

THE Signs of the Times

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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OH, LOVE DIVINE!

Oh, love divine! from Heaven sent down
To cheer us on our way,
And show the path whose end shall crown
Us with eternal day.

Oh, love divine! a gift thou art,
More than all earth beside;
Thou givest ev'ry heir a part
In Heav'n, close to his side.

Oh, love divine! come dwell in me,
And fill my heart with love,
And let me feel the surety
That I've a home above.

—Arthur E. Smith.

General Articles.

OUR PRESENT DUTY AND THE COMING CRISIS.

BY MRS. E. G. WHITE.

"AND because iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is, "Them that honor me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void?

Already the judgments of God are abroad in the land, as seen in the storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when his law is most despised, then should our zeal be the warmest and our courage the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must

gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.

The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and that he soon will thoroughly purge his floor. The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.

With unerring accuracy, the Infinite One keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God.

But that which causes me to tremble, is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarkation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with the other class.

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitations has nearly come. Although loath to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his peo-

ple in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help.

Already the restraining Spirit of God is being withdrawn from the earth. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture.

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human agencies. Those who are making so great efforts to change the Constitution and secure a law enforcing the first day of the week little realize what will be the result. A crisis is just upon us.

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely Heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The programme of coming events is in the hands of the Lord; the world is not without a ruler. The Majesty of Heaven has the destiny of nations as well as the concerns of his church, in his own hands.

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim, and amidst the strife and tumult of nations he guards his people still. He who rules in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of his enemies, his people have the assurance that they are safe in his hands. In patience they are to possess their souls.

Those whom God employs as his messengers are not to feel that his work is dependent upon them. Finite men are not left to carry this burden of responsibility. In Ezekiel's vision, God had his hand beneath

the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief.

Those who are called to responsible positions in the work of God, often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. We need to trust him, believe in him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, "I girded thee, though thou hast not known me."

Men are not to take credit to themselves for the success of their labors. The clear, sharp thought, the wisdom to plan and to execute, are of the ability that God giveth. God is the Master-worker; men are only the instruments in his hand. It is his mind that is working through all who yield themselves to his control. While we are to act our part by improving to the utmost every talent committed to us, we have nothing which we have not received from God, and we should give him all the glory.

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All Heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Neither wicked men nor evil spirits can hinder the work of God or shut out his presence from his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every opposing influence, whether open or secret, may be successfully resisted, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." If the Lord had a company of workers who would rely wholly upon him, he would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel.

Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein; "for the time is at hand." Let none now venture to tamper with sin, or remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are on the Lord's side.

"O give thanks unto the Lord."

TO WHOM ARE YOU LOOKING?

In traveling from place to place one meets a great variety of people among Christians. Some are nearly always discouraged on account of the failure of some fellow-mortal. Others are watching the world to see if they can get wealth, honor, or pleasure from it to make smooth and cheerful the rugged, lonely path in which Christians are supposed to walk. Many belong to these classes, and it is not difficult to point them out. They are often emotional, and it is nothing strange to see them elated one day and the next almost in despair.

Another class, very much smaller than either of the above, seem to have so few shadows in their pathway that their joy is almost complete. This class do not seek joy and comfort from the world, nor do they continually watch their erring brethren. Their own weaknesses teach them that "vain is the help of man," so they look unto Jesus, and find in him an ever-present helper. This is the secret of the whole matter. Nothing seems to stimulate them but the nectar from the Lord's great chalice of divine grace. It is their all-satisfying portion. And thus they walk in the humble path of life with a silent, but irresistible influence. They are the salt of the earth. They are Christians, and we cannot help loving them.

Dear reader, are you almost ready to yield to doubts, discouragements, and worldly temptations just because some poor striving mortal like yourself is failing in his efforts to overcome? or, because the worldling's cup seems to overflow with pleasure? If so, you are in danger. You are looking in the wrong direction. Says the apostle: "Let us run with patience the race that is set before us." By heeding these words you may have a new experience in the divine life, and may finish your course with joy.

Aberystwith, Wales.

A. A. JOHN.

A SIGN OF THE TIMES.

UNDER the heading, "The Foe of Civilization," the *San Francisco Chronicle*, of January 2, speaks editorially as follows:—

"The most dangerous enemy to the civilization of the century is to be looked for, not in the ranks of outside barbarians, thirsting for conquest and plunder, not in the forays of an Attila or Jenghis Khan, but in a debased and demoralized public sentiment. The reversion of the civilized world to barbarism will be brought about, if at all, by a laxity of morals and a disposition to minimize the gravity of certain public offenses, and to tolerate, if not to encourage, the offenders.

"The danger lies chiefly in the line of excusing or palliating breaches of confidential relations existing between employers and employes, or principals and agents. Such relations, which were formerly considered so sacred as to be absolutely inviolable, are now broken every day and constantly, and their frequent repetition seems to have blunted the popular perception of their enormity. 'Skipped to Canada' seems to be a standing caption in the Eastern papers, while the measure of the guilt of the offender is not the offense but its detection. Embezzlement, fraudulent conversion, breach of trust, and similar crimes have grown so common as to scarcely excite comment, and even if remarked upon, it is generally from the standpoint of the ill-fortune of the employer, not the crime of the employe.

"This vicious tone of public feeling is not confined to the United States. In England, France, and Germany the same sentiment pre-

vails, though possibly in a less degree. In those countries, as well as in our own, successful rascality is looked up to, and the man who has made a fortune by robbing others, provided he has been adroit enough to escape the law, is quite as well received and quite as highly esteemed as he is under our more modern and less polished civilization. There, as here, the measure of success is the amount of money, and not the way in which it was obtained; and society is very careful how it throws any mud against the walls of the town mansion in London or the palace in Paris, even though its occupant may have made his fortune by robbing his employer or appropriating trust funds."

The *Chronicle* then goes on to say that it cannot be expected that laws against such offenses will be enforced until they are supplemented by public opinion. But there is where the trouble comes in, for it is the defective public sentiment that makes these offenses so common. Who is going to reform public sentiment? Only the law of God could do that, and that is being scorned even by professed Christians.

SUNDAY LAWS.

For more than thirty years some have maintained that the Sunday-sabbath would yet be generally recognized and enforced by the laws of our land. And this not simply as the day has been recognized all along in the several States, but that it will have a place in the Constitution of the United States and be rigidly enforced upon all regardless of creed. But till within a very few years, just how this was to be brought about did not appear. It is true that for more than twenty years there has been in existence a party having this very thing as its avowed object, but for some time it seemed to make little or no progress; and for this reason many were ready to assert that rigid Sunday laws could never come into popular favor in this country. But recent events have not only demonstrated the possibility of such a state of affairs, but they have shown how it can be brought about.

The past few months have been exceedingly fruitful in events which indicate most unmistakably the course of the Sunday law agitation, and he must be blind indeed who cannot now see, only a little way in the future, unjust and oppressive Sunday legislation. On every hand influences are at work which will very soon bring together in favor of such laws elements hitherto antagonistic. Indeed the rapidity with which this is being done is simply astonishing.

Speaking of the recent enforcement of the Sunday law in Boston, Mass., the *Watchman* (Baptist) of that city says:—

"Much Sunday business was interrupted, especially in barbers' shops and apothecary stores. . . . A considerable number of arrests were made, most of the offenders being Jew clothing dealers, and vendors in small bake and grocery shops, and cigar and fruit stands. . . . The Jew clothiers claim a special and very questionable exemption on the ground that they cannot be required to keep two Sabbaths, when very few of them are known to close their stores on Saturday."

The Tuesday following these arrests the Jews held a meeting, and decided to appeal to the Legislature; but inasmuch as the law of that State does at present, we believe, exempt conscientious observers of the seventh day, it is not easy to see what the Jews hope to accomplish. It seems scarcely probable that they can secure the repeal of the law altogether; and exemptions in favor of conscientious observance of another day than Sunday can do them no good so long as they

do not observe the other day. And not only so, but as they do not close their places of business on the Sabbath, their opposition to doing so on Sunday will be very generally attributed to a desire on their part to gain an advantage over others in the same line of business, by keeping open on all days. And this will cause other tradesmen who desire to have one day's respite from business each week, to demand that the law be made even more rigid than it now is. Therefore, none need be surprised if the action of the Jews should not only prove futile, but should result in the repeal of even the present reasonable exemption, just as a similar provision was repealed in Arkansas a year ago. And should such be the case, of course really conscientious Sabbatharians will suffer just as they have in other States.

Scarcely any legitimate business would be injured by Sunday closing, provided all engaged in it close; therefore, as soon as business men are assured that the movement is to be general, and to operate alike on all, they will favor it almost to a man; if for no other reason, because of the rest it affords them; and they will insist that there be no exemptions. The masses will not discriminate between those who really keep the seventh day, and those who only profess to do so and yet keep no day. Business men, and laboring men too, for that matter, will insist that justice demands that all rest alike; and of course neither the wishes nor the rights of the few who are really conscientious will be respected, and therefore all such will have to yield to the will of the majority or suffer the consequences, just as some have already suffered in several States where exemptions in their favor are not made.

Another important element of strength in the Sunday movement is the opposition to the liquor traffic. It is urged that saloons reap their greatest harvest on Sunday, and that to compel all such places to close on that day would reduce their business nearly one-half. Of course Sabbatharians would all be glad to see saloons closed, not only on Sunday but on every day; and they argue that if the law can be made to close them one day it can do the same thing every day. But as there are a great many people who are really opposed to saloons only on Sunday, the proposition to close them altogether does not meet with the popular favor that it deserves, nor as much as we have a right to expect from those who make such a loud profession of temperance principles. Very many of the impassioned appeals which we hear for the abrogation of the saloon evil, seem to be inspired almost solely by the idea that the liquor traffic is a "Sabbath-breaking business." And these zealous reformers apparently lose sight of the real merits of the temperance question in their blind zeal for the "American sabbath," the "Christian sabbath," or the "civil Sunday."

But not only do the temperance people, as such, demand a general Sunday law, but the working men are demanding the same thing, only for a different reason, *i. e.*, that they may have a day of rest. As with business men so with working men, when they rest they insist that others shall not work. Indeed, the enforcement of the Sunday law in Massachusetts was owing to the action of certain barbers who belonged to the Knights of Labor. Of them the *Watchman* says:—

"They desired to enjoy the benefits of the day of rest, and were unwilling to pay for them the heavy price of losing much of their business to competitors who were indifferent to those benefits. Hence arose the prosecution of a Sunday-working barber, his conviction, and the affirming of that conviction as legal by the court of last resort."

Thus it is easy to see what the result will be when the Knights of Labor as a body declare

in favor of strict Sunday laws. It matters not that they look at the matter from a purely selfish standpoint; those who desire to enforce the observance of the day as the "Christian Sabbath" will not scruple to avail themselves of all the assistance they can get from whatever quarter; nor will they stop to inquire as to the motives of their allies. And right here comes in one of the most powerful influences ever enlisted in behalf of Sunday; *to wit*, the power of the Papacy.

The Church of Rome has a special proprietary interest in the Sunday-sabbath, and though apparently indifferent on the subject, she has for some time been shaping her course in such a way as to give substantial aid to those who propose to enforce upon all the observance of her chief festival,—the one to which she points with special pride as being the badge of her authority,—the one by observing which Protestants acknowledge her power to establish festivals of precept. But the relation of the Catholic Church to the Sunday movement will be best shown by the statement of a few facts.

The plenary council at Baltimore decided that Catholics must abstain from selling intoxicants on Sunday; and now after being affirmed by the Pope, this decree has been published by the Archbishop of Philadelphia, who says that it will be rigidly enforced upon all Catholics within his diocese. This action places the whole Catholic Church in America substantially on the same ground with the mass of Protestants who demand Sunday prohibition, and will have the effect of dividing the saloon element itself upon the Sunday question. A great many liquor dealers are Catholics, and when in obedience to "the church" they are compelled to close on Sunday, they will very naturally demand that all others do the same. And when the time comes that saloons must close on Sunday—and it soon will come—it is vain to imagine that conscientious Sabbatharians will be allowed any freedom upon that day. When the laws are so shaped that the saloons must close on the first day of the week, saloon-keepers will vie with members of the popular churches in hunting down every other form of business upon that day; the first class will be actuated by a desire to make the law odious and so secure its repeal; the other to root out, if possible, the little sect of commandment-keepers whose very existence is a standing rebuke to those who make void the law of God by their traditions. He who cannot see in the near future the complete triumph of the Sunday, so far as civil law is concerned, must be blind to the signs of the times. C. P. BOLLMAN.

A PURE HEART MAKES PURE SPEECH.

THE true way to make pure and wholesome our own share in the ceaseless tide of words which is forever flowing around us is to strive to make pure and wholesome the heart within. "Keep thy heart," says the wise man—"keep thy heart with all diligence, for out of it are the issues of life." If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought, our heartiest mirth, our freest jest, or hasty words, will not be those of men and women who are indifferent, who care nothing for noble living, nothing for a Christian life, nothing for a Christian spirit.—*Dean Bradley.*

ONE of the best things in the gospel of Jesus is the stress it lays on small things. It ascribes more value to quality than quantity. It teaches that God does not ask how much we do, but how we do it.—*James F. Clarke.*

THE MOLE AND THE ROBIN.

A MOLE, who had been hunting earth-worms all day, stopped at the door of his long, dark tunnel, and listened to the evening song of the robin. The bird was perched upon a clump of golden-rod, close by the mole's run, whistling notes of praise.

"Who are you?" asked the mole.

"I am robin redbreast," was the answer; "one of the great bird family."

"You sing very sweetly," said the mole.

"Ah! that is nothing," the robin replied. "Have you never heard the morning concert of the birds, Mr. Mole?"

"Concert! I know of no such thing," was the mole's response.

"You surprise me!" exclaimed the redbreast. How can you have lived so long in these parts, and not have heard the morning praise of the birds? You have much to learn, I assure you. Why, the air and trees are full of birds, who float and sing in the early sunlight, and soar away into the heavens. Our mother earth has many other beautiful things; there are gay flowers of many colors and sweet fragrance; there are green grass, waving boughs, and luscious fruits; there are blue skies, golden, white, and rosy clouds, nodding forests, sloping hills, and myriads of painted insects sporting in the sun. But there is nothing fairer to my eyes than the birds, the beautiful birds!"

So saying, robin flew to the very top of the golden-rod, and as he rocked back and forth, whistled loudly the notes of his song.

"What are you saying?" cried the mole. "I do not believe it! There are no such things as those you tell of. Flowers and clouds, forsooth! Insects, forests, and concerts of birds—it is incredible! I never saw them, I never heard them, and I am an old mole, and am counted a wise one, too; for I have burrowed long and far, with scientific skill, beneath the ground."

"Dear me!" whistled the robin merrily. "That is no proof at all; for earth has a life more lovely and wonderful above its surface than beneath."

"Nay, nay!" laughed the mole scornfully. "I have burrowed all my life, and know and affirm that earth produces nothing but fish-worms!"

"Poor, blind mole!" said the robin, and flew away toward the setting sun.

"Poor, deluded bird!" squeaked the mole, and ran back into his burrow.—*Henry C. M'Cook.*

MAN'S INVENTIONS.

"God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

How true the language of the wise man! Ever since the fall of man, Satan has lost no time in his work of deception. And he is ever suggesting to the minds of men various ways of misapplying texts of Scripture.

A few weeks ago I entered a certain church in the city of —, W. T. Taking a seat I noticed, placed in pockets on the backs of the seats, small envelopes. Examining these envelopes I found printed, in bold letters, this text: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:2. The explanation, or application, was as follows: "Place your contribution in this envelope, and deposit it on the plate at collection."

Can the honest mind apply this text so? Not saying anything concerning the many translations which read, "by himself," "by himself at home," etc., the language of the text itself would not allow any such appli-

cation. Let us notice the language of the text and the application given. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." On the first day of the week everyone was to store by him (himself), according as he was prospered, in produce or money. Is *church*, *Sabbath*, or *contribution plate* in any way mentioned? The application requires that he must first go to church, and then put money on the contribution plate at collection. If "by him" means, collection plate, and "in store," the church, then might this application be made. But such, the candid reader will see is not the case.

First-day sabbath advocates use the same rule of interpretation, we presume, in the following plain scriptures: "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1. "The Sabbath was made for man." Mark 2:27. When their rule is applied, the texts read thus: "The first day is the Christian sabbath." "Sabbath begins Saturday, at 12 p. m." "That old Sabbath was made for the Jews."

Is this not a complete fulfillment of the prophet's words: "Her priests [ministers, Joel 1:9; 2:17] have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, . . . and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26. "Seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." Verse 28. Such are some of the inventions of man.

R. S. ANTHONY.

"BLIND GUIDES."

How forcible the words of Jesus! How just the comparison! How reasonable the apprehension that both will fall into the ditch together! Who would knowingly trust himself to the guidance of a blind guide? Yet in matters pertaining to religion, in that which relates to our highest interest, men choose to be led by the blind. In matters pertaining to earthly interests, to mammon, they do not thus; but they are keen-sighted and shrewd, and will trust no one to manage for them but those who have eyes and are accustomed to using them. But in religion they are willing to intrust the helm to those who are as morally blind as themselves, and fancy themselves safe without any watchfulness on their own part.

God sends his ministers to preach reform, to reprove sin, to correct the erring and turn them into the path of truth. But it is the business of blind guides to counteract and oppose the work of the servant of God, to tell the people that they are right and need no reform; and the people love to listen to them, and trust that they tell them the truth.

The poor minister of error is in a sad case. He must defend error, and teach the people that they are safe in breaking the commandments of God, or he will lose his flock. Should he, on the other hand, embrace the truth and keep the commandments, he will lose his salary. Poor man! He must be moved by higher motives, or he is doomed to see himself, and those he leads, in the ditch together. Until he can take a higher stand, until he can devote himself to God and truth, fearless of the consequences, the people will compel him to defend their errors, crying, Peace and safety! while they choose the road to death; and then, oh, how confidently they will trust themselves to his guidance! Our minister, say they, is a learned man, and we may safely confide in his judgment! They compel the

man to sustain them in error and sin, and then how safe they feel with such a competent guide! He is what they have made him. They have educated him, and called him to preach the doctrines they believe, and to sustain them in their practices, however erroneous; and then they think he must be right, and that they can trust in him, as to a divine oracle, believing that whatever he says will be made good, and that following him, they will be delivered from all evil; just like a person that carves out a god with his own hands, and then trusts that his god is able to deliver him.

Ah! what can be done for poor, fallen, and deluded humanity? R. F. COTTRELL.

SALVATION FREE.

BY A. J. MORTON.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13.

GLORIOUS news of free salvation!
Oh! what blessed sound is this?
This which goeth to each nation
Bringing word of perfect bliss.
Sinner, list! 'tis Jesus calling.
Hear! oh hear his loving voice!
Yield while yet his Spirit pleading
Urges thee to make thy choice.

Come to-day, in Jesus trusting.
He will ne'er thy suit deny.
He, who on that name is hanging,
Satan's darts may e'er defy.
Come, and in his love confiding,
Thou wilt find a fold secure;
Come, and in his word relying,
Thou wilt find the promise sure.

Oh, then, come to view the glory
Of those perfect worlds above;
Hear the sweet angelic story
Of thy Saviour's wondrous love.
Jesus now himself is calling
From his place within the skies.
Let each one, his voice now hearing,
Quickly from this torpor rise.

Glorious song of full salvation!
What a blessed note is this.—
News which reacheth every nation,
Calling all to scenes of bliss.
Saints, rejoice! thy Saviour calleth!
Raise the note of praise on high.
From all ill which here befalleth
Thy deliverance draweth nigh.

Healdsburg, Cal.

GUIDANCE OF NATURE.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21.

THE central idea of our text is that worldly wisdom does not lead to God. And this is not a contradiction of those scriptures which tell us in plain terms that the book of nature properly studied will lead to a knowledge of God. As beautifully expressed by the psalmist, Ps. 19:1-4: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." And again by Isaiah, chap. 40:26: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

As Paul puts the matter, Rom. 1:19, 20: "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,

even his eternal power and Godhead; so that they are without excuse."

Their difficulty was not that the heavens and earth and all things created did not give proof of a creator, but, Paul says: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." So the wisdom alluded to in our text is not a careful following of God's teaching in nature or revelation, but a following of the vain imaginings of man's own heart.

While laboring to enforce upon the minds of the people the importance of giving heed to the precepts of the Bible, we are often met with the statement that "nature is a sufficient guide, and in fact the only revelation that God has made to his creatures." But we conclude that this is not so; for if God reveals himself only through nature, and if those who profess to be guided by reason and nature are following such revelation, then we must certainly conclude from their various and contradictory views that the revelation of nature is a contradictory revelation.

We find one class worshipping the sun and moon and all the hosts of heaven. Another class have the river Ganges as their god; while others bow in reverence to a crocodile or other inferior reptiles. Even the more enlightened among the heathen nations, and those also who profess to be skilled in the principles of the philosophy of nature, come to discordant conclusions in their reasoning from nature, for the simple reason that nature furnishes them no standard by which to try their reasonings. Sometimes their philosophical deductions lead them to the conclusion that there is a future state; again they give it all up, and admit that they can tell nothing about it. So it was with ancient heathen, and so with modern free-thinkers.

Seneca says the Stoics equaled themselves to the gods; for the gods, they affirmed, "are what they are by nature; the wise man is what he is by his own industry." Again they say: "The gods excel not a wise man in happiness, though they excel him in the duration of happiness."

Socrates, the ancient heathen philosopher, who at one time told his friends that when they buried his body he should "go to be among the gods," seemed afterwards to lose this confidence, and his principles of reason led him to other conclusions. Just as he was about to die, he said: "I hope I am now going to good men, though this I would not take upon me peremptorily to assert; but, that I shall go to the gods, lords that are absolutely good, this, if I can affirm anything of this kind, I would certainly affirm. And for this reason I do not take it ill that I am to die, as otherwise I should do; but I am in good hope that there is something remaining for those who are dead, and that it will then be much better for good than for bad men." Again he said, that though he should be mistaken, he did at least gain this much, that the expectation of it made him less uneasy while he lived, and his error would die with him, and he concluded thus: "I am going out of the world, and you are to continue in it; but which of us has the better part is a secret to everyone but God."

Here we see an illustration of the uncertainty of the religion of nature. As its principles were mainly drawn from the reasonings of the people, it left them in a blank uncertainty as to the future, and they have to admit that how it will be, "God only knows." This is frankly admitting that the revelation of futurity from nature and reason are but blank uncertainties.

We cannot refrain from contrasting with the above Job's hope: "Oh that my words were

now written! oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:23-27. What a contrast in these cases. Socrates's hope is like a drowning man catching at straws, but Job's is fixed in a foundation so sure that it is knowledge. He says, "*I know.*"

Again, on the unsatisfying nature of a hope based on reason alone, we will instance the last moments of Voltaire. Says Voltaire: "Who can without horror consider the whole world as the empire of destruction? It abounds with wonders, it abounds also with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces, through the air, and earth, and water. In man there is more wretchedness than in all other animals put together. He loves life, and yet he knows he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative. . . . I tremble at the review of this dreadful picture, and find it contains a complaint against Providence itself. *I wish I never had been born.*"

I look on the above statement of Voltaire as a strong plea for men to understand God's will by a written revelation, although penned by him for altogether a different purpose. Were nature our only guide, and the deductions of reason our only hope, we might perhaps join in the doleful strain of Voltaire. But when we consider that this lamentable picture is for the most part of those who reject the Bible, and among those who are professedly guided by nature and reason, we conclude that nature's guidance comes quite too short of the mark. With the Christian, who puts his trust in God and his word, what a different feeling we find. He has the "love of Christ which passeth knowledge" as the Lord grants him his blessing in copious showers, until he is "filled with all the fullness of God." Eph. 3:19.

With Voltaire we might contrast the experience of Paul: "We glory in tribulations also." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And again he says: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Rom. 5:3; 8:18; 2 Cor. 4:17, 18.

Voltaire died in 1779. He was the French infidel who claimed that in one hundred years the Bible would be exterminated; but let us read a few words of the report of the British and Foreign Bible Society at the close of the year's labor in 1879. It reads:—

"Last year 100,000 copies of the holy Gospels, besides 4,000 Bibles, were distributed in France, and at least 150 persons were converted to Protestantism by the influence of the colporters of the society, whilst curiously enough the centenary of Voltaire's death was the occasion of the sale of more Bibles in France than ever, and thus there was a falsification of the great atheist's prediction that in 100 years the Bible would become *effete*. . . . Since its formation the society had issued 86 millions of copies of God's word in 230 languages."

S. utterly has failed the prediction of one whose wish that the Bible might be destroyed "was the father of the thought he expressed, that it 'would become *effete*.'"

We may be allowed to avail ourselves of a contrast with the above, used by Mr. Wm.

Plummer, in his "Bible True," in the case of Paul: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8. The unbeliever in trouble is a reed shaken with the wind—he is tossed with the tempest and not comforted. But he whose trust is in the living oracles of Jehovah, even when sorrow betides him, stands

"As some tall cliff, that lifts its awful form,
Swells from the vale and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

J. N. LOUGHBOROUGH.

LAST-DAY PROFESSORS.

In describing the great majority of the professed Christians of the last days, the apostle said that they would be "lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Tim. 3:4, 5. And certainly no one can honestly deny that such is the condition of the "Christian world" to-day. This is forcibly set forth in the following extract from a recent sermon by Rev. Charles Miel, of San Francisco, which contains some wholesome truths; but the testimony of inspiration leaves us no ground for hope that the tide of iniquity will be turned till the Lord comes, clothed in the garments of vengeance, and miserably destroys all those who, instead of bringing forth the fruits of righteousness, have loved the wages of sin, and followed the ways of the world:—

"Among Protestant communions there is no lack of harsh and acrid criticism of the Jesuits and of their policy. And yet on every hand are Protestant clergy advocating, in the church fair, etc., the motto which is the keystone of Jesuitry, that the end justifies the means; yes, and deprecating the means in one breath while advocating them in another. The end is held to be the glory and the praise of God. What are the means? They are schemes for extracting gold and silver from the tailings of a worked-out Christian liberality. In a greater or less degree every church fair, concert, opera, ball, lunch, or what not, is a begging scheme. These schemes place the Creator, and the Redeemer, and the Sacrificer, before the world like some curb-stone cripple with placarded breast and tintinnabulating cup,—a beggar, whining and jingling for an alms.

"I believe if some of those who proudly claim to be the representatives of the crucified Son of God, and the stewards of his kingdom upon earth, would have the manhood and the honesty to preach (as did their Lord and Master) God's claims upon the soul and life, we should have less of church debts and more of Christian love and life; less of the church fair and more of the fair church; less of sour ferment and more of blessed peace; less of hypocrisy and more of truth; less of mammon and more of Christ, than we have to-day.

"No doubt most, if not all, who take part in these church fairs, etc., mean well. No doubt most, if not all, love God's work and are zealous in it, but their love and their zeal, I submit, are not according to godly knowledge or righteous judgment. Quite innocently, it may be, none the less surely, they are sowing, if not in their own hearts, then in the hearts of others, the seed of selfishness, and as is the sowing, such shall the harvest be."

LOVE AND KNOWLEDGE.

A HEART without a head is worth more than a head without a heart. The man who is full of knowledge, but who is lacking in love, is less likely to be of real service to his fellows than the man who is full of love, but who is lacking in knowledge. He who knows more than those who are about him, but who has no loving interest in their welfare, can look on in calm indifference while they suffer in their need. But he who loves his fellows as truly as he loves himself, will find ways of doing for them beyond his limits of acquired knowledge. Paul emphasizes this thought when he says: "Knowledge puffeth up, but love buildeth up." A full head can blow bubbles, and can find delight in the rainbow hues of those bubbles. A full heart will toil at building a home for the objects of its love, and its joys will be found in the results of its loving labors for their welfare. He who would prepare himself for usefulness in life, in any sphere, must not forget the cultivation of his heart in conjunction with the cultivation of his head; he must have a care to love as well as to know. . . . If you have both knowledge and love, you are well furnished so far. But of the two qualifications, love by itself is better than knowledge by itself; for "knowledge puffeth up, but love buildeth up."—*S. S. Times.*

THE NEW COMMANDMENT.

CHRIST said to his disciples, "A new commandment I give unto you that ye love one another as I have loved you." Again he says, "Greater love hath no man than this, that a man lay down his life for his friends." These words were spoken to his disciples in connection with his instructions to them, preparatory to his leaving them, before that unparalleled event so soon to take place,—even his sacrificial death on the cross, as the expression of his love for them.

In what sense are we to understand that this was a new commandment? Our Lord answers this question: "Even as I have loved you." Christ *more* than fulfilled the precept to love his neighbor as himself; he loved him *more* than himself, for he laid down his life for man. In this he calls upon the disciples to imitate him, to be ready to lay down their lives for each other. This was strictly a new commandment. No system of morality ever presented anything so pure and disinterested as this. This is the distinguishing grace by which we give evidence to the world that we are the disciples of Christ—the love we have for each other, which will show its fruitage in our acts toward each other.—*Selected.*

How long shall we weary Heaven with petitions for superfluous luxuries, as though we had not at hand wherewith to feed ourselves? How long shall we fill our plains with huge cities? How long shall the people slave for us unnecessarily? How long shall the countless numbers of ships from every sea bring us provisions for the consumption of a single month? An ox is satisfied with the pasture of an acre or two; one wood suffices for several elephants. Man alone supports himself by the pillage of the whole earth and sea.—*Pliny.*

It is possible to present truth in such a way as to make a false impression. In order to avoid this, a truth must be presented in its proper relation to other truths. Indeed, the perversion of truth often leads to the greatest error.—*Selected.*

The Signs of the Times.

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

E. J. WAGGONER, }
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OAKLAND, CAL., FIFTH-DAY, JANUARY 13, 1887.

THE PRIMARY IDEA OF SUNDAY OBSERVANCE.

SAYS the *Christian at Work*:—

"As to Sunday itself, there ought to be no question as to the underlying motive for its maintenance by the State; with the religious features of the day the State has nothing whatever to do; the primary idea is Rest, with a very big R—Rest for man and beast; that was the fundamental idea of its establishment by divine authority."

The editor of the *Christian at Work* should occasionally look over the files of his paper to refresh his mind as to what he has said in time past. No longer ago than February 18, 1886, he said:—

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that . . . it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

And on January 8, 1885, the *Christian at Work* said editorially:—

"We rest the designation of Sunday on the church's having set it apart of its own authority. The seventh-day rest was commanded in the fourth commandment. . . . The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church; and on this basis, and none other, does the Christian sabbath, the first day of the week, rightly rest."

Yet in the face of these candid admissions of fact, the same paper now speaks of the establishment of Sunday "by divine authority." We would like to ask a few questions: 1. Is "the church" divine authority for anything? 2. If it is, which part of the church has that exaltation? for it is well known that "the church" has many conflicting divisions, or as it is sometimes expressed, "There are many branches of our Zion." 3. Does the *Christian at Work* claim that "divine authority" rests in "the church" as a whole, and that, like the infallible Popes of Rome, it can make contradictory opinions equally true? or when it speaks of "the church" does it mean to be understood as referring to the Roman Catholic Church? 4. And if it means this, why does it not adopt all other festivals imposed by the same "divine authority"?

The fact is, and the *Christian at Work* knows it very well, that there is no divine authority for Sunday-keeping. The fourth commandment is the only Sabbath commandment there is in the Bible, and that enjoins the observance of the seventh day of the week, and of no other day. It is also a fact that the Bible is the only "divine authority" in the world, because it is the only revelation of the will of God. Therefore, it is also a fact that Sunday has no divine authority whatever, commanding it as a rest-day of any kind. Moreover, divine commands are never gradually given. The ten commandments were given at one time, by the voice of God. But evil has always come in by the "gradual concurrence" of those who thought their own way preferable to the will of God. The fact that the observance of Sunday instead of the Sabbath was "brought about by the gradual concurrence of the early Christian church," after the days of the apostles, unmistakably stamps that institution as a product of the great apostasy.

But granting the claim that Sunday was established by authority of some kind, let us notice the statement of the *Christian at Work*, that physical rest is the primary idea of that establishment. If that be the case, then no State has a right to enforce its observance upon those who do not feel like resting.

Night is the time for sleep, but no Government has the power to enact that a man shall be forced to sleep if he is not sleepy. If Sunday is only for physical rest, then the State has no more right to say that a man must rest upon it if he is not tired, than it has to say that a dose of morphine shall be given to every man who does not feel like going to bed at ten o'clock at night. But if the advocates of Sunday shall, in order to avoid this dilemma, claim that there is a religious idea also to the Sunday rest, then we still insist that the State has no right to enforce its observance, for civil Governments have nothing to do with matters of religion. Gallio of old had a just conception of the extent of his power as a civil ruler, when he said to the Jews who wanted him to condemn Paul:—

"If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters." Acts 18: 14, 15.

We leave Sunday worshipers to settle the matter among themselves as to the grounds upon which they observe Sunday, if it is possible to fix upon the "primary idea" of an institution that was established without precept. But for the Sabbath we can say that the primary idea in its establishment is worship, and not physical rest. The Sabbath was made for man, in order that he might know and remember God, and not for his personal ease. And here we will say that the man who labors so hard during the week that physical rest becomes of necessity the primary idea in his Sabbath observance, does not remember the Sabbath day to keep it holy. If a man feels in need of physical rest and recreation, there is no objection to his taking it on Sunday; but there is a commandment from the Lord himself, for every man to rest on the Sabbath, and that without regard to the wants of his physical nature. w.

THE BIBLE, COMMENTARIES, AND TRADITION.

LAST week we gave a few principles of interpretation and promised to add a few more this week. As what we now wish to give is very intimately related with what has already been given, we will first recall those points. We noted first, that the Bible is absolute truth and that anything that disagrees with it in the slightest particular must be false. Second, that the Bible, though composed of many books, is one Book with one Author; that there is perfect harmony in all its parts. Third, that the Bible contains all truth, because that by it a man may be "thoroughly furnished unto all good works;" and that therefore it must be its own interpreter. Fourth, that one part of the Bible cannot be fully understood if taken out of its connection, or without reference to the Bible as a whole. There is no book in the Bible upon which light is not thrown by every other book in the Bible. On this point the following from Dr. P. S. Henson's introduction to the book, "Christ in the Gospels," is excellent:—

"In what we call the Bible, God has given us many books penned by many writers, each presenting such views of truth as his mental and spiritual nature made him specially adapted to be the vehicle of. Not that any one of these Scripture writers was left to wander at his 'own sweet will,' so that we must largely discount his deliverances on account of his human imperfections and the possibility of his misapprehending what the Lord would have him teach. That were indeed to undermine utterly the authority of the Scriptures, and 'if the foundations be destroyed what shall the righteous do?' We do most thoroughly and invincibly believe that 'holy men of old spake as they were moved by the Holy Ghost,' and that therefore what they spake may be absolutely relied upon. But while we believe that all that each one said was truth, God's truth, we do not believe it was all the truth. You must have all that all of them said, in order to be sure that you have all the truth. 'Which things we speak,' writes the apostle Paul, 'not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.' And only by such collation and comparison can God's truth be comprehended in all the breadth and beauty of its meaning. You cannot obtain any accurate representation

of a building by taking only a single view. As the photographer is accustomed to take two pictures, from a little different point of view, and when both these are looked at at once, as in a stereopticon, you see not two pictures, but one, and that not a flat surface such as each of the pictures shows, but a solid that stands out in its massiveness before your eyes. And yet even then you do not see the hinder part, but only half the building. To see it all in its completed symmetry, we should be obliged to have four views, and to look at them all at once. But this is, of course, impossible, inasmuch as we have not four eyes, but only two. But the principle applies, though its application be impossible. Singularly enough there are just four Gospels. The metropolis of gospel truth, like the heavenly metropolis, lieth four square. Four pictures have we here of the matchless Man of Nazareth,—four pictures, and all so much alike that sometimes captious critics have said that there was only one original Gospel and the other three were copied from that. Four pictures, and yet all so different that other skeptical critics have alleged that there are glaring discrepancies in them that are hopelessly irreconcilable. The pictures, of course, must be *alike*, for all of them are pictures of Him. The pictures, of course, must be *unlike*, for each of the portrait painters had his own peculiar point of view. And yet it takes all four to give us the Christ of history in all the completeness of his humanity and divinity."

This is just as true of the whole Bible as it is of the four Gospels. Lastly, we showed that a term used in one place in the Bible must have the same meaning in every other place where it occurs, especially if the same subject is under consideration.

Under the third proposition, that the Bible must interpret itself, we wish to say a few words on the use of commentaries. Commentaries may be a great help to the Bible student, or they may be a great curse. No matter how good a commentary may be, if a person relies implicitly upon it, taking all its statements as final upon any subject, he might better never see it, for he simply puts it in place of the Bible. Commentaries may be used only as they throw additional light on a point already established, or when the commentator leads to the understanding of a point, by unfolding to us the Bible evidence upon it. Many persons will quote a decision from Barnes, or Scott, or Clark, or Olshausen, or some other person, and rest satisfied with that. Now allowing that their statement of the case is correct, of what use is it to us if they do not show us the steps by which they arrived at such a conclusion; or how can we know that their statement is correct if we do not have those steps? If the commentary does not lead us to the Bible then it is worse than useless. No matter how great a man may be, his opinion on a matter of Bible doctrine is of no account whatever unless it is backed by Bible evidence. And therefore in teaching others we should never quote commentaries for the purpose of biasing the mind or in any way influencing the judgment, before the Scripture has done its work. If a thing is true it may be proved by the Bible; if it cannot be proved by the Bible, it is of no consequence whatever, no matter who may hold it.

If a man relates to us an item of news, we almost invariably ask, "How do you know?" This does not necessarily indicate that we doubt his statement, but that we want to have the same ground for belief that he has. We should not be less anxious for trustworthy information on Bible subjects than we are on the news of the day. If a commentator makes a statement, he is in duty bound to tell us why he makes it, and we should demand this before we accept it. Otherwise we cannot be "thoroughly furnished unto all good works." If the statement involves some duty, and we perform that duty, not knowing the full reason therefor, we shall be following some man, and not the Bible. The Bible then is the test of whether or not a man is a good commentator. If he proves every statement by comparing scripture with scripture, so that we can see for ourselves the reasonableness of his propositions, then his work becomes a blessing. If he does not, then, even though his statements be true, his work is of no account. He is like a man who climbs to the top of a building, and pulls up after him the ladder by which he ascended, but still expects others to follow him.

There is a growing and almost irresistible tendency to depreciate the value of plain Scripture statements,

This is seen in the fact that when a direct Bible argument is given on some point that is new to the hearer, the first questions will almost invariably be, "Who believes this? What men have advocated this view?" Those who ask such questions are really exalting the human above the divine. They virtually say that the Bible needs human indorsement. We should have such confidence in the Bible that we will accept what it says no matter who, nor how many persons, may teach to the contrary.

Another point that should be firmly fixed, is that tradition should be wholly disregarded in interpreting the Bible. No matter how old a tradition may be, it should not be allowed to bias the judgment in the least. We cannot know whether tradition is true or not until we compare it with the Bible; and since we have to first examine the Bible to ascertain the truth of tradition, it is evident that tradition can be of no help to us in interpreting the Bible. We must first understand the Bible, before we can know what credit to give to tradition.

Many people suppose that those who lived nearest to the time when the Bible was written, must have known a great deal more about the Bible than we can. The popular idea of this is expressed by Rev. James Chrystal in his "History of the Modes of Christian Baptism," chap. 3, where, speaking of the testimony of holy Scripture, he says:—

"This is the source of doctrine, but it should ever be interpreted by the historical witness of the earliest ages of the church. In other words, in case a doubt should arise regarding the proper interpretation of a passage relating to a certain doctrine or rite, we should not despise the voice of the early successors of the apostles. It is a principle of common sense as well as of sound criticism that the historical witness of the Christians who lived the nearest the apostolic age, is of the greatest importance in determining the meaning of obscure or disputed passages of the New Testament."

But it should be remembered that the apostles had no "successors." There have been a great many men who have lived since they did, but they have not been apostles. If nearness to the apostolic age gives extra light on the Bible, then those who lived at the same time that the apostles did ought to be still better guides than those who lived after they did; but we find that some of the gravest errors were taught by men who were contemporaries of the apostles. For a single example, see 2 Tim. 2:17, 18. In closing this brief statement of principles, we would adopt the words of Dr. Killen, who speaks of the early church Fathers as follows:—

"It would seem as if the great Head of the church permitted these early writers to commit the grossest mistakes, and to propound the most foolish theories, for the express purpose of teaching us that we are not implicitly to follow their guidance. It might have been thought that authors, who flourished on the borders of apostolic times, knew more of the mind of the Spirit than others who appeared in succeeding ages; but the truths of Scripture, like the phenomena of the visible creation, are equally intelligible to all generations. If we possess spiritual discernment, the trees and the flowers will display the wisdom and the goodness of God as distinctly to us as they did to our first parents; and, if we have the 'unction from the Holy One,' we may enter into the meaning of the Scriptures as fully as did Justin Martyr or Irenæus. To assist us in the interpretation of the New Testament, we have at command a critical apparatus of which they were unable to avail themselves. Jehovah is jealous of the honor of his word, and he has inscribed in letters of light over the labors of the most ancient interpreters, 'Cease ye from man.' The 'opening of the Scriptures' so as to exhibit their beauty, their consistency, their purity, their wisdom, and their power, is the clearest proof that the commentator is possessed of 'the key of knowledge.' When tried by this test, Thomas Scott or Matthew Henry is better entitled to confidence than either Origen or Gregory Thaumaturgus. The Bible is its own safest expositor. 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.'—*The Ancient Church, section 2, chapter 1, last paragraph.*

SPEAKING of Romanism in Canada, the New York Observer says: "No change of clime or climate makes Romanism a healthy or desirable element in any country. It is a curse in the United States, and only a worse curse in Canada, because it has a stronger hold in the latter country."

A SCRAP OF HISTORY.

In the *Congregationalist* of December 9, 1886, the Rev. Wolcott Calkins, D. D., says:—

"I came across a curious scrap of history one day last summer, when I was searching for something else, in a library at Paris. It was the record of a trial in the south of France, in 1794 or 1795, for breaking the law of the Republic enforcing rest from work on the tenth day. A blacksmith was fined by the court for continuing his work on the day of rest. The revolution which had suppressed church, Sabbath, and 'all the rest of the superstitions,' had attempted to provide and enforce a substitute for the Christian sabbath."

Just now, when all over our land there is a loud and persistent cry for laws to enforce a substitute for the Sabbath of the Lord, this is an interesting piece of history. The church of Rome had substituted the observance of Sunday for that of the Sabbath of the Lord. France in the revolution substituted the observance of every tenth day for that of Sunday. France had just as much right to enforce the observance of this tenth day as she or any other country, or the church of Rome or any other church, had to enforce the observance of Sunday. This tenth day was as much a Sabbath as Sunday was or is. And there was just as much right and justice in France's punishment of that blacksmith for working on the tenth day as there is in any of the States of the United States punishing people now for working on Sunday.

If that case in France had been one wherein the punishment fell upon a man who had already kept Sunday, we have: of the least doubt that all those in our country who demand Sunday laws would count it injustice and oppression, if not persecution. And yet throughout the United States the demand is being made by which all who keep the Sabbath of the Lord shall be compelled to keep Sunday also; and in certain States which now have Sunday laws, those who keep the Sabbath of the Lord have been, and are being, fined and imprisoned and cruelly treated because they have by downright spies been detected in some trifling act that could be construed into a degree of work that could be touched by the law. The people of Arkansas and Tennessee can very properly stop their mouths at mention of the French Revolution.

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

THE last question which we shall notice in this connection is that one which was put by Peter to the Lord Jesus: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" To this question the Lord gave two answers. The first one was to the twelve direct, and concerned them alone: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The other answer is to all people: "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold," "now in this time, . . . and in the world to come eternal life." Matt. 19:27-29; Mark 10:30.

Eternal life is that which they shall have who believe on the Lord Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

With eternal life to those who believe on the Son of God, there is also given eternal glory. "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Pet. 5:10. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom.

8:18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

They shall stand in the presence of the throne of God and of his glory. "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Jude 24, 25.

Of some other of the glories of the reward which shall be to those who have left all and followed Christ, we will let another tell, in tones that charm as though attuned to the symphonies of the other world:—

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin. One reminder alone remains: our Redeemer will ever bear the marks of his crucifixion. Upon his wounded head, his hands and feet, are the only traces of the cruel work that sin has wrought.

"O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." The kingdom forfeited by sin, Christ has regained, and the redeemed are to possess it with him. "The righteous shall inherit the land, and dwell therein forever." A fear of making the saints' inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon the new earth as our home. Christ assured his disciples that he went to prepare mansions for them. Those who accept the teachings of God's word will not be wholly ignorant concerning the heavenly abode. And yet the apostle Paul declares: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

"In the Bible the inheritance of the saved is called a country. There the great Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"There is the New Jerusalem, 'having the glory of God,' her light 'like unto a stone most precious, even like a jasper stone, clear as crystal.' Saith the Lord: 'I will rejoice in Jerusalem, and joy in my people.' 'The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.'

"In the city of God 'there shall be no night.' None will need or desire repose. There will be no weariness in doing the will of God and offering praise to his name. We shall ever feel the freshness of the morning, and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord God giveth them light." The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of

God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day.

"I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." The people of God are privileged to hold open communion with the Father and the Son. Now we 'see through a glass, darkly.' We behold the image of God reflected, as in a mirror, in the works of nature and in his dealings with men; but then we shall see him face to face, without a dimming veil between. We shall stand in his presence, and gaze upon the glory of his countenance.

"There, immortal minds will study with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

"And as the years of eternity roll, they will bring richer and more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of his character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed beat with a stronger devotion, and they sweep the harps of gold with a firmer hand; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—*Mrs. E. G. White, in Great Controversy, Vol. IV.*

MORALITY OF THE TEN COMMANDMENTS.

SOME read the text, "Love is the fulfilling of the law," as if it said, Love is a substitute for the law. But it does not read so. Obedience to God is the sole test and proof of love to God. That is but shallow love—rather a mockery of love—to God, which seeks its own benefit, merely. But this is the kind of love which too many show, who find nothing in the Bible but simply a provision for their salvation, or, more nearly, their gratification, without regard to the claims of God's law upon them. They see little or no necessity for any vindication of the justice of the divine Government in the maintenance of the law. This is an error into which the "perfectionists" naturally run. Its end is antinomianism—a disparagement of all law. It is a religion of the emotions alone. Its only use for the gospel is the service of self.

But true Christian love is more than an arousing of the emotions. It is a deep and fixed principle controlling the actions of the life, bringing all the powers of the mind and heart into entire subjection to the revealed will of God. It is the very opposite of the carnal mind, which is "enmity against God, for it is not subject to the law of God," neither indeed can be." That which depreciates the law because it is the law—because it is legal—and considers that the law has too great restraining power to suit its ideas of Christian liberty, is nothing but carnality. They who possess this kind of religion profess a very exalted state of Christian knowledge and experience. And this shows the strength of what Andrew Fuller very truthfully styled "this antinomian delusion." It is self-deception of the most dangerous type. It gradually undermines the authority of all revelation, and makes the experience of the individual the sole test of truth, and his feelings the sole index of duty.

We have found the most remarkable instances of this self-deception among the "Free Methodists" and the "United Brethren," while the so-called "Holiness Bands" are wholly given over to it, though scarcely any denomination is free from it now, as prejudice against, and opposition to, the law, is everywhere increasing.

It is the prevalence of this superficial religion, this subordination of duty to feeling, this preference of benefit to self to the glory of God, that has caused so large a rejection of the Bible doctrine of the atonement. That which is denominated "the moral view"—an atonement as affecting man only—is much more nearly the immoral view, in that it does not uphold justice, or bring back rebellious man to subjection to the broken law. Self-will and self-glorification are its sum and substance.

"Love is the fulfilling of the law." Let us briefly notice the connection of these words (Rom. 13:8-10): "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." That is, the law requires that, instead of doing injury to your neighbor in any of his interests or relations, you shall do him only good. And he that loves his neighbor cannot do him injury, but will do him all the good he can. Therefore, he who loves another only fulfills the requirement of the law. If the other view be taken, that love, but not obedience to the law, is required, then we should have the singular and absurd rule of duty, namely, that we may injure our neighbor in all his relations, of life, chastity, property, and reputation, if we only love him! Can anyone accept so great an absurdity as this? By no means. Hence the view we present is the true and reasonable one, namely, that the law defines our duty to our neighbor, but we can never fulfill its requirements unless we love our neighbor. And all profession of love without doing that which the law defines to be duty, is a pretense and a deception.

The text specifies in duty as follows:—

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

The fifth commandment is not mentioned. What a splendid opportunity is here presented for the antinomian to claim that it is not wrong to dishonor parents, because Paul in re-affirming the commandments to the Gentiles, which forbid wrongs against our social relations, did not mention it! If such a chance were offered in relation to the Sabbath, how eagerly it would be seized upon, and heralded to the ends of the earth as a death-blow to Sabbatarianism! Yet there is no occasion here for antinomian rejoicing. The apostle includes all the commandments of that nature in this word: "Thou shalt love thy neighbor as thyself." No one who truly loves as here required, will dishonor his parents, more than he will injure any one in his property or reputation.

How senseless, then, is the cavil which has been based upon this text, namely, that the Sabbath is not binding because Paul did not mention it in this enumeration of duties! The truth, evident to every reader, is, that Paul did not specify all the duties in our social relations, but included them in a summary which had been before mentioned in both Testaments. And he was speaking *only* of our duty to one another, to our neighbor, not at all referring to the precept, "Thou shalt love the Lord thy God with all thy heart." On the precept, love thy neighbor, every duty to mankind depends, or is included in it. So on the precept, love God, every duty to God is included. Or, as the Saviour shows, "all the law" is contained in these two. And as the duty to care for the honor of our parents is included in the second table, though not mentioned in Rom. 13, so the duty to keep the Sabbath is included in the requirement to love God, for it is a part of the law; and "all the law" is contained therein.

Love is the spring of obedience, and obedience is the proof of love. They are positively inseparable.

"God is love." That holy law which emanated from God is a law of love. It lives only in the atmosphere of love; love to God, and love to our neighbor. In the light of its revelation of duty, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." It is that word of God which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

J. H. W.

CHRISTMAS OFFERINGS AT SOUTH LANCASTER, MASS.

SUNDAY, December 23, was a good day for the church in South Lancaster. In harmony with the recommendations of the General Conference Committee, this time was appointed for the contribution of Christmas offerings to the various objects set before our people during the holidays. The general meeting of the New England Conference, which convened on the 24th, had called in many of the brethren and sisters from all parts of the Conference. During the Sabbath a general interest was manifested in the words spoken. The appeal for that day was read in the morning service, and in the afternoon a missionary sermon was preached, after which envelopes for the Christmas offerings were distributed.

At the close of the Sabbath, after the house was vacated, it was taken possession of by a committee appointed to prepare it for the services on the morrow. Nine o'clock Sunday morning saw the building well filled with resident and visiting brethren, and on entering a pleasing scene greeted the eyes, as willing hearts and ready fingers had been busily employed in arranging decorations fitting the occasion. Over the pulpit was a large arch bearing the words of Christ, "Go ye into all the world and preach the gospel to every creature." Above this arch, expressed by the aid of a gilded cross and crown, was the sentiment, "No cross, no crown;" while suspended below in the form of a triangle were the words, "European, South African, and Australian Missions." In deep frames beneath this were two miniature ships, emblematic of the vessels which are to carry our men and means to these foreign fields, or perhaps to direct our minds to the time when it may be in the providence of God that missionary ships shall be manned by our people, and, freighted with the printed truths of God's word, shall be enlisted solely in the service of Him of whom it is said, "The isles shall wait for his law." Then truly it can be said:—

"The breath of God is in her sail,
Her rudder in his hand."

Tastefully arranged upon the walls were appropriate mottoes, as: "Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ, the Lord;" "I will pay the vows which my lips have uttered;" "Honor the Lord with thy substance;" "The earth is the Lord's;" "Bring ye the tithes into the storehouse;" "I will surely give a tenth unto thee;" "The tithe is the Lord's." While expressive of one object of the donations were the mottoes: "Remember them in bonds as bound with them," and, "For ye had compassion of me in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance."

Services opened by singing, "Bringing in the Sheaves;" and, following prayer, remarks were made upon 1 Chron. 29—an occasion when David and the people praised God that they were able to contribute so freely of their substance to the building of the temple. Elder B. L. Whitney, of the Central European Mission, mentioned, as illustrative of the opening providence of God, a call from the Argentine Republic, South America, by Sabbath-keepers who have accepted the truth through reading matter, and wish a minister sent them who can speak in the French language. They promise to support such an one; but there is no one to send. Another incident

was related of a young man who has accepted the truth and steadfastly adhered to it amidst bitter opposition, and who now wishes to renounce a fairly lucrative position to work in the cause; but because of the straitened circumstances of the foreign missions, they had felt unable to employ him.

An earnest plea for prayers and co-operation in behalf of his people was made by a young French brother of Canada, followed by remarks upon the Scandinavian work by a Swedish brother who has recently accepted the truth in Boston. The earnest and heartfelt words of these two brethren, spoken in earnest, though broken English, appealed to our sympathies, and the many moist eyes in the congregation showed that the melting Spirit of God was there, and those present could but rejoice that they were permitted to have a part in contributing to the advancement of the truth among those of other nationalities. Envelopes for contributions had previously been distributed, but during these remarks, some, whose hearts were touched, broke the seals and added further donations, or else called for other envelopes.

Professor Ramsey spoke in behalf of the school, stating that quite a per cent. of the students were studying with the idea of directly engaging in the work.

After the song, "Give to the Lord," the congregation passed up the aisle and deposited their envelopes in a paper ship. While a short sermon was being preached, a committee counted the precious cargo, and announced as the result, \$824.57 in cash, and two rings, one a wedding and the other an engagement ring. It was announced that the ship would not sail until the following week, so it is hoped that the sum will be raised to exceed a thousand dollars.

In the afternoon a Bible-reading was held on the subject of "Praising God;" and a general praise meeting followed, in which the testimonies from many hearts responsive to the love of God, told of praise and thanksgiving to him. A colored brother touched the hearts of all by his feeling testimony of gratitude to God that the truth which he loved was being carried to his people. It was truly a praise meeting, to which the melting Spirit of God bore witness, and we could but look forward to the time when the nations of them that are saved, shall with one voice praise God before his throne. This was a day long to be remembered in the New England Conference, and we trust its influence will not soon be lost to us, or to those who may rejoice to know how God has blessed his people here. We can truly say that God has met with us, and we trust will continue with us.

The meetings will continue until January 3, and classes will be organized for instruction in the various phases of the missionary work. Special attention will be given to the Sabbath-school work, and to the matter of instructing in methods by which the churches themselves can carry on a missionary work with their friends and neighbors in a systematic manner.

S. N. H.

South Lancaster, Mass., Dec. 27, 1886.

"DO ALL in the name of the Lord Jesus." That is to say, there should be the temper and spirit of Christ in our service. The gentleness of Christ can never be wielded with carnal severity as a handle; the severity of Christ can never be exercised with a cold and critical temper as its medium. Christ's work must be done with Christ's spirit, or it goes for naught. Just as we are warned against holding the truth in unrighteousness, so we are to beware of doing God's work in an unsanctified spirit.—Selected.

CARE and trouble are largely imaginative. We have only to consider to know that much which we call trouble is unreal. We forecast evils that do not come. Hence, if we will so control and direct our imagination that, instead of forecasting trouble, it will regard the bright side, much of our care and perplexity will be avoided.—Selected.

The Missionary.

"HERE AM I, SEND ME."

BY ROBERT HARE.

"Then said I, Here am I, send me." Isa. 6:8.

"Lord, here am I."

'Twas thus an ancient prophet spake
When in a vision he beheld
Jehovah, seated on his throne;
While near him choirs of seraphim,
Who from his brightness veil their face,
And in their joyful anthems tell
The glory of the Lord of hosts.

"Lord, here am I," for God had said,
"Whom shall I send, and who will go
With warnings to a sinful world?"
The prophet heard, and with his lips
Touched by the hallowed burning coal
That cleansed his guilty soul from sin,
Made answer to the call, "Send me."

Many a year has passed since then;
The prophet sleeps. His warning voice
That loudly rang o'er Judah's land
Is silent now. His lips no more
Declare the truth to sinful men.

Judge of the earth,
Proud and rebellious men still need
The awful warnings of thy truth,
While many wait to hear thy words;
And others, burdened with their sin,
Now long for some sweet voice to bid
Them lay it at the Master's feet.

Spirit of love,
Could these poor lips of ours be touched
By hallowed fire and cleansed from sin,
Then would they bear thy words of truth
Like thy prophetic seer of old,
Whose voice o'er Judah's plain was heard.

Glad would the message of thy love
By them be borne, if but the dross
Of selfishness and sin were purged,
And thy sad child might chance to hear
Thy voice divine in accents sweet,
Say unto him, "Thy sins, O child,
I will forgive; Jehovah bids
Thee go to all the world, and there
Declare the truth."

Healdsburg, Cal.

CITIES AND PEOPLE OF NEW ZEALAND.

THE health of the inhabitants and the age of the country have led the people of England to plan convenience rather than present necessity in building. And as their nation has stood for hundreds of years, they live, plan, and build for generations to come rather than for present looks. America is, in comparison, like Jonah's gourd, grown up in a night, and present needs and present appearances are studied rather than durability. The cities of New Zealand are in some respects like those of America, but the English retain their own manner of carrying on business. The cities are usually well laid out in streets, sixty-six feet wide, and built a few miles inland, much as London lies on the river Thames. Auckland and Wellington are exceptions to the general rule, as they are directly on the coast. And these two cities especially resemble American cities built in a hurry.

The country in the rear of Wellington is very mountainous, and the city lies on a wedge of rolling or hilly land between the mountains and the bay, which is as completely landlocked as could be imagined; and though they frequently have high winds at this place, it is seldom that any damage is done in the harbor. Many of the streets of this city are narrow, and wind around the hills upon which the city is built, and the houses present a picturesque appearance nestled snugly among the trees in the coves of the hills, while the main body of the city is upon the sea-shore. Wellington is the capital of New Zealand, and like the city of Tyre, its business is shipping.

The queen's wharf extends quite a distance out into the bay, and there is scarcely a day but what a large number of vessels can be seen, lying at anchor, unloading, or waiting for cargoes. Wellington is said to contain the largest wooden building in the world. This building contains a thousand rooms. Until recently they were not permitted to build with brick or stone on account of the earthquakes, but there are now large brick blocks, as elegant and handsome as are seen in the cities of America.

Auckland is a greater shipping port than Wellington, and the people seem to have more enterprise. From this point a line of regular trading vessels run to all parts of the Pacific Ocean, as well as to the old country, and there is no better point in New Zealand from which to send the truth to the islands of the Pacific Ocean than Auckland. The mail for many islands which lie nearer the United States than New Zealand is sent to Auckland, as from this city steamers and sailing vessels visit these islands regularly. These are mostly trading vessels, which bring from the islands the tropical fruits, and carry to them from the colonies the various things which they need. This part of New Zealand is hilly, and the city is built on hills. There are lines of horse and cable-cars in both Auckland and Wellington, and from them steam-cars run to other parts of the island. The cities with their suburbs, which are municipalities themselves, contain about forty-five thousand inhabitants each.

Dunedin is another shipping point, but the harbor is Port Chalmers, situated eight miles from the city, and connected with it by a railroad. The bay also extends up to the city. This is the headquarters for the New Zealand Steamship Company, which runs a regular line of steamers to Melbourne, and also around the islands of New Zealand. Dunedin, like most New Zealand cities, is well laid out, and horse-cars traverse the various parts of the city; cable-cars are also employed as a means of conveyance over the hills. The scenery in this locality is the most beautiful that we ever saw. To look down upon the bay, and see the many boats and steamships, and then across upon the hills bounding the south side of the bay, where there are plantations varying in size from two to ten acres, surrounded by evergreen trees, is a picturesque sight indeed. This city is said to have a population of about forty thousand people.

Beside Wellington, Auckland, and Dunedin, which are the largest cities of New Zealand, there are a great many smaller cities, varying in size from two to ten thousand inhabitants each. The entire colony numbered in 1850, 26,000; in 1860, 99,000; 1870, 256,000; 1878, 414,412; showing that the population has been doubled each decade. The statistics of 1880 we have not seen, but the general estimate is that there are over half a million. Of the 414,412 persons in the colony, March, 1878, it was found that 108,195 were born in England and Wales; 49,949 in Scotland; 43,758 in Ireland; 16,091 in Australia; 74,126 in New Zealand, of British parents; 4,840 born in other provincial possessions, and 18,505 were from countries not under British rule. The 814 post-offices deliver annually nine million letters, five million newspapers, sixteen thousand postal cards, and half a million of book packets. These are statistics given in 1878, nearly ten years ago, and if the increase has been as great during the last ten years, these figures would be nearly doubled.

Christchurch is a city of about sixteen thousand inhabitants. It is seven miles from the sea. Lyttelton is the sea-port. Christchurch is in the midst of an extensive wheat country. Like nearly all of these cities, it was first set-

tled by one denomination, which bought up a tract of land and laid out streets and commenced to build. The influx of other settlers, however, thwarted their plan of having their city a denominational affair, and they are divided up into as many sects as any American city. Nearly every religious denomination in the world is represented in this colony, there being no less than six different kinds of Methodists. We think there can be no better field in which to plant the truth than the cities of New Zealand. The large cities rank about as follows: Auckland, Wellington, Dunedin, Christchurch, Invercargill,—ranging in size from fifteen to forty-five thousand inhabitants.

Dunedin has been called the Chicago of Australasia. S. N. H.

FRANCE AND ITALY.

I HAVE of late been engaged in confirming the faith of the brethren at Nimes. I have spoken seven times a week, besides rendering assistance to our colporters in villages situated from twelve to twenty-five miles distant. The little company at Nimes have all received the Bible view of baptism, and they will be baptized at an early day. They are still doing well in pushing forward the missionary work, and in contributing of their means for the support of the cause. Since October they have raised 50 francs for preparing and lighting their hall, 150 francs to meet the hall rent for the first quarter, and 100 francs for the missionary work. This makes a total of 310 francs, or about \$62. These few brethren and sisters are in very moderate circumstances. But while our American brethren are sacrificing for them, and to advance the work in France, they are willing to show their gratitude by doing what they can.

I have visited Vergeze, and spoken once to a few there, who are progressing in the knowledge of the truth. They beseech us not to neglect them. I have also made two trips to Moussac and Brignon, visiting much and speaking nine times. The work at the last two points was commenced about four weeks since, by Brother Badaut, who soon called for help, as opposition was coming from a man who is a minister and an editor. This man came where we were, but treated us so unkindly that most of his hearers turned against him. At the close of his remarks he said that when those who did not belong to the place nor to the meeting had left, he would deliver a testimony to the people. As he saw we did not leave, he said: "Mr. Bourdeau, don't you know that you neither belong to Brignon nor to the meeting? Why don't you leave?" I replied: "I thought that two ministers of the gospel should not be in each other's way. But if I must leave, to go out in the cold, not knowing where to rest, or to walk several kilometers in the dark to find a resting-place at this late hour, I shall leave."

The owner of the house was insulted and disgusted at this strange demand made in his house, without his permission, and said: "Mr. Bourdeau, stay in my house." The minister, perceiving that his plan had failed, invited the people to follow him to another house. Only the man of the house he mentioned and his wife followed him. I then had a good time in preaching the word to eager listeners. This circumstance helped the cause of truth more than a score of discourses would have done. God overruled all for good, and to him be the praise.

Another minister spoke after I was through and tried to justify the first preacher, and to lower us before the people by representing that we did not preach conversion. But the

people defended us, saying they had heard us treat that subject thoroughly. Two weeks later I returned to this field, spoke twice, and visited much. Some have decided to keep all of God's commandments. We expect others will do the same.

The colporters have sold our papers and tracts, and held Bible-readings and small meetings in about twenty villages. Thus the good work of scattering the rays of light is progressing; and surely there is need of this where nine-tenths of the ministers and people in the national (Protestant) church are infidels who deny the divinity of Christ, etc. In some towns the temples are closed, and the people refuse to hear about God and religion, yet pretend to be Protestants. But there are a few honest souls, even in these dark places, who will gladly receive the truth.

I have joined my brother in Italy. He has had no ministerial help in this field, and has labored against great difficulties, to lay a good foundation. We are seeking God with brokenness of heart, feeling deeply the need of his help to make the work here a complete success. God has a people among these mountains who will be reached. Yesterday my soul was encouraged and revived while speaking at Villar Pellice to an intelligent and appreciative audience, many of whom were in tears.

God has strengthened me physically, and enabled me to walk up and down these mountains to reach souls at their homes. God grant us soon a fullness of the blessing he is waiting to bestow upon his remnant people.

D. T. BOURDEAU.

Torre Pellice, Italy, Dec. 23, 1886.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

THE CALL OF ABRAHAM.

(January 30.—Gen. 12:1-9.)

"Now the Lord had said unto Abram." Abram was a native of Ur of the Chaldees, not far from the mouth of the Euphrates; though, through the river deposits of ages, the ruins of Ur are now about 125 miles from the Persian Gulf and about six miles from the Euphrates. The oldest of its temples are certain ones whose bricks bear the name of Uruk, who calls himself "King of Ur and Accad." The signet cylinder of Uruk's son, Ilgi, has been found and is preserved in the British Museum. Uruk is supposed to have lived about a hundred years, or perhaps a little more, before Abram left Ur.

TERAH was Abram's father and an idolater, for he "served other gods." Josh. 24:2. These gods were mostly the sun, the moon, and the planets. Sin, or Hurki, was the moon-god; San, or Sansi, was the sun; Vul was the god of the atmosphere; Nin was Saturn; Mero-dach was Jupiter; Nergal was Mars; Ishtar was Venus; and Nebo was Mercury. With each of these and in his worship was associated a female divinity. Ana was the god of the lower world, the lord of darkness or death. The chief seat of his worship was Erech. Gen. 10:10. The principal temple at Erech was built by Uruk to Sin, the moon-god. He also built temples to the sun, to Belus and his wife Beltis, as well as to many others, for he was a mighty builder and a devout worshiper of the gods.

It was in such a place, and amidst such idolatry, that Abram was born and grew up, his own people and even his own father serving those gods. Yet Abram turned from it

all and served Jehovah. When all about him had forsaken the true God and served idols and walked in their evil ways, Abram stood faithful to the Lord. Whilst all others did not like to retain God in their knowledge, Abram gave himself up to the sincere worship of the Lord. Therefore he became "the friend of God," and the father of all them which believe. "For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

It was from the midst of this idolatry that God called Abram to go out into a land which he would show him, and he obeyed, and "went out not knowing whither he went." For "the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran [Haran], and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." Acts 7:2-4.

COMING out of Ur, Abram was accompanied by Terah, his father, Lot, his nephew, and Sarai, his wife. Gen. 11:31. It seems that Nahor had preceded them to Haran, and had built that city, for Haran was "the city of Nahor." Compare Gen. 24:10 with 27:43. Haran was on a tributary of the Euphrates, the Belichus, about seventy-five miles north-east of Carchemish. "And they came to Haran and dwelt there." "And Terah died in Haran." And after his father died, Abram, in obedience to the call which the Lord had given him in Ur, went on to the land which should be shown him. "So Abram departed as the Lord had spoken unto him; and Lot went with him; and Abram was seventy-five years old when he departed out of Haran."

"AND Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." God had said to him while he was in Ur: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." And now when Abram had passed through the land unto the plain of Moreh, the Lord again appeared to him, and said, "Unto thy seed will I give this land."

"AND he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. "Now to Abram and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

AND "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God; . . . and confessed that they were strangers and pilgrims

on the earth. For they that say such things declare plainly that they seek a country. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:9-16.

If we will be Christ's we must take his yoke upon us and learn of him, for he is "meek and lowly in heart," and it is meekness and lowliness in heart which we must learn of Christ, that we may be his. And if we be his, then are we Abraham's seed, and heirs according to the promise. So says Christ: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

PRISONERS AND FREEMEN.

BEING unable to furnish the current Sabbath-school lesson for the Commentary Department this week, we occupy a portion of the space answering the following questions which we have received:—

"Who is addressed in Isa. 49:8, 9? Who are the prisoners, and when, and from what are they to be freed?" P. B."

The verses referred to read thus:—

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the way, and their pastures shall be in all high places."

By reading the preceding verses in connection with these, we readily learn who is addressed. "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him." Verse 5. "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Verse 6. These passages show unmistakably that Christ is the one addressed. Compare with verse 6 Luke 2:29-32. The eighth verse itself shows that Christ is addressed, in the words, "I will preserve thee, and give thee for a covenant of the people." Compare with this Isa. 55:4, 5.

THE "day of salvation" is the entire time during which God's mercy to man is manifest in the gospel. In this day—this acceptable time—Christ is heard in behalf of the people, and is given for the objects mentioned in verses 8 and 9. One of these objects is the opening of the prison, and saying to the prisoners, Go forth. It might appear to some, from the words that immediately follow (verse 10), that this has reference to the opening of the graves at the last day; but from almost identical language used elsewhere in prophecy, and applied by our Lord himself, we are obliged to place the opening of the prison within the "day of salvation." We quote Isa. 61:1, 2: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

When our Lord went into the synagogue at Nazareth and read this much of the prophecy, he closed the book, and said to the people: "This day is this scripture fulfilled in your ears." Luke 4:16-21. The fact that he said this, and that he refrained from reading the next clause,—“and the day of vengeance of

our God,”—shows that all that he read is fulfilled in the day of grace. But the dead are not raised until the day of mercy is past. Therefore the "opening of the prison to them that are bound" must be during the "day of salvation."

THEN we have to inquire, Who are bound, and what is their bondage? The following verses will set us in the way of the correct answer: "They [the wicked Jews] answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8:33-36. From these words we learn that sin is a bondage, and that it is from this bondage that Christ sets men free. To further show that sin is a bondage we need only to refer to Rom. 7:14 and 2 Peter 2:19, out of a multitude that might be quoted.

AGAIN, we know that Christ's special work is to save people from sin. See Matt. 1:21. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. "Looking for . . . our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity." Titus 2:13, 14.

Both these points, namely, that sin brings men into bondage, and that Christ releases them from this prison, are brought out in the following passage:—

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which [i. e., by the Spirit] also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." Christ, by the Spirit, went and preached unto the spirits in prison; this was in the days of Noah, while the long-suffering of God waited. God's long-suffering waited one hundred and twenty years, and during this time his Spirit was striving with the wicked antediluvians. See Gen. 6:3. Those wicked men were in the bondage of sin; Christ was ready and anxious to give them freedom,—the same freedom that Noah had, namely, the righteousness which is by faith,—but they refused to be made free, and were therefore destroyed.

STILL further: We have seen that men are bound in prison because of sin. Said Paul, "The law is spiritual; but I am carnal, sold under sin." Rom. 7:14. Now "sin is the transgression of the law" (1 John 3:4), and therefore it is the transgressed law that shuts men up in prison. David said, "I will walk at liberty; for I seek thy precepts." Ps. 119:45. But when he turned aside from the commandments he was at once bound as a criminal.

THIS bondage in which the transgressed law holds its victims until they accept freedom in Christ, is most forcibly indicated by Paul in the following words: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 3:22, 23.

It is well known that human law casts its violators into prison. The sheriff who arrests the criminal, the judge who sentences him,

and the jailer who locks him up, are only the agents of the law. The massive bolts and prison walls simply represent the outraged law. Now notice the parallel in the case of a transgressor of divine law. Having willfully sinned, he is justly accounted guilty of a violation of the whole law. James 2:10. For a time he is unconscious of his bondage. Said Paul, "I was alive without the law once." The office of the Spirit is to make men conscious of this bondage. See John 16:8. It does this by bringing the word home to their hearts, for the Bible is the Spirit's sword. Some, it is true, resist the influence of the Spirit, and never become conscious of their need until it is too late. But we will consider the case of one upon whom the Spirit works effectually. As the truth is impressed upon his heart, his prison walls seem to contract about him. Whereas before he thought he had unlimited freedom, he now finds that he is in a narrow cell, the walls of which are the ten commandments. He resolves that he will be free, and starts out in one direction. But he has taken the name of the Lord in vain, and the third commandment says, You can't get out here. He turns in another direction, but he has borne false witness, and the ninth commandment presents an effectual barrier to his escape in that direction. Whichever way he turns, a commandment, stronger than any earthly prison wall, drives him back. He is shut in on every side. But Christ is the door that ever stands open. Toward this door the inclosing walls seem to drive him, and he is shut up to it as the only avenue of escape. At last he escapes through this door, and becomes in Christ a free man. In Christ he is as though he had never sinned, and in him he is, "made the righteousness of God." That is, he becomes a commandment-keeper, and therefore continually walks at liberty. He has now only to stand fast in the liberty wherewith God has made him free.

ONE more point. Christ is the tower of the flock, "the stronghold of the daughter of Zion." Micah 4:8. Now turn to the exhortation of the prophet: "Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto you." Zech. 9:12. The blood of the covenant (verse 11) is still offered before the throne of God, and is powerful enough to set every prisoner free. Therefore we are all prisoners of hope. We may all be free if we will. No matter how high our sins may seem to be piled up against us, backed by the law of God, we need not despair, for the blood of Christ cleanseth from all sin; and where sin abounds, grace doth much more abound. W.

If there is a more arrogant and at the same time a more un-American "monopoly" than is Knights of Labor, we should like to discover it. In the first place its designation implies a title of nobility, and for these things we have no use in this country. Working men especially would do well to beware of them. They are monarchical and un-republican. Our revolutionary forefathers were jealous of all such imitations of royal technique, and hence they inserted in the Constitution a clause prohibiting Congress from conferring upon anybody any order of nobility. It is, in addition to this, a secret society, another circumstance which exposes it to suspicion.—*N. Y. Commercial Bulletin.*

LEARN to say, No! and it will be of more use to you than to be able to read Latin.—*Sel.*

TEMPER and tongue are an unruly team—don't let them get away from you.

The Home Circle.

KINDNESS.

SPEAK—drop a word only
To enter the ear,
For the child of misfortune—
For the friendless to hear.
Perhaps with God's blessing
A force it may prove,
Full many a shadow
From the breast to remove.

Dejected and troubled
Thy neighbor may be,
While in the dark future
No light can he see.
Say, "I am your brother;"
Throw open your purse,
As you tenderly warble
A soul-cheering verse.

Like dew on the mountain,
Or rain on the wold,
Kind words to the heart are
More precious than gold.
They lift from the valley
Of shadowy gloom,
Making all that is cheerless
Heaven's splendor assume.
—D. C. Colesworthy.

"MY BROOM."

"Oh, mamma, don't take my pretty broom to sweep the stairs, *please* don't!"

This came in shrill tones from Bessie, as she danced into the front hall and came suddenly upon her mother, who considered that she had found an excellent tool in the shape of her little daughter's new broom. It was a present to Bessie from the old broommaker just round the corner, and because he had taken great pains in its manufacture, it was an unusually good one, and pleasant for anybody to use.

As might be supposed, its chief merit to a six-year-old child was its gaily painted handle. She had always kept it among her treasures, and was horrified now to find it in use, like any common broom.

The work Mrs. Allan had laid out for that day was enough for three days. There was cake to be made, and everything to be put in perfect order for company to tea. Perfect order, in the mind of this fastidious woman, meant a great amount of labor. With no help but an inexperienced girl, not a moment was to be lost. So she worked in nervous haste, taking no notice of Bessie's protest, except to say, "Be quiet, child, you will be heard on the street."

"I want my broom, please mamma," persisted Bessie.

"What a selfish little girl! For shame!" her mother said sharply, sweeping vigorously at the same time.

"Oh, *don't* use it so hard, my dear little broom," pleaded Bessie, tears rolling down her cheeks. "You'll spoil it, mamma, you truly will."

"If I spoil it I will get you another. Get out of my way now, quick."

"Another broom won't do," sobbed Bessie, growing more excited at this suggestion. "I want to keep this one always, 'cause old Mr. Strong made it for me, and he likes me. It shan't be used, I *shall* put it away;" and, springing up the stairs, she clasped her arms about her treasure.

The mother's patience was by this time quite exhausted. She angrily wrenched the broom from Bessie's hands, then seized, and half carried her up the stairs, and thrust her into a room in no gentle manner, bidding her stay until she called her.

Bessie was not a difficult child to manage, nor was her mother a hard woman. It needed

but a little loving tact on her part, and the little girl would have been happy in lending her broom. But, poor mother, she had allowed herself to become nervous and tired and heated through much serving, and so she forgot that she was outraging an innate sense of justice which the Lord himself had placed in the child's heart—forgot, too, that it had been written, "Provoke not your children to wrath."

Her worries and cares and the entertaining of friends so absorbed Mrs. Allan that she gave her little daughter but slight attention for the rest of the day. It was not until evening that she discovered Bessie to be in a burning fever, and complaining of sore throat. She remembered then with a pang that the usually amiable child had been irritable all day, which should have led her to suspect something wrong.

All through the night they watched the little one, while she tossed and moaned, murmuring words in delirium that pierced the mother's heart like a knife, for it was all about a little broom, pitiful pleadings—"Please, mamma, please don't;" then, drawing her white brow into frowns, would scream out, "It's mine, I say; you *must not* take my broom!"

The best medical skill and the tenderest nursing could not avail. For two days they fought with the terrible disease, and then they gathered about the darling to give her the last kiss. They thought she would never speak again, but the blue eyes suddenly opened; they looked lovingly into her mother's, and Bessie said: "Mamma, good-by. You *may* take my little broom—you may keep it forever—forgive me 'cause I was naughty," and then the sweet mouth was put up for a kiss.

The next instant the mother's kiss fell on still lips. Do you wonder that for many years afterward the most torturing, heart-breaking sight to her in all the world was a little broom?

Oh, dear mothers, it is well to be fine house-keepers, and to entertain one's friends handsomely; but, as we go bustling about, let us not load ourselves with such a weight of harassing cares that we have no time to be just, and tender, and patient with even the little whims and fancies of our darlings. When we come to lay them down to their last sleep, our sorrow will be keen enough without the stabs which memory with cruel faithfulness will inflict. Not a harsh word or unjust action will be forgotten then.—Mrs. C. M. Livingston, in the *Congregationalist*.

CURIOSITIES OF SCIENCE AND NATURE.

GOLD-BEATERS can, by hammering, reduce gold leaves so thin that 282,000 must be laid upon each other to produce the thickness of an inch, yet each leaf is so perfect and free from holes that one of them, laid on any surface, as in gilding, gives the appearance of solid gold. They are so thin that if formed into a book, twelve hundred would occupy the space of only a single leaf of common paper; and an octavo volume of an inch thick would have as many pages as the books of a well-stocked library of fifteen hundred volumes, with four hundred pages in each. Still thinner than this is the coating of gold upon the silver wire of what is called gold lace.

Platinum and silver can be drawn in wire much finer than human hair. A grain of blue vitriol or carmine will tinge a gallon of water so that in every drop the color may be perceived. A grain of musk will scent a room for twenty years, and will at that period have lost little of its weight. A burning taper un-

covered for a single instant, during which it does not lose one-thousandth part of a grain, would fill with light a sphere four miles in diameter, so as to be visible in every part of it.

The thread of the silk-worm is so small that many of them are twisted together to form our finest sewing-thread. But that of the spider is finer still, for two drachms of it by weight would reach four hundred miles. In water, in which vegetables have been infused, the microscope discovers animalculæ of which many thousands together do not equal a grain of sand; and yet nature, with a singular prodigality, has supplied many of these with organs as complete as those of the whale or of the elephant, and their bodies consist of the same ultimate substance as that of man himself. In a single pound of such matter there are more living creatures than of human beings on the face of the globe.—*Selected*.

WOODEN CLOCKS.

A WOODEN clock is a good deal of a curiosity, in this part of the world, but in Europe, where the enterprise of the Yankee clock and watch-maker has yet failed to penetrate, the wooden clock is the general rule among the middle and lower classes. The simplest forms of time-pieces of this construction are very cheap, and as they combine with this the advantage of being fairly accurate time-keepers, their popularity is not to be wondered at.

It is perhaps not generally known that these wooden clocks are the product of an industry that is carried on almost exclusively in the Black Forest in Germany, and in a recent report to the State Department, Consul Ballow of Kehl gives a very interesting account of the history of this curious, and one might almost say primitive, industry. The inhabitants of this wild and otherwise unproductive region apparently had no other resource but to engage in some such employment, and in this respect the wooden clock industry is a species of natural production, in which all the phases of the process of evolution are illustrated. They did not have the soil to work upon, but they had plenty of wood, and the natural ingenuity of the people was not long in turning it to account.

The first wooden clocks were made in the seventeenth century and were of the most primitive construction. Even in the middle of the last century the mechanism was of the simplest form and consisted of three wooden wheels and an escapement resembling a yoke, which was operated by leaden weights. The pendulum was introduced still later, but it was not until thirty years ago that any changes were made in the old traditional forms. Many of these old clocks were very complicated in their mechanism, at least so far as the attachments were concerned, and in addition to recording the time of day they would mark the day of the week, month, and year, the principal feast days, and operate whole armies of soldiers and other automatic figures.

The clock-makers of the Black Forest during the early part of the present century had gained such a reputation for their product that they controlled the market on the Continent, and made a great deal of money. Then new styles came into fashion, and for a long time the industry in the Black Forest languished because the manufacturers refused to give up the old form. Since 1850, however, they have conformed to the more modern usages, and now all varieties of clocks are made, from the very finest regulators with metallic works down to the plainest of the old wooden forms, for there are still many who adhere to the old traditions.—*Graphic*.

THE RUSSIANS AS SPIES.

THE efficiency of the Russian spy system, says the *Buffalo Commercial*, is shown by an incident connected with ex-Governor Curtin's stay in St. Petersburg as America's ambassador. After the downfall of Napoleon III., he went to London on a brief visit. While there he received an invitation to call on the fallen potentate, who was then living at Chiselhurst. He responded to the invitation and was received with a great deal of warmth. The ex-Emperor talked for a long time about his own career, his poverty, his former life in London, and his visit to New York. Finally, after a conversation of nearly two hours, he came to the real point of his desire to see Mr. Curtin. He said to him: "You are on intimate terms with Prince Gortschakoff. Have you any objection to telling me what are his real views upon the subject of the re-establishment of the empire?" "I know what his sentiments upon the subject are," said Mr. Curtin, "but they are of such a nature that I do not feel at liberty to communicate them to you." "I understand you," said the ex-Emperor, "and am much obliged to you for your civility in calling."

Gortschakoff's opinion, which Mr. Curtin withheld, had been very vigorously expressed. He said that this "French scoundrel" should never have any help from him in getting back his throne, as he regarded him as a man dangerous to the peaceful condition of affairs in Europe. When Mr. Curtin returned to St. Petersburg, Gortschakoff invited him to dinner. During dinner he said to him: "You have been away?" "Yes, in London." "You saw many people there?" "Yes." "A number of distinguished people?" "Yes; I saw some prominent American friends of mine." "I am told you also saw the man who at one time seemed to hold in his hands the destinies of Europe." "Yes; I saw him," said Mr. Curtin. "Have you any objections to telling me the nature of the conversation you had with him?" "It was not important," was the reply; "it was mainly upon personal topics." Here Gortschakoff said, with a very knowing look, "I know all the details of that conversation. I am very much obliged to you for your discretion in not communicating to Louis Napoleon my views upon the re-establishment of the French empire."

As there was no third person present at the interview between Mr. Curtin and the ex-Emperor, this interview gave him a very high opinion of the completeness of the Russian spy service.—*Selected.*

NEVER, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten. It intrudes itself at the most solemn moment, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time, also. In the first place, there are a great many more first-rate books than ever you can master; and, in the second place, you cannot read an inferior book without giving up the opportunity of reading a first-rate book. Books, remember, are friends—books affect character; and you can as little neglect any other moral duty that is cast upon you.—*Lord Coleridge.*

HOLD fast to the present. Every position, every moment of life, is of unspeakable value as the representative of a whole eternity.—*Goethe.*

Health and Temperance.

CONTAGIOUSNESS OF CONSUMPTION.

DR. E. W. CUSHING, of Boston, not long since read a paper before the Suffolk Medical Society, giving a summary of the evidence on which Professor Koch bases his view, that tubercular consumption is caused by living organisms, and is therefore infectious. It is published in the *Medical and Surgical Journal*, and we use it freely in this article.

As early as 1843 Klenke proved that rabbits could be rendered tuberculous by inoculating them with expectoration from consumptive patients. It had been previously proved that anthrax (malignant pustule) was due solely to a living organism. The question was whether or not consumption was due to a similar organism, of a different species.

In tuberculous patients such organisms were found in the expectorations, in the lung tissues, in serofulous glands, and in tuberculous joints; and they were exactly alike in all, each organism (rod-shaped) containing from four to six spores, or seeds.

Professor Koch conducted his investigations for years in every variety of form, to eliminate all possibility of error. The peculiar organisms were found in every case. Over five hundred small animals were inoculated from tuberculous patients, and a post-mortem of the animals showed the presence of the organisms in every case.

On the other hand, all sorts of other diseases were carefully studied without showing a single organism of the kind. Again, when a consumptive patient recovered, all the organisms disappeared from the expectoration.

Further, the organisms were found at the very first stage of the disease, thus indicating that they were its cause, not its product. To render the thing absolutely certain, the organisms were so cultivated out of the body as to separate them from every other contagious element. When these were used to inoculate with, they invariably rendered the animal tuberculous.

These organisms require for their development a rather high temperature and a peculiar soil. They are quite tender, so that they readily perish, thus lessening their liability to communicate the disease. They gain access to the system mainly by the breath. The dust-like particles of dried expectoration furnish an abundance of spores.

Professor Koch communicated the disease to many rabbits and guinea-pigs by simple inhalation. It is clear that all expectorations of consumptive persons should be thoroughly disinfected, and their rooms kept well ventilated. Weakly persons should specially avoid exposure, as their systems afford the best soil for the spores.—*Youth's Companion.*

TOBACCO BLINDNESS.

THE anti-tobacco people ought to have their attention called to the fact that "tobacco blindness" is becoming quite a common affliction. At present there are several persons being treated for it at one London hospital. It first takes the form of "color blindness," the sufferers who have smoked themselves into this condition being quite unable to distinguish the color of a piece of red cloth held up before them. That is the popular medical test, though there is also a more scientific one. Eventually the victim of tobacco blindness sometimes loses his eyesight altogether. Although smoking is to a large extent the cause of the malady, and so gives

it its name, heavy drinking is also partly responsible. Unless the smoking and drinking go together, the "tobacco blindness" is not serious. A proof of this is, that if a doctor has a case of it in hand, he always insists on abstinence, when, as a rule, the sufferer gradually regains his sight.—*St. James Gazette.*

WHISKY AND TOBACCO.

THE increase in the amount of whisky distilled and drunk during the year now ended, was 1,600,000 gallons over the amount for 1885, the total consumption of this liquor being 7,700,000 gallons.

Estimating the population of the country at 60,000,000, this gives about one gallon and a pint for each one of us, including women and school-children and infants.

The consumption of beer amounts up to some 264,000,000 gallons, an increase of more than 1,500,000 from the preceding year, which admits of an allowance of eleven gallons to each inhabitant, or counting out the children and one-half of the adult population as total abstainers, the rest are to be credited with the imbibition of one-half pint daily.

The use of tobacco is constantly increasing, except in the form of snuff, the falling off in the consumption of that article reaching nearly two hundred thousand pounds.

In the comparatively novel practice of cigarette smoking, which has, in fact, come into vogue within less than fifteen years, there has been an increase of 25 per cent., the total number burned being 1,310,000,000, or about twenty-two apiece all around.

Of manufactured tobacco for smoking and chewing, there were 191,000,000 pounds used, averaging about three and one-fourth pounds each, and of cigars, 3,500,000,000, an increase of 152,000,000 from last year, or about fifty-nine for every inhabitant.

If, now, a calculation is made of what these large aggregates have cost the consumers, supposing them to have made their purchases at retail, we may reach an approximate imagination of the tax which our minor vices lay upon the collective purse of the average man. Taking the lowest prices as four cents for a cigar and ten cents for a gill of whisky, the total will be found to amount to more than \$1,200,000,000—not so very much less than our national debt—or \$20 each from all who live in our prosperous land.—*Boston Advertiser.*

PROHIBITION.

It is the common talk of the liquor men that prohibition does not prohibit. If this were really the case, they would have but little cause to oppose the prohibition movement. But the fact of their determined opposition to prohibition, and even to the submission of the question to a fair vote of the people, proves beyond doubt that it does, to a very great extent at least, prohibit, and consequently is injurious to their business. Reports from Rhode Island in regard to the operation of the prohibition law in that State show that the results have more than justified the expectations of the friends of temperance. And the same is true of other States where prohibitory laws have been enacted. This is what makes the liquor men mad, and excites their opposition. We would like to have a little more of this so-called prohibition that does not prohibit.—*Selected.*

ALCOHOL is universally ranked among poisons by physiologists, chemists, physicians, and all who have experimented, studied, and written upon the subject.—*Professor Youmans.*

News and Notes.

RELIGIOUS.

—It is said that there are in the world 100,000 Christianized Jews.

—Archdeacon Farrar has expressed himself as willing to recognize the validity of the orders of all Christian ministers.

—Last year the receipts of the Woman's Board of Missions of the Interior were \$43,768.23; \$99 less than for the previous year.

—Cardinal Gibbons is about to go to Rome to receive the red hat, and to consult with the Pope on the labor question in this country.

—Hereafter no Roman Catholic in the archdiocese of Cincinnati can play on the organ or sing in the choir of any Protestant church under pain of being refused the sacrament.

—The New York *Tribune* asks: "Can the churches fold their hands and flatter themselves that their duties are fulfilled, while the masses prefer the saloon to the pulpit?" It certainly seems that a great many of their members can.

—Rev. G. H. Rouse, of the Calcutta Baptist Mission, says that at the present rate of progress it will take just one hundred years to Christianize India as England is Christianized. And if the thing were done, how much better would India then be than it is now?

—The Central Labor Union of New York City has petitioned the municipal authorities to close the saloons on Sunday, and in this Miss Frances E. Willard sees "Christianity forwarded by the labor movement." It would seem to us that the Christianity that closes saloons on Sunday but allows them to do business on other days is scarcely worth forwarding.

—The *Congregationalist* tells of a minister in New Hampshire "who complains that he has the best lot of people in his church whom he ever met. They get up entertainments, dinners and suppers, which are models of their kind, and do everything in the world except the things for which the church is especially designed." But there is nothing unusual about this case except the way the pastor seems to feel about it. Most ministers nowadays encourage that sort of thing.

SECULAR.

—Small-pox has appeared in Brooklyn.

—Earthquake shocks are being felt at Charleston.

—Professor Tasso, the celebrated violinist, died January 6.

—The Parnellites are actively preparing for the dissolution of Parliament.

—About 3,000 people are prospecting for gold in the interior of British Guiana.

—Bishop Bassett, a Mormon, has been sentenced to five years' imprisonment for polygamy.

—It is said that 15,000 Jews have been expelled from the Government of Kiev, Russia.

—Congress has been asked to have ten Ericsson's "Destroyers" built, at a cost of \$200,000 each.

—It is officially stated that 405 persons were burned to death in the incendiary fire at Madras, India.

—An earthquake occurred in Tunis, Italy, killing seven people and destroying a number of houses.

—The council of the Fenian Brotherhood has issued another circular denouncing O'Donovan Rossa.

—Chicago pays \$9,000 in doctors' bills for attendance on the policemen wounded by the dynamiters.

—The Duke of Bedford has remitted the whole amount of his Bedfordshire rents for the current half year.

—The New York courts have decided that the infamous practice of insuring the lives of infants is illegal.

—Seventeen smugglers, who were hiding near Vicenza, Italy, were killed, not long since, by an avalanche.

—The town of Paige, Texas, about fifty miles east of Austin, experienced a sharp earthquake on the 5th inst.

—A terrible snow-storm has prevailed throughout the midland counties of England. Much loss of life is feared.

—Thirty miners were imprisoned by an explosion in a coal-pit at Mons, Germany. Six have been taken out dead.

—The British Parliament has been prorogued until the 29th inst.

—An explosion of gas occurred at a barracks in Portsmouth, England. Six soldiers were killed and several wounded.

—New York City alone is said to consume more fruit than any other city of the world, London or Paris not excepted.

—The British in Burmah have issued a proclamation ordering all the inhabitants to surrender their arms within five days.

—It is said that since the *Century* began to publish the life of Abraham Lincoln, its circulation has increased thirty thousand.

—The French garrison of Hakhoi and Mongkai in Tonquin have been massacred by Chinese pirates. Daily engagements are going on.

—Intelligence comes from Warsaw that the Russian War Office has decided to immediately construct more forts on the Austrian frontier.

—At Pewaukee, Wis., the other night, a passenger train ran into a sleigh load of men, killing three, and fatally injuring several others.

—The commanders of Canadian cruisers have been instructed to seize and confiscate every foreign vessel encroaching on the Canadian fishing-grounds.

—The wheat harvest of Victoria, Australia, is 12,000,000 bushels. The exportable excess is 150,000 tons, or 60,000 tons over that of the preceding year.

—The British and American claims for the destruction of property in the late Chungking riots, have been settled, the Chinese paying each party \$30,000.

—The British steamer *Dragoman*, from Liverpool, collided with and sunk the ship *Duke of Connaught* off Bird's Eye, England. Seventeen lives were lost.

—The avalanches are destroying considerable property in Switzerland. Several villages have been completely cut off from communication with the outer world.

—A German vessel was wrecked January 9 off Cape Henry, Virginia. The life-boat went to the rescue and in returning was capsized and twenty lives were lost.

—The shops of the Ohio Southern Railway at Springfield were burned January 8. Six locomotives and two cars and valuable machinery were destroyed. Loss, \$140,000; fully insured.

—The family of John Wooster, consisting of five persons, were poisoned at Wabash, Ind., a few days ago, by eating biscuit in which had been used a very inferior quality of baking powder.

—An explosion of natural gas occurred at Youngstown, Ohio, January 6, destroying several buildings, including a Baptist church. Several persons are reported missing, and the loss is estimated at \$100,000.

—On January 7 crowds of the unemployed workmen of London assembled in front of the offices of the Local Government Board and demanded relief, but received none. After much hooting, they dispersed.

—A disastrous collision occurred January 3 about 200 miles from San Antonio, Texas. The debris of the train took fire, and nine Mexicans who were pinned down on the top of a flat car were literally roasted alive.

—The strike of coal haulers is extending all along the lines of the Delaware and Hudson Canal Company, the Philadelphia and Reading Railroad, and the Lehigh Coal and Navigation Company. Five thousand men are out.

—The Danish Folkething (lower house of Parliament) has been dissolved, owing to its refusal to agree to the Government's financial proposals and army estimates. Elections for the new Folkething will take place January 28.

—The Adesalchi Palace of Rome has been burned by a fire caused from the lights of a Christmas tree, and a large amount of jewelry and pictures has been destroyed. The palace was not insured, and the loss is estimated at \$1,000,000.

—The San Francisco *Chronicle* says: "One hundred and seventy-three criminal cases remain in this city untried, a legacy from the year just past. Of these 18 are cases of murder, 19 of assault to murder, 25 of assault with a deadly weapon, 13 of grand larceny, and the remainder minor offenses."

—The San Francisco *Chronicle* says: "To all appearances, a European war cannot long be postponed. Armies are not increased and forts built to no purpose. Warlike demonstrations are not made simply to impress neighboring countries with Russian importance, but as the first step toward a war of conquest."

—A disastrous railroad accident occurred on the 4th inst., near Tiffin, Ohio. A passenger express, going at the rate of sixty-three miles an hour, ran into a freight train which was standing on the main track. The effect of the collision was horrible; the express telescoped, and in a few minutes was in flames. It is reported that seventeen passengers were either crushed or burned to death, and all the mail, express, and baggage was burned, including large sums of money. On the same day another accident occurred at Mittineague, Mass., and two lives were lost.

Appointments.

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 closing chapters give a vivid picture of the warfare of the church, her final redemption, and vividly describe the triumph of the people of God, the destruction of Satan and all his followers, and the renewing of the earth, which ends the awful controversy between the Son of God and the Powers of Darkness. Earnest Christians of all classes and creeds will find in it encouragement and instruction in the delineation of the struggle maintained by men raised up of God in each successive age to preserve the pure and true religion, and they will see that the world has been led to accept one after another of Satan's devices, until her teachers are corrupted with false doctrines and with infidelity.

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The Signs of the Times.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 13, 1887.

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

On the morning of the 8th inst., Brother and Sister W. C. Sisley and child arrived in Oakland on the steamer from Portland, Oregon, where they had spent a few days on their way from Battle Creek, Mich. They would have arrived the day before, but for the fact that the steamer was delayed by fogs. Sister Sisley comes to take charge of the missionary instruction in the Healdsburg College, in which work she has had long experience; and Brother Sisley will devote a little season to the recovery of his health, which is very much impaired. We heartily welcome this addition to our force of laborers on the coast.

Now that the holidays are over, we may expect to find something in our religious exchanges besides stories of feasting and gormandizing. One would almost suppose that the majority of the people of the United States had been kept on a starvation diet for several months before Christmas, and could think of nothing during the holiday season but something to eat. And this also is a sign of the last days; "For as in the days that were before the flood they were eating and drinking, . . . and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

Quite recently three lodges of the Knights of Pythias, at Little Rock, Arkansas, united in a service of sorrow and season of prayer for the dead of their order. This was in accordance with a law of the Grand Lodge, enacted in 1884, making it obligatory to hold such a season of prayer for the dead once a year. At the service referred to, the hall was crowded, and the service was said to have been solemn, yet, "resplendent with beauty and pure thought for those who have gone, and for those who have yet to cross the dark river." It is said also that "the deep strains of the organ seemed to tell those who heard it that there was a Great Beyond." We can heartily endorse the following comment by the *Christian Standard*:—

"How can any enlightened Christian have fellowship with such superstition and mockery? If we are to trust what we have seen with our own eyes, these Knights of Pythias had better bestow their sympathies and their prayers on the living of their order, that they may be kept from patronizing saloons and drinking freely of beer on their gala days."

On the evening of November 28, while the General Conference was in session at Battle Creek, Mich., Dr. J. H. Kellogg, superintendent of the Sanitarium, delivered an address on "Social Purity," to an audience of over one thousand persons, in the tabernacle. The substance of that address we have before us in a neat pamphlet of forty pages, which was published in accordance with the unanimous request of those who listened to it. That the subject of social purity is one which urgently demands attention must be acknowledged by anyone who reads even the head lines of the daily papers, or who knows anything of human nature. In this pamphlet the subject is presented in an earnest and faithful manner. The dangers existing at the present time are vividly set forth, and the means of escaping these dangers is clearly indicated; yet nothing is said that could shock the most fastidious, or in any way tend to awaken an impure thought. The address should be in the hands of everybody who reads anything. Single copy, ten cents; liberal discount on large orders. Address, Health Publishing Company, Battle Creek, Mich.

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The editor of the *Golden Gate* (Spiritualist) says:—"Whoever surrenders his individual judgment, and places his trust implicitly upon the communications of spirits, as given through promiscuous mediumship, is almost certain to be deceived. It matters not how confiding his trust, or implicit his faith, nor how sincere or honest he may be in his intentions, he will find the average spiritual message a broken reed, if he attempt to lean upon it to the exclusion of the staff of his own reason."

This is just what students of the Bible could tell any Spiritualist. The spirits which they consult are lying spirits, because "they are the spirits of devils." There must be to Spiritualists great comfort in listening to what they know to be lies. We prefer to listen to what we know to be truth.

SALVATION ARMY METHODS.

The Boston correspondent of the *Christian Union*, in reporting the visit of General Booth to that city, makes the following criticism upon the methods of the army. We think the criticism is entirely just. And as the National Reform party is now courting the Salvation Army, it can very readily be seen what a worthy accession National Reform will gain when it shall have won the army. But the accession will be entirely worthy of the cause:—

"The criticism which I make is not against his methods so much as against the positive way he asserts the salvation of those who go to his anxious seat to be prayed for. All the force of the meeting is directed to get sinners forward to be converted on the spot, even if they are half intoxicated. If they feel right, and submit, they are called 'saved.' They sing, 'I am saved, I am saved.' The soldiers are taught to proclaim their own salvation. If they were called new recruits in the Salvation Army, and the process of beginning were called enlisting, it might not be offensive, but the positive assumption that one has been saved during the five or ten minutes of special prayer, the scene having much that is *outré* and intensely exciting, is an exercise of knowledge that only Omniscience has the right to assume. I am not criticising the fact that God saves men instantly when they turn to him in penitence and love, but only the great danger there is in the positive declaration that this peculiar process, which seems to me to have large admixtures of the mechanical, transplants men into assured salvation. After listening to General Booth, I almost regretted that I remained to witness the closing scene. The army is always demonstrative whenever the preacher alludes to those who have just been saved. To parade new converts on a public platform with banners and march them through the streets as those who are 'saved' seems to me an arrogance that the Salvation Army should not encumber itself with. I recognize the power there is in their methods of appeal to the low and degraded, but the gospel inculcates modesty and humility, and converts ought not to be inflated by supercilious ideas concerning themselves, made boastful and left in danger of rushing headlong into spiritual pride, which is the most insidious foe to the Christian life."

It is claimed by Sunday observers that Sunday should be kept in honor of Christ's resurrection. Then the same people will urge that laws ought to be made compelling all classes of people to rest on Sunday. This would, of course, include infidels and atheists. That is, they would have Christ's resurrection commemorated by those who do not believe in Christ. What else would that be but enforced hypocrisy? But some will say that by enforcing the memorial, as they claim, belief would eventually follow. That is to say, that if all the merchants in town should hang out signs advertising hardware for sale, their stores would in time fill themselves with hardware.

SAYS the *Oakland Tribune*:—

"The year 1886 will long be remembered for its labor troubles and strikes. But, notwithstanding the universal strikes all over the country, we have yet to learn of anything being gained by the strikers. We cannot recall a single instance where any advantage has been gained by a strike which might not have been obtained by negotiation."

There is truth in this. A little consideration will show any thinking man that strikes and boycotts are not only a violation of the golden rule, but they

are disastrous to the parties engaging in them. Even when men succeed in getting an increase of wages by a strike, it will almost invariably be found that the increase does not compensate for the loss sustained in getting it. The grasping individual, as well as the grasping monopoly, usually overreaches to his own detriment.

In speaking of the main argument in favor of the "new theology," namely, that it is demanded by "the spirit of the age," the *New York Christian Advocate*, under the heading of "A Cause for Alarm," states the following fact, which is worth noting as a sign of the times:—

"Nevertheless, the stubborn fact stands out too boldly to be denied—the church of Christ is so deeply infected by the peculiarity of the times as to be made weak thereby. Hence, instead of being able to authoritatively oppose, to successfully counteract, to effectually neutralize it, she is in danger of being shorn of her strength and robbed of her spiritual beauty by its subtle and continuous working."

As was to be expected, the Andover professors who have been teaching the "new theology," that the probation of man does not cease at death, have the sympathy of all Spiritualists. The "new theology" is, in fact, only one form of Spiritualism, and its advocates will shortly find in that ism ample scope for the exercise of their talents. It should be understood that the Andover professors are not being persecuted for their "advanced" ideas. The simple fact is that they have agreed, as a condition of having a position in the college, to teach in harmony with certain doctrines, and have violated their agreement. Probably some of the theories which they agreed to teach are as unscriptural as is their new departure, still that does not alter the fact that they have broken their pledge. But notwithstanding the strictness of Andover rules, we venture the prediction that both accusers and accused will ere long be standing together again in the fold of Spiritualism.

"SUNDAY or no Sunday?" is the way the advocates of a rigid Sunday law put the case. It is a very common thing to hear that "we have no Sabbath in California," since the Sunday law was repealed. Such expressions are simply admissions of the fact that the Sunday institution derives its support solely from human enactments, and that without such support there would be no Sunday sabbath. It is indeed a truth that those who ignore the Sabbath of the Lord, as enjoined in the fourth commandment, have now no sabbath in California, for the only thing which gave Sunday its religious character in this State has been withdrawn. But we have never heard any complaint from those who keep the seventh day of the week, "according to the commandment." Such ones find no difficulty in keeping the Sabbath, although there has been no civil law whatever enforcing the observance of that day; the law of God is found to be all-sufficient. If Sunday-keepers had so good a law in support of their institution, they would never clamor for an inferior one made by man.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

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