrs. M. E. Miles.

General Articles.

A LESSON IN HUMILITY AND LOVE.

BY MRS. E. G. WHITE.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 2-6.

THE disciples had been disputing among themselves which of them should be greatest, as we learn from the account of this incident given by Mark and Luke. The disciples did not understand the nature of the kingdom that Christ was to set up. They looked for an earthly kingdom, with an earthly rule; their ambition was aroused, and there was an anxiety for the first place. Jesus understood the thoughts and feelings of their hearts. He saw that they lacked the precious grace of humility, and that here was a lesson which it was essential for them to learn. He knew the subject of their conversation by the way, when they had spoken freely, thinking themselves alone. So calling a little child unto him, he said to them, "Verily I say unto you,

Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

Again Jesus said: "Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Here we have an expression of the care which our Saviour has for his people. Man is the crowning glory of the Creator's works, and he has been redeemed at an inconceivable cost to the Son of God. None but he could restore to man the moral image of God, which had been lost through transgression. Jesus came to seek and to save that which was lost. He is represented as the true Shepherd. Leaving the ninety and nine in the wilderness, he goes in search of the wandering, straying sheep. He continues to search under the most discouraging circumstances, shrinking not from hardships and peril, until he finds the wanderer; and then all the suffering, and trial, and peril endured for its sake are forgotten in the joy of finding the lost sheep. When through genuine repentance for sin, and faith in Christ, the sinner has been brought back to the fold of God, there is joy in Heaven.

Jesus here presents the duty of man to his fellow-man. Whatever his position in life, man is the purchase of the blood of Christ, and should not be treated with indifference or contempt. Satan opposes great obstacles to the salvation of the human family. There is a rugged path for them to tread if they would journey Heavenward, and each needs all the encouragement his fellow travelers can give him as he toils up the steep ascent. God's word opens to us the wonderful conflict between light and darkness, good and evil, Heaven and hell. We are each on the battle ground, and Satan is striving for the victory. We should never lay a stumbling-block in the way of one who is fighting the battle with the powers of darkness and his own carnal heart; but we should help one another in the close, hand-to-hand fight with the deceiver of souls, in which we are engaged.

I wish we could see this matter in its true light. A man sees himself in slavery to sin, led captive by Satan at his will, and he tries to break the chain of sinful habits by which he is bound. He flees to Jesus as his helper; and our all-pitying Saviour undertakes his case, and enters the field of battle in his behalf. It is the Son of God combating the prince of darkness; and the prize for which they contend is the soul of man. If the sinner trusts implicitly to the mighty Helper, through his strength he becomes a conqueror, and wins the prize of everlasting life. Thus the battle is fought over and over again, and with what interest angels watch the warfare.

And when through earnest faith and prayer man obtains the victory, there is joy in the presence of God.

But too often man looks with cold indifference upon the conflicts through which his fellow-man is passing, as though these fierce struggles with the powers of darkness were nothing that concerned him. When we see the divine condescension, the sacrifices and sorrows, to which the Son of the infinite God subjected himself in order to accomplish the salvation of the fallen race, how can we remain indifferent? Should not the tenderness, pity, and love of Christ take hold of our very hearts, and lead us to manifest the same spirit toward every soldier in the ranks of our great Captain? Should we not remember that we too are weak, and that in the warfare we are waging we need help and sympathy?

Those who are co-laborers with Christ will exercise that carefulness, manifest that love, in dealing with their fellow-men, of which Christ has given us an example in his life, and which he has impressed upon our hearts by the lessons of his word. But our work does not end here. The poor, straying, lost sheep are to be hunted up, and brought back to the fold. They are to be cared for, strengthened, and encouraged. We each need a Saviour, and we each need the sympathy, watch-care, and love of our brethren. As we are brought together in church capacity, we pledge ourselves to be faithful one to another; and any failure in our duty here, any wrong done to our brother, is registered in the books of Heaven as a wrong done to Christ in the person of his saints.

If we had a true sense of the work of Christ, we should appreciate the worth of souls for whom he died. "Love one another, as I have loved you," said Christ. "Herein is love, not that we loved God, but that he loved us." As we see the love which Christ has shown for fallen man, the divine compassion which he has manifested for the weak, the erring, and the most sinful, how it should humble our proud hearts, and awaken in them a deep, earnest, and far-reaching love for souls.

We are erring, and we shall see errors in those who are connected with us in the faith. They will have to bear with our perversities, and we must bear with theirs. But let us be careful to move with an eye single to the glory of God, and not to offend or grieve the souls so precious in his sight. If we see that a brother is wrong, if we see that he is pursuing a course that will bring darkness upon his own soul, and is imperiling the souls of others, there is one course that Christ has told us to pursue, and there is no other safe course for us to take.

If a brother has done you an injury, my Christian friend, you are not to seek revenge, nor even to harbor a desire for retaliation; but you should pity him; he has need of

your pity. Have the same feelings of compassion for him that you would have others manifest for you if you were enshrouded in darkness. Call to mind the many times that you have erred, and made mistakes in your life-work; and remember how hard it has been to find the right way when you had once left it. If you have the Spirit of Christ abiding in you, no unkind words will fall from your lips. You will not push your brother into greater darkness, but with a heart full of pity you will tell him of his danger. You will get down and pray with him, and perhaps save his soul from death, and thus cover a multitude of sins. What right have you to pursue any other course than this? If you do, you walk contrary to the rule given by God, and grieve his Holy Spirit.

Let us take the words of Christ. If the man has done you an injury, go to him, and between you and him alone seek to set the matter right. Do not go to any one but himself. If he refuses to hear you, then take two or three others, and go to him again; but do not publish it in the church or out of the church. When you have done your duty, if he still refuses to hear you, then let the church take it up; but let them deal gently with the erring. Do not even listen to the gossiping tongue. If one comes to you with an evil report, ask him if he has been to the offending brother, as the Bible directs. If he has not, refuse even to hear him. Nine-tenths of the church trials might be avoided, if all would, in the spirit of kindness and love, pursue the course marked out by Inspiration. This can only be done by breaking down everything like a spirit of self-righteousness.

We want love and mercy to take possession of our hearts, and be interwoven with our characters; for just as we deal mercifully with others, God will deal mercifully with us. Oh, for more of the tender love of Jesus, more of the spirit of true humility before God! These are the lessons we must learn individually, in order to preserve harmony and peace, and gain the approval of our heavenly Father.

What we need is to be obedient to the word of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Here is brought to view the work of purification that will be carried on by every child of God. Angels are weighing character. They are marking our errors and defects, and recording them in the books of Heaven. In a little time in the future these books will be opened, and every man will be judged according to his deeds, and according to the light that has shone upon his pathway.

Basel, Switzerland.

SOUND ADVICE.

THE following advice which Abraham Lincoln gave to a young officer who had been court-martialed for a quarrel with one of his associates, is worthy of universal acceptance. It not only deserves to be written "on the walls of every gymnasium and college," but on the walls of every private house and place of business:—

"The advice of a father to his son, 'Beware of entrance to a quarrel, but, being in, bear it that the opposed may beware of thee!' is good, but not the best. Quarrel not at all. No man resolved to make the most of him-

self can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones though clearly your own. Better give your path to a dog, than be bitten by him in contesting for your right. Even killing the dog would not cure the bite."

CHRISTIAN LIFE.

CHRISTIAN life is life in Christ. He is our very life. "Not I, but Christ liveth in me;" and to the close we are dependent on him for everything, and do all things through Christ that strengtheneth us.

Christian life is life in the Spirit. Christ seals it, sustains it, and is the substance of it. We "live in the Spirit" and "walk in the Spirit." All our graces are "the fruit of the Spirit." We are illuminated by the Spirit, "strengthened" by the Spirit, and "filled" with the Spirit, and we are warned against grieving and quenching the Spirit.

Christian life is a life of separation from the world and sin. "It has crucified the flesh with the affections and lusts." It can say, "The world is crucified unto me, and I unto the world." It must "seek the things that are above," and "mortify the members that are on the earth." It must "put off the old man with his deeds," and its "conversation is in Heaven," remembering ever that they who mind earthly things are "enemies of the cross of Christ."

Christian life is a life of conflict; "conflict with the flesh," which "lusteth against the Spirit;" conflict with principalities and powers—the rulers of the darkness of this world—wicked spirits in heavenly places. And the nearer we get to the gates of triumph, the thicker grow the opposing hosts, and the more trying the ordeal of temptation. But the panoply is sufficient, and the victory is sure.

Christian life is one of *practical* holiness; a life of working and suffering, of waiting and hoping for the coming of Christ and the glory of the resurrection; of looking for the blessed hope and the glorious appearing of the great God, our Saviour Jesus Christ; "pressing toward the mark for the prize of the high calling of God in Christ."—*Selected.*

SUNDAY LAWS AND THE RIGHTS OF CONSCIENCE.

It is a notable fact that in Sunday legislation the rights of conscience are very generally disregarded. Indeed bigotry and intolerance seem to be inherent in the Sunday institution; and from the published reports of the late Sunday convention in San Francisco, it appears that the spirit of the institution governed the majority of the members of that convention. It is safe to say that there was not a minister in that meeting who is not well aware that there is no divine law for Sunday observance. Indeed, we know that such is the case, for one of them, a Baptist, said:—

"There is no such thing as a Christian Sabbath. And if any one here has fixed upon the idea of a Christian Sabbath, he had better revise his scholarship. The term Sabbath has no place in Christianity, it is a Judaistic expression. The term Christian Sabbath, the Lord never used, nor his disciples." But the same man showed his utter disregard of the rights of conscience by declaring: "I want a Sunday law. I believe in having a Sunday law."

Nor was this man alone in such sentiment, for the convention decided by vote that what they demand is "a civil Sunday law." Said a Disciple minister:—

"I come in simply as a citizen to work for a civil Sunday, not as a preacher to work for a law to enforce a religious institution."

But if, as they declare, the Sunday is not the Sabbath, why do they seek to enforce the observance of it upon others? If it is not the Sabbath, and it certainly is not, then the keeping of it is not enjoined in the Scriptures; for if the Scriptures do not enjoin the keeping of the Sabbath, they do not require the observance of any day. But again, if the Scriptures do not require the observance of Sunday, and these men know that they do not, then the keeping of it cannot be with them a matter of conscience, and their desire to keep it, and to compel others to keep it, is not the result of right principle.

But though these men virtually say that with them Sunday-keeping is not a matter of conscience, they demand a law compelling all men to keep a day which they admit is not the Sabbath, a day of which the Scriptures say nothing except as a common working day. And not only so, but they propose to compel those who are conscientious in keeping another day, to violate their consciences by keeping a day which they feel in duty bound to devote to labor, according to the word of God, which says: "Six days shalt thou labor, and do all thy work." A law requiring them to keep Sunday would virtually impose upon them a fine to the amount of one-sixth of the time which God has given them for the support of themselves and their families. This is manifestly unjust; and yet this is just what the advocates of the Sunday law propose to do, that they may have merely a "civil Sunday."

But it may be urged that this is a religious question, and that it is a matter of conscience with those who desire the Sunday law. Then why did they not say so? But the majority of them did nothing of the kind; the expressed sentiment of the convention was that the question was one of political economy and State ethics, and not of religion at all. The preacher, they said, should be entirely separated from the question, and the law should be demanded by them as citizens.

But suppose that it were with every Sunday-keeper in the land, a matter of conscientious conviction, would that make Sunday laws right? Suppose that A keeps Sunday, but B feels that to preserve a conscience void of offense toward God, he must keep the particular day enjoined in the fourth commandment, and so keeps Saturday; has A the right, simply because he has the power, to compel B to violate his conscience in the matter of Sabbath rest? By no means; for no one has a right to force his conscience upon another.

Every man has the right to demand of his fellows all that God has guaranteed to him by the second table of the law (the last six commandments); but no one may constitute himself censor of another's actions toward God. To his own master every servant must stand or fall. So far then as I owe any duty to a fellow-creature, he may exact the performance of that duty, but he has no right to exact from me the service that I owe to God. To go further than this is to justify the Inquisition; for if men may enforce upon others one religious duty, then they may likewise enforce upon them any and all religious duties. And, like the Church of Rome, they may even dictate to men what they shall believe.

This principle is recognized even by those Sunday advocates themselves. Said one of them (a minister) in the San Francisco convention:—

"If we can come in here this year as preachers and call on the State to enforce the observance of the Christian Sabbath, next year we may come in as preachers and ask the State to compel everybody to be baptized; and the next year ask the State to compel everybody to celebrate the Lord's Supper, and so we shall have Church and State. But none of these things are wanted. Therefore," said he, "a civil law is all that is wanted."

But a civil law for the enforcement of religion is a religious law, and no amount of sophistry can make it otherwise. Calling the first day of the week the "civil Sunday" does not alter the fact that a law requiring its observance may be made the instrument of religious persecution, as has very recently been the case in several of the Eastern and Southern States, where within the last six months nearly a score of conscientious observers of the seventh day have been arrested, and some of them fined and imprisoned for not keeping the "civil Sunday," and that after they had religiously and conscientiously observed the seventh day "according to the commandment" of God.

If these Sunday-law advocates are sincere in the declaration that they wish only a "civil Sunday," it shows that they place a very low estimate upon the rights of conscience, because in that case they exalt a mere "police regulation" above a conscientious adherence to the divine law; and if, as the writer believes, they are not sincere, and really desire to enforce their religious tenets by civil law, in what respect are they better than the minions of the Inquisition? and are they not part and parcel of the forces of antichrist?

C. P. BOLLMAN.

ONE ERROR LEADS TO ANOTHER.

In a discourse upon baptism, a Methodist minister said:—

"Taken in connection with the Scripture facts we have adduced, it would stand thus: 'Infants of believing parents were constituted members of the visible church 3,757 years ago, by a positive direction of Jehovah; but there is no express command in the New Testament touching their membership;' the Baptists say, 'Therefore they are excluded from the New Testament rite of admission.' But we say, Therefore they should be baptized. What would become of the Christian Sabbath under such meddling hands as the Baptists apply to infants? The New Testament nowhere expressly enjoins the observance of it, therefore it must not be observed. Will they abide the result? Candor would oblige us to say, that, as the law made under the old dispensation for the observance of the Sabbath has never been repealed, that law is still binding. Though it has been changed by apostolic use, from the seventh day to the first day, neither the Baptists nor ourselves believe that this change, together with the silence of the New Testament touching its observance, releases us from the obligation to keep it holy. And if the Baptists would use the same logic and the same honesty in reference to infants, they would say that neither the change of the ritual from circumcision to baptism, nor the silence of the New Testament respecting its application to infants, releases us from the obligation to administer it to them."

This argument is an attempt to engraft one error upon another, or to prove that because the Baptists observe one tradition concerning which the New Testament is silent, they ought to receive another of the same character. Carry out this principle, and all the traditions and teachings of the Roman Catholic Church would be fastened upon us, and how

much more, is uncertain; for there are a great many practices about which the New Testament and the Old, too, are silent.

It is hard to see how the Baptists can answer this argument while they hold to the change of the Sabbath. And men are more inclined to add one human tradition to another, than to abandon those they have, for the truth.

R. F. COTTRELL.

TRAINING UP LIARS.

THERE are schools (private, of course) in our large cities in which children are systematically trained to pick pockets and perpetrate other kinds of expert crime. But what shall be said of "respectable" parents who openly initiate their children into habits of dishonesty? The temptation to natural cupidity in the matter of half-fares develops a peculiar standard of ethics for railway-car travel which many would be ashamed to be charged with anywhere else; and there are fathers and mothers, claiming high moral character, who, for a little paltry saving of money, will corrupt the pure conscience of a child by teaching him to lie about his age. A correspondent of an exchange says:—

"We have, with pain, witnessed a humbling scene, both for mother and child, in their combined efforts to cheat the conductor. When the conductor comes round and receives from the mother a fare and half, he asks: 'Where is your child?' 'Here he is,' is replied. He looks amazed, as does everybody else, to learn that the half-grown youngster is under five. He asks the infant, 'How old are you?' to which it replies, 'Four years,' looking out for the future that still they may keep a margin to travel on.

I know a young boy who is being simply ruined in his education by his mother. He is eight years old, with all the noble instincts of probity and obedience which generally characterize a boy's nature. This tender parent has instructed him that whenever he gets on a car, the appearance of the conductor to collect the fare reduces his age under five. Last week a friend of the family was displaying his interest in the child by inquiring his age. The little fellow hesitated for a moment, and then looked up at his mother: 'Mamma, is he a conductor?' 'No, child.' 'Then I am eight years old.'—*Good Cheer*.

THE TEN KINGDOMS IN THE DARK AGES.

WE have now shown not only the rise of the ten kingdoms foretold in the prophecy, but we have traced directly to the great States of modern Western Europe, the seven of the ten nations which remained after the uprooting of the three to establish the Papacy.

To form of these kingdoms an empire such as that of Rome, was the ambition of Charlemagne, and of others after him, "but the unity of the empire and the absolute power of the emperor were buried in his grave." In his grandsons the design of the mighty Charles was dissipated into a dream. It was this same ambition that led Otto the Great to Rome, to his compact with the Pope, and to the establishment of the Holy Roman Empire. But "the Imperial Crown was the most fatal gift that could have been offered to the German kings; apparently giving them all things, it deprived them of nearly everything. And in doing this, it inflicted on many generations incalculable and needless suffering." In theory, the Emperor was "the secular lord of the world," but in fact, he was but the servant and the tool of the Papacy. The Imperial office was the symbol of united power, but the nations which were connected

with the empire were, in fact, the most divided of all the European nations. This was true of the empire as long as it existed, and when it was destroyed by Napoleon in 1806, it was only that he might establish, in reality, a great European Empire, with himself as Cæsar, Augustus, Constantine, Charlemagne, and Otto all in one.

"He pictured to himself the creation of feudal States, believing that he could make them acceptable, and preserve them from the criticism which was beginning to assail ancient institutions, by establishing them on a scale so grand that, as our pride would be enlisted, our reason might be silenced. He believed that once again he could exhibit what history has already witnessed—the world subject to a 'People-King;' but that royalty was to be represented in his own person. A combination of Eastern and Roman institutions, bearing, also, some resemblance to the times of Charlemagne, was to transform the sovereigns of Europe into great feudatories of the French Empire."—*Memoirs of Madame de Remusat, chap. 12*.

The English newspapers had said:—

"If Bonaparte succeeds in accomplishing his system of Federal Empire, France will become sovereign arbiter of almost the whole continent. He was delighted at this prediction, and resolutely strove to realize it."—*Id., chap. 20*.

"The European phalanxes were gradually giving way before him, and he began to believe that he was destined to regulate the affairs of every continental kingdom. . . . He sometimes said: 'It is my intention to reach such a point that the kings of Europe shall be forced, each one of them, to have a palace in Paris, and at the time of the coronation of an emperor of the French, they shall take up their residence in it, to be present at the ceremony, and render it more imposing by their homage.'"—*Id., chap. 16*.

He had already, March 17, 1805, "laid the foundation-stone of this brain-built edifice," by uniting the iron crown of Italy with his own as emperor of France. It was to obtain, of his own blood, an heir to such an empire, that he divorced Josephine and married Maria Louisa, the Archduchess of Austria. And when she bore a son, March 20, 1811, the title of King of Rome was bestowed upon him as the first step in the succession to so grandly pictured an empire, which neither he nor his father ever saw, and which should never more be seen. For God had declared that although they should "mingle themselves with the seed of men," yet, "they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43. And thus they will remain till the end of the world, for says the word of God by the prophet: "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

In fulfillment of the vision of the great image, seen by Nebuchadnezzar and Daniel, we have seen the rise, the glory, and the fall, of Babylon, the head of gold; of Medo-Persia, the breast and arms of silver; of Grecia, the sides of brass; and of Rome, the legs of iron. We have seen the division of the iron kingdom of Rome into ten parts according to the number of toes of the image in the vision; we have seen the history of these divisions for more than fourteen hundred years; and we now live in the last days, not only of their history, but of all history. For when they fall it is at the establishment of the everlasting kingdom of God. Said the prophet, "Thou sawest till that a stone was cut out without hands, which

smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." Dan. 2:34, 35. The stone smiting the image upon his feet, is explained by the prophet to mean that "in the days of these kings [the kingdoms represented by the toes—the ten kingdoms] shall the God of Heaven set up a kingdom." Verse 44.

Notice, the stone smites the image, not upon his head, nor his breast, nor his sides, nor his legs, but upon his feet. The kingdom of God was not therefore, and was not to be, set up in the days of Babylon, nor of Medo-Persia, nor of Grecia, nor of Rome, but in the days of the kingdoms which should arise upon the ruin of Rome. These kingdoms did not arise till in the fifth century, therefore it is this side of the fifth century that this kingdom of God is to be set up. And when this kingdom is set up, all the others are broken to pieces and carried away as is chaff by the wind, and *no place is found for them*. Not one of these kingdoms remains when the kingdom of God comes, but it breaks in pieces and consumes them all, and then it becomes a great mountain and fills the whole earth, and stands forever.

The kingdom of God is to smite the nations that are now upon the earth. These are to be broken to pieces. In the days of these kingdoms it is that "the God of Heaven" shall set up this kingdom. Therefore in closing this sketch of the history foreshown in the prophecy by the great image, we can only use the words of the prophet of God as he stood before King Nebuchadnezzar in the pleasant palace of Babylon, two thousand four hundred and eighty-nine years ago; and we can use it with as much assurance as he, for it is the word of God. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; *the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.*" Dan. 2:45.

J.

IS ROMANISM TO RULE AMERICA?

THE astute and tireless agents of the Pope answer, Yes, and put forth all their energies to accomplish their designs. The American Protestants say, No, but make little or no effort to oppose the threatened domination. Monsignor Straniero, the Papal Alegate who brought the beretta to Cardinal Gibbons last summer, has just returned to Italy to report to the Pope the state of his church in this country. In a communication that appeared in the *New York Times*, November 12 (the day before he sailed), he said:—

"I have spent the last four months in traveling through this country. I had been in all the principal countries of Europe, and believed that nothing could astonish me. I acknowledge now that there is only one really great country—the United States. And great as your country is at present, I see that there is a future before it such as never existed in the world. Your career is only just begun, and I was rejoiced to see everywhere I went that the Holy Catholic Church has influence, not only among her own members, but among Protestants."

"Everywhere I went the hospitalities given to me were boundless, and it seemed as if people could not do enough to make my journey

pleasant and profitable—I mean, of course, profitable mentally and spiritually. Boston impressed me greatly as an intellectual capital. History had informed me that Boston was the center where Protestant teachings flourished. It seems to me that Catholicity now has the lead there, and that in the future it will be even more powerful than now."

"Of the wonderful prosperity and what I believe to be the destiny of America I have already spoken. Amid all, it seems to me that the 'signs of the times' point with an unerring hand to the prevalence of Catholicity. I had expected to meet with prejudice wherever I went because I was a Catholic priest. I met none. On the contrary, intelligent people of all sects acknowledged that, if Christianity and the institutions, the social relations which Christianity has created, are to be maintained, it must be by the influence of the Catholic Church. Many of the Protestant sects are rapidly reapproaching Catholicity—more rapidly, probably, than their leaders would be willing to own."

"The church in Italy is laboring under many evils and great persecution. In America I see nothing but prosperity. The youngest child of the church is also her lustiest."

These are not the idle utterances of an irresponsible priest, nor the vaporings of a wild Irishman like Bishop Ireland, but the deliberate conclusions of a trained diplomatist who surveyed the field and observed the "army of occupation"—bishops, priests, monks and nuns—already at work. If Rome's hopes are realized, American liberty will give place to spiritual bondage.—*Converted Catholic.*

AN EDUCATED CONSCIENCE.

FEW discussions concerning any question of right and wrong are concluded without some one's saying, "Oh! that is as a person thinks. Of course, if you think it wrong to do this, it would be wrong for you. If I consider it right, there is no harm in my doing it."

While religious liberty is a thing to fight for—to die for, if necessary—it would be well to ask if the remark just quoted signifies liberty, or license. No one person should ever rule autocratically another's conscience; but conscience, like the body and the brain, needs training. It is not infallible, like animal instinct. If you think a certain course of action right because you have studied it carefully in its origin, its connections, its harmony with the Bible teachings as you understand them, it is well. You are responsible for your belief to God alone. If you say a thing is right, simply because you want to do it, and have never taken the trouble to think about it at all, that is altogether another matter. It would be quite as sensible to turn your back upon a certain article of furniture, shut your eyes, and deny that it is there, because you cannot see it.

It is so easy to do a convenient or a pleasant thing because a great many other people whom you know do it, apparently with no compunctions. There is such a plausible argument in saying: "They are better and wiser than I ever expect to be. It would be very presumptuous in me to declare a thing wrong, that they, by word and example, affirm to be right."

But conscience, like some possessions of lesser value, is plainly marked, "Not transferable;" therefore the responsibility of living according to your own, and not your neighbor's, is inevitable. Many actions involve absolute, inherent right or wrong. Others are simply questions of expediency,—right for some people under some circumstances, wrong for others differently envired. Pre-

eminently must the latter class be decided each one for itself. Many of them can only be dealt with by a very sensitive, highly developed conscience, one keen-eyed enough to detect very delicate moral shadings, and brave enough to face the truth, even when arrayed against some darling indulgence.

A year ago you honestly thought a certain course of action right, to which to-day, with your broader knowledge, deeper faith, and truer living, you could not commit yourself. Only by boldly challenging every such question, sifting it to the very bottom, and resolutely living up to our decisions, can we have strong, growing, educated consciences; only thus can we "come to the measure of the stature of the fullness of Christ."—*Kate Livingston Hamilton, in S. S. Times.*

THE REFINER OF SILVER.

A LADY who was studying the beautiful verse in Malachi, "He shall sit as a refiner and purifier of silver," called on a silversmith and begged to know from him the process of refining silver. He described it fully to her, when she said, "But, sir, do you sit while the work of refining is going on?" "Oh, yes, madam," replied the silversmith, "I must sit with my eyes steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured." At once she saw the beauty, and the comfort, too, of the expression: "He shall sit as a refiner and purifier of silver." Christ sees it needful to put his children into the furnace, but he is seated by the side of it. His eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them. Their trials do not come at random. The very hairs of their heads are all numbered. As the lady was leaving the shop, the silversmith called her back, and said he had still further to mention that he only knew when the process of purifying was complete by seeing his own image reflected in the silver. Beautiful figure! when Christ sees his own image in his people, his work of purifying is accomplished.—*Selected.*

EDWARDS' SENSE OF HIS SINFULNESS.

PRESIDENT EDWARDS was eminently "a holy man of God." There was no such beauty in his view as the "beauty of holiness," and he ardently and perseveringly strove to make it his own. It was the first of his twelve resolutions, "That I will do whatsoever I think to be most to God's glory, and my own good, profit, and pleasure, in the whole of my duration; without any consideration of the time, whether now, or never so many myriads of ages hence."

Concerning his longings after holiness he thus wrote: "I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him; and to be perfectly sanctified and made pure, with a divine and heavenly purity."

And yet but few, if any, have had a deeper sense of their sinfulness than he had. With Paul, he felt that he was one of the chief of sinners, if not the chiefest of all. "Often," he writes, "I have had very affecting views of my own sinfulness and vileness. It has often appeared to me that if God should mark iniquity against me, I should appear the very worst of all mankind; of all that have been since the beginning of the world to this time, and that I should have the lowest place in hell. My wickedness, as I am in myself, has

long appeared to me perfectly ineffable, and swallowing up all thought and imagination, like an infinite deluge or mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite. Very often, for these many years, these expressions are in my mind, and in my mouth: 'Infinite upon infinite! Infinite upon infinite!' When I look into my heart and take a view of my wickedness, it looks like an abyss, infinitely deeper than hell."

How shall we account for such experiences in so holy a man? How shall we account for it that he was accustomed to regard himself as a much greater sinner than many think themselves who are far greater sinners than he was?

In the first place, he had far clearer and far more exalted views of the character of God than most persons. Many think of God as one altogether like unto themselves, and thus their views of their sinfulness correspond. A correct view of God would at once wonderfully change their views of themselves, as in the case of Job, who said: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." The biographer of Dr. Spencer, a successor of Edwards at Northampton, says: "He had seen God in the glory of his holiness, and therefore he abhorred himself, and repented in dust and ashes."

In the second place he understood, as but few do, the spirituality of the divine law. He understood that according to it, lust is adultery, and hatred murder. He sympathized with Paul, when he said, "I was alive without the law once; but when the commandment came, sin revived, and I died."

And, in the third place, he had an unusual acquaintance with his own heart. He closely examined himself. He looked deep within. He desired to know the worst. It was his earnest prayer, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

And thus, having unusually clear and correct views of the character of God, of the spirituality of his holy law, and of the nature of his own heart, he was accustomed to regard himself as the chief of sinners. He had humbling and abasing views of himself, and felt that it became him to lie infinitely low before God.

There are those whose attainments in piety are far below those of Edwards, who claim to have attained unto perfection. They boast of their sinlessness. Such persons are objects of pity, rather than of envy. They know neither God, nor themselves, nor the nature of the divine law. They are blind as regards spiritual things. Open their eyes, O Lord, that they may see.—*Clericus, in New York Observer.*

A WICKED CITY.

Not long since a San Francisco minister preached a sermon in which he expressed the belief that San Francisco is the wickedest city in the United States. This is indignantly denied by the *Post* of that city, which, however, makes the following candid admissions:

"The various Protestant denominations have among them sixty-three churches, and the average Sunday attendance is a little more than 17,000. And so difficult is it to induce people to enter these temples that evening service in some of them has been given up. The Catholics make a better showing. They have nineteen churches and ten chapels, and the attendance is given at between 30,000 and

35,000. In round numbers, the church attendance may be placed at 50,000. The population of the city is certainly not below 300,000, so it is evident that only one-sixth of the inhabitants listen to the gospel on the Sabbath [Sunday]."

Whether or not San Francisco is the wickedest city in this country, we cannot tell; but even according to the *Post's* showing, its condition is certainly deplorable. Only one-sixth of its inhabitants attend church at all, and only about one-third of that one-sixth are Protestants! Believers in a temporal millennium can, we are sure, find but little in San Francisco to strengthen their faith in the speedy conversion of the world.

WHAT IT COSTS TO BE VICIOUS.

It is estimated that it costs our country each year \$1,500,000,000 (nearly the amount of our public debt) for tobacco and intoxicants! It may cost more to till the soil and sustain our factories, but from our industries we expect a fair and ample return, making them "pay." What do we get in return for this vast outlay for these instruments of dissipation? Not one cent!! No one is made wiser, healthier, more moral, happier, wealthier, or better in any respect. But, what are the natural fruits of their use? Vice, crime, pauperism, idiocy, disease, a quarrelsome disposition, degradation and ruin. Can any Christian indulge in their use, or in any way encourage their use, by making it easy to be vicious, as by favoring the license system? Can any intelligent man say one word in favor of their use? If this is impossible, what should be the position of the entire church in reference to these forms of dissipation?

DR. J. H. HANAFORD.

"PEACE AND SAFETY."

THE recent disaster in Charleston caused a decided revival of religion in that city, and forced even the most frivolous to entertain serious thoughts. But now that the scientists have satisfied the people that there is no longer any immediate danger, their religious ardor has somewhat cooled, and the ministers are still further calming their fears by preaching to them "peace and safety." The Rev. A. Toomer Porter, D. D., preaching on the thirteenth chapter of Mark, made the following statement:—

"In these days we have known affliction, which has not been since this land was settled, nor is the end yet. There is much of daily current event which is making history of these prophecies, uttered so many centuries ago by the man of Nazareth, in the land of Judea. And no doubt there are many who are thinking the end is at hand. But there are two passages in this same chapter that set to absolute rest all our rapid prophesying: 'The gospel must first be published among all nations.' 'Of that day and that hour knoweth no man; no, not the angels which are in Heaven, neither the Son, but the Father. So that all such prognostications are vain. The gospel has not yet been so published.'"

Mr. Porter is not quite correct in saying these prophecies are being made history, for all the prophecies recorded in Mark 13 have already been made history, of course excepting those in immediate connection with the coming of the Lord.

Then to prove that the end is not at hand, and all such prognostications are vain Mr. Porter quotes, "the gospel must first be published among all nations." From which it is to be inferred that Mr. Porter thinks it will be a

considerable length of time before the gospel will be preached to all nations. But how is it possible to know to what extent the gospel has been preached, or as to how long it will take to be published to all nations. Paul said in his time, "Their sound went out into all the earth, and their words into the ends of the world." Rom. 10:18. And again in Col. 1:6, he says, "Ye have heard the gospel, which is in all the world." If Paul said that the gospel went to all the earth in his life-time why should it be thought that "this gospel of the kingdom" to which Christ refers, should take such a long time to be published to the nations?

Where so many people go astray is that they judge the progress of the gospel by the number of converts. Some even say that publishing the gospel to all the world means the conversion of the world. But this is unscriptural, for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24:14. This gospel is preached as a witness. In verse 9 of this same chapter of Mark we are told that the disciples would be brought before wicked men who would not be converted, but the gospel was preached to them as a testimony against them. Christ when sending out the twelve to preach the word said, "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." Matt. 10:18. So publishing the gospel to the nations does not mean the conversion of the world; and when this gospel of the kingdom is preached in the last days all men will not accept it, "and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12.

Such men as these will not be converted by the gospel, but they will be condemned by it, for the gospel is accompanied by the law, and the law condemns the world.—"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:19, 20. To these men that which was ordained unto life brings death, for they disregard the admonition of the Saviour: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

The next scripture Mr. Porter quotes to prove that the coming of the Lord is not at hand, is, because "of that day and that hour knoweth no man." By this Mr. Porter reasons that because no one knows when the Lord is coming, therefore his coming is a long way off. It would indeed be presumptuous for any one to set the time when the Lord is to come, but for the same reason is it any less absurd to tell people when he is *not* to come? But Christ gives us a surer guide; he says, "When ye see these things come to pass know that it is nigh, even at the door." Mr. Porter himself testifies that these things are being made history. Then why not believe Christ? We may surely know an event is about to take place without knowing the day or the hour. Christ illustrates this in the parable; when the leaves are being put forth we know that summer draweth nigh, but yet the leaves do not indicate the exact day or hour that summer will come. Likewise when we see these signs come to pass we know that the Lord draweth nigh, although we do not know the day nor the hour.

FRANK HOPE.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JANUARY 6, 1887.

A FEW PRINCIPLES OF INTERPRETATION.

THE SIGNS OF THE TIMES is an expository journal. The main object for which it was established was to present Scripture truth in the simplest and clearest manner possible. During the coming year it will be our endeavor to make it meet this object more fully than ever before, and as a preliminary, we wish to lay down for our readers a few of the principles which we shall invariably follow in our interpretation, and which, if followed, in a prayerful and candid spirit, cannot fail to lead a person to a proper understanding of the sacred word.

1. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. We accept this fully, and apply it to the entire Bible. The Bible does not simply contain the truth, but it is the truth, and the whole truth. Aside from the Bible there can be no moral or spiritual truth and light. And whatever disagrees with the Bible, whether it be in the realm of morals or of science, must be false. The principle here laid down must underlie all sound Biblical exegesis. If this be not admitted, it can be of no use to try to study the Bible.

2. The Bible is one connected, consistent, harmonious book. It is composed of many books, but these books form only one Book. They are not independent one of another. This Book was written by many different persons, yet it has only one author, and that is the Spirit of God. The different parts are inspired by the same Spirit, and have one purpose; there is a vital connection between them. They are characterized by oneness of thought. As Christ prayed that his disciples might be one, so that the world might know that the Father had sent him (John 17:21), so the perfect harmony between the various parts of the Bible is proof that it came from God. If we accept the Bible as the inspired word of God we must expect to find it harmonious throughout, for God cannot deny himself. So whoever wishes to study the word of God with any degree of satisfaction, must first fix in his mind the fact that the Bible cannot contradict itself.

As a corollary to this principle it might be stated that the Bible does not need to be "harmonized." To attempt that is a thankless task, because the Bible is already harmonized. It is an instrument that was tuned by the Almighty himself, and every string vibrates in harmony with every other. All that the Bible student has to do is to study the harmony that already exists. If two texts seem to be contradictory, the student may rest assured that he does not understand one or the other, or perhaps either one. But when the position which he holds on one text is upheld by other texts bearing on the same point, and is not contradicted by any other text; that is, when a position taken in regard to any text is consistent with the entire Bible, that of itself is evidence that that position is correct; for the Bible could not agree with a false position.

3. The Bible must interpret itself. By the Bible man may be "thoroughly furnished unto all good works;" hence it cannot need the addition of matter outside of itself.

4. One part of the Bible cannot be fully understood when taken by itself, apart from its connection, or without reference to the remaining portion

of the Bible. This might also be called a corollary to the second proposition laid down. If the Bible is one connected whole, then all the parts are necessary to the formation of that whole. There is a mutual dependence between all the parts, and therefore in considering one part, attention must be given to the other parts. True, we may not misunderstand one portion of the Bible even though we study it by itself; but it is certain that we cannot have a complete understanding of it until we study it with reference to the Bible as a whole. This principle is as true of an entire book of the Bible as it is of a single text. There is no book of the Bible upon which light is not thrown by every other book in the Bible. To say that any two books in the Bible have no connection, is almost equivalent to saying that the Bible is not all inspired by the same Spirit.

5. Terms used in one place in the Bible, with a certain signification, must have the same meaning attached to them in every other place where they occur, provided the same subject is under consideration. If this be not true, then we have no certain means of knowing what the Bible teaches. Let us apply this principle. In the eighth chapter of Daniel we find a symbolic prophecy in which certain days are mentioned. Now to say that these days mean literal days of twenty-four hours each, would make nonsense of the prophecy, for we should have several great kingdoms covering a period of only a little more than six years. But in Eze. 4: 3-6 we find another prophecy, also symbolic, in which a day is expressly declared to stand for a year. So we conclude that in every prophecy where a day is used as a symbol, it signifies a year.

In like manner we find horns used as a symbol in the seventh and eighth chapters of Daniel, in both of which chapters they are plainly declared to symbolize kingdoms. Therefore we justly conclude that wherever in the Bible a horn is used as a symbol, it represents a kingdom or nation.

Let the reader study these principles well, and get them fixed in his mind, and they will help him out of many a difficulty in his study of the Bible. We think these principles are sufficient for present consideration. Next week we shall present a few more that are equally important.

THE UNDERLYING MOTIVE.

THE New York Observer of December 18, 1886, says:—

"We are glad to find the Central Labor Union of this city taking action on one point in line with the intelligent Christian sentiment of the country. This action is in regard to the enforcement of the Sunday laws. The present movement in favor of Sunday closing was undertaken, it is understood, partly in response to the appeals of labor organizations. These appeals were based, not on religious or moral grounds, but on the necessity to laboring men of one rest-day in seven. The friends of Sabbath observance will be pleased to receive help even up to this point."

This is another proof of the fact that all classes of people are getting ready to unite in demanding a rigid observance of Sunday. The churches are, with few exceptions, a unit on this matter; the various temperance societies are pledged to it; Labor Unions and Knights of Labor are calling for it; even anarchists, all of whom are infidels or Spiritualists, are swinging into line. Surely there is need for some one to lift a warning voice against the tyranny that seems about to be imposed on the people.

The Christian Union of a late date also says:—

"It is very clear that if our Sabbath is to be preserved at all—and we are sanguine of its preservation—the non-religious sentiment of the country must be brought in to reinforce the religious demand for Sabbath rest; and it is increasingly evident that this is entirely practicable."

Yes, that is very evident. But why should we, or anybody else, be compelled to accept a Sabbath which is not "ours." Those who claim Sunday as their Sabbath, may keep it if they will, but we don't own any Sabbath, and don't intend to own any. The Lord has a Sabbath, however, which he expects us to keep, and we intend to keep that, and no other.

But look for a moment at the selfishness of the

proposed action in favor of Sunday. Here is a man who would like to keep Sunday, but who thinks that he cannot keep it unless they have a law compelling him to do so. The reason for this is that his neighbors do not keep Sunday, and if he rests on that day they will get ahead of him in business. To be sure there have been men who have been willing to lose everything in maintaining what they believed to be right, but his Sunday religion is not of that kind. And so, in order that he may not lose a cent by doing what his unenlightened conscience tells him he ought to do, he insists that his neighbors must be compelled to do the same thing, even though the enlightened conscience of some of them may tell them that they ought not to do so.

The whole Sunday movement is prompted in large measure, not by love for truth, or what is supposed to be truth, but by love of self. And inasmuch as the Sunday-sabbath is purely a human institution, having its origin in selfishness, this is as high a motive as we ought to expect.

MANNER OF CHRIST'S COMING.

THE Bible furnishes a sufficient answer to every theological vagary that men can devise. One of the modern ideas is that the Lord has already come, and that Christians, or at least those who call themselves such, are already in the immortal state. This idea is not really new, for Paul had to combat it eighteen hundred years ago. Writing of profane and vain babblings he said: "And their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." 2 Tim. 2:17, 18. Indeed, if church history be diligently studied it will be seen that all the "new theology" of these days, is only a revamping of the musty ideas of the church "Fathers," who were really the "fathers" of all heresy.

But there is no dogma of modern spiritualistic theology that is more directly contradicted by the Bible than is the one that Christ either has come the second time, or that he comes as often as a good man dies, or that in some way his second coming is a mysterious affair of which nothing can be known until it has taken place. In the chapter which contains the Sabbath-school lesson upon which comments are made in another column, we find the following plain and emphatic words of our Saviour himself:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:23-27.

This one text is sufficient to enable any one to determine the literalness of Christ's coming. First, false christs will arise; men will say to us, "Christ is out here in the desert;" the command is, "Go not forth;" others will say, "He has appeared in such and such a meeting;" the command is, "Believe it not." But why may we not believe some of these tales? Why should we not investigate all of them, lest perchance Christ should come and we not know of it? Simply because he will not come in a secret manner. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." No one can fail to see the vivid lightning flash that covers the whole sky; even though the eyes be closed, that wonderful glare cannot be wholly shut out. And the coming of Christ will be like the lightning's flash, for brilliancy, because he "shall come in the glory of his Father with his angels" (Matt. 16:27); or, as Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." 2 Thess. 1:7, 8.

We said that no one can avoid seeing the vivid

lightning flash. So no one can avoid seeing the Son of God when he comes. The apostle John says: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7. Although those who have rejected Christ will be loath to see him; although "they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2:19), and will cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16), they will not be able to escape his piercing gaze, nor to shut out from their eyes his terrible and overwhelming glory.

In that day there will be no need of anybody's saying, "Lo, here is Christ, or lo, there." There will be no chance for mistake. "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16. That trumpet's mighty sound will shake the earth; the graves will be opened; those who sleep in Jesus shall rise first, clothed in immortality, while the living righteous ones will be changed "in a moment, in the twinkling of an eye," and all together will be caught up to be forever with the Lord.

These events are near at hand. The signs in the heavens, which Christ announced as indicating his coming near, have been fulfilled. And now that we are in the time when Satan may be expected to work with "all power and signs and lying wonders," when as an angel of light he will profess to be Christ, it is needful that we indelibly fix in our minds those truths concerning Christ's second coming, which alone will keep even the elect from being deceived. If we store our minds with the simple truths of the Bible, we shall have wherewith to unveil the deceptions of Satan; and thus God's word will be a light to our feet and a lamp to our path. w.

BIBLE ANSWERS TO BIBLE QUESTIONS CONCERNING MAN.—NO. 7.

ANOTHER question which we wish to notice is this: "What shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17. The Bible answer to this, its own question, is: "They are the enemies of the cross of Christ; whose end is destruction." Phil. 3:18, 19. "Them that know not God, and that obey not the gospel of our Lord Jesus Christ, . . . shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:8, 9. Peter also tells of the "perdition of ungodly men." 2 Pet. 3:7. Perdition is defined to be "utter destruction." There would not be space in an article of reasonable length to quote the bare texts without note or comment, that destruction is the end of them that obey not the gospel of God. We can only give some indication of the evidence on this point by a summary. Nineteen times the word of God says they shall be "destroyed;" seven times it says they shall go to "perdition;" thirty-four times it says they shall "die," and this with reference alone to the second death; twenty times it says they shall "perish;" eight times it says they shall be "consumed;" four times it says they shall be "devoured;" seven times it says they shall come to an end; ten times it says they shall be burned up or "utterly burned;" three times it says they shall be as nothing; once it says "the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be." Psalms 37:10.

Now when the Scripture says so plainly and so repeatedly that the wicked shall be destroyed, and utterly destroyed; that they shall die, perish, be consumed, devoured, come to an end, be burned up, shall come to nothing, and shall not be, and that there will be no place for him if he should be; then how can the idea of eternal torment be true? If these words of the Scripture do not show that the wicked shall perish, that he shall cease to exist, then what do they mean? If these Scriptures do not show that the

wicked shall cease to exist, then how could God make known such a thing if he wanted to tell to men that the wicked should perish and should not be?

Then in the face of scores of passages of Scripture that show that the wicked shall be destroyed, etc., how can it be that, in the almost universal doctrine of Christians, eternal life is given to the wicked. True, by this doctrine they are to remain in misery eternally without dying; but if the wicked live eternally, that is eternal life, and the fact that they are in misery, does not in the least affect the duration of their existence. But against such doctrine there stands the word of God that "the wages of sin is death," and if the wicked live eternally even in torment, then there can be no such thing as death. Again the Scripture speaks of a time when there shall be no more pain (Rev. 21:4); but if the wicked are tormented eternally there never can be a time when there shall be no more pain.

Again we ask, How then can it be that in the beliefs of men eternal life is given to the wicked? How is it that, in spite of the plain Bible answer to the question as to what the end shall be of them that obey not the gospel of God, so many are perplexed upon the question? The perplexity on this question arises from the same source that it does on all the other questions which we have examined, that is, from the doctrine of the immortality of the soul. As a Doctor of Divinity once said, "If we believe in the immortality of the soul we must believe in the eternal torment of the wicked."

Immortal means "exempt from death," "exempt from liability to die." It is the doctrine of the unconditional immortality of man, therefore, which gives eternal life to the wicked. But such a view cannot be held consistently with the Bible. This is plain from the few texts cited, and the Bible terms referred to above. And that the doctrine of the immortality of the soul may be still held, the language of the Bible has to be, and is, forced into channels where that of no other book would be allowed to go.

Words when found in the Bible are made to mean exactly contrary to what they mean when found in any other place in human language. And all to sustain the dogma of the immortality of the soul. But that is just where this method of interpretation belongs. It was the introduction of this doctrine into the Christian church, that created the necessity for this scheme of interpretation. The one man who, more than any other, is responsible for it was Origen, who lived from A. D. 185 to 253. Says Mosheim:—

"The Christian doctors who had applied themselves to the study of letters and philosophy, soon abandoned the frequented paths, and wandered in the devious wilds of fancy. The Egyptians [Alexandrians] distinguished themselves in this new method of explaining the truth. . . . Origen was at the head of this speculative tribe. This great man, enchanted by the charms of the Platonic philosophy, set it up as the test of all religion, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it. . . . He alleged that it was not in their literal force and import that the true meanings of the sacred writers were to be sought, but in a mysterious and hidden sense. . . . In this devious path he displays the most ingenious strokes of fancy, though generally at the expense of truth, whose divine simplicity is rarely discernible through the cobweb of allegory. Origen expresses himself in the following manner: 'The source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so shall not attain to the kingdom of God. The Scriptures are of little use to those who understand them as they are written.' But the philosophy which this great man embraced with such zeal was one of the sources of his delusion. He could not find in the Bible the opinions he had adopted, as long as he interpreted that sacred book according to its literal sense."—*Church History, century 2, part 2, chap. 3, paragraphs 1, 5.*

There is exposed the secret of the whole matter. "He could not find in the Bible the opinions he had adopted." What were these opinions? He was "enchanted by the charms of the Platonic philosophy." And that was the immortality of the soul. Now in Plato's discussion of the nature of the soul, he maintains that it is imperishable, indestructible, immortal, deathless, etc., etc. But the Bible, speaking of wicked men, says they shall "die," "they

shall utterly perish," their "end is destruction," that man is "mortal," etc. It is not at all strange, therefore, that Origen could not find in the Bible the opinions he had adopted, because these opinions, and the statements of the Bible, are as entirely opposites as it is possible for things to be. And so, not finding any support in the Scriptures for this doctrine, he invented a scheme by which he could find not only that, but whatever he wanted. That is, to give a meaning to the Bible language directly opposite to what it says. And Origen's method of interpretation is perpetuated to this day by those who attempt to maintain, by the Scriptures, the immortality of the soul, and the consequent eternal life of the wicked. However, this is not strange, because, as the doctrine was dependent wholly upon this scheme of interpretation for its birth into the Christian church, so, without that scheme, it could not live there for a day.

The Bible taken as it is, therefore, is clear on the question, "What shall the end be of them that obey not the gospel of God?" The word of God says, their "end is destruction." That word says, they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" and "neither shall there be any more pain, for the former things are passed away." j.

THE FINANCIAL RESULTS OF THAT PAPER CARNIVAL.

THAT "Paper Carnival" venture of the Church of the Advent, San Francisco, which we mentioned in the SIGNS of November 18, and upon which we made some estimates, did not pan out as well in money as was expected. There were several items of expenses that were not in our count, because then the carnival was in its full tide of revelry, and the official statement of its receipts and expenditures had not been made, and of course could not be till the carnival was over. So far as was then known, the estimates were that more than 800 persons had spent three months in preparation, and \$10,000 had been paid for "dresses, costumes, etc." For the 800 persons we allowed 25 cents a day for 75 working days, which amounts to \$15,000, which, with the \$10,000 for costumes, dresses, etc., make \$25,000. Now the official financial statement has been published, and to this \$25,000 we find there must be added a "dancing master's salary, \$152.75;" stage manager's salary, \$120; rent of pavilion, gas, music, calcium lights, erecting and papering booths, fitting up stage, and payment of stage hands—in all amounting to \$3,896.50. Thus the expense, "at a low estimate," was \$28,896.50.

The expectation was to raise \$15,000 by the carnival, but the gross receipts were only \$10,292.48. So there was \$28,896.50 spent to get a return of \$10,292.48. But as the \$3,896.50 had to come out of the \$10,292.48, there was left a net income of only \$6,395.98, while "it is thought that enough more will come from ladies who sold small quantities of tickets, to raise the sum to \$6,500." Allowing this full amount of \$6,500, it then appears that there was an investment of \$25,000 to get a return of \$6,500. In other words, \$18,500 was paid for sheer revelry to help the Church of the Advent. But the "good work" did not stop at that. The official report is that "several wealthy parishioners are so well pleased at the result of the carnival that they have promised contributions, which, added to the carnival proceeds, will reduce the debt to about \$5,000." We should think they ought to be "pleased" with a piece of fun that cost \$18,500. But we are at a loss to know how the Church of the Advent is ever going to pay the remaining \$5,000 of its debt. For now a carnival would be no novelty, and therefore another carnival would hardly prove such a grand success as this one proved. It is highly probable, however, that the inventive genius of the "Rev. John Gray of the Church of the Advent" is not yet exhausted, and that in the payment of this remaining \$5,000 we may look for him to make the greatest effort of his life. By getting up something in which the fun alone would cost about \$50,000, it is perhaps possible that he might get the

desired \$5,000; if not from the enterprise direct, he might by this means succeed in so pleasing his wealthy parishioners that they would promise contributions enough to pay it, especially if he should make sure of them while the revelry is at its height. J.

THE SEVENTH DAY OF THE WEEK NOT A JEWISH SABBATH.

It is customary with Protestant churches to call the seventh day of the week "the Jewish Sabbath." They do not consider the injury that they are doing to the fundamental and most important truths of God's word, by their course in this matter. It leads, (1) to entire disregard of the fourth commandment of the decalogue. And, (2) to a depreciation of the whole decalogue.

It is a fact, and very unfortunate for the morals and manners of the Christians of this age, that there is in the churches a constantly growing contempt for the fourth commandment, even in those who would repel the slightest intimation that they are antinomians. The Methodist Church was founded upon opposition to antinomianism. But to-day we find Methodist authors, in their opposition to the seventh-day Sabbath, taking positions which are calculated to destroy the authority of the fourth commandment. James says of the commandments, that he who offends in one is guilty of all. The law is a unit; one precept cannot be cast aside and the remainder be retained in their purity, and honored in the life. And thus we find that with this growing contempt for the fourth commandment, there is a corresponding disregard for the whole law of ten commandments. Ministers, pretending to great insight in the mysteries of godliness, and to great spirituality of mind, rise up and boldly proclaim that the decalogue is an old, abrogated law, altogether unsuited to the spirit and liberty of the gospel age. Such a course must of necessity bear a fruit which can be pleasing only to the enemy of righteousness.

In 1872 the editor of the SIGNS was challenged to a written discussion on the subject of the Sabbath, by a Disciple preacher of high standing in his denomination. On the nature of the seventh-day Sabbath we then wrote the following remarks, which we still believe to be conclusive as proving its morality, and its entire separation from all Jewish or typical institutions:—

The seventh-day Sabbath stands apart from all the other sabbaths, which were afterward ordained, in respect to its title; the reason of its institution; and the nature of the obligation to observe it. And,

1. *Its title.* In any and all of the yearly sabbaths, such as were peculiar to the Jewish system, there is no rest of the Lord from any work given as their basis; and therefore they are not the sabbaths of the Lord, as is the seventh day his Sabbath, or rest-day. We find this distinction recognized in the Scriptures, as in Lev. 23. The yearly sabbaths are enumerated and enforced, "beside the Sabbaths of the Lord." Verse 38. As all the other sabbaths were local and contingent, limited to that dispensation, to Israel, it was said in prophecy, "I will cause all her sabbaths to cease." Hos. 2:11.

2. *The reason of its institution.* We take the first sabbath given to Israel as peculiar to their dispensation; the fifteenth and twenty-first days of the first month, connected with the feast of the Passover. These, as each of the other sabbaths peculiar to their system, were (1) to commemorate an event in their experience; (2) they were typical of future events; (3) they were yearly and not weekly sabbaths. The weekly Sabbath, the seventh-day Sabbath, was made at creation, and commemorated that work; and in its institution it was related to God's work only. But the others are relative to man's action and condition as a sinful being. I cannot conceive how a greater difference could exist.

Had man never sinned, it would then have been forever true, as it is to-day, that God made the world in six days. Had no system of redemption been devised or needed, it would still have been eternal truth that God rested the seventh day, and that he blessed and sanctified his rest-day.

But, on the other hand, had not man sinned; had no system of redemption been promised; had no types of the Redeemer's work been ordained; then none of the typical or yearly sabbaths would have been instituted. Had man not sinned, the whole train of circumstances by which those sabbaths were called into being, would not have existed. They all stand related to man's action as a sinner, and to Christ's work as Redeemer. And as they point to, and have their fulfillment in, his work, they are appropriately denominated, "A shadow of things to come; but the body is of Christ." Col. 2:14-17. But the Lord's Sabbath, as has been shown, is of an entirely different nature. It is not so related to man's action as a sinner, or to the work of redemption. It was not based upon any contingency, or upon any future work. But it had for its foundation a glorious work all finished and complete "when the morning stars sang together, and all the sons of God shouted for joy;" a work in which Jehovah himself delighted, and which he pronounced "very good."

And 3. *The nature of its obligation.* A difference in this is the necessary result of the truths before stated. In three respects I notice this difference:—

a. The obligation to keep the seventh-day Sabbath is based on primary and eternal truth. By *primary truth*, I here mean that which grows out of the action of God alone—out of the original constitution of things; truth that existed before the fall of man, and would ever have existed had he never sinned. There is a class of *secondary truths* growing out of a perversion of God's work; out of the contingent relation we sustain to God since the fall. And all institutions and obligations corresponding thereto, growing out of these secondary relations, are necessarily limited by their nature; they are typical or shadowy. I think that no person, on reflection, will dispute the ground I here take, that NO TYPICAL INSTITUTION OR MERELY POSITIVE DUTY CAN GROW OUT OF ORIGINAL RELATIONS; *i. e.*, out of those relations existing from creation, and by virtue of creation. And, on the other hand, NO MORAL OBLIGATION CAN ORIGINATE IN, OR SPRING FROM, A SECONDARY RELATION; *i. e.*, a relation growing out of man's act of rebellion. In God's own mind all moral relations and duties originate. Man may, and he did, create the necessity for a scheme of restitution and redemption; but no part of this plan is elementary. It owes its origin to *wrong-doing*; its necessity is laid in *sin and rebellion*.

b. The seventh day was from the beginning a hallowed or sanctified day. It was "holy to the Lord." Ex. 16:23; 31:15. "The holy of the Lord." Isa. 58:13. "My [the Lord's] holy day." *Id.* The obligation to observe it has *sanctity* as its basis; the commandment guarded an original, sacred institution. The Sabbath, like its twin sister, marriage, though often and much abused, comes down to us from Eden's purity and glory.

c. It is based on the right of property. God always claimed the seventh day as his; and this claim he based on facts as old and as unalterable as creation itself, as has been abundantly shown. But the obligation of the other sabbaths did not rest on any such original relation; and, coming yearly, they fell at different times on all the different days of the week which God gave to man for his own work. The days of the week on which any of them fell (except when they fell on the seventh day), were not holy by reason of any blessing or sanctification ever put upon those particular days. The consecration, in their cases, attached to institutions which were temporary, and (as to the days of the week) were movable. God never claimed the right in them that he did in the seventh day. *He did not rest from his work on any of them.* They could not be the Lord's sabbaths, or rest, as the seventh day was and is. In a word; the duty to keep the seventh day holy is based on the *original right of property*, specifically declared. And if the eighth commandment is moral because it guards the right of property, evidently the fourth is moral for the same reason. Certainly, every relation upon which the institution and obligation of the seventh-day Sabbath depended is as old as creation itself—as old as any of man's moral relations possibly can be.

J. H. W.

"HISTORICAL SKETCHES OF THE FOREIGN MISSIONS."

THIS book, which was noticed in the SIGNS two or three weeks since, has recently been published at Basel, Switzerland, and is of special interest to every lover of the missionary work. It contains historical sketches of the Central European, the Scandinavian, the British, and the Australian and New Zealand Missions, and also gives an account of the establishment of the European branch of the International Tract and Missionary Society.

A history is also given of the progress of the truth in Russia, together with a full account of the experience of Elder Conradi while in that country, and of his imprisonment, from which he was delivered in a most wonderful manner. It is said that the influence of all the nations of Europe combined could not have secured the release of one of their citizens under similar circumstances; but through the blessing of God, the efforts of the United States Minister in behalf of Brother Conradi were successful, and he was permitted to go free. This is a most thrilling sketch.

The book contains over thirty illustrations, besides maps of Europe entire, of Switzerland, Australia, and New Zealand. Among the illustrations are cuts of the publishing house recently erected at Basel, Switzerland; the new publishing house at Christiania, Norway; the mission house at Grimsby, England; the *Bible Echo* publishing house at Melbourne, Australia, and the prison at Perekop, Russia, where Elder Conradi and one of the Russian brethren were imprisoned for teaching the truth in the dominions of the Czar.

There are also pictures of European cities, castles and railway scenes, together with diagrams showing the famous loop tunnels on the St. Gothard Railway—the building of which was the most remarkable feat of engineering skill ever accomplished—besides many other illustrations of scenic and historic interest.

Descriptions are given of the different countries in which missions have been established; and the manners and customs of the people, especially of the poorer class, are vividly portrayed. Many of these people who have embraced the truth give liberally of their means to support the cause, though they are so poor that in the winter they live in stables for the purpose of securing warmth from the cattle. Thus the reader can readily see the marked advantages enjoyed by those living in this country.

A very interesting account is given of the labors of Sister White in Europe, and 126 pages of the work are devoted to appeals from her in behalf of the foreign mission work and for the education of young persons for that work. The book contains 300 pages and is published by the mission at Basel, and all the profits, if there are any, will go to the support of that mission; therefore in ordering, none need be limited to just the price of the book.

This valuable work will be sent, post-paid, to any address, for one dollar, from the New England Tract Depository, South Lancaster, Mass., or from the Pacific Press, Oakland, Cal. At least 1,000 copies should be sold to our brethren on the Pacific Coast. Not that there are 1,000 families, but of the 1,800 brethren and sisters on the coast at least one-half should each own a copy of the book, and as many as 100 more should be taken to give to those who are interested in our views but unacquainted with the extent of our work. The excellence of the mechanical work, and the matter which the book contains, render it worthy of the most durable binding, and entitle it to a place in the choicest library. We hope that no one who can secure a copy of this work will fail to do so.

S. N. H.

DR. A. J. GORDON, of Boston, speaks of the modern methods of raising money for the support of the gospel, by means of fairs, oyster suppers, etc., as "cooking-stove apostasy." Not an inappropriate title, for it is most certainly a grievous apostasy from the simplicity of the faith once delivered to the saints.

"REMEMBER the Sabbath-day, to keep it holy."

The Missionary.

SISKIYOU AND SHASTA COUNTIES.

ETNA MILLS AND ORO FINO.—I spent about six weeks in the above counties; held meetings at Etna Mills, Callahan, and Oro Fino. In these places meetings were held nearly two years ago, and quite a number signed the covenant. These companies were not visited by any of our ministers from that time till my visit to them since camp-meeting. The most of those who started have gone back. I fear but few of them were converted to God. There remain, however, some faithful souls, and to these I tried to present the truths of the message, and to awaken them to a fuller sense of the times, and of their duty. Two persons were baptized, and some were aroused to take fresh courage and to move forward.

CALLAHAN.—At Callahan they again commenced holding Sabbath meetings, although the number to attend is small. In these two counties there are about twenty Sabbath-keepers. I visited them all except those at Burgettville, who are about one hundred miles from any of the others. At Roberts, Shasta County, I took a severe cold, resulting in pneumonia, which has prostrated me for a time.

The people generally in these counties are not much interested in religious matters, but in almost every locality there may be found one or more seeking for the truth. I expect the number of commandment-keepers in this part of the State will be multiplied as soon as the proper labor has been bestowed in all parts of the field. There exists so much prejudice against religious teachers here, that those who profess and teach the truth ought to be very careful to let their light shine, by avoiding even the appearance of sin. For many are ready to seize a word, a look, or act, and if possible construe it for evil.

While many claim they cannot understand the Bible, and offer that as an excuse for not obeying its teachings, they can readily detect a failure on the part of professors to live out its requirements. Many who have a low standard for their own lives expect something higher and nobler from those who profess to follow Jesus, and when they do not see it they turn away more satisfied with their own condition.

While we pray for the "Lord of the harvest to send more laborers into the harvest," let us also pray that he will help us to relate ourselves more closely to him, that our labors may be more efficient. W. M. HEALEY.

Healdsburg, Cal., Dec. 28.

INDIANA.

SUNDAY, December 19, the writer, assisted by Elder Marvin, dedicated the new house of worship lately erected by our people at Northfield, Boone County. The house is small but cozy and neat in appearance. Many friends from the surrounding country came to the services which began on Friday evening. By the time the meetings had continued three days, a good interest to hear had been secured. Bro. Marvin remained to follow it up, as many seemed desirous of learning more of the teachings of the Bible.

Elder Bartlett writes me from Wabash that twenty-three are now ready for church organization at that place. The work at these places was accomplished by following up the interest created by the camp-meeting which closed October 6, 1886.

Elder Henderson writes that he has com-

pleted the organization of a church of seventeen members at Logansport. Also a Tract Society of ten members. Brother Kauble reports an interest in Brown County where several have lately embrace the truth. Brother Roberts writes that a few have decided to obey where he is laboring at Nappanee in Elkhart County.

The brethren at Boggstown, Shelby County, have begun work on a church building. These friends are not yet organized, but have decided to build themselves a commodious house of worship, and begin church life with a home of their own.

We have word from Homer, Rush County, that they are designing and executing mottoes preparatory to the dedication of their new meeting-house there. The organization of a church will be attended to in connection with the meetings to be held when the house is dedicated. Tent-meetings were held at this place last summer, conducted by Eld. Huffman and Brethren Godsmark and Young.

The canvassing work is receiving much attention at present in this State, and we hope to see a good work done by this class of laborers.

WM. COVERT.

GENERAL DESCRIPTION OF NEW ZEALAND.

NEW ZEALAND is composed of two islands, divided by Cook Strait. The South, or Middle Island of New Zealand, comprises six provinces, and differs much in scenery from the North Island. The general appearance of the North Island indicates that it has been formed by volcanic action. The Maoris have a tradition that this island was fished up from the sea. In this island are burning mountains, boiling springs, and hot lakes. These lakes are very remarkable, and until the recent volcanic eruption in that vicinity, attracted the attention of travelers from all parts of the world.

The South Island also possesses great attractions, its scenery being in no degree inferior to that of its northern neighbor. It can truly be said to be the "land of the mountain and the flood." It is the chosen home of the ice king; and there are lakes of enormous depth and surpassing beauty; high mountains, and glaciers almost unequaled outside of the polar regions. The lakes of this island are sometimes called the cold lakes, in order to distinguish them from the hot lakes of the North Island. There are about sixty of these lakes, many of them small and of little interest, but twelve are quite large. The western coast scenery is the most attractive to those who like solemn grandeur. In some places semi-tropical vegetation grows almost to the line of eternal snows. The tree fern there attains a height of from thirty to forty feet.

The southern part of this island, the first point at which steamers stop on their way from Melbourne and Hobart to New Zealand, is called The Bluff. The township is small, and the harbor is near Campbelltown, but is generally spoken of as The Bluff. It is not infrequently the case here that the wind is high and the sea rough and boisterous. Eighteen miles from The Bluff is Invercargill. This is the chief town of the provincial district of Southland, and trains leave there four times daily. It is in the midst of a very rich agricultural district, and has a population of about ten thousand people, mostly Scotch.

All of the principal cities in New Zealand lie upon or near the coast, but there are many inland towns, so the whole country may be said to be inhabited. The chief cities are Auckland and Wellington, which with their suburbs number about forty-five thousand

inhabitants each. There are many bays and harbors, some of which are the most beautiful in the world. The North Island contains 44,000 square miles, or 28,000,000 acres, and the Middle, or South Island, 55,000 square miles, or 36,000,000 acres. By comparing these figures with the areas of the different States in the United States the reader will readily see that there is no small amount of territory embraced in these two islands. The South Island is a little larger than the State of Michigan, while the smaller island is larger than Maine and New Hampshire. The whole of New Zealand is about two-thirds the size of the State of California.

Another small island, further south, is also a part of New Zealand, and the entire group is almost equal in size to the British Islands. Adjacent to the North Island there are at least fifteen small islands, which are settled more or less with Europeans. About the South Island are five islands thinly inhabited. The mountains in New Zealand are very numerous. In fact the whole country of the North Island is of volcanic origin. Chains of mountains run through the island from north to south, and the most striking feature is an extensive longitudinal range of mountains, running through the whole length of the two islands from the northwest to the southeast, interrupted of course by Cook Strait. These mountains consist of stratified masses of rocks, which form the backbone of the island. There are many rivers running from the snow-capped mountains through extensive plains to the sea.

The climate is said to resemble that of Great Britain, but in the Middle or South Island the changes in the weather are very sudden. The death rate of the island is only twelve or thirteen per thousand, showing that as regards the healthfulness of the climate, it is far superior to Great Britain or the other Australasian colonies. The warmest months are December and January. The snow line is about 7,500 feet high. Ice is occasionally seen in the winter from one extremity of the island to the other, but frosts are comparatively slight to the north of Auckland, though at times the North Cape is covered with frost. Spring commences with the last of September, and continues until the last of November; summer extends from this date to March 20; autumn continues until June 20; and winter occupies the remaining portion of the year. The country being narrow, is constantly fanned by a sea-breeze. And occasionally there are heavy gales. In Auckland, the thermometer ranges in the shade from 36° at the lowest to 85° at the highest. Rains have been known to fall to the amount of fifty-two inches in Wellington.

The climate and soil of New Zealand are admirably adapted to the raising of all the various fruits, plants, and flowers, which grow in any country. There are 130 different species of fern trees, about one-third of which it is believed are peculiar to New Zealand. There are 120 different species of forest trees, many of which are very valuable. Most of these timbers are excellent for building purposes. Many of them are unexcelled for use in the manufacture of furniture, while for ship-building much of the wood is the most durable to be obtained anywhere. None of the wild or harmful animals found in Australia are to be seen in New Zealand, neither are there snakes nor other reptiles of this class on the island. In years past there was the Moa, a gigantic, wingless bird of the ostrich tribe which must have been very common, as its bones are found throughout the island, though it is now extinct. Originally there were no briars upon the island. The people are very careful in allowing cattle to be landed

upon the island, particularly if they come from America, for fear they will introduce disease among their stock. Their beef is noted for being superior, and is sent to England and various foreign parts. As there are no wild animals to harm a person, one is perfectly safe in sleeping out on the ground, night or day.

S. N. H.

THE AUSTRALIAN FIELD.

At last accounts, Elder Corliss was just closing his second series of meetings in Adelaide. The meetings commenced in the town hall of Norwood, one of the suburbs of Adelaide, on the evening of September 5, and were transferred to the tent October 17. Between forty and fifty have signed the covenant. Brother Corliss has spoken on the tithing system and church organization. He intended to organize a church yesterday, when he confidently expected the large majority of those who have begun to keep the Sabbath to enter into church relationship. A large and flourishing Sabbath-school has been organized. There are fewer doubtful ones among the Sabbath-keepers in Adelaide than one usually finds; the most of them, though poor, are sterling people. There was only one tobacco-user among them, and he has given up the vile weed.

Brother Israel has been in Melbourne a part of the past month. He has not only conducted the Sabbath services, but spent some time in visiting and looking after the missionary and the publishing work. The church in Melbourne are by no means weary in their missionary efforts. They seem to be constantly studying how they can best bring the truth before others, and get them interested in it. Occasionally one is found who is willing to read, and such a case is not permitted to drop. One young man from Scotland has lately begun to keep the Sabbath as the result of this kind of labor. He is a real estate agent, is well educated, and seems to be a person of moral worth. Before he came to Australia, he formed the resolution that he would serve the Lord, and give to his cause a tenth of his earnings; so his heart was all prepared to receive the truth. When the Sabbath was presented, he said, "Why, yes; that is right. The seventh day is the Sabbath."

But while the Sabbath-keepers here labor to bring the truth before their immediate associates, they never forget the friends at "home," as they fondly call their native land; and many papers, tracts, and letters, laden with present truth, find their way across the wide ocean to English homes.

The church in Ballarat are no less earnest. They let their light shine. A prominent lady said to one of our sisters a few days ago, "We are sure to meet your faith wherever we go. On the cars, in the street, everywhere, it is sure to be the subject of conversation." Every Sunday afternoon there is a Bible-reading conducted by some member of the church, and they take pains to get as many out to these meetings as possible. Elder Israel was present yesterday, and there were five or six there not of our faith. There are several of the sisters who hold Bible-readings whenever they can get a few together. They sometimes have a collision with the ministers; but that does not dampen their zeal at all.

We feel that the Lord blesses in the work in Australia, and that we have great reason to be grateful for his prospering hand. Will our friends in America still remember us in their prayers; for we know that success is not by might nor by power, but by the Spirit of God working through our efforts.

E. J. BURNHAM.

Melbourne, Nov. 29, 1886.

The Commentary.

A FULFILLING PARABLE.

(Sabbath, January 22.)

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [margin, he] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:32-34. This parable occurs in the midst of one of the last discourses given by our Lord. As indicated in the heading of this note, the parable relates to the present time, and therefore claims our earnest attention. In order to appreciate its force, we must briefly glance at the preceding part of the chapter.

THE twenty-third chapter of Matthew records the woes which Christ pronounced against the hypocritical scribes and Pharisees, and his prophecy of the destruction of Jerusalem, because of her rejection of all that was good. When he went out of the temple, his disciples called his attention to the wonderful buildings of the temple, the pride of the Jewish nation. "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." Verse 2.

"AND as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Verse 3. Here we have two distinct questions. The first, "When shall these things be?" That is, When shall the temple be overthrown? The second, "What shall be the sign of thy coming, and of the end of the world?" It is possible, and from the close connection of the questions seems quite probable, that the disciples supposed that the destruction of Jerusalem and the temple would be at the coming of Christ and the end of the world. But whether they thought so or not is immaterial. In his answer, Christ most plainly indicated that the two events were to be widely separate.

It is worthy of notice that the disciples did not question as to whether or not Christ would come again. They well knew that he was to come at the end of the world, when the resurrection would take place. See John 11:24. Their question had reference only to the time of his coming, and the signs which should indicate its nearness. So in the answer, to which the entire chapter is devoted, Christ does not proceed to teach them that he will come, but, considering that as well understood, he proceeds to tell how it may be known when his coming is near.

But first he utters a caution: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Verses 4, 5. In verses 23, 24 he repeats this warning. On this point we can do no more at present than to call attention to the fact that Christ did not reprove his disciples for asking, "What shall be the sign of thy coming?" On the contrary, he gave a very full answer. Then surely it must be right to think about the time of Christ's coming.

THE Saviour then presents a brief view of the world between the two advents, and mentions a few facts relative to the condition of

the world in the time immediately preceding his second coming. Thus in verses 15, 16 he answers the first question of the disciples, telling them when to expect the destruction of Jerusalem. Compare Luke 21:20. After that, "Then," said he, "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24:21, 22. This can refer to nothing else than the great persecution which the "elect," the people of God, suffered during the Dark Ages. Under Pagan Rome the saints suffered severely, but the persecution by the heathen was trifling compared with that practiced by professed Christians, after an apostate Christianity had been lifted to the throne of the world. The persecution of true Christians by professed Christians took place within the 1260 years of Papal rule, from 538 to 1798 A. D. At times the persecution was lighter than at other times, but all the time the saints were being *worn out*, until the Reformation had taken sufficient hold of the people to cause it to cease. This took place in the eighteenth century, some years before the expiration of the 1260 years of Papal supremacy. As the Papacy had not arrived at its full strength when it was exalted, so its power gradually waned until it was debased. And thus, those days of persecution were "shortened."

RIGHT in the little season between the cessation of the great persecution and the close of the 1260 years, in 1798, occurred one of the notable signs of the second coming of Christ—the darkening of the sun and moon. Matthew records this as coming "immediately after the tribulation of those days" (Matt. 24:29); but Mark is more definite, and says that it should take place "in those days, after that tribulation." Mark 13:24. This was fulfilled in that supernatural darkening of the sun which caused May 19, 1780, to be known in history as "The Dark Day." Following this, we have the next sign, the falling of the stars, which took place Nov. 13, 1833. True, there have been many light meteoric showers, but this was one the like of which has never been seen, either before or since, and can be fitly described only in the language of the prophet: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

It was to these things that our Saviour referred in the text quoted at the beginning of these notes. When the fig-tree, "and all the trees," says Luke (21:29), puts forth leaves "ye see and know of your own selves that summer is now nigh at hand." No one needs to consult an almanac when he sees such signs; every one knows that they are sure precursors of spring. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. Matthew (24:33) records it: "Know that it is near, even at the doors." We are not to guess, nor to imagine, but to *know*. We are commanded to be just as sure of it as we are that summer is near when the buds begin to swell. Who then can say that it is fanaticism to say that we know that the Lord is soon coming? To doubt that his coming is near would be to make Christ a liar. Let us not be found so doing.

"EVEN at the doors." This is given as an incentive to watchfulness and right living. Says James, using the same figure: "Grudge not one against another, brethren, lest ye be

condemned; behold, the Judge standeth before the door." James 5:9. Who dare indulge in bickering and strife? The Judge standeth before the door, and if he should open it and find us engaged in contention, or nursing selfishness and malice and envy, how deplorable would be our condition! Of such an one Christ says: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Matt. 24: 50, 51. "Watch therefore; for ye know not what hour your Lord doth come." Verse 42.

W.

NOTES ON THE INTERNATIONAL LESSON.

NOAH AND THE ARK.

(January 23.—Gen. 6:9-22.)

MORE than one hundred years before the flood the Lord sent an angel to faithful Noah to make known to him that he would no longer have mercy upon the corrupt race. But he would not have them ignorant of his design. He would instruct Noah, and make him a faithful preacher to warn the world of its coming destruction, that the inhabitants of the earth might be left without excuse. Noah was to preach to the people, and also to prepare an ark as God should direct him for the saving of himself and family. He was not only to preach, but his example in building the ark was to convince all that he believed what he preached.

NOAH and his family were not alone in fearing and obeying God. But Noah was the most pious and holy of any upon the earth, and was the one whose life God preserved to carry out his will in building the ark and warning the world of its coming doom. Methuselah, the grandfather of Noah, lived until the very year of the flood; and there were others who believed the preaching of Noah, and aided him in building the ark, who died before the flood of waters came upon the earth. Noah, by his preaching and example in building the ark, condemned the world. God gave all who chose an opportunity to repent and turn to him. But they believed not the preaching of Noah. They mocked at his warnings, and ridiculed the building of that immense vessel on dry land. Noah's efforts to reform his fellow-men did not succeed. But for more than one hundred years he persevered in his efforts to turn men to repentance and to God. Every blow struck upon the ark was preaching to the people. Noah directed, he preached, he worked, while the people looked on in amazement, and regarded him as a fanatic.

God gave Noah the exact dimensions of the ark, and explicit directions in regard to the construction of it in every particular. It was three stories high, and the light they received was from a window in the top. The door was in the side. It was a building of great durability, which no wisdom of man could invent. God was the designer, and Noah his master-builder. After Noah had done all in his power to make every part of the work correct, it was impossible that it could of itself withstand the violence of the storm which God in his fierce anger was to bring upon the earth. The work of completing the building was a slow process. Every piece of timber was closely fitted, and every seam covered with pitch. All that men could do was done to make the work perfect; yet, after all, God alone could preserve the building from the

angry, heaving billows, by his miraculous power.

A MULTITUDE at first apparently received the warning of Noah, yet did not fully turn to God with true repentance. There was some time given them before the flood was to come, in which they were to be placed upon probation—to be proved and tried. They failed to endure the trial. The prevailing degeneracy overcame them, and they finally joined others who were corrupt, in deriding and scoffing at faithful Noah. They would not leave off their sins, but continued in polygamy, and in the indulgence of their corrupt passions.

THE period of their probation was drawing near its close. The unbelieving, scoffing inhabitants of the world were to have a special sign of God's divine power. Noah had faithfully followed the instructions God had given to him. The ark was finished exactly as God had directed. He had laid in store immense quantities of food for man and beast. And after this was accomplished, God commanded the faithful Noah, "Come thou, and all thy house, into the ark, for thee have I seen righteous before me." The beasts, from the most ferocious down to the most gentle and harmless, peacefully and solemnly marched into the ark. The sky seemed clouded with birds of every description. They came flying to the ark, two and two, male and female, and the clean birds by sevens. The world looked on with wonder—some with fear, but they had become so hardened by rebellion that this most signal manifestation of God's power had but a momentary influence upon them. For seven days these animals were coming into the ark, and Noah was arranging them in the places prepared for them.

AND as the doomed race beheld the sun shining in its glory, and the earth clad in almost its Eden beauty, they drove away their rising fears by boisterous merriment; and by their deeds of violence seemed to be encouraging upon themselves the visitation of the already awakened wrath of God.

EVERYTHING was now ready for the closing of the ark, which could not have been done by Noah from within. An angel is seen by the scoffing multitude descending from Heaven, clothed with brightness like the lightning. He closes that massive outer door, and then takes his course upward to Heaven again. Seven days were the family of Noah in the ark before the rain began to descend upon the earth. In this time they were arranging for their long stay while the waters should be upon the earth. And these were days of blasphemous merriment by the unbelieving multitude. They thought because the prophecy of Noah was not fulfilled immediately after he entered the ark, that he was deceived, and that it was impossible that the world could be destroyed by a flood. Previous to this there had been no rain upon the earth. A mist had risen from the waters, which God caused to descend at night like dew, reviving vegetation and causing it to flourish.

NOTWITHSTANDING the solemn exhibition they had witnessed of God's power—of the unnatural occurrence of the beasts leaving the forests and fields, and going into the ark, and the angel of God clothed with brightness, and terrible in majesty, descending from Heaven and closing the door; yet they hardened their hearts, and continued to revel and sport over the signal manifestations of divine power.

BUT upon the eighth day the heavens gath-

ered blackness. The muttering thunders, and vivid lightning flashes, began to terrify man and beast. The rain descended from the clouds above them. This was something they had never witnessed, and their hearts began to faint with fear. The beasts were roving about in the wildest terror, and their discordant voices seemed to moan out their own destiny and the fate of man. The storm increased in violence until water seemed to come from heaven like mighty cataracts. The boundaries of rivers broke away, and the waters rushed to the valleys. The foundations of the great deep also were broken up. Jets of water would burst up from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and then they would bury themselves deep in the earth.

THE violence of the storm increased, and there were mingled with the warring of the elements, the wailings of the people who had despised the authority of God. Trees, buildings, rocks, and earth were hurled in every direction. The terror of man and beast was beyond description. While many were blaspheming and cursing their Creator, others were frantic with fear, stretching their hands toward the ark, pleading for admittance. But this was impossible. God had closed the door, the only entrance, and shut Noah in, and the ungodly out. He alone could open the door. Their fear and repentance came too late. They were compelled to know that there was a living God who was mightier than man, whom they had defied and blasphemed. They called upon him earnestly, but his ear was not open to their cry.

SOME in their desperation sought to break into the ark, but that firm-made structure resisted all their efforts. Some clung to the ark until borne away with the furious surging of the waters, or their hold was broken off by rocks and trees that were hurled in every direction. Those who had slighted the warning of Noah, and ridiculed that faithful preacher of righteousness, repented too late of their unbelief. The ark was severely rocked and tossed about. The beasts within expressed, by their varied noises, the wildest terror, yet amid all the warring of the elements, the surging of the waters, and the hurling about of trees and rocks, the ark rode safely. Angels that excel in strength guided the ark and preserved it from harm. Every moment during that frightful storm of forty days and forty nights the preservation of the ark was a miracle of almighty power.

THE animals exposed to the tempest rushed toward man, choosing the society of human beings, as though expecting help of them. Some of the people would bind their children and themselves upon powerful beasts, knowing that they would be tenacious for life, and would climb the highest points to escape the rising water. The storm does not abate its fury—the waters increase faster than at first. Some fasten themselves to lofty trees upon the highest points of land, but these trees are torn up by the roots, and carried with violence through the air, and appear as though angrily hurled, with stones and earth, into the swelling, boiling billows. Upon the loftiest heights human beings and beasts would strive to hold their position until all were hurled together into the foaming waters, which nearly reached the highest points of land. The loftiest heights are at length reached, and man and beast alike perish by the waters of the flood.

MRS. E. G. WHITE.

WE cannot get more out of human life than we put into it.—*Dr. J. G. Holland.*

The Home Circle.

THE LOVE OF GOD.

Knows the heart no mightier boon
Than God's love wherewith he loves us!
We may read the truth at noon,
In the blue sky spread above us;
In the purple mountain heights,
In the tiny sprig of heather;
It is shown in all the lights
Of the calm or stormy weather.

And our own life's history
Plainly still the same truth teaches;
Wheresoever we may be,
Unto us His mercy reaches.
Dark sometimes may be the day,
Bitter trials come to prove us;
But the clear and hidden way
Prove alike that God must love us.

And the blessed truth again
Shines along the sacred pages;
God has loved the sons of men
Everywhere, and in all ages.
Should his children alien be?
Nay; and therefore Christ was given,
That the wondering world might see
Love all through, from earth to Heaven.

Can the children careless be
When the Father is so tender?
Rather let us pray to see
How our thanks we best may render.
Life can give no higher aim,
Stronger power is none to move us,
Than our wish to meet the claim
Of the love wherewith God loves us.

—Marianne Farningham.

A GENTLEMAN OF TEN.

"HERBERT, Herbert!"

Herbert Doane paused a half-minute to answer impatiently, "Well?"

"Did you hang up your school-bag?"

"Oh, bother! I forgot it. Anyway, a gentleman never puts his own things away himself."

"Go do it now, dear. A gentleman never expects his mother to do what he has left undone. A true gentleman is more ready to help others than to expect others to help him."

"Herbert!"—as he was about to rush out again—"here are your books and mittens. Go put them on the shelf."

"Oh, dear! mother, I'm in such a hurry! Ned Simmons is out there waiting for me. Won't you put them up for me?"

"My son, I'm half inclined to say that you cannot go out at all, if it leads you to speak that way," answered Mrs. Doane, in a voice that was firm to sternness.

Herbert didn't dare to say any more; but, oh, dear!—well, I shouldn't like to put down just all he thought; but some of his thoughts were like this: "Dear me, what a fuss about nothing! Just books and mittens! Why couldn't she have left them there? It wouldn't have been much trouble for her just to put them on the shelf. She wasn't doing anything more than just sitting there reading, anyway; and she would only just have to take one little step to the shelf, and here I had to come all the way back from the door." So, grumbling to himself, Herbert raced out again, answering his mother's injunction to "close the door," with a bang, and managed to catch up to the boys before they reached the commons for a good game of ball.

In the game, Herbert's ill humor all passed away; but all of a sudden something happened. What was it? Where was he? Was he going up in a balloon, or coming down? What made him feel so queer? He opened his eyes to see an anxious crowd of boys around.

"Thank goodness, Herbert! I thought you were dead," said Hal Brick; while Jason

Richards stood by, pale, trembling, and silent.

"What's the matter with me, boys?" asked Herbert, feebly. "I feel awful funny."

"Well, you look as if you felt awful, but not a bit funny," answered Hal Brick, whose spirits always came to the surface the moment any trial appeared to be about to pass away.

"What is it, anyway?" asked Herbert, sitting up.

"Why, I threw the ball, Herbert, and it struck you right on the side of the head; and then you dropped down like a shot, and I thought—oh! I thought I had killed you." And Jason Richards covered his tearful face with his trembling hands.

"Not a bit of it, old boy! I'm very much alive," said Herbert, with a cheerfulness he did not entirely feel, for his head still ached from the blow. "I'm all right;" and he attempted to rise. He fell back, however, with a face so white and full of pain that Jason Richards was in an agony of fear.

"What is it, Herbert; what is it?" he asked, in trembling, eager tones, as he leaned over him.

"Oh! my foot, my foot!" groaned Herbert. It was discovered that, in falling, Herbert had sprained one of his ankles. So the two of the boys considered the strongest, and of the best height, made a chair, and carried him, "lady to London," to his home, as soon as he felt well enough to be moved.

Of course Mrs. Doane was all sympathy and motherly tenderness, and the afflicted boy was put to bed, and nursed and coddled to the best of a loving mother's ability.

As soon as Aunt Janet heard of the trouble,—dear, kind Aunt Janet, who was always ready to help any one, and who never seemed to have too much to do to "take in one more," like the street-car—she "came over to stay with Lucy, and to help her nurse the boy."

Now, Herbert loved Aunt Janet dearly; but he felt miserable, and (shall I confess it?) I think was a little cross-grained, or selfish and thoughtless, anyway.

"Mother, I want a drink."

"Yes, my son."

"Where did you get that water, mother? It tastes horrid," he said fretfully.

"I'll get you some fresh, dear; I thought this was quite nice."

"Oh dear! how my head aches, mother! Won't you read to me?"

"Yes," she answered pleasantly. "What shall I read?"

"Why, 'Swiss Family Robinson.'"

"Where is it?"

"Up in my room on the bureau."

"I could not find it, Herbert," said Mrs. Doane, returning after a few moments.

"Couldn't you? Oh, dear! It must be there. Can't you look again, mother?"

"Yes, I can look again, but it is not there. Try to think where it is."

"Oh! I guess it is down in the parlor."

Anxious to do anything to please her nervous, afflicted son, Mrs. Doane again left the nursery for the parlor.

Now, Herbert did not mean to be selfish in all this, but he was.

This time the search proved availing, and Mrs. Doane started to read.

Meantime Aunt Janet sat quietly sewing, having taken up Mrs. Doane's unworked button-holes that she had been trying all morning to finish between Herbert's demands on her time and her household duties.

"It's no use, mother," exclaimed he, fretfully, after his mother had read a page or two. "My head aches so I can't listen. Won't you rub my head?"

Mrs. Doane began the process; and after she had gently rubbed his head for a half-hour, Aunt Janet thought it about time to interfere.

"Here, Lucy, let me come there. You go and rest."

"No, I don't want mother to go; I don't like any one to rub me but her."

The gratified and affectionate but exhausted mother motioned Aunt Janet away, saying quietly: "I think he'll be asleep before long," and kept on with the process. Her prediction was verified; in fifteen minutes more the boy was in a sound slumber, and the weary mother was released.

Mrs. Doane was not ordinarily a spoiling mother; but when her children were sick, she was apt to do a little too much for them, and not permit them to exercise the divine gift of patience sufficiently.

"Now, Lucy," said Aunt Janet peremptorily, turning her out of the nursery, "go and lie down this minute."

"If he wakes you will call me, Janet?"

"If he wakes I'll take care of him," answered Aunt Janet grimly.

He did wake at the end of an hour, during which time Aunt Janet had done much sewing, and Mrs. Doane much sleeping.

"Where's mother?" he asked, as soon as he opened his eyes, in a tone which showed he rather resented being left alone with Aunt Janet, after his lordship had distinctly stated that he preferred to have his mother wait upon him.

"She's lying down."

"Well I want her."

"You can't have her," answered Aunt Janet coolly.

"Moth—" began Herbert in a loud call, but Aunt Janet's hand over his mouth prevented the next syllable being heard.

"Are you not ashamed, Herbert Doane? You're a selfish little [“pig” she was going to say, but prudently changed it, not considering it a good example to set, though she was certainly very much tried] boy."

"I'm not selfish; I'm sick."

Aunt Janet waited a moment, and then she said in a different tone:—

"Herbert, I'm very much disappointed in you. I had always thought you were a gentleman. But no gentleman would abuse his mother as you abuse yours;" and she waited for the effect of her words.

"Abuse my mother!" exclaimed Herbert, amazed and startled out of himself.

"Yes, 'abuse your mother.'"

"How?"

"By making her wait on you the way you do."

"But I can't wait on myself."

"Well, no, perhaps not now; but when you can, does she wait on you the most, or do you wait on her the most?"

"Why, I don't know."

"And now that you are unable to do much of anything for yourself, do you make her as much trouble, or as little, as you can?"

To this Herbert had no reply to make. The question answered itself.

"Now I'm not going to argue with you at all; but to-morrow morning I want you to take a paper and pencil as you lie here, and make a little stroke for every time you see mother do something new, especially the number of times she is obliged to leave the room to attend to things, the number of times she is obliged to get up from her chair after she has sat down to sew. It's an 'awful nuisance,' no doubt you think, to have to shut the door after you, or wipe your feet whenever you come in; but who is going to shut it, or take up the mud from the hall after you've brought it in? It is 'perfectly dreadful,' no doubt you think, to be obliged to put your books and mittens away when—"

"Why, Aunt Janet! were you—"

"No I wasn't anywhere; but I know chil-

dren, and I know you. Well, as I was saying, to put your books and mittens away when you're in such a hurry. But if you don't, who must?"

After a little more talk on the subject, Herbert was set to thinking in a way he had never thought before. The impression did not fade the next day, and when, on counting up the marks on Aunt Janet's piece of paper, he discovered that mother had left her sewing chair ten times during the first hour, and four times the second, to attend to something out of the room (and Aunt Janet asserted afterwards, in confidential conversation, that this was not an uncommon amount), he felt very much ashamed of the way in which he had unnecessarily added to her burdens.

And he made up his mind, from the moment he discovered what mother really had to do, that it should not be necessary to call him back to hang up his satchel again, nor even to wipe his shoes or shut the door—an excellent resolution, of which his mother received the full benefit in the years that followed after.

The boy that watches "what mother has to do," and not only tries to do all he can to help her, but tries as well not to do things that annoy her, is a gentleman—no fear of that—if he is only ten years old.—*Mrs. Emma A. Hewitt, in S. S. Times.*

MANNERS.

UNDOUBTEDLY there is a very great decline in manners. Politeness threatens to become one of the lost arts. The young scoff at this notion, but men who remember earlier periods are conscious of a great change in public manners, and note a steady decadence therein. Ladies generally assent to this declaration, and speak with feeling, particularly of the decline of politeness among men in public vehicles. I think they are right. There was a time when no man thought of remaining seated while a woman stood, but now it is almost an exception for men in cars or omnibuses to surrender their seats, unless to very old or infirm persons. And the disregard of a once well-established rule of politeness is more marked among young men than old.

This, when we think of it, is a little singular—for was it not women that reared these young men? Are they not fresh from the tutelage of home? When we hear women complain of the ill-breeding of men, is it not pertinent to ask who it is but women that rear the youth of this land? From whom do boys get their first ideas of politeness? If men are ill-bred, are we not right in tracing the cause back to the nursery? Commonly the very last persons in public vehicles to show politeness to women are boys; and boys that accompany women are, if anything, more selfishly regardless of the claims of other women than almost any other class. Are we accustomed to see in crowded vehicles mothers directing their young sons to offer their seats to ladies? On the contrary, have we not often, on the entrance of a number of women, heard a mother whisper to her young escort for him to keep his seat? It is obvious that whether men shall be polite and courtly or not must depend on the manner in which they are reared. The women of the land can scarcely deny this proposition, and if it is true, they must admit that the remedy for the evil in the future lies absolutely and exclusively in their own hands.—*Christian Union.*

SOME men are human sponges that absorb all the good things of life they touch, but never give up anything unless they are squeezed so tight that they cannot help doing it.—*Rev. L. A. Banks.*

Health and Temperance.

COLD FEET AND HEADACHES.

THE days of cold feet and headaches have come. Medicine, unfortunately, can do very little for these troubles, and persons afflicted in this way must make up their minds to suffer, or else give over the habit of dressing the feet after the conventional mode. If headaches and cold feet were all the ills that arise from improper treatment of the feet and lack of attention to their needs, the foibles of fashion might be followed at perhaps the expense of a few hours' discomfort, but unluckily these troubles are but the beginning of other disorders and many terrible nervous affections.

"Cold feet and headaches go hand in hand as it were," said a physician connected with one of the city hospitals. "The person who has cold feet is almost sure to have violent nervous headaches. Why? Because the blood not circulating in the extremities is crowded into the upper portion of the body, and exerts an undue pressure upon the blood-vessels of the brain. Nothing causes congestion of the internal organs more quickly than this crowding of the blood into the body, that should circulate freely to and through the extremities. The trouble increases in proportion to the continuance of the practice of ignoring the needs of the feet. The blood-vessels of the extremities become thickened and narrowed by the lack of flow of the vital fluid, and thus the difficulties are perpetuated. Persons suffering in this way—and who is not to a greater or less extent—should soak their feet every night in warm water, and take plenty of outdoor exercise. This counteracts the tendency to congestion, enlarges the vessels, and helps permanently to relieve the feet of their special tendency to coldness.

"The conventional shoe, perhaps, does more to keep the feet cold than any other one thing. A loose shoe, I know, is quite as uncomfortable as a tight one. I know, also, that a shoe should fit as closely as a stocking. But where it should be tight is around the ankle, across the instep, and around the arch of the foot and heel. It should have, however, a loose upper and a large sole. The bones of the foot need plenty of room for movement. A loose shoe is quite as productive of corns and other discomforts as one that pinches; but if it pulls the muscles of the feet awry, pinches up the bones in one place and lets them spread out in another, until they can have no natural action, the circulation must be interfered with. Women are more troubled with cold feet than men. In fact, they are more generally afflicted with diseases of the feet than men. There are very few women that do not have corrugated nails, and yet there is no more need of it than that they should have misshapen nails on their fingers. Have you ever noticed at the sea-shore that occasionally you see a woman with every nail on her feet threaded by rough lines, and the color, instead of being a bright, healthy pink, is yellow and unhealthy? Then you have seen the results of improperly dressing the feet. Again, you see the same disease manifest itself in little holes, that look as if the nail had been worm-eaten, and was full of little pits. A poor circulation of the blood, resulting from indigestion, malaria, or squeezing of the feet, is the cause of all this.

"Almost all the troubles of the feet are unnecessary. Caution and common sense will prevent them. Of course there are some forms of joint disease, gouty and rheumatic inflammations, for instance, which the possessor is not directly responsible for, but even these, if

taken in time, can be cured. Feet that perspire should be washed every night and rubbed with a weak solution of carbolic acid. The stockings should be changed daily, and the shoes should have in-soles that can be changed as often as the stockings. The soldiers of the Bavarian army are required to bathe their feet every day, and anoint them with a pomade made of mutton tallow and salicylic acid. This prevents undue perspiration, and keeps the feet from becoming diseased. Most feet can be kept healthy and soft by soaking them in hot water before retiring, and using ammonia and soap freely. Then they should be rubbed briskly with a rough bath towel, and have a small portion of glycerine spread over them. Care must be taken, however, to use good soap. Bad soap is the beginning of many evils. Much of the most highly perfumed article known to the trade is made from the refuse of rendering houses, and is full of alkali. Such soaps are positively injurious. Plenty of good soap, warm water, a frequent change of dressing, and shoes that fit the feet, will prevent any trouble of a local character, cure corns and bunions, and prevent headaches and cold feet; and sensible shoes and care of the feet will oftentimes do in a week what medicines and the doctor could never accomplish."—*N. Y. Mail and Express.*

TOBACCO CATECHISM.

Question.—What advice do the slaves of tobacco always give to the young, when asked?

Answer.—Never use or touch the unclean, unhealthy, and expensive thing.

Q.—Is it, then, almost as bad for a boy to use tobacco as it is to drink?

A.—Nearly, because they are twin evils; one vice is rarely seen without the other. They go hand in hand; it is scarcely possible to separate them.

Q.—But some good men smoke who do not drink; why is this?

A.—Some good men use tobacco, and though not strong enough to give up its use, they are able to resist beginning to drink. But it is an exception to see men smoke without drinking.

Q.—What can truly be said of the use of tobacco by Christians?

A.—Tobacco is doing more harm to-day in the churches than spirituous liquors, because Christians who think it wrong to drink, often use tobacco freely, to their great harm.

Q.—Does tobacco, like rum, affect the soul and body?

A.—Yes; it brings many evils and maladies upon the body, and it deadens the moral faculties, thus periling the soul.

Q.—How should we advise young people in regard to using tobacco?

A.—Keep your lips free and pure from contact with tobacco in every form, whether it seems enticing or vulgar. And do the best you can to prevent your brothers and friends from forming or continuing the practice.

Q.—What is the most sensible thing Christians and tobacco-users generally can do?

A.—Make a grand bonfire of their pipes, meerschaums, snuff-boxes, tobacco, snuff, cigarettes, and cigars. It would be more sensible than to burn tobacco by degrees all their lives, using their mouths for chimneys, and their systems as receptacles for poisonous nicotine.—*Silver Star Catechism.*

WINE-DRINKING is the mother of all mischief, the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the shame of life, and the plague and corruption of the soul.—*St. Augustine.*

GLORIFYING GOD.

"Whoso offereth praise glorifieth me, and to him that ordereth his conversation [margin: disposeth his way] aright, I will shew the salvation of God. Ps. 50:23.

How often we say: "I desire to glorify God in my daily life." Well, here is a divine rule by following which we cannot fail to glorify God. And it is not a difficult thing to do either. "Whoso offereth praise glorifieth me." Then, if we desire to glorify God, let us not fail to begin each day with praise, and having begun with praise let us continue it with praise. Then there will be no murmurings rising from our hearts, to soil our lips, to cast a heavier shadow over our heads, and to sadden those around us. Instead of this we can praise our merciful Father that the cup pressed to our trembling lips is no more bitter than it is. We can praise him that we are no worse off than we are.

Oh, if we could; if we could? Nay, if we would—for we can—only take up a never-ceasing heart-song of praise to that God who loves us with a love whose height and depth we can never fathom, then we should know the unspeakable joy of glorifying him every day. Then, too, we should not find it difficult to "dispose our own way [our entire behavior, actions and words] aright." And having attained this, then comes the blessed assurance that God will show us his salvation.

Often do I quote to myself the words of a friend: "We should never murmur, for this brings doubts and discouragements." We should all take up the blessings, every fragment of them, and be thankful that we have what we have, and that Jesus is our ever present helper." Yes, Jesus is our ever present helper. And with such a helper have we not cause to offer praise? Yes, truly, for trusting in him the darkness is illuminated; trusting in him, seeming mountains dwindle into mole-hills; trusting in him, the thorns may pierce our feet and our foot-prints may be marked in blood; but the pain will cause us to hasten onward, instead of sending faintness to the heart. Trusting in him, the pillow pressed by a head throbbing with pain seems to become in reality his dear breast, and though the pain cease not, there is rest and refreshment to both body and spirit.

Trusting in Jesus, no matter how hard we may be pressed, we may say with Paul: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4:8, 9. Yea, trusting in him we can "glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope." Rom. 5:3, 4. Thus, trusting in Jesus and glorying in the way in which he leads us, painful even though our path may be, we shall not cease to praise him for his leading hand, his forbearing love, his comforting Spirit, his sustaining grace, and his cleansing, redeeming power, through which we may see his salvation.

Oh, let us cease our doubting and questioning! Let us take up a new song, "even praise unto our God." Then "many shall see it, and fear, and shall trust in the Lord" (Ps. 40:3), and thus again shall our praise glorify him, in that by it others shall be led to love and trust him.

"Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely." Ps. 147:1.

MRS. M. J. BAHLEH.

Do not wait to be holy ere you cast your confidence on the Saviour; but cast your confidence on him now, and you shall be made holy.—Dr. Chalmers.

News and Notes.

RELIGIOUS.

—Pope Leo, fearing the agitation in France for separation of Church and State, has sent instructions to all priests to endeavor to counteract the movement.

—It is announced that the Comte de Paris and the Duke d'Aumale will pay a visit shortly to the Pope at Rome. Probably "his holiness" would not be averse to seeing the old Bourbon *régime* restored in France, as that would place a Romanist on the throne of that country.

—Rev. P. A. Nordell, in an article to the *Watchman*, touches the true idea of "liberality," in the following passage: "We cannot be liberal with truth without becoming false to it. The intensest loyalty to our own convictions is perfectly consistent with the utmost liberality toward those who differ from us."

—Origen, who has been lauded to the skies as the father of theologians, is presented in his true character in the following words which occur in an article by Rev. Wm. Hogue, D. D., in the *Watchman* of Dec. 16, 1886: "He enthroned a metaphysical theology above the supernatural revelation, and then took the role of a qualified interpreter of that revelation; thus, by his wild style of allegorizing, muddling the clearest teachings, and leaving the reader in utter bewilderment."

—Dr. John Hall having expressed the opinion that a ruling elder is qualified to pronounce the benediction after a service, the *Presbyterian Journal* says: "Whatever argument may be constructed in favor of it from the scriptural view of the benediction, and from the essential nature of the office of ruling elder, we must concede that the pronouncing of the benediction does not ordinarily come within the prerogatives of a ruling elder, as they are limited by our written constitution." Upon which the *Independent* remarks: "Really, this is a remarkable utterance. If we must choose between the 'scriptural view' and the 'written constitution,' we go with the former."

SECULAR.

—Silver has been discovered in Northern Arkansas.

—There were thirty-one murders in San Francisco during 1886.

—Switzerland has decided to increase her supply of war materials.

—A serious split in the order of the Knights of Labor seems probable.

—December 27, two lives were lost in a burning theater in Philadelphia.

—It is stated that an alliance has been formed between Russia and Germany.

—Russian agents are engaging gun makers at Prague, and in other parts of Bohemia.

—It is estimated that fully 200 people lost their lives in the recent fearful snow-storm in Germany.

—Ninety-nine applications for divorce were filed in the Philadelphia, Pa., court during December last.

—The explosion of a locomotive boiler near Toronto, Canada, a few days since, fatally injured four men.

—Prince Nicholas of Montenegro, has called out 35,000 troops which will be armed with repeating rifles.

—December 28, two steamers and four barges were destroyed by fire at Cairo, Ill. The loss is about \$1,000,000.

—Ten miners were killed on the 31st ult. by the falling of a cage in a colliery in Houghton-le-Spring, Durham, England.

—It is said that a scheme is on foot in Europe for the restoration of the old Kingdom of Poland as a barrier against Russia.

—England was visited by a very severe snow-storm on the 27th ult. Railways were blockaded and telegraph wires were broken.

—An old steamer used as a boarding-house was burned the other day eleven miles above Mobile, Ala., and several lives were lost.

—December 30, five persons were killed and a number of firemen injured at a fire which destroyed a large block of buildings in Lisbon, Portugal.

—December 31, a fire broke out in the reserved enclosure at the People's Park, at Madras, India, as the annual fair was being held. A panic ensued and 300 people were burned or crushed to death.

—An attempt was made in San Francisco a few days since to blow up a portion of one of the street railways with dynamite. The stuff failed to explode.

—On the 27th ult. the great object glasses of the Lick telescope reached Mt. Hamilton. They were at once unpacked, and were found in perfect condition.

—It is stated that the Russian War Council has adopted a scheme for the occupation of Central Asia as far as the Hindoo-Koosh Mountains, including Herat.

—The ladies of Tucson, Arizona, are agitating the question of inducing the City Council to pass an ordinance forbidding the opening of any places of business on Sunday.

—A few days since a man in Iowa protested against his son's (a youth of 18 years) attending a dance, when the boy became angered and brained him with a club.

—Measles continues to spread in New York and Brooklyn to an unprecedented extent. The deaths for December were 225, against 185 for the first nine months of the year.

—France now has a total debt of about \$7,200,000,000, or twice as large as that of the United States at the close of the war, and six times as large as our present interest-bearing debt.

—A large number of men are out on a strike on the Reading, Pa., railroad. They demand that the company shall restore two discharged crews and discharge the General Dispatcher.

—The situation in Europe was well expressed recently by the German Minister of War. Said he: "We can scarcely resist the belief that we are living in a period when there is no well-founded prospect of peace being preserved."

—On the 1st inst., a sled load of young people on their way to a dance near Fort Wayne, Ind., was run down by an express train. Two of the party were instantly killed, and several others were seriously, perhaps fatally, injured.

—A child died in Oakland a few days since from eating a portion of a pie purchased at a neighboring bakery. The doctors decided that the fatal effects of the pastry were due either to its age or to the yeast powder used in its manufacture. They could not tell which.

—Judging from the daily papers, there has never been a time in the history of this country when crime was so prevalent as at the present. Murders, many of them of the most atrocious character, and for most trivial reasons, are frightfully common. And the cases of the miscarriage of justice are rapidly increasing.

—A late dispatch from Vienna states that the press of that city is becoming convinced that Russia is determined on war. Reports of increased Russian armament are continually coming to hand from various sources. The latest intelligence of this kind is to the effect that 300,000 Russian troops have been ordered to Massinkoff, and that the occupants of 10,000 houses have received official notification that soldiers will soon be billeted in them.

Obituary.

THORN.—Died in San Francisco, Cal., December 21, 1886, of consumption, Sister Mary Thorn, daughter of Mrs. E. M. Thorn, aged 20 years and 4 months. During her sickness, Sister Thorn embraced present truth and with child-like faith laid hold upon the hope set before her in the gospel. When she felt the final crisis approaching, she called her friends to her side, and after earnestly entreating them to seek the Lord while he may be found, she passed away in the blessed hope of a part in the first resurrection. The funeral was held December 23, from the Seventh-day Adventist church. Words of comfort were spoken by the writer. ANDREW BRORSEN.

Appointments.

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

OAKLAND.—House of worship, southeast corner of Jefferson and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:15. Seats free.

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The Signs of the Times.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 6, 1887.

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THE evangelist, Dr. Graves, writes thus to the *Herald of Truth*, about his work in Los Angeles: "Brother Dorsey has baptized every Sunday since I closed labors there." Well, he may keep on baptizing every Sunday as long as time lasts, but he can never make it a Christian institution.

THE *Catholic Mirror* says: "Strange as it may seem, counterfeit money, under the existing law, can be passed with impunity on Sunday." No doubt the law has an eye to the eternal fitness of things. Sunday being a counterfeit Sabbath, has doubtless an affinity for other counterfeits, and the law-makers have taken this into consideration.

IN his last report to the *Christian Statesman*, Secretary Wylie tells of a National Reform meeting which he held at Akron, Ind., and says: "The meeting was spiced up with a few questions by a Seventh-day Adventist." That is all that he says of the matter. Now we know a few of his readers who would like to have a taste of that same spice. We have frequently read in the *Statesman* about questions propounded by Seventh-day Adventists or Seventh-day Baptists, but have never been favored with any of them. Why is it that they never go into the particulars of such cases? Perhaps if the brother who put those questions would send us the details of the affair, we might know why the spice of the meeting was not reported.

WE are sorry to begin the new volume with an apology, but we are forced to do so. The type for our new dress was ordered weeks ago, but overland freight trains are uncertain, and the type did not come until long after it was due. Having made all calculations for the new type, we had no option but to wait for it. It did not arrive until after the time when the SIGNS usually goes to press. As soon as it came, we put on more than a double force, and by working without an hour's intermission, we have succeeded in getting the paper out only two days late. Under the circumstances we think we are to be congratulated for our promptness, rather than blamed for our delay, and we believe that our friends will be considerate with us. We intend after this the paper shall be furnished to our patrons promptly on time.

AT the last meeting of the Congregational club of Chicago, the subject under discussion was the relation of evolution to Christianity. Rev. J. L. Scudder said that the influence of science upon theology had been profoundly good. He said it had "forced theology back into its own proper field," and even there had modified it for good by forcing it to become scientific in its own sphere. It will be noticed in this statement, that science has done all the crowding. Before it theology has meekly retired. It is now in "its own proper field." Formerly theology presumed to understand the first and second chapters of Genesis, but science taught it not to interfere with matters too deep for it. Other parts of the Bible are also wrested from the feeble grasp of theology, and made "clear" by science. Some parts of the Bible are still allowed to be within the province of theology, but that theology has become so "scientific" that it has learned better than to believe that the Bible means what it says. Modern theology is getting to be pretty poor stuff; it doesn't amount to much either as science or as theology.

THE SIGNS FOR 1887.

WITH the beginning of the volume we put on our new dress. We have new type throughout, the general heading is new and enlarged, and the running titles, department heads, etc., are all new. In fact, everything about the paper is new, except the truths which it advocates; they are as old as creation, and yet even they are new. The columns have been slightly increased in length and diminished in width, thus giving the paper a more symmetrical appearance than formerly. The new dress has involved considerable outlay of means, but we have had in view, as at all other times, only a desire to please our patrons, and to make the paper one for which they could work with enthusiasm. We believe that the changes which we have made will materially aid those who are soliciting subscriptions. A canvasser ought to be able now to take subscriptions on the strength of the good looks of the paper alone.

But we do not design that anyone who may take the SIGNS OF THE TIMES because he is favorably impressed with its appearance and make-up, shall have occasion to revise his opinion when he begins to read its contents. We hope to make the SIGNS more readable than ever before, while at the same time Bible truth is presented in as clear and forcible a manner as possible. We think that this hope is not without good foundation, because, (1) satisfactory as the paper has been to its readers in the past, we see where improvements may be made; (2) correspondents who have heretofore helped give character to the paper, will still continue to enrich its columns; and (3) we have the promise from other able writers, that during the coming year they will contribute to the SIGNS.

The departments will be the same as heretofore. Under the head of General Articles, there will be each week an article from Mrs. E. G. White, which alone will be worth the price of the paper. Besides this, there will be a good variety of contributed and selected matter.

The Editorial Department will contain expository articles, answers to questions on Bible subjects, brief comments on texts of Scripture, and notes on current events in the religious and secular world. While the SIGNS is purely a religious journal, the political kaleidoscope will be carefully watched, because in the actions of the nations of the world, divine prophecy is being fulfilled. True to our name, we shall always endeavor to discern and declare the signs of the times.

In the Missionary Department there will be reports from both the home and the foreign mission field, with such descriptions of those fields as will make them and the work done in them seem more real to the untraveled reader.

The Commentary is really a branch of the Editorial Department, and will contain notes on the International Lessons, and comments on the scripture covered by the lessons in the *Youths' Instructor*. It is designed to make this department invaluable to Bible students everywhere.

We shall still continue to furnish matter on health and temperance, which will be of practical value to every individual; and the Home Circle will, as ever, be instructive while it amuses the children or beguiles a weary hour for the parents.

In short, it shall be our aim to so conduct the paper that those who read it may be better fitted to discharge the duties which they owe to themselves, to their families, to their neighbors, to their country, and to God, and may be directed into the path of life eternal. With this aim before us, we have confidence to ask our friends for their assistance in placing the SIGNS OF THE TIMES before many thousand new readers during the year 1887.

A CORRESPONDENT of the *Christian Standard* says: "My conviction is that the Sabbath began at creation. It would be just as reasonable to say that the Lord's day began two thousand years after Christ's resurrection as to say the Sabbath began two thousand years after creation." That man's conviction is sound, but it should lead him a little farther. Why did the Sab-

bath begin at creation? The answer must be because it commemorated the finished work of creation. Then why should the Sabbath ever cease? Is it not as necessary for us to remember God's power and goodness as it was for Adam? It certainly is. "But ought we not to commemorate Christ's resurrection?" Most certainly; but we should do so in the divinely appointed way—by Christian baptism. That, and that alone, can fitly show our faith in the resurrection of our Lord.

A. G. C.—In the matter of what things are and what things are not allowable on the Sabbath, each one must be conscience for himself, taking the precepts in the Bible as a guide. Caring for domestic animals, feeding horses, milking cows, etc., is, of course, a necessary act, as it is an act of mercy. If a man is employed by a non-professor, we should suppose, under ordinary circumstances, that it would be proper for him to do such necessary chores on the Sabbath, especially if he lived at the home of his employer, and had the regular care of the animals. But these remarks would not apply to a case where there was no work but that of caring for stock. We cannot see how a Sabbath-keeper could consistently engage to work for an unbeliever on a dairy or a stock ranch, and perform his regular daily work on the Sabbath. We do not think that Eph. 6:5, Col. 3:22, and 1 Tim. 6:1 apply to such a case as this. But we cannot tell people what their duty is in particular cases, even if we knew all the circumstances. Each one must make the application of principles for himself, being careful not to make too liberal an application when dealing with himself, however lenient he may be with others.

A CORRESPONDENT asks what Paul has reference to in 1 Tim. 5:23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." The reference seems to be very clear. It seems that Timothy was not strong, and Paul advised him to use a little wine. There would be no trouble over this verse, if people had not imbibed the notion that the juice of the grape does not become wine until it ferments. This is a mistaken notion. The expressed juice of the grape is wine; if it has not fermented, it is sweet wine, just as the fresh juice of apples is sweet cider. Sweet wine is non-intoxicating, and is wholesome; it is often an aid to weak digestion. Therefore Paul advised Timothy to use a little of it. But fermented wine is not wholesome, and produces a decidedly bad effect on the stomach, and therefore we know that the text cannot have reference to fermented or alcoholic wine.

THE New England Conservatory of Music, at Boston, Mass., conducted by Dr. E. Tournie, proposes to give free instruction to those who are preparing for foreign work, who come bearing suitable indorsement. The instruction will include vocal and instrumental music, the art of teaching vocal music to children; a general knowledge of piano and reed-organ tuning and adjusting, such as will make it possible for them to meet the practical wants of isolated fields; and a knowledge of the fundamental principles of harmony, sufficient to enable them to arrange native music and write the accompanying parts. We feel sure that this generous offer will meet with a hearty response.

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