

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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CONSOLATION.

O FRIENDS, we are drawing nearer home
As day by day goes by;
Nearer the fields of fadeless bloom,
The joys that never die.

Ye doubting souls, from doubt be free;
Ye mourners, mourn no more,
For every wave of death's dark sea
Breaks on that blissful shore.

God's ways are high above our ways,—
So shall we learn at length,
And tune our lives to sing his praise
With all our mind, might, strength.

About our devious paths of ill
He sets his stern decrees,
And works the wonders of his will
Through pains and promises.

Strange are the mysteries he employs,
Yet we his love will trust,
Though it should blight our dearest joys,
And bruise us into dust.

—Alice Cary.

General Articles.

Cain and Abel Tested.*

BY MRS. E. G. WHITE.

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Gen. 4:3-8.

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

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

ble and reverential obedience to the will of God, and acknowledged faith in, and dependence upon, the Saviour whom these offerings typified.

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

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

Cain now has an opportunity to see and acknowledge his mistake. He may change his course of action, and testify his obedience by presenting an offering precisely in accordance with the divine specification; and He who is no respecter of persons will have respect to the offering of faith and obedience.

After the disrespect shown to his commands, God does not leave Cain to himself; but he condescends to reason with the man that has shown himself so unreasonable. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?"

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

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

Thus the matter was plainly laid open before Cain; but his combativeness was aroused because his course was questioned, and he was not permitted to follow his own independent ideas. He was angry with God and angry with his brother. He was angry with God because he would not accept the plans of sinful man in place of the divine requirements, and he was angry with his brother for disagreeing with him. Satan presents a temptation. The thought that

he suggests is a terrible one; will Cain receive it?—Yes; he is opening the door of his heart to the whisperings of Satan. Envious and jealous of the preference shown to his younger brother, he will not hesitate to take his life.

Cain invites Abel to walk with him in the fields, and he there gives utterance to his unbelief and his murmuring against God. He claims that he was doing well in presenting his offering; and the more he talks against God, and impeaches his justice and mercy in rejecting his own offering and accepting that of his brother Abel, the more bitter are his feelings of anger and resentment.

Abel defends the goodness and impartiality of God, and places before Cain the simple reason why God did not accept his offering.

The fact that Abel ventured to disagree with him and even went so far as to point out his errors, astonished Cain. It was a new experience; for Abel had hitherto submitted to the judgment of his elder brother; and Cain was enraged to the highest degree that Abel did not sympathize with him in his disaffection. Abel would yield when conscience was not concerned; but when the course of the God of Heaven was brought in question, and Cain spoke derisively of the sacrifice of faith, Abel was courageous to defend the truth. Cain's reason told him that Abel was right when he spoke of the necessity of presenting the blood of a slain victim if he would have his sacrifice accepted; but Satan presented the matter in a different light. He urged Cain on to a furious madness, till he slew his brother, and the sin of murder was laid upon his soul.

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

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

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

*A sermon delivered at Basel, Switzerland, January 30, 1886.

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

(Concluded next week.)

The Papacy; Its Position, Policy, and Prospects.—No. 3.

WE see another yet more unmistakable sign that Rome, like Job's war-horse, scents the coming battle, in the revival of orders and confraternities. Numerous religious orders have been resuscitated of late, and almost all of them partake of a military character. Among these may be mentioned in particular the Order of St. Dominic. To the Order of St. Dominic was committed in an especial manner the task of rooting out heresy and heretics, their chief weapons being the sword; in other words, the Inquisition. It was the hordes of St. Dominic that overran the south of France, and swept away the young Protestantism of the thirteenth century in a tempest of fire and blood; and when we see that order again called out, we take it that it is for service, and that the possibility is not unthought of, of sweeping away the Protestant liberties of the nineteenth century by a similar stroke, and of re-enacting in modern Christendom the scenes of slaughter and rapine which were witnessed in Provence and Languedoc in the middle ages.

This vast military organization is subdivided into other orders, all of which are armed with the sword as the main instrument of their work. There is the confraternity of the "Sacred Heart," supposed to number a million of members; there is the "Militia of Jesus Christ;" there is the "Crusade of St. Peter." The very names breathe of war. They are borrowed from ages of violence, and they portend times of bloodshed. Beside the societies already named there is another in the French army, called the Legion of St. Maurice. It is an army within an army, and the priest is its general. The resuscitation of these orders plainly shows that war is the ultimate resort which Rome has in her eye. The one idea of all these societies is the doctrine of the syllabus, and their one aim is the "restoration of the Christian state"—in other words, the wreck of modern society, and the subjection of the world to the rule of the Vatican.

ONE TREMENDOUS MECHANISM.

There is another weapon for the coming conflict to which I can refer in only a single sentence—a space altogether disproportioned to its transcendent importance: I refer to the infallibility. The infallibility it is that gathers up all the instrumentalities I have just enumerated, and combines them into one tremendous mechanism, and makes the working of that mechanism so swift and crushing. It strikes with the promptitude and power of omnipotence. Take a moment's survey of it. At the summit sits the Pope, divine and infallible. Immediately below the pontiff come some thousand bishops, all of whom are sworn to obey him; below the bishops come hundreds of thousands of priests, and hundreds of thousands of monks and nuns, with a machinery of schools, colleges, and confessionals. Below the priests come millions and millions of devotees, dispersed over all the countries of the globe. From the mount of infallibility goes forth the fiat. It descends to the rank below; these send it on to

the more numerous rank below them, and these to the yet more numerous rank below them; and thus it goes on, widening and widening, till it sets a world in motion. Of all these millions the Pope is the master. But has the Pope himself no master? Yes, he has a master, and that master is the Society of Jesus. Behind his throne stand in shadow the sons of Loyola. The Pope is simply the mouth through which the Jesuits speak, the hand by which they execute their deeds; and be the crime to which they prompt ever so enormous, he must issue the order for its perpetration, or prepare the robe and ring which are used at the funeral of Popes. The Pope cannot abdicate. The man who once sits down in the fatal chair of Peter can never again leave it, for should he descend from his throne he would find a Jesuit waiting for him with a cup of poison at the foot of the steps.

PROGRESS IN GREAT BRITAIN.

After this bird's-eye view of the Papacy in Europe, let us inquire, What position has it obtained among ourselves? Great Britain is the head of the world; if the Papacy shall succeed in restoring its dominion in Great Britain, it will by the same act restore it all over the earth. This is its grand ambition, and at this hour it is within measurable distance of this supreme victory.

In 1829 the Papacy, which had been stripped of legislative powers by the revolution settlement, was again admitted into the British Parliament. 1. Since that year it has made rapid strides towards political supremacy. It has more than quadrupled its agencies—its priests, chapels, congregations—so that there is not a city or town, scarce is there a shire or parish, that has not been brought under its influence, and is now a seat of its propaganda. 2. This regular mechanism it has supplemented with a growing array of monasteries, nunneries, colleges, and schools. And in these last it is not the Roman Catholic youth only that are being educated; thousands of Protestant children have been drawn into these seminaries, and are being prepared to swell the popish population of the future. 3. As if Rome's own action were not enough, we ourselves have grafted a popish ministration on every department of the public service. Paid popish chaplains are busy at work in our prisons, in our reformatories, in our work-houses, in our army and navy; these various departments are being utilized for the conveyance of Romanism over the empire, and the permeation of the body politic with an influence which, like a deadly poison, once received into the veins of a nation, inevitably kills it. 4. A regular hierarchy has been established in the three kingdoms. Canon law has been proclaimed, and there is not a Romanist in England, Scotland, or Ireland who is not, through the confessional, made amenable to canon law, and ruled by it in his political and social acts, as well as in his religious duties. Canon law knows but one monarch, and to that monarch the undivided allegiance of every Romanist is due. This is an empire within an empire, if ever there was such.

5. If the Papacy has created an *imperium in imperio* in the nation, it has planted a parliament within a parliament in the legislature. A phalanx of eighty-four members represents it in the British House of Commons. These eighty-four men are united, inscrutable, resolute, defiant, and extort submission to their demands by the simple, yet formidable expedient of obstruction. Through them the Vatican has made itself the master of the cabinet, the terror of the parliament, and largely the ruler of the nation.

6. Moreover, popish provincial councils are of frequent occurrence. What is the function of these councils? They concert plans of political action applicable to emergencies, and their resolutions, countersigned at Rome, are

binding on all Romanists, who must act on the lines chalked out for them, whatever confusion or calamity their action may cause, and whatever penalty it may expose themselves to from the law of the land. The nation against whose peace and unity these intrigues are being formed knows nothing of it all the while, till some outbreak or explosion proclaims on the house-top what the council had previously planned in secret.

THE IRISH FULCRUM.

7. Ireland is still the main fulcrum on which the Papacy rests its lever in its attempts to overturn the Protestant kingdom of Great Britain. The cherished policy of the Jesuits has ever been to keep Ireland ignorant, wretched, and agitated; to separate it from Great Britain, erect it into an independent kingdom under the rule of the Vatican, and to employ it for the destruction of British liberty and Protestantism. This scheme has already, twice over, been on the eve of accomplishment. It has been a third time revived, and more nearly carried to completion than on the occasion of the two former attempts. There is now a pause, but it will soon be over, and the work of overthrowing "Protestant ascendancy" in Ireland will be again resumed. Protestant ascendancy has been defined to consist in three things: (1) The Established Protestant Church in Ireland; (2) the Protestant landlords of Ireland; (3) the Protestant education of Ireland. Great progress has of late been made in destruction of all three. The Established Protestant Church has fallen. The Irish system of education has been revolutionized, and well-nigh wrecked. First, the Kildare schools were put down; next the national schools, and the queen's colleges were denounced as godless, abandoned by the Government, to be refashioned and refitted by the priesthood. And, last of all, a popish university was established, the effect of which has been to place the education of Ireland in the power of a popish conclave, and the schools in the hands of the Christian brothers, who educate their pupils on the principles of the syllabus; or, as Lord John Russell expressed it, minister poison to the youth of Ireland as their daily food.

The most ominous part of this business is the changes which have been effected in our statute book. The whole legislation of the past five hundred years has been diligently searched, and not an act or statute which could offer the smallest hindrance to the advance of Popery to place and power in the State, but has been weeded out and swept away. Upwards of forty statutes of this character have been repealed. All the securities embodied in the Emancipation Act of 1829, with one exception, have been abolished. All the securities in the revolution settlement, with one exception, have been swept away. All offices under the crown, the English wool-sack excepted, are now open to Romanists. The oath of the royal supremacy has been swept away. The oath recognizing the Protestant succession has been swept away. The act of settlement alone is left, the one barrier between us and a popish reign. If that solitary act were to share the fate of the others, we should speedily see a vassal of the Pope on the throne of Great Britain.—*Rev. J. A. Wylie, LL.D., of Edinburgh.*

MEN who sneer at others and criticise their efforts when they are doing the best they can, and yet refuse to do anything to aid them, or to correct their errors, or to make up for their deficiencies, have no cause to be pleased with themselves, nor can they reasonably expect others to be pleased with them, or to approve of their course. A man who does the best he can, and does it with good intent, is worthy of commendation; but a man who sneers at others, and fails to act his own part, is not.—*Sel.*

Confessing Sins.

IN Proverbs 28:13, we read, "Whoso confesseth and forsaketh them shall have mercy." Confessing sin is the way to mercy. He that confesses shall find mercy—shall have mercy shown him. He shall have mercy among men; . . . and with God, especially, they who confess and forsake their sins shall have mercy. "If we confess our sins, he is faithful and just to forgive us our sins." On him who confesses and forsakes he will have mercy, for his mercy endureth forever.

Not that contrition deserves mercy. To deserve mercy is a contradiction and an absurdity. Mercy is favor or compassion to the ill-deserving, to sinners, to such as deserve nothing but wrath. How then can mercy be deserved? The very idea is absurd. How insane, then, the notion that pardon can be merited, or mercy purchased, or Heaven bought by the performance of a few good deeds confessedly imperfect. Salvation cannot be both of merit and of grace; if there be any merit, then there is no grace. The awakened sinner may at first imagine that by his sighs and tears and prayers he may incline God to be propitious; but sooner or later he banishes such a delusion, and is fully persuaded that God, being unchangeable, can never be rendered more merciful than he is and ever has been, and that he can show mercy only through Jesus Christ, who has satisfied the demands of his justice; that he himself has no claims upon God for the least of his mercies, and that he cannot deserve pardon on account of his contrition, prayers, and tears, but must receive it as a free gift, an undeserved favor, through Jesus Christ our Lord.

Nor is the sinner pardoned simply because he repents, confesses, and forsakes his sins. It is not a Bible doctrine that repentance is enough to secure pardon, or that it entitles to forgiveness, without reference to an atonement. It is not in this way that God can be just and yet justify. We must believe. There must be faith as well as repentance; and that faith must lay hold of the atonement of Jesus Christ. He has made satisfaction to divine justice. Of that satisfaction the sinner, confessing his sins with contrition of spirit, is to avail himself by faith, receiving Jesus Christ as his Saviour and resting on him alone for acceptance with God. The penitent is pardoned, forgiven, though not because of his penitence. Repentance stands not to forgiveness in the relation of cause to effect, or of means to an end; it is a prerequisite, a necessary antecedent, but it merits nothing, and apart from faith it procures nothing. Judas had a kind of sorrow, and yet went to his own place; and without faith, without a believing apprehension of the mercy of God in Christ Jesus, our sorrow for sin would be like his. Penitence always accompanies faith, and faith is always attended by repentance; but it is faith that lays hold of Christ, and, so to speak, instrumentally, at least, secures the pardon of sin, justification, and salvation. The one who truly confesses and forsakes his sins does also believe in the Lord Jesus Christ, and therefore is forgiven; as it is written, "Whoso confesseth and forsaketh them shall have mercy."

God will have mercy on him for Christ's sake. God has ever been merciful. The satisfaction of Christ does not render him more merciful, though it satisfies his justice, and so opens the way in which he can consistently exercise mercy; and he can consistently exercise it only in this way. Hence true sorrow for sin must have respect to the cross and the atonement—it must have reference to Christ, and the penitent must believe in him. He is to look for pardon and acceptance only through the atoning sacrifice of Jesus Christ. And if he thus looks, confesses, and forsakes his sins and casts himself on the Saviour's arm, he shall be received and for Christ's sake forgiven. Through Jesus Christ, God will have mercy on him and

blot out his sins; for there is forgiveness with him through Jesus Christ, that he may be feared, loved, and served. Come, then, to Christ, confess and forsake your sins, and you shall find mercy.—*Presbyterian Banner.*

Duty Done Is Joy Begun.

TO SOME, duty, like law, seems a cheerless and rayless thing. The sun thinks not thus when he "rejoiceth as a bridegroom coming out of his chamber, or a strong man to run a race." There is a sunny joy in the motion, the life, of all creatures, which, to the tuned and attentive ear, is music, which is but the hum of duty in the acting. The song of creation is the hymn of duty. Every bird that sings, every bee that hums, every flower that lifts its tremulous voice of praise to Him who has made so good a world, every star, bears its part in the great flood of harmony which floats the tributaries of the duty of creation before the eternal throne. For man, duty in the doing is glory in the winning. "To them who by patient continuance in well doing [the complete picture of duty] seek for glory and honor and immortality, eternal life."

—*J. B. Brown.*

WHEN the pangs of sorrow seize us,
When the waves of trouble roll,
I would lay my head on Jesus—
Pillow of the troubled soul;
Surely none can feel like thee,
Weeping One of Bethany!

"Jesus wept!"—that tear of sorrow
Is a legacy of love:
Yesterday, to-day, to-morrow,
He the same doth ever prove.
Be thou all in all to me,
Living One of Bethany.

—*Sel.*

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, our hasty words will not be those of men and women who are indifferent, who care nothing for noble living, nothing for high thinking, nothing for a Christian life, nothing for a Christian spirit.—*Dean Bradley.*

THE depth of human depravity is up in this: "The heart is deceitful above all things, and desperately wicked." Jer. 17:9. The whole story of redemption is told by the Saviour in these words: "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 the promise of complete and perfect restoration to purity and holiness is contained in these words of the beloved disciples: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

Our perplexities and griefs are never alleviated by complaints and murmurings. By dwelling on our sorrows we only magnify them, and make their burden seem heavier still. "When the flail of affliction is upon me," says a thoughtful writer, "let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet." Our Lord has taught us, by his own patient humiliation and suffering, that even the greatest hardships, the severest trials, and the keenest griefs are to be borne in meekness and uncomplaining silence.—*Sel.*

National Reform vs. the Kingdom of Christ.

WE notice in the *Christian Instructor* of September 30 an exposition of the International Sunday-school lesson for October 10, which is at variance with the avowed views of the *Instructor* on National Reform. The *Instructor*, we are sorry to say, belongs to the ministerial corps that has in all ages labored for a form of civil government founded on persecuting principles. The exposition to which we refer is on John 18:36: "Jesus answered, My kingdom is not of this world."

The expositor remarks, "This is an avowal by Christ that he is a king, but it is an intimation also that he does not claim to be a king in the sense in which the Jews charged him. Yet it is of such a nature that Pilate in his ignorance of spiritual things would not understand what was meant by the statement 'that it was not of this world;' hence he added, 'If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews.'"

The expositor remarks, "It is not, like other kingdoms, established and upheld by the power of officers and soldiers. . . . As it is a spiritual kingdom so it is maintained and propagated not by carnal weapons but by spiritual weapons. Its life and strength are in its principles and not in its material force."

Very good, and yet the *Instructor* is laboring to have the Nation to declare in the Constitution that Jesus Christ is mediatorial ruler of the Nation, and to support that rule with the military power of the Government. The *Instructor* in the exposition referred to, declares that the kingdom of which Christ spoke is not to be enforced by the "power of officers and soldiers," and yet labors for that very purpose.

The kingdom that Christ set up he declared was not one for which he would summon his "servants to fight," yet the *Instructor* and the National Reformers would call to the support of this kingdom all the bayonets of this mighty Nation. When Peter in the madness of his national reform zeal drew his sword in the defense of the kingdom of Christ, this glorious spiritual King commanded Peter to sheathe his sword. He would not permit the shedding of a single drop of blood in the support of his kingdom, and healed by a miracle the wound inflicted by Peter. But the *Instructor* and the National Reformers generally, propose to establish in this Nation the kingdom of Christ, by the whole mighty power of this Government; and as they themselves avow, at the expense of as much if not more blood, if necessary, than was shed for the destruction of slavery.

If the Constitution of the United States is amended as these Covenanters desire, a violation of the proposed amendment would require the summoning of the whole military power of the Government. When the South sought to overthrow the Constitution, two millions of men marched to sustain it. It is this same force the *Instructor* invokes for the support of a kingdom Christ himself declares is not of this world. Christ forbids his servants to fight for his kingdom, while the *Instructor* countermands his orders, and if need be would call out the whole military power of a Government of this world to sustain a kingdom which is *not* of this world.

The National Reform movement is but an attempt to revive the principles of the Covenanter Church which have languished for two hundred years, and proposes to engraft these principles upon the Constitution of the United States so that the power of the Government can be used to enforce them. In a word, they desire to see the army of the United States march as did the armies of Scotland and England to the support of "Christ's crown and covenant."—*Orient, in American Sentinel.*

The Ten Kingdoms in the Dark Ages.

THE ALEMANNI.

(Continued.)

IN 1056 Henry III. died and was succeeded by his son Henry, six years old, but who had already, at the age of four years, been crowned King Henry IV. of Germany. He was under guardianship till he was fifteen years old, 1065, when he assumed the duties of government, and from that time till his death, forty-one years, between the fierce arrogance of the Papacy and the ambitious jealousies of his own subject nobles, he never knew peace. He it was who waged the memorable contest with Hildebrand; during his reign was the first crusade, 1095; and he made Welf (or Guelph, or Guelph) of Altdorf in Suabia, duke of Bavaria.

Henry IV. died in 1106 and was succeeded by his son Henry V. War with the Papacy was renewed, in which Henry's chief friends were two Swabian princes of the Hohenstaufen family, Frederick and Conrad. Frederick had been made duke of Swabia by Henry IV., and now by Henry V. Conrad was made duke of Franconia, which had been directly attached to the crown since the time of Otto I. Henry V. was succeeded in 1125 by Lothair, duke of Saxony, and when he received the imperial crown, Innocent II. claimed that he did so as the vassal of the Pope. Lothair was succeeded in 1137 by the above Conrad, the Swabian duke of Franconia, who became Conrad III.

With Conrad III. began the reign of the House of Swabia or Hohenstaufen which continued one hundred and seventeen years, and was the most glorious age of the medieval history of Germany. In 1146 went forth the second crusade headed by the Emperor Conrad, and Louis VII. of France. Conrad died in 1152, when Germany passed under the rule of one of the greatest sovereigns she ever had—Frederick Barbarossa, duke of Swabia—who reigned thirty-eight years.

Here we must notice the rise of another Swabian family which has had a notable course in history, and which is inseparably connected with the reign of Frederick Barbarossa. Henry IV. made Welf, or Guelph, of Swabia, duke of Bavaria. He was succeeded in the duchy of Bavaria by his son Henry the Proud, who was also invested with the duchy of Saxony. Henry the Proud rebelled against Conrad III., whereupon both his duchies were declared forfeited; Saxony was granted to Albert the Bear, a Saxon noble, and Bavaria fell to Leopold, margrave of Austria. Henry the Proud suddenly died, and his brother, duke Welf, continued the contest for his duchies. Welf, hoping to succeed Leopold in the margraviate, consented to a compromise by which Saxony, with the assent of Albert the Bear, was granted to Henry the Lion, the son of Henry the Proud. Instead, however, of the margraviate of Austria being given to Welf, it passed, in the end, to Henry Jasomirgott. Welf for years contended with his rival, but without avail, for Henry the Lion finally, at the head of an army, laid claim to Bavaria as his, by right of inheritance from his father, Henry the Proud. Frederick Barbarossa was, through his mother, allied to the Welfs, and he, having a personal regard for Henry the Lion, began his reign by promising to secure for Henry the duchy of Bavaria. The margrave Jasomirgott however persistently refused to give it up, till at last in 1156 Frederick detached the march of Austria from Bavaria, made it a duchy with special privileges, and bestowed it on the stubborn margrave. This honor contented Jasomirgott, and left Frederick free to fulfill his promise to Henry the Lion, and so Henry received his paternal duchy of Bavaria, in addition to the duchy of Saxony which he already held. And from this Swabian—Alemannian—House of Welf, or Guelph, is descended in direct line through

Henry the Proud and Henry the Lion, the House of Hanover which has ruled England from George I.—August 1, 1714—to the present Victoria "*Regina Dei gracia*."

Frederick Barbarossa received the German crown at Aix-la-Chapelle, March 9, 1152. In October, 1154, he descended to Italy and assumed the iron crown of Lombardy. Then "after apprehending Arnold of Brescia, as an earnest of his purpose to support the Papal cause" he was crowned Emperor, by Pope Adrian VI., June 18, 1155. From this time onward till 1186 the reign of Frederick was little else than a long contest with the Lombard cities and with the Popes. By his marriage with Beatrice, daughter of the Count of Upper Burgundy, he added that province to the kingdom of Burgundy and to the empire. He thus reasserted the imperial authority in Burgundy and received the homage of the Burgundian nobles.

Having at last brought these struggles to an honorable close, he started in 1187 for Palestine at the head of the third crusade, but was drowned while crossing a small river in Pisidia, June 10, 1190.

Frederick was succeeded by his son Henry VI., and was crowned emperor by Celestine III., March 31, 1191. Richard I., of England—Cœur de Lion—as he was on his way home from the third crusade, had been arrested by the duke of Austria, December 21, 1192, and in the following March was surrendered to the Emperor Henry, who imprisoned him. To regain his liberty Richard was compelled to resign his crown to the emperor as overlord of Christendom, and receive it back as a vassal of the emperor, and to pay a ransom of 150,000 marks. But with all this humiliation he was not released till about the first of March, 1194. With the money that was paid for Richard's ransom, the emperor was enabled to fit out a fine army, with which he succeeded in conquering the Saracen kingdom of Sicily. So great was the authority which he acquired that it is supposed to be almost certain that had he lived a little longer he would have achieved his great ambition of having the crown declared hereditary in his family. But this aspiration was quenched by his death in 1197. In his reign about 1195 began the fourth crusade.

Upon Henry's death there was a double election. Philip, Henry's son, was favored by a large majority of the princes; while his opponents pitched upon Otto, son of Henry the Lion. There was no show for Otto, however, had not Innocent III. cast all the influence of the Papacy, which at this time was absolute, into the scale in his favor. Even with the help of the Pope, Otto's success was exceedingly doubtful until Philip was murdered, in 1208. This of course put a stop to the war, and Otto IV. was crowned Emperor. As soon as Otto had been made emperor, he violated all the pledges he had made to the Pope for the Pontiff's favor, and began to act as an independent sovereign. This was what no sovereign could be suffered to do while Innocent III. was Pope. He accordingly played off against Otto, Frederick the son of Henry VI. Otto, thinking to injure Frederick's chances by striking at the Pope, went to the support of John of England against Philip Augustus of France, but at the battle of Bouvines, July 27, 1214, he met a crushing defeat, and fled, a ruined man. He retired to his hereditary possession, the principality of Brunswick, and apart from that had no more place in history, while Frederick II. "ascended the marble throne of Charlemagne at Aix-la-Chapelle, and received the silver crown" of Germany, July, 1215, and November 22, 1220, received at Rome, from the hands of Pope Honorius IV., the golden crown of the empire.

In the estimation of his contemporaries, Frederick II. was "the wonder of the world." Though perhaps not the strongest in all re-

spects, he was the most brilliant, of the German kings. In the beginning of his public career, in 1208, at the age of fifteen, he possessed but the crown of Sicily, and at his death, December 13, 1250, the splendor of his position was such that it has never been surpassed in human history; for then he possessed in addition to his original and inherited crown of Sicily, the crown of Sardinia, the crown of Burgundy, the iron crown of Lombardy, the silver crown of Germany, the golden crown of the empire, and last, but in that age the most glorious of all, the crown of Jerusalem, with which he with his own hands had crowned himself at his recovery of the holy city from the Saracens and its restoration to the church. In 1245, July 17, he was excommunicated by Pope Innocent IV. When he heard of it he laughed, and said:—

"Has the Pope deposed me? Bring me my crowns that I may see of what I am deprived." Then seven crowns were brought him—the royal crown of Germany, the imperial diadem of Rome, the iron circlet of Lombardy, the crowns of Sicily, Burgundy, Sardinia, and Jerusalem. He put them on his head one after another, and said, 'I have them still, and none shall rob me of them without hard battle.'—*The Story of the Nations, Germany, chap. 21, par. 8.*

But though Frederick feared not the excommunication of the Pope, the effect of such a thing was always to turn loose the elements of violence among men, and especially in Germany. Of that time, an old historian says: "After the Emperor Frederick was put under the ban, the robbers rejoiced over their spoils. Then were the plowshares beaten into swords, and the reaping hooks into lances. No one went anywhere without steel and stone, to set in blaze whatever he could fire."—*Id.*, par. 9.

During the reign of Frederick II. the conquest of Prussia was begun, A. D. 1230, under the leadership of the Knights of the Teutonic Order, who "after half a century of hard fighting, found themselves masters of the entire country." Also, in the beginning of his reign the fifth crusade was proclaimed by Innocent III., 1198, and went forth in 1201.

Frederick II. died February 13, 1250, and was succeeded by his son, Conrad IV., who reigned only four years, and such was the condition of the empire through the contending factions of Germany and the intrigues of the Pope that he was never actually crowned Emperor. He died in 1254 and with him ended the line of Hohenstaufen emperors, whose rule formed the age "most interesting in the medieval history of Germany." "Women never held a higher place, nor, on the whole, did they ever respond more nobly to the honors freely lavished upon them." "The problems of government were seen in new lights, partly from the study of Roman law which passed from Italy to Germany, partly from the summaries of native custom in the '*Sachsenspiegel*' [Saxon law] and '*Schwabenspiegel*' [Swabian—Alemannian—law]. Altogether, Germany has seen no more fascinating epoch, none more full of life, movement, and color."—*Encyc. Brit.*, art. *Germany*. J.

(To be continued.)

THERE was quite a scene at Farwell Hall on Wednesday evening when Dr. Gordon said in his address: "I want here and now to lift up my warning against the 'cooking stove apostasy,' which is turning so many of our church basements into places of feasting, and against the entertainment heresy which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the gospel." The ministers on the platform and nearly the whole audience instantly arose and said, "We stand with you, amen, amen!"—*Sel.*

"To Destruction by Express."

SUCH is the title of an article in a recent number of *Messiah's Herald*, which speaks as follows concerning Sunday railway traffic:—

"Sunday travel has increased almost incredibly within the last fifteen years. Each year sees still greater increase. This increase is illegal, but it defies the Sunday laws, and goes on as though they did not exist. The public is willing to pay for Sunday trains; the roads are willing to furnish them. Commercial interests demand Sunday freighting; the roads claim that they must accommodate commercial interests. Indeed, Sunday business and travel have ceased to even raise the question as to whether there be any law.

"Places of amusement vie with each other in offering inducements to pleasure-seekers. The law looks on, if it be not too dead to open its eyes; but it does nothing more. It can do nothing more. The officers who are sworn to execute the laws prefer that they should remain unexecuted; their friends prefer this; almost everybody prefers it. Many religious teachers are glad to have Sunday trains, that they may the better reach distant appointments. From the standpoint of all those who believe Sunday ought to be observed sacredly, all this means rapid destruction.

"These facts show, not that Sunday *will* be overthrown, but that *it is* overthrown. They who, years ago, talked about the danger of the American Sunday becoming Europeanized, now are forced to agree that it is Europeanized. Sabbathlessness means godlessness. Holidayism means the destruction of public worship, the annihilation of public religious teaching; it means the gradual abolition of religion in the family; it means a steady increase in the agencies which lure men to evil.

"In the earlier centuries the church made love with the world, yielded to its blandishments, sought its favor, and reaped, as the result, centuries of darkness and degradation reaching almost to ruin. God's ancient people were taught the same thing again and again. God's modern people will be no exception. If the prophet who failed to carry God's message to the world in wickedness, found God's hand resting heavily upon him, the prophet of this century, neglecting his duty, will feel the same hand. He who daubeth with untempered mortar, shall find the wall he seeks to rear burying him; and the wall will not cease to tumble though he cry piteously. God demands that the watchmen on the walls of Zion in the United States should make an effort to stem the tide of ruin. Brethren, silence and indifference and cowardice are all criminal. We leave each man to settle the account with God. He must settle it quick, for Sabbathism is going to destruction by express."

This is but a sample of the many impassioned appeals that the religious journals of our country are constantly making in behalf of the Sunday sabbath. And yet the men who write such articles know full well that Sunday is not the Sabbath by divine appointment. They are wont to forge from the law of God thunderbolts which they hurl at all who desecrate the Sunday, and yet they are well aware that that law says nothing whatever of Sunday as a sacred day.

The law of God, the penalty of which they so freely invoke upon those who do not keep the first day of the week, says: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work;" and yet every man of them violates that commandment by making the seventh day a common working day. Moreover, they have by both precept and example taught the people to despise the divine Sabbath law, and now they piously (?) sigh and cry for the abominations that are done in the land! Why is it that the Sabbath is not regarded? why is it that the law of God

is trampled under foot? Very largely because those to whom the people look for instruction in the things of God have made his law void through their traditions; because they are told that God does not mean just what he says; because the plain truths of his word have been toned down and "accommodated" until they have no longer any power to move those that are at ease in Zion, to say nothing of the multitudes who make no profession of serving God.

It is indeed true that "in the earlier centuries the church made love with the world, yielded to its blandishments, sought its favors, and reaped the result;" and part of that harvest was the Sunday unsupported by any divine law. Sunday has not and never had any place in the law of God, other than as one of the six working days; it belongs to the world, and what right has any man or any set of men to demand that it be invested with the blessing and sanctity which by divine right belong only to the seventh day, the Sabbath of the Lord?

God worked upon the first day of the week and gave it to man as a common working day, and how can it be expected that people will reverence a day which God has not sanctified, when they are taught to despise one that he has blessed? It is one thing to turn men away from the true Sabbath, but it is quite another thing to inspire within them feelings of true reverence for a base counterfeit.

In the words of the *Herald*: "If the prophet who failed to carry God's message to the world in wickedness, found God's hand resting heavily upon him, the prophet of this century, neglecting his duty, will feel the same hand. He who daubeth with untempered mortar, shall find the wall he seeks to rear burying him; and the wall will not cease to tumble though he cry piteously."

The figure which the *Herald* uses is borrowed from the thirteenth chapter of Ezekiel, but it does not apply to those who do not demand the strict observance of Sunday. The burden of the prophet's message is to those who have not made up the gap in the law of God, "for the house of Israel to stand in the battle in the day of the Lord." In that day these words will come home with crushing force to those who have made void the law of God by their traditions:—

"Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God." Eze. 13: 7, 8.

But again the Lord says:—

"Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it." Eze. 13: 10-15.

The wrath of God is indeed about to fall, not

only upon this country but upon the world, but not because the people have not kept Sunday. The destruction will come because God's law has been despised and his Sabbath trampled upon. The wall (the changed law of God) which one (the Papacy) built up has been most industriously daubed with the untempered mortar of false doctrine, but the Lord declares that it shall fall; but from the reference made to the great hailstones we fear that it will be swept away only by the last of the seven last plagues, when there shall fall "upon men a great hail out of heaven, every stone about the weight of a talent." Rev. 16: 21. Truly "the refuge of lies shall be swept away," but when the wall is no more neither shall they be that daubed it.

C. P. BOLLMAN.

On Prayer.

OF all the duties of the inner life I suppose there is none which is performed so frequently in a perfunctory manner as private prayer. Probably the rule of our lives since we first learned to whisper our baby prayers at our mothers' knees, has been to "say our prayers" each day, morning and evening. Alas! that "saying" our prayers should be but a too true description of a vast majority of our devotions; the evening comes, so we kneel down, and, with little thought or effort at recollection, repeat our common form, perhaps learned from some book, perhaps still the childish prayers, though we have long outlived our childhood.

Prayer is the lifting up of the heart to God, talking with God. It is the treating him as "our Father;" and as little children look trustfully up in an earthly father's face, and make their little wants known, or tell him their little joys and sorrows, certain of sympathy, so ought prayer to be to us. In prayer we make God our confidant, and as we speak he hears and helps and comforts.

Are we glad and full of joy, then we follow James's advice, and being merry, "sing psalms." Are we anxious and careworn, then we go and lay our burden down at his feet, and even as we lay it there, relief and comfort come, and he "refreshes" us, and as we rise from our knees we feel such a wondrous fullness of vigor, such a simple trust, that though the trouble remains it no longer crushes nor weighs us down. A praying Christian brings to bear against all difficulties, within and without, the host of Heaven, yea, God himself, and surely "if God himself be for me, I can a host defy." My sisters, if we would grow, if we would but really live, we must pray, and pray continually. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." It must not be only great needs, great joys, great sorrows, that must bring us to our knees, but the tiny daily trials and pleasures of life should all be the subjects of prayer.—*M. O. C., in Penny Post.*

How OFTEN it is difficult to be wisely charitable; to do good without multiplying the sources of evil! To give alms is nothing unless you give thought also. It is written, not "blessed is he that feedeth the poor," but "blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—*Ruskin.*

THE best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs. Balfour.*

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

The Signs of the Times.

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

E. J. WAGGONER, }
ALONZO T. JONES, } - - - - EDITORS.

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URIAH SMITH, GEO. I. BUTLER.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 16, 1886.

Items from the General Conference.

THE past week has been a busy one for those attending the Conference, yet we have but few items of interest to the general reader. The election of officers of the General Conference has taken place, resulting as follows: President, Elder Geo. I. Butler; Secretary, Elder U. Smith; Corresponding Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Executive Committee, Elders G. I. Butler, S. N. Haskell, W. C. White, O. A. Olsen, R. A. Underwood. Following this election, the Constitution was so amended as to call for seven members of the executive board, instead of five, and the Nominating Committee were instructed to recommend two persons to complete the required number.

There was probably never before a session of the General Conference in which so much attention was given to the work in foreign countries as has been in this one. This is what we should naturally expect; for since the Third Angel's Message is to be preached "in all the world, for a witness unto all nations," it would be natural that the nearer we come to the end, the more extensively will the message be preached. Provision has been made in this Conference for England, Scandinavia, and Central Europe, South America, South Africa, British Honduras, and Australia. The additional items voted by the Conference, according to the recommendation of the Committee on Distribution of Labor, are as follows:—

1. That H. Peebles and wife, of Vermont, go to Indianapolis, to take charge of the mission in that city.
2. That J. M. Rees, of Tennessee, spend what time he can in looking after the work in North Carolina.
3. That W. C. Sisley and wife, of Michigan, go to California, Sister Sisley to conduct the missionary class in Healdsburg College.
4. That E. W. Farnsworth remain in Battle Creek until he goes to England with Elder Haskell, and that Sister Farnsworth take charge of the missionary work in the College, filling the place hitherto filled by Sister Sisley.
5. G. W. Anglebarger and wife, of Ohio, go to Atlanta, Georgia, to superintend the mission to be established in that city.
6. Richard Coggeshall, now at Basel, Switzerland, is to go to the publishing house in Christiania, Norway, as soon as consistent, to spend several months giving instruction in printing and press work.
7. Ludwig Henriksen, of Iowa, goes to Norway to instruct and assist in the Bible-reading work.
8. Sisters Fannie Bolton and Hattie Annes are to go to Washington, D. C., to work in the mission there.
9. Elder F. D. Starr, of Illinois, after spending a few months in obtaining all information possible about city mission work, colporteur work, etc., is to go to Basel, Switzerland, to devote himself especially to the German work.
10. Elders S. S. Smith and C. W. Olds, of Wisconsin, are to labor in Alabama and Mississippi.
11. Elder T. H. Gibbs, of the New Orleans Mission, is to spend some time in British Honduras, looking after the cause there, and baptizing those who are ready for that ordinance.

12. Geo. A. King, of Michigan, will accompany Elder Rupert on his trip to British Guiana, to assist him by selling publications.

13. Chas. F. Curtis is to go to Atlanta, Georgia, to work in connection with the mission to be established there.

14. Elder M. C. Wilcox is to return to England, to edit the British paper.

15. Sister Mary Heilesen, of Battle Creek, will go to Christiania, Norway, to labor in connection with the publishing work.

The Sabbath-school Association, after adopting a revised constitution, elected the following officers:—

President, C. H. Jones; Vice-President, A. B. Oyen; Secretary, Winnie Loughborough; Executive Committee, C. H. Jones, A. B. Oyen, W. C. White, J. E. White, G. H. Bell, D. M. Canright, Winnie Loughborough.

The Committee on Contributions brought in a recommendation that the contributions for the coming year be given to the following missions: first quarter, South African; second, Norwegian; third, Central European; fourth, British. This report was, after some remarks, amended so as to recommend that during the coming year the Sabbath-schools of the United States support the South African Mission. This proposal was heartily supported, and was adopted with enthusiasm. We believe that in carrying out this recommendation our Sabbath-schools will experience more of the blessing of God than ever before.

The International Sunday-School Lessons for 1887.

THE International Sunday-school Lessons for the first six months of 1887 are in Genesis and Exodus, ending with the ten commandments—Exodus 20. We are glad to see so much of the year given to the study of this portion of the Scripture. And yet we feel well assured that if the lessons are studied according to the guidance of the official "Select Notes" put forth by the Messrs. Peloubet, they will be studied to very little purpose, if indeed to any purpose at all except that of infidelity.

These "Select Notes" are a kind of commentary gotten up by the "Rev. F. N. Peloubet, D. D., and M. A. Peloubet." The Scripture that contains the lesson is printed in both the Old and the Revised Version, and then accompanying this are notes of their own with many others selected from all sources which they approve; and are intended to be made the guide especially to the teachers of the International Lessons in the Sunday-schools. These notes perhaps more largely than any other helps, are used in the Sunday-schools throughout the country. And than these notes, no better evidence is needed to show how thoroughly the modern "scientific theories" pervade the theology of all the Protestant churches.

All the so-called scientific theories, even to evolution itself, of the creation, and of man, of the flood and of the destruction of Sodom and Gomorrah, are here freely admitted if not directly taught. Everything must be made to conform to what "science" says. All must agree with the decisions of "science." "Science" is the standard by which all must be tested, and if it agrees with "science" that is evidence conclusive that the word is inspired. All this, however, is just the reverse of the true position. The true position is that the word of the Bible is true; that it is given by inspiration of God. That is the sole unerring standard. If scientific deductions agree with the Bible upon matters of which it speaks, it is well; if these deductions do not so agree then the deductions are wrong, that is all, and they, not the Bible, must be revised; they, and not the words of the Bible, must yield, or be re-stated.

In these "Select Notes" on the creation, we read:—"God may have made use of second causes, as,

'Let the waters bring forth,' 'Let the earth bring forth.' This does not decide the question of the truth of the development theory or of evolution, but shows that God had a plan of development in his own mind, or made creation so that, under his control, it unfolds as an acorn unfolds into an oak. God states the *fact* that he created all things; he does not state *how* he created them. God makes a tree as really when it grows in the field as if he had sent it ready made from Heaven. Let scientists discover *how*."

Very well but has science discovered *how*? Can science tell *how* a tree grows in the field? If God should send a tree ready made from Heaven, and should set it right alongside of one that had grown in the field, we should very much like to see the scientist who could tell *how* the one came any more than the other. There is not a scientist in all the world who can tell that thing, and there never can be one. For the simple truth is that he would have to be equal to God to do it. All this technicality, this shifting of changes, upon the point that God states that he *created* all, but does not tell *how*, is a sheer contrivance to save appearances. Those who use it are so far advanced in the "advanced science," and the "advanced theology" of the day, that even the appearance of believing the Scriptures can be kept up in no other way.

Suppose the Creator, beside telling us that he did create the oak, had also chosen to tell us *how* he did it. Suppose he had told us that he placed an acorn in the earth, that the earth was wet, that then he caused the sun to shine upon it, that the acorn sprouted and took root and grew and became an oak. Would that help the matter a particle? Would not the question still be, *How*? Still the scientific doubter would say: "God states the *fact* that he did thus and so, but he does not state *how* he did it. He states the *fact* that he placed the acorn in the earth, but he does not state *how* he did it; he states the *fact* that he caused the sun to shine upon it, but he does not state *how*; he states the *fact* that the acorn sprouted, but he does not tell *how*; he states the *fact* that the acorn took root and grew, but he does not state *how*. Let scientists discover *how*." But for scientists to discover *how* the oak came from the acorn is not enough. They must then discover *how* came the acorn. If God should state the *fact* that he created it, still the advanced science doubter would say, "True, God states the *fact* that he created it, he does not state *how* he created it. Let scientists discover *how*." But can scientists discover *how*? We have never yet seen or heard of the scientist who had discovered which was first, the acorn or the oak. We wish Mr. Peloubet or some one else would give us "the latest assured verdict of science" on this point. Then we shall ask them *how* it was first, and *how* it was at all. Then, too, it will be time enough for them to tell *how*.

The truth is that the Creator, in stating the *fact* that he created all things, has told all that can be told on the subject. At the point of creation we touch the infinite, and the finite cannot fathom it. There is one way and *only* one in which the finite can get beyond that word "*how*." That only way is *by faith*. For thus saith the Lord: "Through *faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. It is by faith alone that we can understand the creation of God. Faith alone can connect the finite with the infinite. Mark it, "The things which are seen were not made of things which do appear." "The worlds were framed by the word of God." "He spake and it was; he commanded and it stood fast." And "through faith we understand" it.

Again says the Select Notes:—

"If it should be proved that the theory of evolution is true to a large extent (not evolution instead of God, but evolution under God's control with God as Creator and Guide of all), the story of creation as told in Genesis would not be inharmonious with such evolution."

But "the latest assured verdict of science" is that "the doctrine of evolution is directly antagonistic to that of creation." Now if Mr. Peloubet or any of the teachers of the International Lessons can explain just *how* the story of creation in Genesis would not be inharmonious with such evolution; that is, if he can tell just *how* that story can be in harmony with a theory that is directly antagonistic to it, we should like very much to see *how* it can be done. Have scientists yet discovered how this can be?

Again we read:—

"That the DAYS are not days of twenty-four hours, is clearly seen by the use of the word in these chapters. It is used of three days before there could have been any such days, as the sun did not appear till the fourth day."

Is it one of "the latest assured verdicts of science" that the earth did not rotate on its axis till the fourth day? If the earth did rotate, did it not do so once in twenty-four hours, as it still does; or did it then go so slow that it took it ages upon ages to make one rotation? The latter cannot be so, as we believe that it is "the latest assured verdict of science" that it is entirely to its rotary motion that the earth owes its oblate-spheroidal form. If that motion had been so slow as to consume ages in turning once then the earth would not be the shape that it is. But instead of the rotation being then so slow, it is the "assured verdict of science" that "one hundred million years ago" the rotary motion of the earth was actually nearly three-quarters of an hour *faster* than it now is. Therefore "the latest assured verdicts of science" prove that the days of creation were not *more* than twenty-four hours long.

As to there being any difference in the days before and after the sun shone on the earth, there was none. The first day, "God said, Let there be light. And there *was* light." "And God called the light Day, and the darkness he called Night. And the evening [the darkness] and the morning [the light] were the first day." And so it was the first day, and the second day, and so it has been every other day, and so it is now. Causing the sun to shine did not make the day. God made the day—the light—the first day. Thus day was upon the earth before the sun shone on the earth, and then when God made the greater light, it was to *rule*—not make—the day. Gen. 1:16. It is singular that the advanced theology has not found out that there was light on the first day and that God called that light Day.

Again says Mr. Peloubet, of the creation of man:—

"If the theory of evolution, believed by so many scientific men, should prove to be true so far as relates to man's body, and it should be shown (though it has not been proved as yet) that the physical man was developed from monkeys and the lower order of animal life, yet that would not contradict the statement that man was made from the dust of the earth. It would only explain *how* he was made of the dust—an explanation which the Bible nowhere gives, but leaves men to discover."

But the extreme height of this theologico-scientific nonsense and absurdity, is reached when he comes in his select notes to the creation of woman. He says:—

"Woman was created from man by taking a rib (not merely the bone, but a piece of the side), and forming it into a woman. This is strictly in accordance with the processes of life as revealed by modern scientific research. . . . God chose the only method in existence among his creatures which the nature of the case rendered possible."

So then this "method" was already "in existence among his creatures" was it? It is a great comfort, however, to know that science has kindly left us the privilege of thinking that the Creator was wise enough to choose "the only method" "which the nature of the case rendered possible."

Again:—

"So from a portion of Adam made He a woman.

A miracle, indeed (as all creations are miracles), but a miracle conforming, as far as the conditions admitted, to methods already in use."

"Methods already in use"! By whom, we should like to know. Was that the "method already in use" in the making of women, before ever there was a woman made? Was that "the method already in use" in the making of women, before God made the woman? If so who made them? and if so, then where was the miracle?

And this is the stuff that the children are to be taught in the Sunday-schools throughout the land! This is the way that faith in God and respect for his word are to be implanted in the minds and hearts of the young! And this is to be called Christianity! Parents, is it so that such senseless jargon as this shall be taught to your children as the word of God? Is this the way that they are to be taught to remember their Creator in the days of their youth?

That such things as these should be put forth to be taught, yea, as part and parcel of the essential teaching, in the Sunday-schools throughout the English speaking world, is, to him who respects the Bible as the word of God, a most startling thing. For it shows how all-pervading this scientific infidelity has become. For infidelity it is and nothing else. If it is not, then there is no such thing as infidelity. If these things can be held consistently with sound belief in Christianity and the Bible as the word of God, then there is no such thing as *unbelief*. If this be faith there can be no such thing as doubt.

"Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith." 1 Tim. 6:20, 21. "When the Son of man cometh shall he find faith on the earth?" For "through *faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." J.

Impressions of the Sunday Law Convention.

THE first and perhaps the most notable thing about the Convention, that would be noticed by a looker-on, was the perfect confusion of ideas as to what was really wanted. This will be plainly seen by the report which we have already given our readers. It is true that there was perfect unanimity on the point that there should be a *law* demanded of the Legislature, but that was the only single thing upon which there was any real agreement.

With some, nothing but a *Sunday* law would do; with others, nothing but a *Sabbath* law would answer. With some, it must be a *civil* Sabbath law; with others, a *religious* Sabbath law. With some, it must be a *civil* Sunday law; with others, a *religious* Sunday law. With some, it was a Christian *Sunday* that was wanted; with others, a Christian *Sabbath*. With some, it was a *religious* Sabbath law that was *wanted*, and a religious Sabbath law that must be had, and they were ready to go to the Legislature upon that basis; but these were very few. While with others, and these the great majority, it was a *religious* Sunday law or a religious Sabbath law that was *wanted*, but at the same time it was *naively* argued that to go to the Legislature with such a request would be all in vain, for the Legislature would not act upon any question of a *religious* nature; therefore, to get what they wanted, they must ask only for a *civil* Sunday law.

It was upon this last point that the discussion and the action of the Convention culminated. And by this action, there was irresistibly forced upon the mind of an observer a strong impression of the insincerity of the great majority of the members of the Sunday-law Convention. The course of the discussion and this culminating action show that the majority of the members of that Convention are willing to cover

up the real purpose which they have in view, and to deliberately go to the Legislature of California under a false pretense. They show that while a religious law, and nothing else, is what they want, yet, as to openly ask the Legislature for that would be fruitless, they propose to obtain what they want—a *religious* Sunday law—by getting the Legislature to pass a civil Sunday law. That is, they will have the Legislature to pass a civil Sunday law and then they will enforce it as a religious Sunday law. In other words, they propose to hoodwink the Legislature of California. We hardly think they will succeed.

Another evidence of this insincerity was the ringing of the now familiar changes upon the "workingman." One had very great sympathy for the "toiling multitudes." Another was the "friend of the workingman," and "if any people are the friends of the workingman, they are the ministers." And yet not one of them was there as the representative of the workingman, nor was it the needs of the workingman upon which the call of the Convention was based. When that which gave rise to the calling of the Convention was officially stated, it was that "the *Christian* people of Sacramento had been disturbed in their *worship*, and their religious feelings had been outraged by the disregard of the Sabbath; the matter had come before the Pastors' Conference; a correspondence opened with divines throughout the State on the subject of a Sunday law; and accordingly the present Convention had been called."

It was that "the *Christian* people" had been disturbed in their "worship," and not that the workingmen had been deprived of their rest; it was that the "religious feelings" of "the *Christian* people" had been outraged, and not that the workingman had been oppressed, nor that his feelings had been outraged; it was with the "divines," and not with the workingmen throughout the State that a correspondence had been opened; it was these considerations and not the needs of the workingman that formed the basis of the call for the Convention. And yet in the face of these definite statements, some of these "divines" would get up in the Convention, and fish for the favor and try to catch the ear of the workingman, by trying to make it appear that they came there as "the friends of the workingman."

And, too, just think of a lot of "divines" called in general convention to secure the enactment of a Sunday law to protect the "worship" and the "religious feelings" of "Christian people;" and then to fulfill the purpose, and to attain to the object of that call, they, in convention assembled, unanimously decide to go up to the Legislature and demurely ask for a law *entirely civil*! And why is this? Why could they not go to the Legislature in the name of that purpose for which they were called? Oh, that would never do! For if the word "civil" be stricken out, "you cannot reach the Legislature." Therefore just put in the word "civil" and the purpose of the Convention will be accomplished, for we will get all we want and the Legislature will not know it. If those worthy "divines" think the Legislature of California is so exceedingly verdant as not to be able to see through that piece of wire-work, we rather think they will find themselves mistaken.

The demand of these "Christian people" for a Sunday law, because their worship was disturbed, is just as hollow a pretense as is any other part of their scheme. For if their worship was really disturbed, they have already a sufficient resource. For the protection of religious worship from disturbance, the statutes of California make provision that ought to satisfy any ordinary mortal. Section 302 of the Penal Code of California reads as follows:—

"Every person who willfully *disturbs* or disquiets any assemblage of people met for *religious worship*, by noise, profane discourse, rude or indecent behav-

ior, or by any unnecessary noise either within the place where such meeting is held, or so near as to disturb the order and solemnity of the meeting, is guilty of a misdemeanor."

And such misdemeanor is punishable by "imprisonment in a county jail not exceeding six months, or by a fine not exceeding five hundred dollars, or both."—*Id.*, sec. 19.

Are not six months in jail and a fine of five hundred dollars a sufficient punishment for the disturbance of worship? Or is this penalty so insignificant that these "divines" and "Christian people" disdain to inflict so light a punishment and therefore demand a Sunday law to make the punishment heavier? But if the present penalty is insufficient to properly punish those who disturb their worship, then what will satisfy these "divines"? Where the State chastises with whips, do they want to chastise with scorpions? Do they want to imprison a man for life and mulct him of all his property for disturbing (?) their worship by working on Sunday on his farm, in his shop or garden, far away from any place of worship? We firmly believe that if the truth were told it would appear that it is not their worship at all, but their doctrine that has been disturbed.

Just a word more on their pretended friendship for the workingman. We freely hazard the opinion that if they should obtain the "civil" Sunday law which they seek, then the poor workingman, who, to support his needy family, should work on Sunday, will be prosecuted to the full extent of the law. We venture this opinion because of facts of which we know. In Tennessee there are lying in prison today, honest, hard-working men, whose families are dependent upon their daily labor, and these men are in that prison for working on Sunday to obtain the necessary means to support their families, and while they are in prison their families are in want, and have to be supported by the charity of Christian friends. That is the kind of friendship for the workingman that is shown in the enactment of these "civil" Sunday laws. And if the people of California want to see the same thing repeated in this State, then just let them allow these "divines" to secure the enactment of the "civil" Sunday law that they want. Then may be seen exemplified here this solicitous friendship for the workingmen.

One of the leading members of the Convention remarked that he had "been in politics long enough to know that legislators keep their finger on the public pulse, and that they generally give what the people want." From our observations in the Convention, of the speeches, and of its workings, we are prepared to give it as our private opinion, publicly expressed, that the most of the members of the Convention have been in politics long enough to know a good deal about the ways and means by which politicians too often compass their ends.

J.

Justice is Gone Away Backward.

AFTER a long, careful, and fair trial, those murderous Anarchists and Socialists of Chicago were found guilty of murder and justly condemned to be hanged December 3. Since their condemnation, as well as before, every trick that is known to the tricky lawyers has been employed to deliver them from the just consequences of their crime. Not only this, but Labor Unions in different parts of the country have sent petitions in favor of the criminals, and appeals have come all the way from France, in their behalf. Politicians interested themselves in the case, and an appeal to the Illinois Supreme Court has finally been secured, and that the Supreme Court may hear and pass upon the arguments, a respite has been granted until March. It is now seriously doubted whether the murderers will receive any punishment at all or not. The Chicago correspondent of the *Christian Union* says:—

"It now becomes a matter of grave doubt whether the Anarchists will receive any further punishment at all. The stay of proceedings granted by Justice Scott does not necessarily set aside permanently the decision of the lower court, but it increases the probability that some way will be found, for political purposes, if for no other, to mitigate the sentences pronounced against Spies, Parsons, and their associates. It is commonly thought that our Mayor and our city officials generally are in favor of the respite, and would not be sorry to have the proceedings of the lower court permanently set aside."

When such a terrible crime as that committed by these men finds such ready sympathy by so many Orders throughout the country, and in foreign lands, by lawyers, by politicians, and by the officials, even to the mayor, of a great city like Chicago, it shows a fearful condition of society. When the protection of criminals and the promotion of crime become essential to political preference, then Government is on the verge of ruin. And when the most influentially religious portion of society forms an alliance with this non-religious portion, as it actually proposes to do, and as it inevitably will do, then the fearful climax is reached and society itself is ready for disintegration. This know also that these are now the last days and perilous times have come. 2 Tim. 3:1-5.

J.

The Latest Sunday Alliance.

THE Sunday law question is springing up almost everywhere. We have reported the movement in California, and in the South. But like movements are going on in both the East and the middle West, only that there the question is on enforcing the laws already on the statute books, while in California it is to get a strict penal statute that may be enforced. In Boston, Philadelphia, New York, and other cities in the East, in La Crosse, Wisconsin, and other cities in the West, the laws are being enforced. In Boston and some places in the West it is by the liquor dealers. In Philadelphia, it is by the "Law and Order League" and the "Sabbath Association;" in Reading, Pa., and Worcester, Mass., it is by the barbers' association of the Knights of Labor. In La Crosse, Wis., it is by the Norwegian population. In New York City it is by the Central Labor Union, "a radically Socialistic organization."

The *Christian Union* reports a like movement going on in Great Britain; this also represented by the Labor Unions. Likewise in Germany and in France. Says the *Union*: "A strong and apparently hopeful attempt is being made to secure the enforcement by law" of Sunday observance, "not on religious but on Socialistic grounds." And then the *Union* most meaningfully says:—

"It is very clear that if our Sabbath [Sunday, of course] is to be preserved at all—and we are sanguine of its preservation—the non-religious sentiment of the country must be brought in to reinforce the religious demand for Sabbath [Sunday] rest, and it is increasingly evident that this is entirely practicable. And, curiously, what renders this practicable is that horrid 'Socialism' which keeps some good people lying awake o' nights in fear and trembling. One of the Sabbath Committee in Philadelphia is, indeed, represented as relying 'upon the law of the Sabbath as promulgated by the Creator.' But the majority of Americans, including a large proportion of those who are most desirous of preserving the Sabbath, will never consent to see a purely religious obligation enforced by civil penalties. On the other hand, pure individualism affords an entirely adequate legal basis for anything like adequate Sabbath legislation. . . . Modern, and, if our readers please so to regard it, Socialistic political economy . . . holds that the community has a right to act as a unit; . . . it has a right to fix upon a legal holiday or an eight-hour standard for the normal labor day—if it judge this best. In short, no eight-hour man can consistently deny the right of society to maintain a Sabbath by legal provisions; and . . . no advocate of Sabbath laws, unless he maintains the right of the State to establish a purely religious observance, can consistently deny the right of the community to

fix a normal labor day. . . . And Christian Socialism finds a place for both."

In this extract is clearly marked out the course which the Sunday cause will pursue. The religious sentiment and demand will be re-enforced by the non-religious. So-called Christianity will ally itself with Socialism to get the support of the Socialists in preserving the so-called Christian Sabbath. And by such shameful alliances as these the wicked scheme of a National Sunday law will surely succeed and persecution under it will surely follow. For when a religious element to compass its ends has to ally itself with the non-religious element, then the whole body becomes most basely corrupt and pure religion is persecuted to the death. How much more surely will this be so when, as in this impending evil, the alliance is formed with the very basest element of human society—the Socialistic. And to make the thing the more attractive to this element, the shamefully abused term "Christian" is blended with the terrible title "Socialism," and so there is introduced to the world the new phrase, "Christian Socialism," which is just as congruous as is the phrase "Holy Inquisition," and no more so. And we are very sure that the outcome will yet demonstrate that the real meanings that underlie the two incongruous phrases are very nearly identical. When a religious element to preserve its religion is forced to ally itself with the non-religious, then such religion is not worth preserving. And when a professed Christianity becomes so lost to all the vital power of real Christianity that it becomes essential to its preservation that it shall ally itself with Socialism, this of itself is proof that such Christianity is no better than such Socialism, and the sooner it should perish the better would it be for the world. As Christianity is the greatest blessing the world has ever known, so such perversion of Christianity becomes the worst bane the human race can know. Thus has it ever been. Thus only can it ever be.

J.

Love, the Power of the Gospel.

DR. CHALMERS closed his sermon on "The Power of the Gospel" with the following words:—

"Amid the fruitlessness of every other expedient, when power threatened to crush the heart which it could not soften—when authority lifted its voice, and laid on man an enactment to love which it could not carry—when terror shot its arrows, and they dropped ineffectual from that citadel of the human affections which stood proof against the impression of every one of them—when wrath mustered up its appalling severities, and filled that bosom with despair which it could not fill with the warmth of a confiding attachment—then the kindness of an inviting God was brought to bear on the heart of man, and got an opening through all its mysterious avenues. Goodness did what the nakedness of power could not do. It found its way through all the intricacies of the human constitution, and there, depositing the right principle of repentance, did it establish the only effectual security for the right purposes, and the right fruits of repentance."

The great mind of Dr. Chalmers never grasped a greater thought than this; and perhaps no uninspired pen could present it in a better manner than he did. It has its defects; but it is easier to discover faults in the work of another than to do a better work ourselves. Goodness is not peculiar to the gospel; "the law is holy, and just, and good," in its condemnation of iniquity, though it strikes terror to the heart of the evil-doer. The gospel does not create favor, but only brings us into harmony with the favor which we had forfeited. It does not substitute grace for justice, but enables God to be gracious to the penitent believer and yet maintain justice. Rom. 3:23-26.

In "Testimony to the Church, No. 16," is the following paragraph:—

"Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong

to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts, when every other means has proved unsuccessful. Wherever the power of intellect, of authority, or of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were the wisdom and strength of love."

For comprehensiveness, for sublimity of thought and touching simplicity of expression, the above will rarely find a parallel. It will not only bear often reading, but must be so read to be appreciated.

And how truthful its statements! How the small services of love touch our hearts, when greater favors, conferred in a cold manner, do not affect us. How cheering to know that though our talents be few, and our abilities small, a loving heart will insure the acceptance of our service, and secure the approbation of our Father in Heaven. Then let none give up in despair. If we cannot do much, let us strive to love more, and thereby make the little we can do doubly acceptable to God. As often as I have read the above words, I have blessed Heaven for the consolation. Lord, make my love perfect and complete, and then my service shall be right.

J. H. W.

The Missionary.

Planting the Third Angel's Message in New Zealand.—No. 3.

THE RECEPTION OF THE TRUTH AT KAEO.

As Father Hare and his family were among the first settlers of the valley, the religious interests of the place are largely attributable to his influence. They principally furnished the means, and erected the first meeting-house in that section of the country, and were liberal supporters of the preaching of the gospel. There had been a mission established among the natives for many years, but they had burned their place of worship, and the mission became somewhat demoralized. It was this family which largely supported the Methodist minister who had charge of this circuit. Though a large proportion of the settlers are professors of religion, but few of them take an active interest in religious matters.

The Orange, or anti-Catholic element, is very strong in this community, and the temperance question is also much agitated, the Hare family taking an active interest in this, and every other question of reform. I was with them three weeks, and was invited to occupy the desk on Sundays. As might be expected with a family which had received the early training this one had, they soon became much interested in the truths presented. We held nightly meetings, and visited from house to house, and gave

Bible-readings, but while many were favorably impressed, but two or three families took hold of the truth during my first visit.

Father Hare and his godly wife, with one or two of his sons and their families, were the first to take their stand and begin to keep the Sabbath. Their son Robert, an unmarried young man, who had formerly been a licensed Methodist preacher, embraced the truth, and feeling the need of further education in the work, immediately made arrangements to come to America. This led him to make an entire change in his plans of life, which had been previously arranged, and relinquishing what was to him the brightest worldly prospect that he could have, sailed on the next boat for San Francisco to enter the Healdsburg College. Although thus his plans of life were changed for the truth's sake, he has had no cause for regret, but feels thankful to God that he was led to take the step he did.

During the past summer he has been laboring with a tent, and is now attending the College, designing in about one year to return to the colonies. Our visit to the place was most encouraging. We found the people warm-hearted and God-fearing, and willing, when convinced, to make any sacrifice to obey the truth.

Feeling it my duty to return to Melbourne, where we were about to begin the publication of a paper, I was obliged to leave New Zealand, though resolving to again visit the island on my way back to America. Accordingly, after perfecting arrangements for the paper in Australia, I returned to Auckland. The week after my arrival, in company with Sister Hare, the wife of Edward Hare, I again visited Kaero. We found that during my absence considerable opposition had arisen, but that quite a number were under the conviction that we had the truth. None had been added to their numbers. At this time we remained with them two weeks. We held public meetings at night almost constantly, and labored from house to house with the people, as seemed best.

One sister, the wife of one of the sons of Father Hare, felt so much the importance of the truth which they had received, that she took the time each day to instruct her children, the oldest of whom was twelve years of age, in the doctrines of the Bible, though at the same time she was doing the work for a family of seven, and a hired man. This girl of twelve years became so familiar with the scriptures relating to our positions that she most clearly comprehended the prophecies which bring us down to the coming of Christ in the clouds of heaven, and also the question of the nature and destiny of man. This was clearly seen in a Bible-class which we held the last Sabbath I was there. The truth had taken a deep hold upon those who had embraced it, and others felt the importance and truthfulness of it more than before. The Sunday before leaving them, March 21, 1886, eight persons were baptized who had fully committed themselves on the Sabbath of the Lord, Father Hare and his wife, his two sons and their wives, and this daughter of one of the sons, aged twelve years, being among the number.

This baptism marked a new era in the history of the work at Kaero, and it seemed that from this time the powers of darkness began to give way, and the spirit of conviction to rest upon the people of the truthfulness of our position. It was the first baptism that had ever taken place in this neighborhood, and there was, therefore, much prejudice against immersion. But the Spirit of God rested down upon us on the occasion, and opposition seemed at once to give way in the hearts of many. That night, after the ordinance of baptism had been administered, three more took their stand, as also others the next day; so upon Tuesday, we had another baptism of eight more. This number

included other members of the Hare family, and some of the neighbors.

Tuesday night we met at the house of Father Hare, and organized a church, sixteen enrolling their names to keep the commandments of God and the faith of Jesus. We also commemorated the broken body and shed blood of our Lord Jesus Christ, as set forth in the word of God. Though they were young in the faith, they seemed to be fully convinced of the importance of observing the ordinance of humility, taught by the example and precept of our Saviour in the thirteenth chapter of John. A Sabbath-school was also organized, our meeting holding till past one o'clock Wednesday morning. There were some present who had not taken their stand upon the truth, but the impressions received were such as led them to think seriously of the steps the others had taken, and one of them has since accepted the truth. On Wednesday I was obliged to leave for Auckland, preparatory to taking the ship the following Tuesday for the United States.

There was no little anxiety felt by all concerned as to the first public Sabbath meeting held after organization, in the village of Kaero. But the Lord did not leave them to themselves. On the following Monday I was greatly relieved by receiving from them the following telegram: "Sabbath-school and services well attended. Isa. 12: 1, 2."—"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: For the Lord Jehovah is my strength and my song; he also is become my salvation." I immediately returned the following dispatch: "Telegram received. 1 Cor. 15: 57, 58."—"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The next boat, a month later, which brought the mail across the water, conveyed to us the intelligence that other members of the family, some of whom had manifested much opposition, had decided to keep God's commandments. Besides their regular Sabbath service, and Sabbath-school, they had organized a series of Bible-readings, seven per week, which have been continued ever since, as also a system of Sunday tract distribution. They subscribed for fifty copies of the *Bible Echo*, for use in re-mailing to those living in different parts of the colony, whom they could not reach by the tract distribution.

S. N. H.

THE most extraordinary man who has trodden this globe since the Christian era usually signed himself "the servant of the Lord Jesus Christ." This made him nearest like his Master; for his Master came not to be ministered unto, but to minister to others, not to do his own will, but his Father's in Heaven. The stimulus with Paul was love. That flame never cooled under the engine. He did not put all his devotions into a "week of prayer," nor all his preaching into Sabbath days, nor all his efforts to save souls into "revival seasons;" and he never shirked hard fields or difficult cases. "Whose I am, whom I serve" was the badge the old toiler wore as a frontlet between his eyes.—*Theo. L. Cuyler, D. D.*

SOMETIMES men have unpleasant duties to perform, from which they naturally shrink. But duty should faithfully be performed, however unpleasant it may be, as the final consequence will be beneficial.

MEN who preach doubt can never lead others to the exercise of faith.

A Century of Protestant Missions.

In an article in the *Missionary Review* for September, entitled "A Century of Protestant Missions," Rev. James Johnson of England says:—

We rejoice in the work accomplished by modern Christian missions, while we mourn over the sad fact that the increase of the heathen is, numerically, about *seventy times* greater than that of the converts during the century of missions [from 1786 to 1886]. It is true that converts multiply in a much more rapid ratio, but the number to be multiplied is so small in the one case and so large in the other that the prospect of the former overtaking the latter in any measurable period seems hopeless at the present rate. With one or two slight exceptions the Christian is not perceptibly overtaking the heathen population, except among nations that are numerically stagnant or races that are dying out.

Those who calculate on Christian missions converting the world at the present rate of increase, strangely overlook the annual increase of the heathen by birth-rate. The increase of the population of the world during this last century is altogether unprecedented in the historic period. The early Christian centuries cannot be brought into comparison with it. The population of Europe during the decline of the Roman Empire, and after its overthrow, must have been almost stationary and in many cases retrograde. If it had increased at the rate at which Europe has increased during this nineteenth century, its inhabitants to-day would have been thousands of times the population of the whole world.

This fact made it much easier for the early Christian Church to overtake the population of the Roman Empire, than it is for missions to overtake the populations of the world in the present day. England doubles its inhabitants in seventy-two years, and Scotland, with its greater rate of emigration, in seventy-four years. The Saxon races on the continent increase fully as fast; and although the Latin races increase more slowly, the Russians more than make up by an almost double ratio; while America, the great outlet for the redundant population of Europe, doubles its population in twenty-five years. The computation for the increase in India is one per cent. per annum, and the careful census of 1881, compared with that of 1871, shows that it is not far from the truth. In spite of specially severe famines, the actual increase gives fully seven per cent. in the ten years, which would double the inhabitants in 102 years.

Thoughtful men are staggered by this rapid increase of populations in view of the limit to the increase of food supply. It is already felt in India, and Mr. Giffen, in his presidential lecture at the opening of the session of the Statistical Society in 1882, called attention to the fact that the United States of America would in twenty-five years be fully occupied with its population of one hundred millions, and "that the conditions of their economic growth will be fundamentally altered." In view of the present rate of increase of the population, we may say that *the economic condition of the whole world will be fundamentally changed during the next century, and long before it has run its course.* It seems as if the old command, "increase and multiply and replenish the earth," were soon to reach its consummation, preparatory to some grand climax in the history of our race. Prophecy and the laws of population are, like converging lines, pointing to one issue in the near future. Never had those words of the apostle such significance, "This I say, brethren, the time is short." Theorists talk of restraints on the increase of population. That, if it does not mean the application of the Darwinian theory to the human family—the *destruction of the weak by the strong*—means the *consumption of the strong by the weak.* By an eternal law the

nation that ceases to grow begins to decay. The lean and ill-favored kine will eat up the fat and well favored, as in the days of Pharaoh. But this question of increase is too large a subject for a tract. It is enough to note the fact and its bearing on *the possibility of Christian Missions, with their three millions of converts, overtaking the increasing one thousand millions of heathen and Mohammedans in the world.* Another sad thought oppresses when we think of the slow rate of the increase of missions. Not only has the heathen and Mohammedan population increased by two hundred millions, while the three millions have been added to the church, three generations of men, women, and children have passed into eternity during that century of missions. That means the *death of more than two thousand millions, without the consolations of our Christian hope, and without the knowledge of the love of God.*

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The Beginning.

(January 2, 1887—Genesis 1: 26-31; 2: 1-3.)

THE first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. The great God, in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time. "These are the generations of the heavens and of the earth when they were created." God gives us the productions of his work at the close of each literal day. Each day was accounted of him a generation, because every day he generated or produced some new portion of his work.

ON the seventh day of the first week God rested from his work, and then blessed the day of his rest, and set it apart for the use of man. The weekly cycle of seven literal days, six for labor and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days.

WHEN God spake his law with an audible voice from Sinai, he introduced the Sabbath by saying, "Remember the Sabbath-day, to keep it holy." He then declares definitely what shall be done on the six days, and what shall not be done on the seventh. He then, in giving the reason for thus observing the week, points them back to his example on the first seven days of time. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." This reason appears beautiful and forcible when we understand the record of creation to mean literal days. The first six days of each week are given to man in which to labor, because God employed the same period of the first week in the work of creation. The seventh day God has reserved as a day of rest, in commemoration of his rest during the same period of time after he had performed the work of creation in six days.

BUT the infidel supposition that the events of the first week required seven vast, indefinite periods for their accomplishment, strikes directly at the foundation of the Sabbath of the fourth commandment. It makes indefinite and obscure that which God has made very plain. It is the worst kind of infidelity; for with many who profess to believe the record of creation, it is infidelity in disguise. It charges God with commanding men to observe the week of seven literal days in commemoration of seven indef-

inite periods, which is unlike his dealings with mortals, and is an impeachment of his wisdom.

INFIDEL geologists claim that the world is very much older than the Bible record makes it. They reject the Bible record because of those things which are to them evidences from the earth itself that the world has existed tens of thousands of years. And many who profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old. These, to free themselves from difficulties thrown in their way by infidel geologists, adopt the view that the six days of creation were six vast, indefinite periods, and the day of God's rest was another indefinite period, making senseless the fourth commandment of God's holy law. Some eagerly receive this position; for it destroys the force of the fourth commandment, and they feel a freedom from its claims upon them. They have limited ideas of the size of men, animals, and trees, before the flood, and of the great changes which then took place in the earth.

BONES of men and animals are found in the earth, in mountains and in valleys, showing that much larger men and beasts once lived upon the earth. . . . Because the bones of human beings and of animals found in the earth are much larger than those of men and animals now living, or that have existed for many generations past, some conclude that the world is older than we have any scriptural record of, and was populated long before the record of creation, by a race of beings vastly superior in size to men now upon the earth.

WITHOUT Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence, and how long a period these things have been in the earth, are only to be understood by Bible history. . . . When men leave the word of God in regard to history of creation, and seek to account for God's creative works upon natural principles, they are upon a boundless ocean of uncertainty. Just how God accomplished the work of creation in six literal days, he has never revealed to mortals. His creative works are just as incomprehensible as his existence.

"GREAT is the Lord, and greatly to be praised; and his greatness is unsearchable."

"Which doeth great things past finding out; yea, and wonders without number."

"Which doeth great things, and unsearchable; marvelous things without number."

"God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend."

"Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?"

THE word of God is given as a lamp unto our feet, and a light unto our path. Those who cast his word behind them, and seek by their own blind philosophy to trace out the wonderful mysteries of Jehovah, will stumble in darkness. A guide has been given to mortals whereby they may trace Jehovah and his works as far as will be for their good. Inspiration, in giving us the history of the flood, has explained wonderful mysteries that geology, independent of inspiration, never could.

It has been the special work of Satan to lead fallen man to rebel against God's government,

and he has succeeded too well in his efforts. He has tried to obscure the law of God, which in itself is very plain. He has manifested a special hate against the fourth precept of the decalogue, because it defines the living God, the maker of the heavens and the earth. The plainest precepts of Jehovah are turned from, to receive infidel fables.

MAN will be left without excuse. God has given sufficient evidence upon which to base faith, if he wishes to believe. In the last days, the earth will be almost destitute of true faith. Upon the merest pretense, the word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scripture facts. Men will endeavor to explain from natural causes the work of creation, which God has never revealed. But human science cannot search out the secrets of the God of Heaven, and explain the stupendous works of creation, which were a miracle of almighty power, any sooner than it can show how God came into existence.

"THE secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Men professing to be ministers of God, raise their voices against the investigation of prophecy, and tell the people that the prophecies, especially of Daniel and John, are obscure, and that we cannot understand them. But some of the very men who oppose the investigation of prophecy because it is obscure, eagerly receive the suppositions of geologists, which dispute the Mosaic record. But if God's revealed will is so difficult to be understood, certainly men should not rest their faith upon mere suppositions in regard to that which he has not revealed.

God's ways are not as our ways, neither are his thoughts as our thoughts. Human science can never account for his wondrous works. God so ordered that men, beasts, and trees, many times larger than those now upon the earth, and other things, should be buried in the earth at the time of the flood, and there be preserved to evidence to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth should establish the faith of men in inspired history. But men, with their vain reasoning, make a wrong use of these things which God designed should lead them to exalt him. They fall into the same error as did the people before the flood—those things which God gave them as a benefit, they turned into a curse, by making a wrong use of them.—*Mrs. E. G. White, in Great Controversy.*

THE PARABLES OF JESUS.

Lesson XIII.—The Two Sons.

(Sabbath, December 18.)

1. WHERE did Jesus spend the last Sabbath before his crucifixion?

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him." John 12: 1, 2.

2. What occurred after supper?

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." Verse 3.

3. What attracted great numbers of people when they learned that Jesus was at Bethany?

"Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also,

whom he had raised from the dead." Verse 9.

4. What troubled the chief priests?

"Because that by reason of him many of the Jews went away, and believed on Jesus." Verse 11.

5. How did they propose to put an end to this annoyance?

"But the chief priests consulted that they might put Lazarus also to death." Verse 10.

6. What remarkable event occurred the next day? Matt. 21: 1-11.

7. What was among the chief causes for this demonstration by the people?

"The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bear record. For this cause the people also met him, for that they heard that he had done this miracle." John 12: 17, 18.

8. When the Pharisees saw such honor paid to Jesus, what did they say among themselves?

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." Verse 19.

9. On the next morning (Monday), as Jesus was again on his way to the temple, what caused him to curse a fig-tree?

"Now in the morning, as he returned into the city, he hungered. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig-tree withered away." Matt. 21: 18, 19.

10. What was the effect of this curse?

11. What bold action did Jesus take in the temple the same day?

"And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mark 11: 15-17.

12. What acts of mercy did he perform?

"And the blind and the lame came to him in the temple; and he healed them." Matt. 21: 14.

13. How did these things affect the chief priests and scribes?

"And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased." Verse 15.

14. What did they say to Jesus?

"And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise." Verse 16.

15. How did he answer them? Same verse.

16. How might the cursing of the fig-tree illustrate the fate of these hypocritical priests and rulers?—The curse of God was about to fall upon them, because they were unfaithful, and did not bear the fruits of good works.

17. Where did Jesus lodge at night?

"And he left them, and went out of the city into Bethany; and he lodged there." Matt. 21: 17.

18. What did the disciples notice on Tuesday morning, as they were returning to the temple?

"And in the morning, as they passed by, they saw the fig-tree dried up from the roots." Mark 11: 20.

19. What lesson of faith did Jesus draw from this?

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye

receive them, and ye shall have them." Verse 24.

20. What important condition did he lay down for the prayer of faith?

"And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in Heaven may forgive you your trespasses." Verse 25.

21. As Jesus came into the temple, and began to teach, how was his authority questioned?

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

22. What proposition did he make?

"And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things." Verse 24.

23. What question did he then ask?

"The baptism of John, whence was it? from Heaven, or of men?" Verse 25.

24. How did the priests then reason among themselves?

"And they reasoned with themselves, saying, If we shall say, From Heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people; for all hold John as a prophet." Verses 25, 26.

25. How did the conversation end?

"And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things." Verse 27.

26. How did Jesus then illustrate the condition of these conceited priests?—By the parable of the two sons.

27. Relate the parable.

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not." Matt. 21: 28-30.

28. When Jesus had related the parable, what question did he ask?

"Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." Verse 31.

29. How did they answer him? Same verse.

30. What startling announcement did Jesus then make to them?

31. What reasons did he give for making such a statement?

"For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." Verse 32.

32. Which of the sons represented the priests to whom Jesus was talking?

Be Zealous.

WE are exhorted to be "zealously affected always in a good thing." Our zeal is to be continuous and not exhibited by fits and starts. We are not to rotate between the torrid and frigid zones. Our zeal should be as great in summer as in winter. And then, we should always be zealous in a good cause; not zealous at one season of the year for God, and at another for Satan. Our zeal should be regular, and its object unchangeable. We should constantly aim with all our might at the accomplishment of some worthy end. We should be zealous in promoting some good cause.—*Sel.*

The Home Circle.

HE LEADETH ME.

In pastures green? Not always; sometimes he
Who knoweth best, in kindness leadeth me
In weary ways where heavy shadows be,

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright,—

Only for this—I know he holds my hand!
So, whether in green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this: where'er the pathway lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So where he leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

—Sel.

Health and Ill-Health in Women.

AMONG the especially pernicious tendencies in the dress of women we find:—

First, compression and fixation of the body about the waist.

Second, too great weight of clothing; passing vagaries, as tight sleeves and the wearing of *décolleté* costumes.

Third, insufficient protection of the lower extremities in cold weather, feet included.

Fourth, improperly shaped shoes.

Fifth, intricacies and unnecessary varieties in attire.

First, by compression and fixation of the body from the middle of the chest nearly to the hips, with what organs have we interfered? Alas! the very ones which are hourly, aye, momentarily, furnishing the vital stream with that which must support the whole system in the myriad internal activities which go to make up our existence—the very ones which most need to do their work unhindered.

Just under the line of greatest compression are the delicate and complicated processes of digestion going on; five, six, seven busy organs or sections of organs making material which is to fly first to the lungs, for a final vivifying touch, then to the brain and muscle and bone, strengthening, refreshing, and upbuilding. Cramped, pushed upon each other, and displaced upward and downward, their work is laboriously and imperfectly done, and every part must suffer in consequence. Even here the trouble does not end. The chest walls are interfered with and cannot properly expand, and action of the diaphragm is made nearly impossible; consequently respiration is but imperfectly performed. Not such a very serious matter, perhaps you think; and yet you know that, although the blood has been replenished from the immediate products of digestion, it is yet loaded with impurities and is unfit for nourishment until after it has come in contact with the air in the cells of the lungs.

Also, every drop of blood in the body must be returned to these air-cells three times in each minute to be freed from the products of waste and change in the tissues; otherwise the blood becomes charged with a deadly poison. If by any means the power of expansion of any

portion of the lungs is cut off, just to that degree is the poisoned blood robbed of its chances for purification. Carry the interference a little further, and dizziness and a feeling of pressure about the temples will ensue; further, and death—death from the excess of poison which could find no escape from the blood, and from the lack of the vivifying element which could find no room for ingress. We call this suffocation, asphyxia; but these are only the names which we give to the direful consequences of the blood-stream being unrelieved from its impurities and freshly supplied with oxygen even for a few moments. And for every inch of expansion of which you deprive your lungs, just to that degree will impaired vitality and irritated nerve-centers revenge themselves upon you.

Another evil of compression is the crowding of the superjacent upon the pelvic organs by pressure from above, changing the position from the normal, deranging the circulation, and laying the foundation for future disease and disaster. Again, the body laced into steel and whalebone, with the snugly fitting bodice over all, is held in an almost immovable splint. The naturally strong, flexible muscles of the back are robbed of their legitimate work, until, through inactivity and pressure and heat, they become weakened and atrophied, and the sufferer's complaints of backache and of inability to hold herself up when her corsets are removed are but too well founded.

The artificial has interfered with the growth and destroyed the efficiency of the natural supports, and yet the victim never suspects this. Then, too, when the waist has failed to develop, or has become attenuated from constant pressure upon the muscles, the permanent bending inward of the ribs, and the displacement of the internal organs, the *sense* of pressure is destroyed, and the girl believes she does not lace; but let a deep, full inspiration be attempted, one which should freely expand the chest and open the cells of the poor, unused—or misused—lower lobes of the lungs, it will be found that the effort will end in ignominious failure.

We thus have every normal bodily function interfered with, lowered vitality, perishing muscles, and jangling nerves all making their woe-ful protest. And for what? Alas! for the mistaken idea that a pinched, deformed, immobilized body is more beautiful than one fashioned by the hand of God.

Second, when we consider the amount of material which fashion demands, or rather permits, in the making of dresses, the heavy drapings and platings, fold upon fold, the braids and buttons, the beads and tassels and tags, it is no wonder that many a weary woman has been dragged by them to a sick-bed, to her grave, or, worse still, to remain a chronic invalid, always to be cared for at the hands of the family doctor or a specialist.

The length of the skirt, for street wear especially, is a matter of much importance to health. The most direct and dangerous result of skirts too long is that they become damp around the bottom whenever streets or sidewalks are wet, and the feet and ankles are from this contact made the medium of derangements of the circulation, and often of congestions of sensitive organs, serious disturbances to health thus being engendered.

A little care in the selection of light instead of heavy material for a dress, linings and trimmings included, would obviate the unnecessary weight. Suitability of length is a matter still more easily controlled.

One day last winter a nervous, overworked teacher came into my office, threw off her cloak, and sat down with a groan. I lifted the garment, and exclaimed at its great weight. "Yes," she said, "it is a terrible load to carry; I believe it is killing me." Whether she saved

her life by substituting the short, light, warmly lined wrap which I advised I am unable to say; certain it is that her health rapidly improved after the change.

Except for driving, long, heavy cloaks of sealskin, seal plush, or other material of great weight, are unsuitable and injurious. The jet-trimmed wraps worn in warmer weather are little better, some of these weighing twenty pounds or more.

The use of jet in the making and garnishing of bonnets, so much in vogue at present, is harmful, as the weight is so great as to tire the muscles of the back of the neck, cause headache and a general feeling of weariness.

The wearing of tight sleeves impedes the circulation, interferes with muscular action, and makes the wearer nervous and uncomfortable. To such a degree has this silly fashion been carried that in many cases the wearers have been unable to raise their hands to the head or even to the throat.

Of the exposures entailed by the wearing of sleeveless, neckless, nearly shoulderless dresses, the outrage to both the physical and moral nature of woman is about equal, and equally patent to any unprejudiced mind. It is an unhealthy fashion in more ways than one.

Third, the warmth of the lower extremities should be secured by drawers reaching to the ankle; the texture and the number of pairs required being determined by the state of the weather and the necessities of the wearer.

Clara Barton, when working so bravely on the battle-fields of our own and of other countries, was wont to wear dress, skirt, and drawers all of one plain, dark material, and she has assured me that the many advantages of this arrangement had no small share in enabling her to withstand the fatigues and exposures of her self-imposed labors.

The shoes commonly worn are too light, and are not properly shaped. The favorite French kid is quite unsuitable for street wear in cold or damp weather.

On a raw winter's day I saw two ladies enter a street-car. Each wore a long, heavy seal cloak, and light, thin-soled French kid shoes. One was red, almost purple, in the face; the other pale as a ghost. One was gasping for breath, with her blood all surging toward her head; the other panting and weak, with not much blood to go in any direction. That they both had feet like ice I will venture to assert.

Fourth, the shape of the shoe is a matter of importance in a double sense. That the high-heeled shoe throws a part of the body out of its normal axis and prevents the natural spring of the foot, and that narrow toes cause a multiplicity of local ills, are grave objections; but nature is bountiful, and will adjust herself in a measure to such interferences. The backaches and headaches caused by the unnatural jar which comes to these parts from pegging about upon feet with the elasticity and spring all taken out of them, can be borne. If the discomfort caused by corns, bunions, or ingrowing nails makes you still more nervous, and possibly a little cross, your friends will probably bear with you, and an occasional trip on the stair or a sprained ankle now and then will not hurt your sister, though it may be a little hard upon you.

The most serious objection is that women with such shoes and such feet will not, or rather cannot, walk. They ride up and down in the street-cars or other conveyances, instead of taking the vigorous tramp which would put new life into their lagging pulses, new strength into their muscles, new vigor into every movement.

Imagine a woman with a corsage which renders a full inspiration impossible, sleeves so tight that the arms ache from pressure, ten to twenty pounds of skirts hanging from her hips and twisting about her ankles, as many pounds

of cloak suspended from her shoulders, and narrow-toed, high-heeled shoes on her feet, trying to take a six or ten mile walk! Surely nature made a wise provision for the human race when she made women hard to kill, otherwise the world would soon be depopulated for lack of mothers.

The degree to which servant girls, shop girls—all that struggling class of women—imitate their mistresses and the fine ladies with whom they come in contact in this matter of tight-lacing, skirt-trimming, foot-torturing, and all the rest of it, is a potent reason for much of the illness, the low wages, or the failure to achieve an honest self-support among them. Even the raw recruits who come to us, flushed and brown from over the sea, to take up the burden of our household toil, soon succumb to this evil influence, and suffer accordingly.

Fifth, of the intricacies and complications, the variety and elaborateness, of woman's attire, the evil to herself is that it requires much of thought and attention, to the exclusion of higher and better things. Even among the rich, much personal care and labor is expended upon it, while among those of moderate means it becomes a burden of ceaseless toil, keeps the women of the family confined to the house in cramped positions, and is the source of much anxiety and of expense not easily borne, the latter being too often met by scrimping in the necessities of life.

To those girls who are trying to earn a livelihood by long hours of daily toil, who eat cheap lunches in order that they may buy cheaper silks, who bend over their sewing late at night and go to their work with pale faces and tired limbs the next day, it adds another reason for the interruption to or the breaking down in health of these unthinking and short-sighted creatures.

Many thoughtful women—by far the larger share of them, women of wealth and culture—are adopting various modifications in their dress, all calculated to promote the health of the wearer.

Ladies of the above class are also the especial patrons of the various dress reform establishments, where the best models of hygienic clothing can be procured. At these places are to be found a variety of health waists, skirts of light weight which can be buttoned to them, Alpha or other undergarments, clothing the body from neck to wrists and ankles, fitting the figure perfectly, while the elastic nature of the fabric gives free play to the muscles. "Common sense" shoes, with low heels, soles of suitable width, and leather of suitable thickness for house or street wear, form a necessary accompaniment of these sensible garments, and are gaining new friends daily.

If every mother of a young and growing daughter would put her into such a suit, and teach her so wisely that she would never wear a less healthy one, then indeed would the promise of better things be nearing its fulfillment.—*Lucy M. Hall, M. D., in Christian Union.*

MEN grow sated of beauty, tired of music, and often too wearied for conversation—however intellectual—but they can always appreciate a well-swept hearth and smiling comfort. A woman may love her husband devotedly—may sacrifice fortune, friends, family, country, for him. She may have the genius of a Sappho, the enchanted beauties of an Armida; but, melancholy fact, if with these she fail to make his home comfortable, his heart will inevitably escape her, and women live so entirely in the affections that without love their existence is a void. Better submit, then, to household tasks, however repugnant they may be to your tastes, than doom yourself to a loveless home. Women of a higher order of mind will not run the risk; they know that their feminine and domestic duties are their first duties.—*Sel.*

Health and Temperance.

Our Sleeping Rooms.

THE result of all modern study and investigation in regard to health, emphasizes more and more strongly the efficacy and necessity of proper hygienic surroundings, both in the prevention of disease and as a means of procuring rapid recovery from the resulting ills.

Above all, it is *filthy* to live in a foul atmosphere. We do not bathe again and again in the same water, or enjoy eating or drinking from unwashed dishes. Why be fastidious about such matters during the day, and careless at night. The seeds of disease are floating in impure air and find ready access to our bodies. When in sleep the organs are less able to resist the noxious influences. When in earlier times, the more careless manner of building houses let the air freely into the rooms around the loosely fitting window frames, and the wide open fire-places readily drew out the fouled air, the inmates of the dwellings (according to modern ideas), were more uncomfortable, but they were cleaner. The ideal of the modern building seems to be a hermetically closed box, impervious to air from without, niggardly in the means of allowing the air to escape, economy in the use of fuel, prodigality in the waste of life.

I do not propose to criticise the carefully built house of the present day, but simply to emphasize the additional care used in making the dwelling warm and dry must be supplemented by equal painstaking in furnishing sufficient means for the proper egress and ingress of fresh air. Not necessarily cold air, but pure air, and this accomplished with as little draft as possible. The possible danger to health is in the current of air passing so quickly over the body as to rapidly exhaust the heat, producing a chill. These required conditions are readily obtained by an open fire-place on the one hand and slightly opened windows on the other hand, with a screen before the window, if needed. You can readily prove if your ventilating is sufficient, by occupying the room for a time, and then leaving the room, breathing the fresh air from out-of-doors for a few moments, and returning to your room. Now your sense of smell is a fair means of judging of the purity of the air in the room.

Bearing in mind the danger from fouled air, we should exercise care in excluding from our bedrooms all hangings or curtains of woolen or thick cotton materials, as especially liable to retain dirt and disease germs, and in this category I would include carpets made of woolen or cotton. Hard wood floors, oil cloth, straw matting, in the order named are certainly the best materials for use, if we study simply health. If for other reasons, we wish the warmth and diminution of noise, procured by using woolen or cotton carpets, lay over the first-named material rugs that can be readily removed and cleaned outside of the room.

Linen shades to exclude or mitigate the light at the windows, with lace or muslin curtains for esthetic effect, are all that is allowable in a bedroom. Of equal importance is the proper care of the bed and bedding. Bedsteads are usually made of wood. Metal is in every way preferable. A wrought iron or brass bedstead properly constructed; that is, of light weight, mounted on castors, so as to be easily moved and readily cleaned, meets every demand. Especially should we seek one readily moved, if we would have it and its surroundings properly cared for by servants.

No articles, of whatever kind, should be kept under the bed. To prevent this dispense with valances and tuck in the bedclothes. Curtains about the bed are simply filters, sure

to catch and retain the impurities, as the air from the lungs passes through them. The mattress should be made of elastic material not giving way too freely to the weight of the body. Horse hair furnishes the best materials; cotton, wool, feathers, the poorer substitutes. A well-made hair mattress resting on a woven wire spring mattress, leaves nothing to be desired hygienically. Hair pillows are preferable to feather pillows where we desire to prevent heating the head. Linen is the better material for sheets and pillow cases, having less power of absorption than cotton. Blankets should be all wool and of the best quality attainable, as in this way we obtain a maximum of warmth and minimum of weight. For the same reasons cotton comfortables are not desirable.—*S. W. Bowles, M. D.*

Health Hints.

FOR THOSE WHO ARE WELL, AS WELL AS FOR THOSE WHO ARE NOT VERY WELL.

Be abstemious.

Seek the sunlight.

Exercise regularly.

Breathe fresh air freely.

Keep the head cool and the feet warm.

Work is a good medicine for an uneasy mind.

Never begin a journey until breakfast has been eaten.

Alcohol retards digestion, and also renders it incomplete.

If you must borrow something, let that something be other than trouble.

A free use of lemon juice and sugar will almost invariably relieve a cough.

Always keep the back, especially between the shoulder blades, well covered; also keep the chest well protected.

If those who feel poorly in the spring—or at any other time of the year, in fact—would eat a lemon before breakfast every day for a week—with or without sugar, as they like—they would find it better than any medicine.—*Good Housekeeping.*

Which Are the Heathen?

THE esteemed and honored Mrs. B., recently a missionary in China, tells of a significant incident, which occurred while she was laboring among the "benighted" Celestials. One day, while she was holding her class of native women, one of them picked up a copy of *Harper's Bazar*, which lay upon the table, and looked long and intently upon the woman pictured on its pages. At last she spoke with flashing eyes, and pointing to the attenuated waists of the "model figures," said, "Life—squeeze—wicked." Then, dropping the paper, she seized her own substantial waist, and said, "Life here—heathen woman no squeeze. You say we heathen—we squeeze feet. No life—feet. No wicked—squeeze feet. But life here"—pressing her bosom reverently, "Christian woman squeeze God's life."

Mrs. B. was obliged to admit that the "Christian" women were, indeed, behind their heathen sisters in this respect.—*Sel.*

COLONEL BAIN in a recent temperance address said: "I believe there is a process of evolution where man by the use of liquor descends below the level of the brute. Sixteen months ago, in Louisville, Ky., at midnight, a grandson of Henry Clay, the image of his illustrious ancestor, was shot in a bar room; at the same hour, in the same city, a grandson of John J. Crittenden was in jail. A block further away at the same time a great-grandson of Patrick Henry was in the station-house for drunkenness. I have my doubts as to evolution, but am convinced that the use of liquor is productive of what may be called devolution."—*Sel.*

News and Notes.

RELIGIOUS.

—The Presbyterian Board of Foreign Missions has a debt of \$150,000 on which it is paying interest.

—The greatest sale of any book per annum in Italy is said to be that of the holy Scriptures, without note or comment.

—According to the last Israelitish annual, the number of Jews in the world at present is but 6,300,000, of whom 5,400,000 are in Europe.

—The St. Louis Presbytery, in the trial of the Converse brothers, editors of the *Christian Observer*, has decided that a belief in evolution is not heretical.

—The tithe war in Wales has so impoverished some of the clergy that they have been compelled to ask for aid. Their appeal has been responded to by the Duke of Westminster, who sent them \$2,500, and by four Welsh bishops, who each sent \$500.

—November 23, the semi-annual conference of the Jewish Rabbis, after a lengthy discussion, appointed a special committee to draw up a petition to be presented to the fiftieth congress, urging upon that body the necessity of the establishment of a national marriage law.

—Archbishop Ryan, of Philadelphia, has announced that under the decrees of the Baltimore Plenary Council balls for charitable purposes are prohibited. This will give certain so-called Protestant denominations a monopoly of the ball business as a "means of grace."

—The *Christian Statesman* asks: "What influence are we [the United States] exerting in favor of national Christianity?" A very decided influence we should say; and that it is having its effect too is shown by the way the Papacy is tightening its grip upon the throats of the European countries.

—Says the *Pacific Herald of Holiness*: "I, I, I, self, self, self, are the parrot-like repetitions of poor, proud, egotistical, unrenewed human nature." We do not see how any one who knows anything about "Holiness" people can doubt this statement. Yes, there is no doubt the *Herald* knows just what it is talking about.

—Prince Bismarck is reported as saying that "the church and the empire need each other, and will stand or fall together. Therefore a cordial intent with the Vatican is our policy. Catholics alone are imperial and subjects of authority. All other sects are more or less tainted with Republican notions; and the time has come for conservatives to cling to each other."

SECULAR.

—Congress is again in session.

—Cholera scare is subsiding in Buenos Ayres.

—It is now thought that the revolution in Ecuador is at an end.

—Chicago is about to build an opera house that is to cost \$1,500,000.

—General Buller denies that he is in sympathy with the Parnellites.

—A vein of sixty feet of solid salt has been struck at Port Huron, Mich.

—A bill has been introduced into Congress for the redemption of trade dollars.

—On the 5th inst. the Sunday law was very generally enforced in New York City.

—There has been another outbreak of pleuropneumonia in Lancaster County, Penn.

—It is stated that hundreds of bushels of apples are being brought into Los Angeles from Kansas.

—The Government has presented a bill in the Spanish Chamber of Deputies providing for trial by jury.

—The Dominion Government, it is said, is not at all anxious for the settlement of the fisheries dispute.

—Ex-President Soto of Honduras has abandoned politics and will write a history of Central American unity.

—It is said that excursion agents have booked over 35,000 people to visit Los Angeles, Cal., this winter.

—The Union Pacific has adopted the 24-o'clock system on all its lines, and trains will be operated accordingly.

—It is announced that the Lick telescope will probably be completed ready for observation by January 1, 1887.

—A sixteen-year-old boy is to be hanged in Missouri for a murder committed under the influence of novel reading.

—The Duke of Manchester has announced a permanent reduction of 25 per cent. in rents on all his estates in Ireland.

—The Knights of Labor propose to purchase a hosiery mill in Bristol, Penn., and operate it as a co-operative concern.

—Governor Ireland of Texas states that the reports of starvation in Northern Texas are untrue, though want exists.

—A dispatch from London says: "Europe is slumbering over a volcano, Russia waiting, France restless, Germany watchful."

—John Baker, congressman elect from an Illinois district, was the other day fined five dollars and costs for assault and battery.

—On the 12th inst., J. C. Hill, a prominent citizen of Edgewood, Pa., fatally shot his own daughter, whom he mistook for a burglar.

—Five persons have already refused the Governorship of Tonquin. It is safe to say that not one of them was an American politician.

—Baxter, the recently appointed Governor of Wyoming, has been removed for fencing public land in violation of the act of Congress.

—December 8, heavy gales prevailed throughout England and Ireland, and communication by telegraph was seriously interfered with.

—The arming of German troops with repeating rifles is being hastened. Five corps have already been armed with the improved weapon.

—The defalcations of Treasurer Reed of the South Boston Railway, who was arrested some days since, have been ascertained to be over \$340,000.

—The steamer *Idaho*, seized some months since for smuggling, has been declared forfeited to the Government. The vessel is worth \$200,000.

—The explosion of the boiler of a locomotive at Jersey Shore, Pa., on the 9th inst. instantly killed three men and seriously wounded two others.

—The Czar has issued an edict that all the small towns and villages bearing German names shall at the beginning of the new year be given Russian names.

—Two life-boats were lost off South Port, England, on the 10th inst., and twenty-seven men were drowned. The boats were attempting to rescue the crew of a stranded vessel.

—The order of business in the coming session of Parliament, will open with the introduction of a Coercion bill, including special provisions for the suppression of boycotting.

—Late dispatches from Brisbane, Australia, state that the steamers *Kielawap* and *Helen Nicholl* came in collision off Queensland, resulting in the drowning of forty-two persons.

—Telegrams from Constantinople affirm that the Sultan is discussing a secret convention with the Czar for the withdrawal of the Turkish suzerainty over Bulgaria in favor of Russia.

—Recent advices from London state that a European war is now definitely expected. But as the commencement of hostilities is not expected before February the statement is not very alarming.

—The employes on two of the cable street-car lines in San Francisco are out on a strike. The demand is for more pay and fewer hours. The strike will probably result only in many of the men losing their positions.

—Vast coal deposits have been discovered in the Saskatchewan region. The whole district lying between the Rocky Mountain House and Fort Pitt is one vast series of coal beds, both hard and soft, of the best quality.

—December 8, there was another earthquake at Charleston, S. C. It was very perceptible, waking up sound sleepers. The tremors appeared to last fully one minute. Some four hours later a distinct shock was felt at Missouri City, Mo.

—At a recent convention of saloon-keepers and brewers it was voted to raise \$1,500,000 in the United States to be used in the political campaign of 1888. The money is to be obtained by the levying of a schedule tax on all parties engaged in the business.

—December 5, there was serious rioting at Cork and a number of policemen and citizens were injured, the latter by bayonet thrusts. Twenty-three persons have been treated at the hospital for scalp wounds. One policeman had his skull fractured.

—December 5 there was a general and widespread snow-storm which extended from the Mississippi to the Atlantic, and from the lakes to the gulf. Mobile enjoyed the second snow-storm since 1846. The storm was a severe one, accompanied by high winds. The rivers were frozen, railways blocked, and there was much suffering from cold.

—A New York dispatch says: "Irish washerwomen and American laundry proprietors of Newark, N. J., have declared that the 'Chinese must go.' It is asserted that they will organize a boycott against the Chinamen." It is said that there is hardly another city in the Union of the same population where Chinese laundries are so numerous.

—A recent dispatch to the New York *Tribune* from Wilkesbarre, Pa., states that a remarkable case of faith cure occurred on Sunday at Ashley, a small town near that city. The subject was a young lady who, for eight years, had been almost speechless; but who, as the story goes, has been miraculously cured by drinking water in which had been soaked some plaster taken from the walls of the chapel of Knock in Ireland.

—During the recent severe storm in Great Britain steamers were delayed in making Queenstown, and all the harbors were filled with shipping. A high tide at Limerick flooded warehouses on the water front, and at Armagh the spinning mills were stopped by the floods. Damage done to property, accidents, and some cases of houses being set on fire by lightning are reported from all parts of the kingdom. A French vessel foundered off Lymechurch and six persons were drowned. On the Danish coast many vessels were wrecked.

—It is announced that a company has been formed to lay a cable from Australasia across the Pacific Ocean. The estimated cost of the line is \$10,000,000. The first section of the cable will be from Brisbane, or some part of New South Wales, to the North Cape of New Zealand, a distance of 1,300 knots; the second, from the North Cape to Feejee, 1,240 knots; the third, to Fanning Island, 2,270 knots; the fourth, to one of the Sandwich Islands, 1,260 knots; the fifth, to Vancouver Island, 2,730 knots; and the sixth, across the island and the Straits of Georgia to Vancouver City, on the Pacific Coast, the terminus of the Canadian Pacific Railway, 100 miles; total length, 8,000.

Appointments.

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

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:15. Mission Reading-rooms at the church.

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

Obituary.

OTTERBECK.—Died in San Francisco Dec. 5, 1886, of diphtheria, Nathanael, son of Elias and Eline Otterbeck, aged 2 years 11 months and 23 days. The parents have lost one they loved dearly, and the sweet promises of God seem precious in the hour of affliction. They take consolation in the blessed hope that it will not be long, if faithful, till they will meet the dear one again never more to part. Funeral service took place on Dec. 6. Prayer was offered at the grave by the writer.

ANDREW BRORSEN.

Publishers' Department.

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

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The "Signs" and "American Sentinel."

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

"Your letter, also the American Sentinel circulars, re-

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

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

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

"Hoping that God may bless you in your work, I remain, etc."

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

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

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 16, 1886.

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

ROME has discovered another means by which she may bleed poor Ireland. It has been discovered that in the city of Rome there is no church building in honor of St. Patrick, and so it has been determined to build one for the Irish, out of means furnished by the Irish. The Pope, who, by the way, is reported to have expressed his "surprise" that there was no church in honor of St. Patrick in Rome, has himself, "although pressed by hard times," cast in a bait of \$760. The Archbishop of Cashel sends \$486, and says that "the whole Irish race will subscribe," of which we have no doubt; especially as the Pope "bestows his apostolic blessing upon all who will contribute to the completion of this work." Rome is and has ever been Ireland's worst enemy. Ireland now groans under the galling yoke of England, yet 732 years ago that yoke was laid upon her by the Pope—Hadrian IV.

In almost all the church assemblies of the past autumn, the subject of church union has had a place. And now the Catholics have taken up the cry. In a late discourse, at the consecration of a bishop of Wilmington, Delaware, Cardinal Gibbons said:—

"A yearning cry has gone forth for the union of Christendom. This voice is echoed from the press, from the pulpit, and from the halls of religious conventions. God grant that this yearning may be one day gratified. For if the scattered hosts of Christians were once more re-united as they were prior to the sixteenth century, they would present a phalanx which all the power of atheism and infidelity could not resist."

We doubt not that this thing will yet be seen, with Sunday as the basis of the union. Then woe to the atheism and the infidelity that refuses to keep Sunday, or to bow to the will of this union of Christendom.

THE "Labor" managers have taken another turn. The national committee has issued a circular stating that the representatives of Labor renounce all other political parties, to the end that legitimate labor may be emancipated and the Government restored to the people. The plan of organization contemplates the appointing of an organizer for each State and Territory, the State organizer to appoint a district organizer for each Congressional district in his State, and the district organizer to appoint local organizers. We suppose these State organizers will be paid about \$250 a month—that is what the one for California was paid last winter and spring in the labor boycott—and the district organizers will have about \$150 a month, and so on down to the real laboring man who will get nothing but a bounteous supply of political soft soap. And that is all the good that the laboring man will ever get out of the organizers or the organization.

WE have received word from the more distant parts of the country, that in the winter-time especially, when the mails are disarranged by storms and bad roads, the SIGNS is sometimes a little late to be of benefit with its Notes on the Lessons; and the request has been made that we put the lessons in the SIGNS further ahead. We shall do so. Therefore in this paper dated December 16, will be found the notes on the lesson for January 2, 1887. This

puts the lesson notes one week ahead, and gives more than two weeks for the paper to reach its destination, which we think will be all that is requisite in any part of the country. We shall still do our best to make our notes of the best, both expository and practical, so that it may be a real help to both students and teachers of the International Lessons. By addressing H. R. Clissold, Morgan Park, Chicago, a real neat little pocket-book containing all the Scriptures for the lessons through the whole year 1887 can be had for five cents in card-board cover, or ten cents in cloth cover.

Missionary Class at Healdsburg College.

At the late California Conference the following preamble and resolution were passed:—

WHEREAS, In the providence of God the College at Healdsburg has been established for the special purpose of preparing persons to be efficient workers in all branches of his cause, and as competent teachers have been secured to give instruction on all points, and especially on the Tract and Missionary work in its different parts; therefore,

Resolved, That our ministers and people in this Conference should seek out worthy persons of ability, and urge them to attend the school, that they may receive such training as will enable them to do missionary work wherever they may be called to labor, in a manner that will be pleasing to the Lord and approved of his people.

For a long time the trustees of the College have been trying to secure the services of some competent person to take charge of the missionary class and give special instructions in regard to doing missionary work, but up to the present time they have been unable to get the desired help. Now, however, we are happy to announce that by vote of the General Conference there is secured to the College the services of Mrs. F. H. Sisley, who is especially fitted for this position, having had charge of the same work for several years at Battle Creek College, where she has met with great success.

California is especially favored in securing the services of Sister Sisley, and we trust that our brethren and sisters all over the coast will show their appreciation of it by giving to the College a large attendance during the coming year. There ought to be one or more persons sent from every church on this coast. Those should be sent who are active, energetic, and devoted to the work. Brethren, shall we attend to this matter at once, so that there may be a goodly number to receive the benefits of this special course? We must not let this opportunity pass by unimproved, for we know not when we may have another like it. Search out and encourage the proper persons to attend.

Sister Sisley expects to be at Healdsburg to enter upon her work the first of January, 1887. Let all who possibly can be there at the commencement of the term.

Historical Sketches.

A FEW weeks ago we gave a brief notice of a book just received from our publishing house at Basel, Switzerland. But having had time to examine it more carefully, we now wish to give it a more extended notice, which it certainly deserves.

Its title is "Historical Sketches of the Foreign Missions of the Seventh-day Adventists," but this gives but a faint idea of what the book contains. It starts out with a full account of the Central European Mission, by Elder B. L. Whitney, taking up the history of the work from the very commencement, and tracing it down to the present time. Then follows a history of the Scandinavian Mission, by Elder J. G. Matteson, of the British Mission by Elder M. C. Wilcox, of the Australian Mission by Elder S. N. Haskell, and reports of missionary councils, etc. After this there are several practical addresses delivered by Mrs. E. G. White to the Swiss

Conference and the Central European Missionary Councils.

A very interesting portion of the book is the "notes of travel" by Mrs. E. G. White. This gives an account of her trip from California to Switzerland, and her visit to Scandinavia and Northern Italy, graphically portraying her visit to the Waldensian Valleys, where so many faithful ones sacrificed their lives in defense of the truth.

Elder L. R. Conradi gives an interesting account of his visit to Russia, and the difficulties he encountered there.

Beside the large number of illustrations representing our missions, publishing houses, and views of a general character, there are four excellent maps, showing the location of churches and companies of Sabbath-keepers in Europe, Australia, and New Zealand. The maps alone are worth the price of the book.

The pamphlet contains 300 large pages 6¼x9½ inches, printed in clear type, on fine, heavy paper, and, for general arrangement and typographical appearance, would do credit to any of our older publishing houses.

Every family of Sabbath-keepers ought to have a copy of this book. But the sale should not stop there. We hope our brethren will give it a wide circulation among those no. of our faith. It will give the people a better idea of the nature and extent of our work than almost anything else we could place in their hands, and cannot fail to do good. The Pacific Press has ordered a large supply and will be ready to fill orders soon.

The Directors of the Pacific Press Publishing Association have voted to donate all profits that may arise from the sale of this book to the European Mission, so that by purchasing it you will be helping the mission just so much. We desire to see this Office flooded with orders for this excellent work.

Price, post-paid, \$1.00. Address, Pacific Press, Oakland, Cal.

THE Chinese Government has issued a proclamation warning its people against "stirring up strife against native Christians, and declaring that missionary chapels will be protected." Of this, the San Francisco Chronicle remarks that it is a straw which indicates "the foreign influence that of late years has been brought to bear upon Li Hung Chang." And it says that "when Marquis Tseng is also installed in the Home Government, we may expect to see even more radical departures from the old policy of hatred to foreigners and intolerance of all foreign institutions." There are a good many people in California upon whom some such influence, even foreign if no other, might well be brought to bear, to cause them to depart from their old policy of hatred to Chinese foreigners. Even the Chronicle could be benefited by the effective exertion of such an influence. We wish we could see a straw to indicate that so wholesome an influence was being brought to bear in that direction.

BLACKSMITH WANTED.—Persons desiring a situation will please correspond with Chas. D. Reaser, 860 Milton St., Oakland, Cal. None but Sabbath-keepers need apply.

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