

# The Signs of the Times.

American Antiquarian Soc  
1 Jan 86

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

VOLUME 12.

OAKLAND, CALIFORNIA, FIFTH-DAY, SEPTEMBER 23, 1886.

NUMBER 37.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
International Tract and Missionary Society.  
(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

### NOT FAR.

Nor far, not far from the kingdom,  
Yet, in the shadow of sin,  
How many are coming and going,  
How few are entering in!

Not far from the golden gateway,  
Where voices whisper and wait,  
Fearing to enter in boldly,  
So lingering still at the gate;

Catching the strain of the music  
Floating so sweetly along,  
Knowing the song they are singing,  
Yet joining not in the song;

Seeing the warmth and the beauty,  
The infinite love and the light,  
Yet weary, and lonely, and waiting,  
Out in the desolate night!

Out in the dark and the danger,  
Out in the night and the cold,  
Though he is longing to lead them  
Tenderly into the fold.

Not far, not far from the kingdom,  
'Tis only a little space;  
But it may be the last and forever,  
Out of the resting place.

—English Congregationalist.

## General Articles.

### Home Training—Its Importance and Results.

BY MRS. E. G. WHITE.

"THAT our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." It should be the object of every parent to secure to his children a well-balanced, symmetrical character. This is a work of no small magnitude and importance. It will require earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward.

Upon the mother rests, to a great degree, the responsibility of the early training of her children. Did mothers but realize the importance of their mission, they would be much in secret prayer, presenting their children to Jesus, imploring his blessing upon them, and pleading for wisdom to discharge aright their sacred duties. Let the mother improve every opportunity to mould and fashion the disposition and habits of her children. Let her watch carefully the development of character, repressing traits that are too prominent, encouraging those that are deficient. Let her make her own life a pure and noble example to her precious charge.

The mother should enter upon her work with courage and energy, relying constantly upon divine aid in all her efforts. She should never rest satisfied until she sees in her children a

gradual elevation of character, until they have a higher object in life than merely to seek their own pleasure. Children should be taught at home to exert every faculty of mind or body. Thus they gain an understanding of their own capabilities, and at the same time strengthen and develop every power by calling it into action.

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future course of your dear ones. Your work is not to paint a form of beauty upon canvas, or to chisel it from marble, but to impress upon a human soul the image of the Divine.

Mothers, will you not dispense with useless, unimportant labor for that which must perish with the using? Will you not seek to draw near to God, that his wisdom may guide and his grace assist you, in a work which will be as enduring as eternity? Aim to make your children perfect in character. Remember that such only can see God.

I speak the more freely and earnestly because I know that many parents are neglecting their God-given work. They are themselves far from purity and holiness. They do not see the defects of their children as they would if their own eyes were beholding and admiring the perfection of Christ's character.

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come in between you and your God. Be earnest, be patient and persevering, instant in season, out of season. Give your children intellectual culture and moral training. Let their young hearts be fortified with firm, pure principles. While you have the opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousand fold.

You must make the Bible your guide, if you would bring up your children in the nurture and admonition of the Lord. Let the life and character of Christ be presented as the pattern for them to copy. If they err, read to them what the Lord has said concerning similar sins. There is need of constant care and diligence in this work. One wrong trait tolerated by parents, uncorrected by teachers, may cause the whole character to become deformed and unbalanced. Teach the children that they must have a new heart, that new tastes must be created, new motives inspired. They must have help from Christ; they must become acquainted with the character of God as revealed in his word.

Family prayer receives too little interest and attention. In many cases, the morning and evening worship is little more than a mere form, a dull, monotonous repetition of set phrases, in which the spirit of gratitude or the sense of need finds no expression. The Lord accepts not such service, but the petitions of a humble heart and contrite spirit he will not despise. The opening of our hearts to our heavenly Father, the acknowledgment of our entire dependence, the expression of our wants, the homage of grateful love,—this is true prayer.

When we come pleading the merits of Christ's blood, and trusting with implicit faith his promises, we shall secure the blessing of the Lord.

Redeem the precious hours worse than wasted in talking of your troubles, or gossiping over the faults of others. Seek earnestly to God for help, and you will become strong in his strength. You may have Christ as a guest in your home. Be not satisfied merely to bear his name. Be in truth followers of Jesus. Let your hearts be warmed with his love. Make him your friend, your helper, your counselor.

The most valuable rules for social and family intercourse are to be found in the Bible. Here we have not only the best and purest standard of morality, but the most valuable code of politeness. Our Saviour's sermon on the mount contains instruction of priceless worth to old and young. It should be often read in the family circle, and its precious teachings should be exemplified in the daily life. The golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," as well as the apostolic injunction, "In honor preferring one another," should be made the law of the family. Those who cherish the Spirit of Christ will manifest politeness at home, a spirit of benevolence, even in little things. They will be constantly seeking to make all around them happy, forgetting self in their kind attentions to others. This is the fruit which grows upon the Christian tree.

Few realize the influence of the little things of life upon the development of character. Mothers, cease to spend your time and strength for that which is merely attractive to the eye, but which does not minister to comfort or real happiness, and you will cut off a large share of the cares and worries that make you nervous and irritable, impolite and unchristian. The precious moments heretofore given to needless labor should be devoted to beautifying the souls of your children, teaching them how they may obtain the inward adorning, that meek and quiet spirit which God accounts of great price.

If real politeness were practiced by all the followers of Christ, if obedience to the golden rule were made one of the corner-stones of Christian character, we should see fewer church-trials, less hardness and animosity among brethren. There would be no harsh, thoughtless words, no strife for the highest place. God's people will be tested. Every one will be exposed to the fierce fire of trial and temptation. If we would not be consumed as dross, we must have the love of God—the gold that has been tried—abiding in us. Now is the time to soften and subdue our rough, harsh traits of character. We must cherish kindness, forbearance, Christian integrity. Ungenerous criticism, hard speeches, questioning the motives of another, or magnifying his faults, opens the door to Satan's temptations, and leads many away from God. The Holy Scriptures give us a safe and profitable rule for thought and conversation. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If we would have our children practice kindness, courtesy, and love, we ourselves must set them the example.

"Charity suffereth long, and is kind." It "thinketh no evil,"—another fruit borne on the tree of love. Our souls must be staid upon God, imbued with his Spirit, if we would learn these sacred lessons. Said the apostle: "Gird up the loins of your mind." If the thoughts are rightly disciplined, it will be a far less difficult task to control the feelings. Looking unto Jesus, the author and finisher of our faith, will give us courage, hope, and constancy. Shall we not obey the teachings of God's word? Shall we not make it our guide and counselor? Shall we not devote time and thought to its perusal? How can Christians neglect the book in which God has revealed his will to men? Our children need help to understand the Scriptures. They should become acquainted with the life and character of Jesus, that they may love him and choose to obey him.

Parents and guardians must themselves maintain purity of heart and life, if they would have their children pure. They must give the needed instruction, and in addition to this, they must exercise unceasing watchfulness. Every day new thoughts are awakened in the minds of the young, new impressions made upon their hearts. The associations they form, the books they read, the habits they cherish—all must be guarded. The interests of your children, for this life and the next, are at stake.

"What now you do, you know not,  
But shall hereafter know,  
When the seeds your hands are sowing,  
To a ripened harvest grow."

When you stand before the great white throne, then your work will appear as it is. The books will be opened, the record of every life made known. Many in that vast company will be unprepared for the revelations that will be made. Upon the ears of some the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my word, plainly setting forth your duty. Why have you not obeyed its teachings? knew ye not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? You have not only ruined your own souls, but by your pretensions to godliness you have misled many others. You have no part with me. Depart, depart!"

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant toil, of burden-bearing, and of fear and anguish are forgotten, as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servant, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hands, the crown upon their heads. These are the ones who by faithful, earnest labor have obtained a fitness for Heaven. The life-work performed on earth is acknowledged in the heavenly courts as a work well done.

With joy unutterable, parents see the crown, the robe, the harp given to their children. The days of hope and fear are ended. The seed sown with tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed.

Father, mothers, shall the voices of your children swell the song of gladness in that day?

No SCIENTIFIC discoveries will ever find in nature more than God made, nor a better explanation than that "He made it," nor a more satisfying provision for man's incapacity and indefinite longings than in the mercy of the Cross, and the kingdom "which he hath promised to them that love Him."—*Sel.*

SATAN always rocks the cradle when we sleep at our devotions.—*Bishop Hall.*

### The Relation of True Israel to the World.

THERE is a feeling among Christians in general that when Christ came to earth there was a grand change made in the plan of redemption; that prior to that time the Jews were saved by outward acts—God dealing with them in stern justice; while since Christ's advent people are saved in an entirely different way—God now dealing only in mercy and love. They believe that the Jews had to obey the law, keep themselves separate from the rest of the world, and, in short, be saved by works, while the Christian's duty is only to believe. "Christ has done it all; there is nothing for me to do," is a sentiment that is entirely too widespread. The truth of the matter is that Christians, the true Israelites of this dispensation, stand in the same relation to God, to each other, and to the world, that the Jews and the patriarchs did in their respective dispensations; and if we except the difference of type and memorial they stand in the same relation to Christ.

The Lord spoke in unmistakable language, commanding his ancient people to be separate from the wicked which were everywhere around them. If they would obey his voice and keep his covenant they should be to him a peculiar treasure above all people. In Deut. 20: 24, 26 he says: "I am the Lord your God, which have separated you from other people. . . . And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine." And in Psalms 135: 4: "For the Lord has chosen Jacob unto himself, and Israel for his peculiar treasure." "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people to himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." Deut. 7: 6, 7, 11.

This same distinction is kept up, or rather, renewed, in this dispensation. The Jews had become idolatrous, self-righteous, and instead of teaching and keeping the law of God, they taught "for doctrines the commandments of men." Mark 7: 7-9; Matt. 15: 3-9.

But Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. Again in 1 Peter 2: 9 we read: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people;" thus the New Testament repeats nearly word for word, expressions from Ex. 19: 5, 6: "Ye shall be a peculiar treasure unto me above all people," "a kingdom of priests, and a holy nation." It was anciently the duty of the people of God to be separate and distinct from the world; it is the duty of the Christian to-day. "Pure religion and undefiled [in all ages] before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1: 27.

A most decided distinction between God's people and the world is brought to view in the New Testament Scriptures. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Jas. 4: 4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15. "And be not conformed to this world; but be ye transformed by the renewing of your

mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2. A noble example of such a life we find in Enoch, who, although he lived long before these scriptures were written, "walked with God" even when "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually;" and though living on this earth for three hundred and sixty-five years, he maintained such a close connection with God that he was translated. It is the privilege, nay, more, the duty, of all to live in the same way. Christ set us a perfect example; and "he that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6.

But although it is duty to keep unspotted from the world, it is just as much duty to "let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5: 16. "Ye are the light of the world;" and "your conversation" (manner of life) should be "honest among the Gentiles; that, whereas they may speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Pet. 2: 12. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." By living righteous lives and keeping aloof from the pleasures and follies of the world, an example will be set that will exert a weighty influence. Many an unbeliever has accepted the gospel through the noble example of some devoted Christian. This is the relation that we bear to the world. God's peculiar people should never be so conformed to the world that it would be difficult to "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3: 18.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. If, then, the Son of God gave his life for sinners, how important it is that we labor for their conversion; that we bring this fact to their knowledge; and by our lives show what this faith does for us. The psalmist's prayer was, "Uphold me with thy free Spirit. Then will I teach transgressors thy way; and sinners shall be converted unto thee." Ps. 51: 12, 13. Aided by the Spirit he considered it his duty to labor for the unconverted. So should we. "Thy word is a lamp unto my feet, and a light unto my path;" says David, but we "are the light of the world." Then the way that the light of God's word reaches the world is through us. The following forcible language gives a good idea of Israel's relation to the world:—

"The Lord called out his people Israel, and separated them from the world, that he might commit to them a sacred trust. He made them the depositaries of his law, and he designed, through them, to preserve among men the knowledge of himself. Through them the light of Heaven was to shine out to the dark places of the earth, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living and true God. Had the Hebrews been true to their trust, they would have been a power in the world. God would have been their defense, and he would have exalted them above all other nations. His light and truth would have been revealed through them, and they would have stood forth under his wise and holy rule as an example of the superiority of his government over every form of idolatry.

"But they did not keep their covenant with God. They followed after the idolatrous practices of other nations, and instead of making their Creator's name a praise in the earth, their course held it up to the contempt of the heathen. Yet the purpose of God must be accomplished,

The knowledge of his will must be spread abroad in the earth. God brought the hand of the oppressor upon his people, and scattered them as captives among the nations. In affliction many of them repented of their transgressions, and sought the Lord. Scattered throughout the countries of the heathen, they spread abroad the knowledge of the true God. The principles of the divine law came in conflict with the customs and practices of the nations. Idolaters endeavored to crush out the true faith. The Lord in his providence brought his servants, Daniel, Nehemiah, Ezra, face to face with kings and rulers, that these idolaters might have an opportunity to receive the light. Thus the work which God had given his people to do in prosperity, in their own borders, but which had been neglected through their unfaithfulness, was done by them in captivity, under great trial and embarrassment."

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved;" yet if in our efforts to bring the light to those in darkness, we cause the world to hate us, we know that Christ said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 18, 19. Even though we know our efforts are not appreciated, it should not discourage us. Christ "came unto his own, and his own received him not." But knowing that he would be "despised," "stricken, smitten of God, and afflicted," and that he would finally pour "out his soul unto death;" he left the glory of Heaven and passed through it all.

With this example before us, we should keep in mind his admonitions: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44; Luke 6: 27, 28. "Bless them which persecute you; bless, and curse not. . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Rom. 11: 14, 20. "Love is the fulfilling of the law," therefore if there be any enmity or ill will, it can only be on the side of the sinner. There can be no place in a Christian's heart for malice. This thought was beautifully expressed by the poet in the following words:—

"Hate the sin with all thy heart,  
But still the sinner love."

W. A. BLAKELY.

**Christ the Subject of the Bible.**

THE subject of the Scriptures is Christ. All scripture is about him and his coming. The voice of the Old Testament is, "He is coming;" that of the gospels, "He has come;" of the epistles and Revelation, "He will come again." The Lord himself says: "Search the Scriptures, for they are they which testify of me." It is said that in the Swedish language there is no word which can be translated "search" so they have used another word, "ransack," and this is what we ought to do, ransack the Scriptures, for "they are they which testify of" Christ.

We should begin and continue all study with this thought in mind. As every picture has its "point of sight," so each book in the Bible has Christ as its center and its object. The disciples thought they knew the Scriptures; but they did not see Jesus in them, for the Lord rebuked them for their failure in this very particular, saying: "O fools, and slow of heart to believe all that the prophets have spoken." "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Here we have a Bible-reading conducted by the Master, on the road to Emmaus, and this was his subject:

"Christ in the 'Old Testament.'" Again he says: "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." These are the three great divisions of the Old Testament, and we can imagine the Great Teacher opening the eyes of his followers and declaring, "In the volume of the Book it is written of me." No wonder their hearts burned within them as he talked with them by the way.

The study of Christ in the Old Testament is exceedingly profitable. In Genesis he is described as the seed of the woman; in Exodus as the "passover lamb," in Leviticus, the high priest; in Numbers, the smitten rock and the uplifted serpent, and in Deuteronomy, the person of Moses. All of these typify and set forth the person and work of the Lord Jesus Christ. The Psalms also are full of references to him. All the prophets, either in type or in prediction, "testified beforehand of his sufferings and the glory that should follow." The gospels record his life, death, resurrection and ascension; the Acts, the establishment of his church; the epistles, the development of his doctrines; and the Apocalypse, the revelation of his coming glory. The great work of the Holy Spirit is to testify of Christ. "He shall glorify me." "He shall take of mine and show them unto you." In fact the whole Bible may be expressed by two words, Christ, Jesus; Christ in the Old Testament, Jesus in the New. There is a very beautiful hymn in our collection, which we like to hear the children sing, "Every Lesson Points to Thee:"—

While we look within thy Word,  
Show thy face to us, O Lord,  
In these pages may we see  
Every lesson points to thee.

Symbol, precept, Judgment, law,  
Melting love and holy awe.  
Teach us, Lord, what'er it be,  
Every lesson points to thee.

—Rev. William Walton Clark.

**The Spirit of Christ.**

THE spirit of the world is a selfish spirit. The men of the world live for themselves. Selfishness, which never fails to manifest itself in some form or other, is the ruling, governing principle of their lives, the inspiration of their acts. They form their plans, they prosecute their enterprises, and they hoard up their wealth for selfish purposes. Even when their conduct assumes the appearance of benevolence, it is to gratify some secret, selfish ambition. They are often imperious and resentful. Whatever interferes with their selfish designs and interests, calls forth a spirit of vindictiveness. But a truly godly man manifests a spirit far different from this, even the spirit of the great Father himself, who causeth his sun to rise on the evil and the good, and who sendeth rain on the just and on the unjust. The Christian exhibits a spirit of self-sacrifice, of patient endurance, and of sincere benevolence. He does not, in the spirit of the world, resist every evil, resent every insult, and, as opportunity offers, avenge every injury, but instead of this, he shows a spirit of meekness, gentleness, and forbearance. This is the spirit of the Master, who, "when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously." This is the spirit that every Christian must possess and manifest to the world; for "if any man have not the spirit of Christ, he is none of his." This is the spirit which Paul manifested. He says, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat."—*Sel.*

THE laws of Nature are not the laws which Nature imposes and carries out, but those imposed on Nature, and by which Nature is constituted, controlled, and regulated.—*Sel.*

**Roman Idolatry.**

WHEN John, the seer of Patmos, would have worshiped at the feet of the angel who showed him the glorious things which are in store for the people of God, that heavenly being said, "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God." Rev. 19: 10; 22: 8, 9. Likewise the apostle Peter, who according to papal tradition was the first pope, refused to receive homage from Cornelius, but said unto him, "Stand up; I myself also am a man." But the Pope of Rome, the pretended successor of Saint Peter, requires his fellow-men to prostrate themselves before him and very graciously allows the faithful "to kiss the golden cross which is embroidered on his white slipper! The following extract from an Eastern paper affords a good illustration of the abominable idolatry of the Roman Catholic Church:—

**"THE POPE'S TREATMENT OF VISITORS.**

"Pope Leo XIII. is more fond of ceremony than his predecessor, as the following account of a private audience illustrates: As soon as the Pope is at liberty, Monsignor Macchi opens the door and announces the visitor. Entering the room, the Pope is found seated in an arm-chair, and as soon as he raises his hand in act of benediction, the visitor falls on his knees once near the door, the second time in the middle of the room, and the third time immediately in front of the Holy Father, who extends his foot for the visitor to kiss the gold cross which is embroidered on his white slipper. After subsequently kissing the superb sapphire which forms his pastoral ring, the visitor rises and remains standing during the interview. The Pope himself generally likewise rises and leans against a large table which constitutes almost the sole furniture of this apartment. Only the cardinals are allowed to sit in his presence on two stools which are placed on either side of his arm-chair for the purpose.

"The Pope always begins the conversation. He talks much and at great length. He seems to listen to the sound of his own voice, and his conversation, which becomes animated, frequently struck me as being remarkable for a picturesque eloquence which he is careful to avoid in his public speeches. When he motions that the audience is at an end, the slipper and the ring are again kissed while he is in the act of pronouncing the benediction, and then one has to back out, making the same three genuflexions as on entering."

**The First and the Second Advent.**

WHAT a difference between the first and the second coming of our Lord! When he shall come the second time it will be to be glorified and admired, but when he came the first time it was to be despised and rejected of men. He comes a second time to reign with unexampled splendor, but the first time he came to die in circumstances of shame and sorrow. Lift up your eyes, ye sons of light, and anticipate the change, which will be as great for you as for your Lord; for now ye are hidden even as he was hidden, and misunderstood even as he was misunderstood when he walked among the sons of men. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." His manifestation will be our manifestation, and in the day in which he is revealed in glory then shall his saints be glorified with him.—*Sel.*

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

### The Herulian Kingdom of Italy.

#### Concluded.

"THAT successful barbarian [Odoacer] was the son of Edecon; who, in some remarkable transactions, particularly described in a preceding chapter, had been the colleague of Orestes himself. The honor of an ambassador should be exempt from suspicion; and Edecon had listened to a conspiracy against the life of his sovereign. But this apparent guilt was expiated by his merit or repentance; his rank was eminent and conspicuous; he enjoyed the favor of Attila; and the troops under his command, who guarded, in their turn, the royal village, consisted of a tribe of Scyrri, his immediate and hereditary subjects. In the revolt of the nations, they still adhered to the Huns; and more than twelve years afterwards, the name of Edecon is honorably mentioned, in their unequal contests with the Ostrogoths, which was terminated, after two bloody battles, by the defeat and dispersion of the Scyrri. Their gallant leader, who did not survive this national calamity left two sons, Onulf and Odoacer, to struggle with adversity, and to maintain as they might, by rapine or service, the faithful followers of their exile. Onulf directed his steps towards Constantinople, where he sullied, by the assassination of a generous benefactor, the fame which he had acquired in arms.

"His brother Odoacer led a wandering life among the barbarians of Noricum, with a mind and a fortune suited to the most desperate adventures; and when he had fixed his choice, he piously visited the cell of Severinus, the popular saint of the country, to solicit his approbation and blessing. The lowness of the door would not admit the lofty stature of Odoacer; he was obliged to stoop; but in that humble attitude, the saint could discern the symptoms of his future greatness; and addressing him in a prophetic tone, "Pursue" (said he) "your design; proceed to Italy; you will soon cast away this coarse garment of skins; and your wealth will be adequate to the liberality of your mind." The barbarian, whose daring spirit accepted and ratified the prediction, was admitted into the service of the Western empire, and soon obtained an honorable rank in the guards. His manners were gradually polished, his military skill was improved, and the confederates of Italy would not have elected him for their general, unless the exploits of Odoacer had established a high opinion of his courage and capacity. Their military acclamations saluted him with the title of king [A. D. 476 Aug. 23]; but he abstained, during his whole reign, from the use of the purple and diadem, lest he should offend those princes, whose subjects, by their accidental mixture, had formed the victorious army, which time and policy might insensibly unite into a great nation.

"Royalty was familiar to the barbarians, and the submissive people of Italy was prepared to obey, without a murmur, the authority which he should condescend to exercise as the vicegerent of the emperor of the West. But Odoacer had resolved to abolish that useless and expensive office; and such is the weight of antique prejudice, that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus was made the instrument of his own disgrace; he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom, and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo; who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly 'disclaim the necessity, or even the wish, of continuing any longer the Imperial succession in Italy; since, in their opinion, U

majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world.

"The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request, that the emperor would invest him with the title of Patrician, and the administration of the diocese of Italy.' The deputies of the senate were received at Constantinople with some marks of displeasure and indignation; and when they were admitted to the audience of Zeno, he sternly reproached them with their treatment of the two emperors, Anthemius and Nepos, whom the East had successively granted to the prayers of Italy. 'The first' (continued he) 'you have murdered; the second you have expelled; but the second is still alive, and whilst he lives he is your lawful sovereign.' But the prudent Zeno soon deserted the hopeless cause of his abdicated colleague. His vanity was gratified by the title of sole emperor, and by the statues erected to his honor in the several quarters of Rome; he entertained a friendly, though ambiguous, correspondence with the patrician Odoacer; and he gratefully accepted the Imperial ensigns, the sacred ornaments of the throne and palace, which the barbarian was not unwilling to remove from the sight of the people.

"In the space of twenty years since the death of Valentinian, [A. D. 455, Mar. 16] nine emperors had successively disappeared; and the son of Orestes, a youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman empire in the West, did not leave a memorable era in the history of mankind. The patrician Orestes had married the daughter of Count Romulus, of Petovio in Noricum; the name of Augustus, notwithstanding the jealousy of power, was known at Aquileia as a familiar surname; and the appellations of the two great founders of the city and of the monarchy, were thus strangely united in the last of their successors. The son of Orestes assumed and disgraced the name of Romulus and Augustus; but the first was corrupted into Momyllus by the Greeks, and the second has been changed by the Latins into the contemptible diminutive, Augustulus. The life of this inoffensive youth was spared by the generous clemency of Odoacer; who dismissed him, with his whole family, from the Imperial palace, fixed his annual allowance at six thousand pieces of gold, and assigned the castle of Lucullus, in Campania, for the place of his exile or retirement.

"Odoacer was the first barbarian who reigned in Italy, over a people who had once asserted their just superiority above the rest of mankind. The disgrace of the Romans still excites our respectful compassion, and we fondly sympathize with the imaginary grief and indignation of their degenerate posterity. But the calamities of Italy had gradually subdued the proud consciousness of freedom and glory. In the age of Roman virtue the provinces were subject to the arms, and the citizens to the laws, of the republic; till those laws were subverted by civil discord, and both the city and the provinces became the servile property of a tyrant. The forms of the constitution, which alleviated or disguised their abject slavery, were abolished by time and violence; the Italians alternately lamented the presence or the absence of the sovereigns, whom they detested or despised; and the succession of five centuries inflicted the various evils of military license, capricious despotism, and elaborate oppression. During the

same period, the barbarians had emerged from obscurity and contempt, and the warriors of Germany and Scythia were introduced into the provinces, as the servants, the allies, and at length the masters, of the Romans, whom they insulted or protected. The hatred of the people was suppressed by fear; they respected the spirit and splendor of the martial chiefs who were invested with the honors of the empire, and the fate of Rome had long depended on the sword of those formidable strangers. The stern Ricimer, who trampled on the ruins of Italy, had exercised the power, without assuming the title, of a king; and the patient Romans were insensibly prepared to acknowledge the royalty of Odoacer and his barbaric successors.

"The king of Italy was not unworthy of the high station to which his valor and fortune had exalted him; his savage manners were polished by the habits of conversation; and he respected, though a conqueror and a barbarian, the institutions, and even the prejudices, of his subjects.

"Like the rest of the barbarians he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters; and the silence of the Catholics attests the toleration which they enjoyed. The peace of the city required the interposition of his prefect Basilius in the choice of a Roman pontiff; the decree which restrained the clergy from alienating their lands was ultimately designed for the benefit of the people, whose devotion would have been taxed to repair the dilapidations of the church. Italy was protected by the arms of its conqueror; and its frontiers were respected by the barbarians of Gaul and Germany, who had so long insulted the feeble race of Theodosius. Odoacer passed the Adriatic, to chastise the assassins of the emperor Nepos, and to acquire the maritime province of Dalmatia. He passed the Alps, to rescue the remains of Noricum from Fava, or Feletheus, king of the Rugians, who held his residence beyond the Danube. The king was vanquished in battle, and led away prisoner; a numerous colony of captives and subjects was transplanted into Italy; and Rome, after a long period of defeat and disgrace, might claim the triumph of her barbarian master."—*Decline and Fall, chap. 36, par. 29-33.*

Thus by the establishment of the Herulian Kingdom of Italy A. D. 476 the final destruction of the Western empire was accomplished. Rome, that mighty "fabric of human greatness" was fallen. That power, "the fourth kingdom" "strong as iron" which had broken in pieces and subdued all kingdoms, was now itself broken to pieces. The kingdom was now divided. Ten kingdoms, ten distinct and independent nations, no more, no less, had fixed themselves within the boundaries of Western Rome, and the prophecy, spoken and written more than a thousand years before, was literally fulfilled. "All flesh is grass, and all the goodness thereof is as the flower of the field; The grass withereth, the flower fadeth;"—nations rise and nations fall, empires rule the world and are brought to ruin, but over it all there appears the fact that "the Most High ruleth in the kingdom of men," and in it and by it all there is illustrated not only the truth that "the grass withereth, the flower fadeth," but also that, "the word of our God shall stand forever." Isa. 40: 6-8; Dan. 4: 17, 25, 32; 2: 40-43.

J.

"PRAISE ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." "The Lord is gracious and full of compassion." "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name." Ps. 111.

**Morality and Religion.**

To be moral according to the standard of the world at large, is a very different thing from being moral according to the Bible standard. People say of an individual, "He is a good moral man," when they only mean that he does not commit outbreking sins. According to their standard, so long as one does nothing that would shut him out of refined society he is "moral;" but the Bible recognizes no such morality. To be truly moral is to be conformed "to the divine law."

Morality and religion (by which I mean true religion) are generally regarded as two separate and distinct things; but they are not; for without religion there can be no true morality. According to lexicographers "morality describes the duties to man," while "religion is the recognition of God as an object of worship," etc., but the apostle James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Thus he combines "social" and "religious" duties and says that together they constitute true religion. But it may be said, that, this shows that the social may be performed apart from and without reference to the other; but not so. Webster defines morality as "conformity to the divine law respecting social duties;" but as "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7), there can be no real conformity to any part of the divine law without that change of heart, that renewing of the mind, known as conversion. And this of course, involves a hearty acceptance of Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. And not only is Christ's righteousness (true morality) imputed to the believer, but through grace the renewed soul is enabled to live in harmony with the law, a thing which before he could not do. And so the apostle says, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

But while it is shown that religion, and religion only, is true morality, and that true morality is religion, it must not be understood that that which is generally known as "morality" is religion; for it is not. That is just where the trouble lies: people recognize something which they call morality and then they put it in the place of religion and so feel well satisfied with themselves and with the world generally because religion is making so much progress! But in reality a very great deal of the so-called Christian teaching of the present day does little more for those who receive it than would the doctrine of Confucius; for it teaches *license to sin* instead of *freedom from sin*; and unlike the doctrine of the apostles (Gal. 2:17) makes Christ the minister of sin, by teaching that they who are in him are free from obligation to keep the law of God.

Such a view of Christianity degrades it into a mere system of favoritism, with no higher object than to confer benefits upon its votaries. Of course Christianity does offer rewards, but its first and great object is to bring a race of rebels into harmony with the just laws of Heaven; for while God is no respecter of persons, he is a respecter of character. Acts. 10:34, 35. And as already shown (Rom. 8:3, 4) Christ died, not alone that men might be forgiven for past sins, but that they through the Spirit might yield obedience to the law of God.

Man unaided cannot attain to perfect morality, which is nothing more nor less than perfect obedience to the law of God as a whole; and thus the Saviour says, "He that abideth in me,

and I in him, the same bringeth forth much fruit; for without me ye can do nothing." And neither will perfect obedience, both present and future, even if it were possible, atone for past transgressions; and so the plan of redemption not only offers pardon, but it provides the necessary help to enable him who will to form a righteous character. In this connection one thing should be borne in mind, and that is that whether we look at the pardon, or at the grace whereby we may overcome temptation, the praise alike belongs to Him who died for us; for we are equally indebted to him for both. It is through his blood that we have forgiveness, and it is through him, and him alone, that we can do any good thing.

A failure to grasp this truth causes very many to make a fatal mistake, some in one direction and some in another; that is, some cry, "only believe," and refuse to do the things which are commanded; while others, losing sight of faith, imagine that in some way or other their works will contribute somewhat to their salvation, quite forgetting the words of the apostle: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." The Scriptures teach that while faith lays hold upon pardon for past sins, it should likewise grasp the strong arm of Him who says, "My grace is sufficient for thee; for my strength is made perfect in weakness," and of whom Paul said, "I can do all things through Christ which strengtheneth me." God has joined together faith and works and he who separates them does it at the peril of his soul; and speaking especially of the last days, and of the last people, the seer of Patmos said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Nothing short of this is religion, nothing short of it is true morality; for morality is "conformity to the divine law," and as we have seen, without the faith of Jesus there can be no such conformity. To eliminate faith from the plan of salvation is to destroy the very life of the system, while to reject works as the perfecter of faith (James 2:22) is to introduce the poison of antinomianism into the very spring whence salvation flows, and so to set at naught the words of Him of whom it was said: "Never man spake like this man." C. P. BOLLMAN.

**Does It Look Like the Millennium?**

WE are frequently assured by popular ministers that the world is getting better and will soon be converted to Christianity preparatory to the reign of the temporal millennium. The word of God, however, does not so teach. It tells us that the last days shall be perilous, and that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1, 13. The Saviour, furthermore, tells us that both the righteous and the wicked are to grow together till the harvest which is the end of the world. Matt. 13:24-30, 36-43.

The Bible is the word of God, and when men advance ideas that are contrary to it they will always find the facts to be against them. In the case before us, the man who has his eyes open will see plainly that what God has said is true. A few facts from a recent copy of the *Inter Ocean* will serve to show that what the Lord has foretold on the subject under consideration is being fulfilled.

A large portion of the paper is given to the account of the deposition of Prince Alexander of Bulgaria, and the trouble that is liable to result from it among the powers of Europe. The general unrest that is causing these disturbances in the European nations, indicates anything but a time of peace when the nations will learn war no more. That longed-for time of peace cannot come till the world's Redeemer makes his appearance and destroys wickedness

by the brightness of his coming. 2 Thess. 2:8. In another column the paper states that, "a foreign lady who lost £12,000 at the Monte Carlo gaming tables has committed suicide in a village near Grenoble. This makes the seventy-sixth case of suicide owing to losses at Monte Carlo since the beginning of the season." It would certainly seem that the millennium was a good way off from that fashionable gambling place. The same paper contains, beside the above, a record of seven cases of murder and embezzlement; and as a climax to the long list of iniquity, it gives an account of a man starving his three little children to death in the most heartless and cruel manner.

When one paper, that is only a sample of those published every day, records so many as this one does, how is it possible for men to think that the world is getting so much better and will soon be converted? The man must be blind who will, in the face of such plain facts, argue for the dogma of a temporal-millennial reign of righteousness. A. O. TAIT.

**A Proper Estimate.**

THE Christian manifests the excellency of his character by the estimate he places upon the world, its wealth, its pride, its fashion, its folly. Although in the world, he is not of the world. He is not conformed to its spirit. His treasure is not here. Hence the apostle exhorts, "Love not the world, neither the things that are in the world." And Christ teaches, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

It is not surprising that the men of the world love the things of the world, its wealth, its pleasures, its show, for these constitute their treasure—their all. But the Christian should show his superiority to the world by placing a comparatively light estimate on these things. They do not constitute his treasure, they are not the source of his chief joy. He has a richer inheritance and a more abiding source of comfort and consolation. While this is the case, he should not permit his mind to be engrossed with the things of this world, and his spirit to be captivated with the pleasures of sense. While a partaker of true riches and spiritual joys, he should despise the gain of ungodliness and the sinful pleasures and gratifications of the world, showing that he has a higher and purer source of enjoyment. This the true Christian does. He esteems the favor of God above riches, and the pleasures and comforts of religion above earthly joys.—*Sel.*

**Obedience Based on Right.**

PARENTS who wish to be cheerfully obeyed by their children, must themselves obey the laws which they seek to enforce. Louis XIV. wrote to his grandson, "If you wish to have your will habitually respected, you must show that you yourself are a slave to it." Interpreting this counsel as meaning that a ruler must be nothing more than the application of a law to his subjects which he recognizes as the rule of his own life, it contains the secret of all successful authority in civil society, or in the home. Law, not arbitrary will—the will of God, not the caprices of passion—must be the manifest rule of family life. The thing required of the child must be required not merely because the parent wills it, but because it is *right*—because God wills it. When this is made obvious, even to willful children, and is calmly enforced as growing out of principles which the parent himself accepts as the rule of his own life, it compels respect, and, since it appeals directly to the conscience, it compels a responsive "I ought," and often produces a resultant obedience.—*Zion's Herald.*

# The Signs of the Times.

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

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

## Christ and the Law.

THE following from the pen of Elder J. N. Andrews appeared in the *Review and Herald* years ago, but age has not caused it to lose any of its force or point. Elder Andrews was the pioneer Seventh-day Adventist foreign missionary, and died in Switzerland a few years ago. He was one of the first to advocate the doctrine of the Third Angel's Message, by means of the pen, and though he was a prolific writer, he wrote with the greatest care. His "History of the Sabbath" is justly regarded by all who have read it as a classic on that subject. The article which follows is an extract from a review of one who had argued for the abolition of the law. It shows that Christ is truly honored only by those who acknowledge and insist upon the fact that God's law is now and forever binding upon all men.

"The doctrine stated by Paul in the third chapter of Romans is worthy of careful study, and lasting remembrance. The great truth that the law of God condemns the whole world, is here unequivocally stated. The reason is also given in distinct terms: 'All have sinned, and come short of the glory of God.' Verse 23. And such is the justice of this condemnation that 'every mouth' is 'stopped.' What is now brought to view as the hope of lost men? Is it that God will take back his law, and receive those into his favor who are now condemned before him? Sooner would heaven and earth pass 'than one tittle of the law' of God. How then may men be justified before God who now are condemned and guilty in his sight? The apostle answers: 'Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.' Verses 24-26. That God, instead of abolishing his law, should give his own Son to die in the place of those who have broken it, and should offer pardon to such only as should avail themselves of this propitiation, is proof of the strongest character possible, that that law is immutable. Those only who avail themselves of this propitiation are 'delivered from wrath;' the claims of the law remain good on all beside; for they are left to answer the demands of the broken law. The great idea held out in the New Testament, is that of pardon through faith in the blood of Jesus; but if his death abolished the law, the consequences are precisely the same, whether men avail themselves of pardon or not. If they are pardoned it is well; if they are not, there is no law which condemns them. The fact that we are so urgently entreated to seek pardon through the blood of Jesus, shows that we may expect the fearful sentence of the law to be executed upon us, if we do not avail ourselves of it. Paul has settled the question, however, as may be seen by reading on to verse 31: 'Do we then make void the law through faith? God forbid; yea, WE ESTABLISH THE LAW.'

"But that no man is justified by the law in the sight of God, it is evident; for, The just shall live

by faith. And the law is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law.' Gal. 3:11-13.

"This abundantly proves the doctrine that the law condemns the whole world, and that none can be justified in the sight of God, except through faith in the Lord Jesus Christ. He has 'redeemed us from the curse of the law.' But how? By abolishing it? No! verily. By offering up himself in our stead. 1 Peter 2:24. He took the curse upon himself. Gal. 3:13. He did not 'destroy the law;' he submitted himself to its penalty. But how many are delivered from the curse of the law? Is it all the world? or is it such only as make a personal application of the atonement to themselves? If the former view be correct, then the doctrine of Universalism is true, for the atonement avails equally for those who do not, as for those who do, accept it. If, however, it is those only who believe on the Son of God, who are redeemed from the curse of the law, then the world is left under it, and remains in the fearful state described in Rom. 3:19, and will have to answer, not only for breaking the law, but also for treading under foot the Son of God, who died to redeem them. The reason why the law could not give life, was not because the law was not 'holy,' 'spiritual,' and 'perfect,' but because men had broken it; and it could only condemn them, and show their guilt before God. Hence the apostle says that 'by the law is the knowledge of sin.' There is seen, therefore, the absolute necessity of the death of Jesus Christ. When, therefore, the New Testament holds out pardon through him, it is because the law condemns us, and we are exposed to its just sentence.

"The idea that the law is our schoolmaster to bring us to Christ, that we may be justified by faith is often urged as proof that the law is abolished. How is the law our schoolmaster to bring us to Christ? We answer, it shows our guilt and just condemnation, and that we are lost without a Saviour. Hear the apostle Paul, who was converted since the time when it is said the law was abolished. 'I HAD NOT KNOWN SIN BUT BY THE LAW.' Rom. 7:7. 'BY THE LAW IS THE KNOWLEDGE OF SIN.' Rom. 3:20. Read a full account of Paul's experience in this school, also his deliverance from the carnal mind, which 'is not subject to the law of God.' Rom. 7:7-25; 8:1-7. The instruction of the law is absolutely necessary, for without it we can never know our guilt in the sight of God. It shows our just condemnation, its penalty hangs over our heads; we find ourselves lost, and fly to Jesus Christ. What does he do to save us from the curse of the law? Does he abolish the law that he may save its transgressors? He assures us that he did 'not come to destroy' it; and we know that the law being 'holy, just, and good,' cannot be taken back without destroying the government of him who gave it. Does the Saviour modify its character and lessen its demands? Far from it. He testifies that 'one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Matt. 5:18; Luke 16:17; James 2:10. And he shows that those who in heart commit any act of iniquity, are transgressors of the law. Matt. 5:22, 27, 28; 1 John 3:15. If the Saviour did not abolish or relax the law, how can those who have fled to him 'for refuge,' hope for salvation? What does he do, to save the transgressors from the sentence of the law? He gives up himself to die in their stead. He lays down his own 'life a ransom for many.' Matt. 20:28. '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. Man, though justly condemned, can now be pardoned without dishonoring God, or making void his law. God can be just, and yet the justifier of him which believeth in Jesus. Rom. 3:25, 26. Had the law been abolished at the

death of Christ, it could not have been a schoolmaster many years afterward to bring the Galatians to Christ. Paul testifies that he 'HAD NOT KNOWN LUST, EXCEPT THE LAW HAD SAID, THOU SHALT NOT COVET.' But an abolished law could never have convinced him of sin as a transgressor. James 2:8, 9; Rom. 4:15. We cannot know sin 'but by the law;' but if the law was abolished by the death of Christ, the world has never known its sinful state, or realized its need of a Saviour. We may state on the highest authority, that the law brings us to faith for justification, and that faith does not make void the law, but establishes it. Gal. 3:23; Rom. 3:31. The fact that the law is our schoolmaster to show us the claims of God, and our own just condemnation, is direct evidence that it has not been abolished; hence though we have been pardoned through the death of Jesus, and thus rescued from its righteous sentence, we can never violate its precepts without being convinced by it as transgressors."

## What Was Blest and Sanctified.

IN the teachings we received in our early days. "Dwight's Theology" occupied an important place; with many it was the standard of truth. When first converted, we were compelled by force of Scripture evidence to reject the teachings of the "Theology" on the subject of baptism. On the subject of the Sabbath the Doctor appeared to be equally faulty. Speaking of the fourth commandment he said that the blessing and the sanctification was conferred, not upon the seventh day, but upon the Sabbath. He distinguished between the Sabbath and the seventh day in the commandment, though Jehovah said, in that commandment, "the seventh day is the Sabbath." The object of his assertion was to make it appear that God sanctified the Sabbath as an institution, and that the seventh day was an unimportant part of the precept; that the institution did not depend upon the day, but any other day could be inserted without affecting the validity or the perpetuity of the institution or of the commandment enforcing it.

Against this reasoning we have the express statement of the Bible: "And God blessed the seventh day, and sanctified it." Gen. 2:3. It was the day that was blest; the day that was sanctified; and the day that was required to be kept. A very literal translation of the fourth commandment would read: "Remember the day of the rest." "The seventh day is the rest of the Lord thy God." "God blest the day of the rest and hallowed it." This is the exact truth. Thus we see that to maintain a theory, the D. D. ventured to contradict the express words of Scripture as found in Gen. 2:3.

We will further show the fallacy of his reasoning. God blest and sanctified the seventh day because that in it he had rested. The seventh day was his rest day, or his Sabbath day, before it was blest or sanctified; but there was no institution. When the day was blest and sanctified, then it became an institution. The sanctifying of the day was the setting of it apart to a sacred use; it made its observance obligatory, and therefore it was the making of the institution. Instead of God blessing and sanctifying the Sabbath institution, and not the day, the truth is that, before his act of sanctifying the day there was no institution to sanctify. The act of sanctifying turned the day into an institution. The day thus became an institution; remove the day and the institution is destroyed.

But now an objector arises and says: "Conceding the ground that the day is an institution,—that they are identical, then what may be said of one may be said of the other. Hence, it is true, after all, that he blessed the institution. If he blessed the day he must have blessed the institution, for they are one and the same thing."

Let us see if that reasoning will hold good. Mr. A owns a house; Mr. B says he bought it; but Mr. C says: Not so: he bought the material of which he built the house. But B answers: What is the difference? you cannot separate the material from the house; they are identical. Being identical, what is true of one must be true of the other.

It is indeed true that at this time you cannot separate the material from the house; they are identical. But at the time of which the first affirmation was made, it was not true. The time specified in Mr. C's statement was that when the purchase was made; the affirmation referred to what Mr. A *bought*, not to what he *now possesses*. He now owns a house; but when he bought the material the house did not exist. Therefore, at the time covered by the statement of the purchase, it was not true that the material and the house were identical.

And so of the day and the Sabbath institution. They are now identical; they cannot be separated. But it was not so in the beginning. God rested the seventh day, and thus it became his Sabbath,—his rest. But there was no institution,—it had not yet been made a matter of precept. Then he sanctified *the day*, separated it, or set it apart to a sacred use, and thus the day became an institution by being sanctified. It is a sacred institution because the day of which it was made was rendered sacred. God cannot deny himself. He said: "God blessed the seventh day and sanctified it." And "who art thou that repliest against God?" Search the Bible through, and you find no hint that God ever removed the blessing and sanctification from the seventh day, or that he conferred such honors upon any other day. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56 : 2. J. H. W.

**The Time of the Third Angel's Message.**

WE have shown that the sixth of the seven trumpet angels ceased to sound August 11, 1840, and that then, says the Scripture, "the second woe is past; and, behold, the third woe cometh quickly." Rev. 11 : 14. The third woe and the seventh trumpet are identical. And when the seventh angel sounded, said the prophet, "There were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." He also said, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy [margin, corrupt] the earth. And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Verses 18, 19.

Now we want it to be clearly seen, and it may be, that the events here named are identical with those of Rev. 14 : 6-20; 16 : 1-21, and that the latter are but an explanation in full of the former. To show this we shall here bring together the statements of Rev. 11 : 18, 19, and the corresponding ones of chapters 14 and 16.

1. "And the nations were angry, and *thy wrath is come*." Rev. 11 : 18. The third angel says, "If any man worship the beast and his image, . . . the same shall drink of the wine of the *wrath of God*." Chapter 14 : 9, 10. And in the seven last plagues *is filled up* the wrath of God. 15 : 1, 6-8; 16.

2. "The time of the dead, that *they should be judged*." Rev. 11 : 18. "I saw another angel fly in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to him; for *the hour of his Judgment is come*." Chapter 14 : 6, 7.

3. "That thou shouldst *give reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." Rev. 11 : 18. This time of reward is at the coming of Christ; for he says: "Behold, *I come* quickly; and *my reward is with me*, to give every man according as his work shall be." Chapter 22 : 12. Again he said: "Thou shalt be recompensed at the resurrection of the just." Luke 14 : 14. But his coming follows immediately the Third Angel's Message; for says the prophet, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14 : 14, 16. This harvest is the end of the world. Matt. 13 : 39.

4. "And shouldst destroy them which destroy the earth." Rev. 11 : 18. "Another angel came out of the temple which is in Heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." Rev. 14 : 17-19.

Here are shown two reapings. One is by the Son of God reaping the harvest of the earth, gathering the wheat into the garner of God. The other is to gather together those who are to be cast into the wine-press of the wrath of God. The former are the fruits of the true Vine, Christ Jesus. For he says: "I am the true Vine." "I am the Vine, ye are the branches." This is the *Vine of Heaven*; for Christ, the true Vine, came down from Heaven to do his Father's will; and of this Vine the "Father is the Husbandman." All who abide in Christ, the true Vine, will be gathered by the angels into the kingdom of God, when he comes on the white cloud to reap the harvest of the earth. The others are called the clusters of the vine of *the earth*. Those have no connection with the heavenly Vine, but are of the earth, earthy. And when the clusters of this vine are gathered, it is only to be cast into the wine-press of the wrath of God.

This same result is shown by John the Baptist under another figure: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3 : 11, 12.

5. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11 : 19. Why is this called the ark of his testament? Because within it is his testimony, as there was in the earthly temple, which was a pattern of the heavenly. "In the ark thou shalt put the testimony that I shall give thee." Ex. 25 : 21. But what was the testimony or testament that was put in the ark? "He gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31 : 18. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32 : 16. These tables Moses broke when he came down from the mount and found the people given up to idolatry. Then said the Lord to Moses: "Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark." Then says Moses: "I made an ark of shittim wood, and hewed

two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, *according to the first writing, the ten commandments*, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and *put the tables in the ark* which I had made; and there they be, as the Lord commanded me." Deut. 10 : 1-5. This ark was called the ark of the testimony or testament because that in it were the tables of the testimony which God gave to Moses, and that testimony was the ten commandments. It is this alone which gave it the title of the ark of the testimony.

Now we have shown that this sanctuary or temple on the earth was only a pattern or figure of the sanctuary or temple in Heaven. Therefore, that testimony which gave to the ark of the earthly sanctuary the title of the ark of the testament must be identical with the testimony which gives to the ark in Heaven the title of the ark of His testament, that is; the ten commandments. Now this temple of God in Heaven is opened at the sounding of the seventh trumpet. There is shown the heavenly ark of his testament; and connected directly with this stands Rev. 14 : 12. The Third Angel's Message says: "Here are they that *keep the commandments of God*."

6. "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11 : 19. This is identical with the record of the events of the seventh plague. For says the Scripture, "The seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done. And there were *voices*, and *thunders*, and *lightnings*; and there was a *great earthquake* such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found. And there fell upon men a *great hail* out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16 : 17, 18, 20, 21.

But the seven last plagues comprise the wrath of God. This wrath is poured upon those who worship the beast and his image, upon those who refuse to keep the commandments of God and the faith of Jesus. And the Third Angel's Message is to warn men against that worship that they may escape this wrath, and calls them especially to keep the commandments of God and the faith of Jesus. These things show that these three messages of Revelation 14, and the wrath which is foretold by the third of these, and the coming of the Lord which follows the third, represent events referred to as occurring when the seventh angel shall sound. It is therefore absolutely certain that in the days of the voice of the seventh angel, when he shall begin to sound, the Third Angel's Message of Revelation 14 is due to the world.

Here we must refer again to Rev. 10 : 7, where the angel declares with an oath that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." We have shown that the mystery of God is the gospel, and that the gospel is the power of God unto salvation, and that therefore in the days of the voice of the seventh angel, when he begins to sound, the power of God for the salvation of man shall cease to be exercised. Note especially that this is in the days when the seventh angel *begins* to sound. From the texts presented in former articles, as well as all already given in this, it is plain that the events connected with the Third Angel's Message end with the end of the world. Therefore the Third Angel's Message is the means by which God makes his last effort for the salvation of men. Thus it becomes of

the utmost importance to the children of men to know when the Third Angel's Message is due to the world. In our article last week, in discussing the subject of the mystery of God and its finishing, we cited the sanctuary and its services, the Levitical law, and showed that they were typical of the heavenly sanctuary, and the work of Christ in his priesthood. We showed that the services ended with the cleansing of the sanctuary, and that Christ's priestly service ends at the cleansing of the heavenly sanctuary, and we showed that this cleansing began in 1844. Therefore this last service of the gospel, the finishing of which is identical with the finishing of the mystery of God, began in 1844.

Again: we showed that the cleansing of the sanctuary was really a work of judgment. It was so understood by the people who performed the service; it was so intended to be understood by the Lord who established the service. This is made certain by the voice which instanced that whosoever was not partaker of the services that day was cut off without mercy when the services closed. He had no further chance. His probation was gone. This was but typical of the work of Christ once for all, and the cleansing of the heavenly sanctuary must be likewise a work of the Judgment. This answers exactly to the words which describe the scenes of the seventh trumpet when it begins to sound, that then was come "the time of the dead, that they should be judged." And as we have seen, this cleansing of the sanctuary, this work of judgment, this time of the dead, that they should be judged, began in 1844.

But this time of the dead, that they should be judged, is the same time referred to in Rev. 14:6, 7, in that message which carries still the everlasting gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, yet saying with a loud voice to all, Fear God, and give glory to him; for the hour of his Judgment is come. Paul preached this same gospel, but not that the hour of his Judgment was come, but simply a judgment to come. Acts 24:25, and 17:31. But when the time comes when the seventh angel shall begin to sound, then it is declared in accordance with the same gospel, the hour of his Judgment is come. But this, as we have shown, is identical with the cleansing of the heavenly sanctuary which began in 1844. Therefore it is certain that the seventh angel began to sound in 1844. That this hour of Judgment is not the great day of Judgment which comes at the end of the world, but is a time which precedes the end of the world, answering to the time of the cleansing of the sanctuary, is shown by the fact that two other messages follow this one *before* the coming of the Lord and the end of the world. But these two do follow this one, and the third of these is the Third Angel's Message which warns all men against the worship of the beast and his image, and against receiving his mark, under the dreadful penalty of having to drink the wine of the wrath of God, and which at the same time calls all to keep the commandments of God and the faith of Jesus.

This wine of the wrath of God is the seven last plagues, with the last of which come the lightnings, and voices, and thunderings, and an earthquake, and great hail, which come at the sounding of the seventh trumpet. These commandments are the testimony of God which was brought forth prominently when the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament. And all these things are but the events that occur in the days of the voice of the seventh angel, when he begins to sound. And as we have found that this seventh angel began to sound in 1844, then it was and onward the Third Angel's Message is due to the world. When this message is finished, the mystery of God will be finished. When this message closes, the work of the gospel will be closed. And when the seven last

plagues which are pronounced by this message against those who worship the beast and his image, shall be poured out upon them which shall have the mark of the beast, and upon them which worship his image,—with the pouring out of the last of these comes the end of the world.

Therefore *now is the time* when there is danger of being drawn into the worship of the beast and his image. The people now living are the ones who are concerned in this. The people now living are they who will be called upon to make an image to the beast, and to worship the beast and his image. These are also the people who will be warned by the message of God against all those things under penalty of suffering the seven last plagues, and will be called to the keeping of the commandments of God and the faith of Jesus. J.

#### Camp-Meeting in Maine.

THIS meeting was held near the city of Portland on the ground occupied two years ago. Last year the camp-meeting was held in this city also. There have been two courses of meetings held here during the past summer with but little manifest interest. There were a few, however, that took their stand for the truth, and many others were interested to hear.

It was in this city that Sister White lived when a girl, and is well known by the oldest inhabitants. Notwithstanding they are unbelievers in her mission and work, yet they have confidence in her and in her family. The cause in Maine is not as prosperous as in some other Conferences, but some of the oldest friends of the cause dwell in this State, and from it men of influence in the cause of present truth have gone to other fields. There is no doubt that there will yet be a large number who will embrace the truth in this Conference. The First-day Adventists are very numerous here and many of them are not an honor to any cause that should be respected in any part of the country. There are others who are of the best class of citizens.

There was a good attendance over the Sabbath and at the close of the meeting. On Sabbath a goodly number came forward for prayers; and on Monday morning some of the same interest was manifested, but in a less degree than is often seen at this stage of a camp-meeting. We feel deeply for this State. They need labor of a different character from that which they have had in the past. Two years ago there were plans laid for an exchange of laborers, but owing to certain arrangements that seemed to be necessary they were not carried out, and this in part at least contributed to somewhat discourage the brethren. It is not well to have the same laborers year after year without change in any field; there should be a diversity of gifts. And those Conferences where this is the case always flourish the best. There is no one perfect, and the stamp of one class of minds on any community is not as good as though there were a variety.

In the cause of Christ it is the divine mould that should be seen and not the human. When there is a reliance on some one man, or class of men, to do the work, with the idea that none others can do as well, then it is that some other spirit than that of God comes in. The apostle says: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius." The apostle was thankful that there were other laborers who acted a part.

The apostle continues: "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye

believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor."

It is perfectly natural for brethren to esteem very highly, for their work's sake, those who first brought them the truth, and this is right. It is as it should be for the joy in the kingdom will be to see those who, by the blessing of God, we have been instrumental in bringing into the truth. Upon this point we have the following words: "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." And again, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." But when personal feelings come in so that there is a feeling of partiality, then it is that a spirit of selfishness takes the place of that disinterested benevolence which is the essential element of Christianity. The cause of truth is the Lord's, and is in his hands, and he will carry it forward. There is nothing that we really can do against the truth, but all will, in the end, tell for its advancement. For "the foundation of God standeth sure, the Lord knoweth them that are his."

We have reached perilous times when it becomes us all to have a living connection with God and build on the rock. Soon there will be times that will try men's souls, and then there will be many that now expect to be saved in the kingdom of God, who, for want of a living connection with God, will fail. "I am the vine, ye are the branches," says the Saviour. It is from him that we must draw real nourishment if we shall stand in the evil time. There were never more solemn times than the present. In almost every congregation of Christian believers, there is a possibility, and even a probability, that there are some who will be translated and some who will drink of the seven last plagues. May the Lord help us to prepare for the coming events.

About sixty tents were pitched and some 300 brethren were present Sabbath and first-day. The eighty-five foot circular tent was well filled on Sunday. The speakers from abroad were Elders G. I. Butler, U. Smith, and the writer. S. N. H.

#### The Sabbath Agitation.

NO OBSERVING person will deny the fact that the Sabbath question is assuming a prominent place in the public mind. We consider this fact to be a special indication of the nearness of Christ's advent, a fulfillment of prophecy, and a striking evidence that Seventh-day Adventists have an important message to give to the world. To make our meaning more plain we will elaborate these statements somewhat, that the reader may get a clear idea of the subject.

In reference to the suggestion that a spirit of inquiry is abroad concerning the Sabbath question, such as has not been seen for generations, or even many centuries, we call attention to a few facts.

We are living in an age of inquiry. Scarcely anything in the world is considered settled. It is a reading age. Minds are active and everything is being scrutinized closely. It is an unbelieving age. Sacred things are lightly regarded. Everything supernatural is questioned. A great effort is made to explain away God's agency in many things, and ascribe to natural law the works of Omnipotence: the origin of the world, the creation of man, and the miracles of the Bible. Therefore it is not strange that the Sabbath question should come in for its share of consideration.

The spirit of this age is secular, lax in spirituality, earthy, and pleasure loving. The current is strong



in these directions and it sets against any sacredness of regard for any day. A strong tendency exists to make all Sabbaths days of pleasure merely. This tendency alarms the most devoted people of the churches, and they fear that all piety and reverence for God will be swept away from the public mind. These know that a weekly Sabbath is a great bulwark of true religion, and they greatly fear that the day they have considered sacred will become a mere pleasure day, as Sunday is regarded on the continent of Europe. Therefore they raise their voices loudly in behalf of Sunday sacredness as they view it. This adds to the agitation of the subject.

During the last forty years a body of people has arisen in many parts of the world who believe in the sacred obligation of the seventh-day Sabbath. These are advocating it by public speakers, missionary workers, and many other agencies; talking with the people, giving their reasons for observing it, claiming for God's original Sabbath the same sacredness it had ever had, though it lay trampled under feet by the great apostate power which has thought to change it. They have used millions of dollars in the aggregate in creating agencies and sustaining them in bringing this important institution before the public mind.

In carrying forward this work, they are publishing many periodicals, books, pamphlets, and tracts in all the leading languages of Christendom, and strenuous and persistent efforts are being made to circulate them in all directions. Tract and Missionary Societies are organized in many States and countries, to scatter these publications. In the leading commercial cities of the world, ship missionaries are placing them on a large number of ships and steamers going to every part of the globe. It would be strange indeed if these efforts had no effect. The result is seen in all directions. The public prints both secular and religious often have in them references to the Sabbath question. Those papers which have a question department often have in them questions and answers upon this subject. Much is being said about it everywhere.

A respected brother connected with one of the city missions in one of our metropolitan cities, informed the writer that in a dozen successive issues of one of the leading dailies there were some nine or ten which had articles bearing on the Sabbath question. In another instance the editor of one of the leading religious journals, when personally solicited to answer in his journal some leading questions concerning the Sabbath, said he could not open the columns of his paper to this subject, giving as a reason that every week a score of such questions come in to be answered. These straws show which way the wind is blowing, and how great is the interest upon this subject.

These efforts of Sabbatarians to uphold the claims of the ancient Sabbath of the Bible, necessarily disturb the adherents of Sunday keeping, as the Sunday institution is shown up in its true light as devoid of all Bible authority. The effect is twofold at least upon first-day observers. The reasons for keeping the seventh day, lead the more candid and those who are seeking for light and truth to become unsettled, and they question the grounds of first-day observance, and many change their practice. The effect upon those who make no profession of religion, is to make them lose what little respect they had for Sunday.

While with many others who are thick and thin supporters of Sunday, the effect is opposite. They are stirred up and enraged because Sunday authority is questioned. The stronger the arguments used against it the more bitter such become in their feelings, and the more they are determined to sustain their pet institution. So the greater the agitation in behalf of the ancient Sabbath, the more energetic the supporters of Sunday become. Already a strong party is formed who are exerting them-

selves to the utmost to create a public sentiment sufficient to enforce the observance of the day by the pains and penalties of the law of the land. This appeal to the secular power is always the last step taken by supporters of a crumbling, falling, man-made institution, when it has lost the respect of the people. What they lack in argument they propose to make up in force. So it has been in the past. And it would seem that this experience is to be repeated in our own free Government.

To the careful observer it is wonderful what a change has come over the public mind on this Sabbath question. The agitation is not confined to America but it is going on in Great Britain, and on the continent of Europe, and in Australia, and really throughout Christendom. Plenty of evidence can be given to sustain these statements.

How can we account for this fact? After centuries of apparent quiet, where at least little stir and interest has been manifested in the subject, all at once the agitation begins upon the question of what day is the true Sabbath for Christians to keep.

The history of the ancient Sabbath of Jehovah from the creation of the world to the present time is one of the most interesting of theological studies. For 4,000 years it was always recognized as the only Sabbath day. History is perfectly clear in recording its continued observance for several hundred years after Christ. Gradually, however, another day began to assume a certain degree of prominence among Christians. First it received a sort of *voluntary* consecration as not a hint can be found in the Scriptures requiring any such consecration, then a custom was established in its favor as a mere festival day. Then some 200 years after the birth of Christ, the Roman Catholic Church began to bestow upon it special favors, calling it the Lord's day and making it a joyful festival, while at the same time the ancient Sabbath was turned into a fast day. After a little a heathen emperor made a law that the townspeople should rest on "the venerable day of the sun," while farmers might still work upon it. This was the first law ever made in behalf of this day. Then the Catholic Church, taking advantage of the existence of this heathen law, exalted it still higher. Finally the Catholic council of Laodicea, A. D. 364, pronounces a curse upon all who should keep the ancient Sabbath. The new day is still further advanced and all labor upon it finally forbidden, and pains and penalties are inflicted upon those who will not keep it. Bogus miracles are invented to add to its sacredness. It was never called the Sabbath however till more than a thousand years after Christ. Every effort of the Roman Catholic Church was put forth to bolster up and add to the sacredness of the new day till the time of the Reformation.

The Reformers at first treated it like other festival days of the church and did not regard it as any more sacred than Easter or Christmas. But in 1595 Rev. Nicholas Bound invented the modern seventh-part-of-time theory, since which the new day has undertaken to hide under the sacred folds of the fourth commandment. For more than twelve hundred years after Christ not an instance can be found in history where such a claim was ever made, that the new day could be enforced by that commandment, and very few instances indeed till after Dr. Bound made this great discovery. Since that time this is the popular claim.

What was this new day which thus invaded the sanctity of the ancient Sabbath kept for 4,500 years? All understand that it was the Sunday. What was the Sunday? It was "the wild solar holiday of all ancient times," as a high authority dignifies it. It was the weekly memorial of sun worship, the most ancient form of idolatry. The worship of Bel, Baal, Apollo, and many other gods of ancient times was really homage of the sun. Sunday, *i. e.*, the day of

the sun, as a weekly holiday in honor of sun worship, can be traced back into the remotest ages of antiquity. This very fact should forever stamp it as a rival to the ancient Sabbath. It was set up in honor of idolatry, and its adoption by the Catholic Church when it observed a vast number of heathen rites, is not to be wondered at. But that the Protestant church, which has professed to take "the Bible and the Bible alone" as its sole authority, should adopt this ancient idolatrous memorial appropriated by the Roman church, is indeed astonishing, when not a text of Scripture could be found in its favor.

But it would seem as though the ancient Sabbath had been entirely supplanted by this successful rival, when so many centuries had passed and Protestantism had adopted the Sunday of "Pope and pagan." All did seem quiet and settled, very few voices were raised against it. Sunday had the field, and the conflict seemed to be settled forever. But when the great Advent message was proclaimed, it contained one clause which had in it a disturbing element, "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. The prophet of God had foretold the rise of a power which should think to change the "times and the law." Dan. 7:25, Revised Version. These were given into his hands for "a time and times and the dividing of time;" *i. e.*, 1260 prophetic days, or years. This time covers the supremacy of the Papacy. This language implies a change. When the last message is proclaimed God's commandments are again proclaimed in their purity. When lo! the agitation commences and extends by land and by sea, and never has there been seen such an agitation of the Sabbath question as we are now entering upon.

Dear reader, this agitation is but fairly commencing. It will stir the world more and more. It will reach to every land and every clime. The religious bodies cannot stop it. The secular powers with their pains and penalties cannot squelch it. It is going in all directions through the land. The nations must and will hear it. God's ancient Sabbath will have such a consideration as it has not received for ages. Hoary fables will be exploded. Man's inventions in behalf of Sunday sacredness will be exposed. God has reserved this grand, ancient memorial, the Sabbath of the Bible, as the last great truth with which Christendom will be tested. That Sabbath which patriarchs, prophets, the church for 4,000 years, Christ, and the apostles kept as the Sabbath of the Lord, and which will be kept in the new heavens and new earth (Isa. 66:23), will be kept by the true church when our Lord and Saviour shall return.

G. I. B.

SAID Christ: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." Luke 4:18. Here is a direct statement and proof. No one should fail to see the force of the word "because." The fact that Jesus was commissioned to preach the gospel to the poor, was an evidence that the Spirit of the Lord was upon him. To the same effect, when John sent, inquiring, "Art thou he that should come?" he gave as one evidence of his divinity the fact that, "the poor have the gospel preached to them." While this is not the sole evidence, it is an important one; and while many teachers of false religion may pay great attention to the poor, it may be accepted as a settled fact that any religious teacher, even though his theory be true, who does not teach in such a way that the poor and unlearned can understand and be profited thereby, is not called of God to teach. The Bible contains "the deep things of God," but these must be unfolded to the comprehension of the simplest minds. Christ commissions his teachers to feed his sheep; and sheep, as well as lambs, must be fed from a low rack.

## The Missionary.

### Progress of the Work in Scandinavia.

At the close of the annual Conference in Sweden, Elders Matteson, and O. A. Olsen went to Denmark, and attended the annual Conference, which was held this year in Jerslev, a small town in the northern part of Jutland. This meeting, which continued five days, was well attended. At the business meetings, there were eight churches represented by fourteen delegates. In these eight churches there is a membership of 177 persons, and besides these there are 116 Sabbath-keepers in Denmark. Besides Elder K. Brorsen, who labors continuously, there are four other preachers who labor for the Conference part of the year, but spend the summer months working their farms, from which they receive most of their support. About \$450 had been paid into the Conference treasury during the year, which is quite a sum for the handful of poor brethren, and which enabled them to pay all their laborers according to their expectations.

The brethren of the Danish Conference were pleased with the steps that had been taken at Orebro, Sweden, in the organization of a Scandinavian Tract and Missionary Society, and Sabbath-school Association, and voted to join the organization. Elder O. A. Olsen was chosen president of the Conference for the coming year, with Elder J. G. Matteson, and C. C. Hansen as executive committee. Five persons were baptized at this meeting.

At the close of the Conference in Sweden, we went to Christiania, where we found Brother and Sister Clausen and Brother Lorentz, who had lately come from America to assist in the Scandinavian publishing work. July 6, Elders Matteson and Olsen returned from Denmark, and several days were spent in consultation about the translation and publishing of our leading denominational books in the Danish and Swedish languages, and in planning for the future management of the publishing work. Until about two years ago Elder Matteson had had the entire care of the publishing work in Scandinavia, which, as it increased, absorbed nearly all of his time. When Elder Oyen came, he took charge of the publishing work, thus enabling Elder Matteson to preach the message in other places. A good-sized active church in the capital city of Sweden, and another in the capital of Denmark, show the wisdom of this move. But since Elder O. A. Olsen has also been sent to labor in Scandinavia, Elder Oyen is much needed in America. He will return to the next General Conference. And it is hoped that our brethren lately come from America will take hold of the publishing work in such a way as to still leave Elder Matteson free to labor in the principal cities of Scandinavia.

The new mission printing-office and meeting-house which was in progress of erection when we were in Christiania last October has been completed. It is a fine-looking brick building 46x69 feet in size, with two stories and basement. The upper story is used as a meeting room. It is a fine room 22 feet high, well lighted and ventilated, and neatly furnished. With the gallery it will seat nearly 500 persons. The first floor and basement of the building are devoted to the publishing work. On the first floor we find the office, sales-room, composing-room and bindery. In the basement are located the press-room, stereotype foundry, and the engine and boiler room. The whole building is heated by steam. The press-room is furnished with two cylinder presses, and a peerless job press. At present there are over twenty persons employed. The cost of the building alone is about \$10,000. The cost of the building, fixtures, heating apparatus, engine, and machinery is something more than \$18,000.

There is a great work before this office. The Scandinavians are a religious people and religious books find a ready sale among them. If our books are printed in pleasing form and can still be offered at moderate prices, they will meet a ready sale. So successful have been the agents who have been selling the new illustrated edition of the "Life of Christ" in both Danish and Swedish, that our brethren telegraphed to Battle Creek to have a set of plates of each of these books immediately made and shipped to Christiania so that they could be printed there and the agents could be furnished with any quantity without delay.

While we were in Christiania it was decided that the new 40x60 foot tent which had just arrived from England should be pitched in Moss, and that some of the laborers from each of the three Scandinavian countries should join Brethren O. A. and E. G. Olsen in the work at this place. In these European countries where we have no colleges and no city missions where young men may receive a special training for the work, it is necessary that those of less experience should be so associated with those who have a broad experience that they may be thoroughly taught how to labor in connection with these tent meetings. A regular course of daily instruction will be carried on, each one of the younger laborers studying part of the day, and engaging part of the day in missionary work.

From Christiania we went to Copenhagen, where a nine days' meeting had been appointed for the benefit of the Copenhagen church, and for the instruction of some who were preparing to engage in the colporteur work. This church which numbered only about sixteen members last October has been enlarged by the addition of twenty, among whom are those having talents which may be made useful in the work. Here, as at Orebro, mother spoke to the people about half an hour every morning, giving practical instruction as to the Christian's duty and privileges. These talks were usually followed by a social meeting. Elders Matteson, Olsen, and Oyen, occupied the remainder of the day with Bible-readings, and instruction to colporters, and in the evening there were given sermons for the benefit of those who had not accepted the truth. The interest to hear was good, and Elder Matteson remained at the urgent request of the people to continue the meetings. The brethren of Copenhagen, seconded by some of the leading brethren from other parts of Denmark, passed a resolution requesting Elder E. G. Olsen to move his family to Copenhagen, and make Denmark his field of labor.

Of the tent meeting in Moss, Elder O. A. Olsen writes: "We pitched our tent at Moss on the tenth of August and commenced meetings the evening of the twelfth. It rained both days which made it very unpleasant. Our tent was quite a curiosity. We could not make it very attractive in the rain, but we were happily surprised to see the tent quite well filled the first evening. It was estimated that some over four hundred were present. My brother Edward spoke, and the congregation listened with the closest attention. After the meeting was closed many came up to us, and bade us welcome, and desired that the blessing of God might follow our labors.

"On Sunday at 10 A. M. we had a Bible-reading. We thought we would not appoint preaching at that hour as that was the time for preaching at the other churches. About sixty persons attended the Bible-reading; many of them had brought their Bibles, and all were free to take part. They seemed to enjoy it much. At 3 P. M. I spoke to a congregation of two hundred on the subject of prophecy. The best of attention was given.

"Our tent company is composed of Brethren Johnson and Anderson from Sweden; Brother Jacobson from Christiania; Sister Malstrom

from Copenhagen; two sisters from Christiania; my brother with his family, and myself. We have rooms almost opposite our tent, so we can sit in the window and see all about the tent. I expect our company will be larger after awhile."

Letters from Christiania state that the work on "Thoughts on Daniel and the Revelation" in Danish, is progressing finely. More than half of the book is set, and stereotype matrices sent to Battle Creek. It is hoped that the American edition will be completed before the next General Conference. W. C. WHITE.

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### Jesus Betrayed.

(October 3.—John 18:1-14.)

THE Redeemer, in company with his disciples, slowly made his way to the garden of Gethsemane. The passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.

Upon entering the garden he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. He had been accustomed to brace his spirit for trial and duty by fervent prayer in this retreat, and had frequently spent the entire night thus. On these occasions his disciples, after a little season of watching and prayer, would sleep undisturbed at a little distance from their Master until he awoke them in the morning to go forth and labor anew. So this act of Jesus called forth no remark from his companions.

He went a short distance from his disciples—not so far but that they could both see and hear him—and fell prostrate with his face upon the cold ground. He was overpowered by a terrible fear that God was removing his presence from him. He felt himself being separated from his Father by a gulf of sin, so broad, so black and deep that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale, convulsed lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

Three times he uttered that prayer. Three times humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish under the Father's displeasure. He sees the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arise before him. He beholds its impending fate, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that perishing millions through him may gain everlasting life. He left the courts of Heaven, where all was purity, happiness, and glory, to save the one lost sheep, the one world that had fallen by transgression, and he will not turn from the mission he has chosen. He will reach to the very depths of misery to rescue a lost and ruined race.

Having made the decision and reached the final crisis, he fell in a dying condition to the earth from which he had partially risen. Where now were his disciples, to place their hands

tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine-press alone, and of all the people there was none with him. Though the disciples had failed to sympathize with their Lord in the trying hour of his conflict, all Heaven was full of sympathy and waiting the result with painful interest. When it was finally determined, an angel was sent from the throne of God to minister unto the stricken Redeemer.

The disciples were suddenly aroused from their slumber by a bright light shining upon and around the Son of God. They started up in amazement, and beheld a heavenly being, clothed in garments of light, bending over their prostrate Master. With his right hand he lifted the head of the divine sufferer upon his bosom, and with his left he pointed toward Heaven. His voice was like the sweetest music, as he uttered soothing words presenting to the mind of Christ the grand results of the victory he had gained over the strong and wily foe. Christ was victor over Satan; and, as the result of his triumph, millions were to be victors with him in his glorified kingdom.

Well was it for the children of men that the angel's errand was not to notify the Saviour that his thrice-repeated prayer, Let this cup pass from me, had been granted. Then indeed, might the disciples have slept on, locked in the slumber of hopeless despair. But the angel was sent from Heaven to support the Redeemer in drinking the cup that was presented him. The language of his prayer was now changed; in the spirit of submission he prayed: "If this cup may not pass away from me, except I drink it, thy will be done." A heavenly serenity now rested upon the Saviour's pale and blood-stained face.

The Saviour of the world arose and sought his disciples, and, for the third time, found them fast asleep. He looked sorrowfully upon them. His words, however, aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

Even while these words were upon his lips, the footsteps of the mob that was in search of him were heard. Judas took the lead and was closely followed by the high priest. Jesus turned to his disciples, as his enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of the Saviour wore an expression of calm dignity; no traces of his recent agony were visible as he stepped forth to meet his betrayer.

He stood in advance of his disciples, and inquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." As these words were uttered, the mob staggered back; and the priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Jesus ample opportunity to escape from them if he had chosen to do so. But he stood as one glorified amid that coarse and hardened band. When Jesus answered, "I am he," the angel who had lately ministered unto him moved between him and the murderous mob, who saw a divine light illuminating the Saviour's face, and a dove like form overshadowing him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this divine glory, and they fell as dead men to the ground.

The angel withdrew: the light faded away; Jesus was left standing, calm and self-possessed, with the bright beams of the moon upon his pale face, and still surrounded by prostrate,

helpless men, while the disciples were too much amazed to utter a word. When the angel departed, the Roman soldiers started to their feet, and with the priests and Judas, gathered about Christ as though ashamed of their weakness, and fearful that he would yet escape from their hands. Again the question was asked by the Redeemer, "Whom seek ye?" Again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am he. If, therefore, ye seek me, let these go their way"—pointing to the disciples. In this hour of humiliation Christ's thoughts were not for himself, but for his beloved disciples. He wished to save them from any farther trial of their strength.

Judas, the betrayer, did not forget his part, but came close to Jesus, and took his hand as a familiar friend, and bestowed upon him the traitor's kiss. Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as he addressed the deluded Judas: "Betrayest thou the Son of man with a kiss?" This most touching appeal should have roused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had utterly forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, and he had no power to resist him. Jesus did not reject the traitor's kiss. In this he gives us an example of forbearance, love, and pity, that is without a parallel.

Though the murderous throng were surprised and awed by what they had seen and felt, their assurance and hardihood returned as they saw the boldness of Judas in touching the person of Him whom they had so recently seen glorified. They now laid violent hands upon Jesus, and proceeded to bind those precious hands that had ever been employed in doing good.

When the disciples saw that band of strong men lying prostrate and helpless on the ground they thought surely their Master would not suffer himself to be taken; for the same power that prostrated that hireling mob could cause them to remain in a state of helplessness until Jesus and his companions should pass unharmed beyond their reach. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter in his vehement anger rashly cut off, with his sword, an ear of the servant of the high priest.

When Jesus saw what Peter had done, he released his hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far," he touched the wounded ear, and it was instantly made whole. He then said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me, shall I not drink it?" Jesus then turned to the chief priest, and captains of the temple, who helped compose that murderous throng, "and said, are ye come out as against a thief with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled."

When the disciples saw that Jesus did not deliver himself from his enemies, but permitted himself to be taken and bound, they were offended that he should suffer this humiliation to himself and them. They had just witnessed an exhibition of his power in prostrating to the ground those who came to take him, and in healing the servant's ear, which Peter had cut off,

and they knew that if he chose he could deliver himself from the murderous mob. They blamed him for not doing so, and mortified and terror-stricken by his unaccountable conduct they forsook him and fled. Christ had foreseen this desertion, and in the upper chamber had forewarned them of the course which they would take at this time, saying, "Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me."

Judas was himself surprised that Jesus should deliver himself into the hands of those who sought to destroy him. He had frequently known the Saviour's enemies to lay plans to take him, but Jesus would quietly depart and defeat their murderous designs. Now the betrayer saw with astonishment that his Master suffered himself to be bound and led away. The false disciple flattered himself, however, that Jesus had only permitted himself to be taken that he might manifest his power by delivering himself from his enemies in a miraculous manner. He knew that nothing else could free him from that armed band. For three years the Jews had been secretly planning to take him, and now that they had accomplished this they would not let him escape death, if they could prevent it.

Jesus was hurried off by the hooting mob. He moved painfully, for his hands were tightly bound and he was closely guarded. He was first conducted to the house of Annas, the father-in-law of the high priest, the man whose counsel was sought and carried out by the Jewish people as the voice of God. Annas craved the fearful satisfaction of first seeing Jesus of Nazareth a bound captive. Having once been shown to Annas, he was hurried away; for the priests and rulers had decided that if they once had possession of his person, there should be no delays in his trial and condemnation. This was because they feared that the people, remembering his acts of charity and mercy among them, would rescue him out of their hands.—*Mrs. E. G. White, in Great Controversy.*

## THE PARABLES OF JESUS.

### Lesson 2.—The Wheat and the Tares and other Parables.

(Sabbath, October 9.)

1. To WHAT did our Lord liken the kingdom of Heaven in Matt. 13 : 24?

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field." Matt. 13 : 24.

2. What took place while men slept?

"But while men slept, his enemy came and sowed tares among the wheat, and went his way." Verse 25.

3. What was observed when the blade had sprung up and brought forth fruit?

"But when the blade was sprung up, and brought forth fruit, then appeared the tares also." Verse 26.

4. What did the servants of the householder say to him?

"So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" Verse 27.

5. How did he answer them?

"He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?" Verse 28.

6. What inquiry did the servants then make? Same verse.

7. Why did the master object to having the tares plucked out from among the wheat?

(Concluded on page 590.)

## The Home Circle.

### BE JUST AND FEAR NOT.

SPEAK thou the truth. Let others fence  
And trim their words for pay;  
In pleasant sunshine of pretense  
Let others bask their day.

Guard thou the fact. Tho' clouds of night  
Down on thy watch-tower stoop;  
Tho' thou shouldst see thine heart's delight,  
Borne from thee by their swoop!

Be true to every inmost thought;  
And as thy thought, thy speech,  
What thou hast not by suffering bought,  
Presume not thou to teach.

Hold on, hold on! Thou hast the rock,  
Thy foes are on the sand;  
The first world-tempest's ruthless shock  
Scatters their shifting strand;

While each wild gust the mist shall clear,  
We now see darkly through,  
And justified at last appear  
The true, in Him that's true.

—Dean Alford.

### Bible Scenes in a Land without the Bible.

ONE need not brave the dangers and discomforts of a sea voyage, and of tent-life among the Arabs, in order to visit a land where many things are done almost as they were done in the time of Christ. In this Mexican city of Chihuahua, and in the surrounding fields, are many novel sights which seem to belong to Egypt and Palestine.

A prominent feature of our city is the principal fountain to which, all day long, come the poor people with pitchers and jars to carry the precious water to their homes, and to the better houses of those who can afford to pay for having it brought. (Rev. 21:6.) The women, and even little girls, after filling their earthen jars, will deftly lift the heavy burden to the waist, then to the shoulder, and often to the head, and walk away under it with wonderful steadiness and grace. (Gen. 24:46.) The water for the mission house, distant a block and a half, is carried in a small barrel slung on a pole between two men, who keep step in a kind of slow trot, and receive three cents apiece for each trip.

While there are grand houses for the wealthy classes, provided with fine carpets, furniture, and pianos, the homes of the poor generally consist of but one room, in which is done the cooking, eating, sleeping, and work of an entire family. The floor is the beaten earth; the walls are built of mud bricks, mixed with straw and dried in the sun (Ex. 5:7), and the roof is flat, made also of mud supported on rafters. Window there is none, the light and air having to pass through the open door. There is no stove, and sometimes no table, chair, nor bedstead. The people squat on the ground, or use low stools. The bed may consist of an oxhide or a piece of matting, lying upon which the Mexican wraps himself in the blanket which has been worn during the day in place of coat or shawl. In the fireplace is cooked the simple meal, consisting of a thick soup of vegetables and meat, and perhaps some *tortillas*, or griddle-cakes. These are made of boiled and hulled Indian corn, which is ground by women between two stones (Isa. 47:1, 2), mixed with water and fried without seasoning. The pale-looking cake is torn in pieces with the fingers, and a piece bent into the shape of a rude spoon is used to dip up some of the pottage (John 13:26), both spoon and contents being passed into the mouth. Firewood is too precious to be used for heating a room, and the cooking for the day is often done with two small sticks, costing about a cent apiece. (1 Kings 47:12.)

In the country sometimes we find little round ovens, like a hemisphere, built outside the hut.

For heating them, nothing comes amiss: grass, weeds, brush, dried dung. (Matt. 6:30; Eze. 4:12, 15.) There are no fences to divide the great farms, or *haciendas*, but landmarks are built of stone or brick, often placed on high points of land, and whitewashed so as to be seen from a distance. (Prov. 22:28.)

The mixed flocks of sheep and goats are watched all day by shepherds, who bring them home at night to the fold. Other folds there are for the cattle, which during the day have also been herded in "green pastures," and sometimes led long distances to the "still waters." In this "dry and thirsty land" a stream of water or "a pool in the desert" is a great treasure. Not only the "garden of herbs," but fields of grain, before being planted, are covered with a curious network of furrows so that afterward they may be watered evenly and thoroughly in sections. Openings are made or closed often with the naked foot (Deut. 11:10), and so the rivers of water are turned whithersoever he will. (Prov. 21:1.)

In and around the city the fountains are dispersed abroad and rivers of waters in the streets. (Prov. 5:16.) The price of a garden includes pay for a stream of water for so many hours each week. Down one side of a shaded street this morning runs a little brook, watering a row of trees. In the afternoon it merrily rushes along the row of shade-trees on the other side. To-night it will be found in still another street or making glad an orchard or garden. (Ps. 46:4.)

The harvested grain is carried to the threshing-floor of stone or beaten earth, in a circular inclosure. Into this are driven a number of unmuzzled cattle or horses (Deut. 25:4), to "tread out the corn." For winnowing, a breezy day is chosen, and a long-handled wooden fan is used, like a huge snow-shovel. With this the contents of the floor are tossed up, and "the wind driveth away" the chaff, leaving the wheat to be gathered into the storehouse. (Ruth 3:2.) When Ruth (3:15) held her veil to receive the six measures of barley, she did as does her sister here with the *reboso* which is wrapped about her head and shoulders. So does a man often carry home the corn or beans he has bought in the blanket, or *serape*, which was worn over his shoulders. This is often put in "pledge" for money, and there is left him but little "raiment" to sleep in. (Deut. 24:13.)

The great burden-bearer is the ass. He carries leathern bags full of water, jars of milk, bricks, stones, and earth, wood from the mountains, ore from the mines, straw, grass, corn-stalks, coops of fowls, crates of fruit and vegetables, children, and even a whole family! For I have seen father, mother, and two children, besides many odds and ends, loaded on one patient ass plodding cheerfully along at his even and rapid pace. Sometimes there will be met in the way a woman mounted on an ass, her face partly veiled, while a baby lies folded snugly in her arms, and her husband, carrying a staff in his hands, walks at her side. It is a living picture of the holy family going into Egypt. Very likely the baby's name may be Jesus, for that sacred name is given to many of the boys here, and even to the girls; and there are many Marys and Josephs.

But these people who show in their country and habits so many pictures of the Bible lands, from which some of their ancestors came, by way of Spain, have most of them never seen a Bible, and of course know but little about the Saviour whose story it contains. In their churches they have horrible bloody images of the Crucified; but the image of the Virgin Mary is given the place of honor above the altar, and to her and to the saints they pray more than to God. In this whole State of Chihuahua there are but four or five copies of the Roman Catholic Bible for sale, at a price

ranging from sixteen to thirty-five dollars. It is very wonderful to this people that they can buy of the missionary a copy of the Psalms or a gospel for five cents, a Testament for fifteen, and a whole Bible for thirty-five cents. Not half of the men and women know how to read, but the children are learning, and many of the old and young together are finding great joy in studying and committing to memory the words of the Book.—Rev. J. D. Eaton, in *Missionary Herald*.

### A German Pastoral Scene.

WE entered the district on a lovely June afternoon from the railway village of Offenburg, not far from Strasburg. We had been for days upon the broad and fertile Rhine plain. Now, through a narrow but cultivated and beautiful valley, we turned squarely away from the plain, and made a steep railway ascent into the heart of the Black Forest. The valley traversed by our train was inclosed by gently-sloping mountains, forest-capped at top, but vine-clad on the slopes, and with rich intervale meadows lying between. It was just in the full tide of hay harvest. The meadows fairly swarmed with men, women, children, and cows, with here and there a bullock or a horse, engaged in securing the precious crop.

We were interested to observe the proportion of women among the laborers. More than half were of the gentler sex. By actual count for an hour, where the meadows were most populous, there were five women to four men at work in the hay fields, and about seven cows to two oxen or bullocks. Horses were very few. These women were doing not only the lighter, but all kinds of heavy work, mowing, raking, pitching, and particularly carrying the gathered hay on their heads and backs in huge bundles to the distant barns. I am sure I have seen five hundred women this summer, many more than that, in fact, gathering up immense burdens of hay and grain, posing them upon their neck, shoulders and back, and trudging away with them, often up the steepest of hillsides, toward a barn a half mile or a mile away.

Wherever we were in Belgium, Holland, Germany, Switzerland and France, women engage in equal numbers with men in all forms of outdoor labor. The cows also take their full share with oxen in field and furrow. We have seen cows drawing the plow, hauling hay, and harnessed in with mules, donkeys or horses as regular draft beasts upon the highways. In some instances we have seen a cow and a man harnessed in as a pair; a mule and a woman; a steer and a horse; a boy or girl and a dog. Equal rights as between the sexes, and as between the species also, seem to have attained full swing in those parts, so far at least as the right to labor is concerned.

Nowhere have we seen any labor-saving farm machinery. In ten thousand acres of hay and grain field not one single mowing machine or harvester, and not even a horse hay rake nor a cradle. The scythes are rude and clumsy affairs, both as to blade and snath. The same apparently in make which were used five hundred years ago. Most of the women were spreading and turning hay with a forked stick instead of a steel fork. The plows—well they were of the same pattern presumably which Noah had in the ark, at least they looked so. Of course there is reason for this lack of progress in farming utensils. Most of these hay and grain fields are not fields at all, only patches. When a family raises six kinds of growth on a half or third of an acre of land, there is neither call nor room for much labor-saving machinery. Most of these fields would lack room for turning a four-horse reaper round upon. Labor is the one cheap thing in all these lands, and the laborer is a beast of burden.

These field-working women are stiff, stubbed,

bent, and calloused. They clump along in wooden clogs, are stunted in size, sallow and wrinkled in face, awkward in movement, and are not very prepossessing in appearance anyhow. They may be good. I think they are. But they are not graceful.—*Rev. J. K. McLean, in Oakland Tribune.*

**The Mummy of a King.**

THE Paris correspondent of *Science* writes:—“A very interesting meeting was recently held at the Academy of Inscriptions. Some days after I sent my last letter it was rumored that M. Maspéro, the very modest and able director of the Boulaq Museum of Cairo, had found some very antiquated and interesting mummies. These were found, as he wrote to the academy, in a *cachette* of Deir el Bahari, not at all in their tombs; they had been hidden to prevent violation. The mummies were undone in presence of Nubar-Pacha, Sir Drummond Wolff, and the Khedive.

“It was then easily ascertained, by means of the inscriptions on the cloths surrounding the mummies, that one of them was the body of Rameses II. This is certainly a very interesting fact; and it is easily believed that to assist at the unveiling of the corpse of a great conqueror, such as Rameses, who died forty centuries ago, causes an emotion of a rare and novel nature. A photograph of the mummy was produced at the meeting of the academy, and created quite a sensation. Although forty centuries have passed over this dead body, the face is in an excellent state of preservation. The expression is that of a man of high blood, grave, and full of will. The head is rather small, the hair white and rather thin, especially in front. The jaw is very strong; there are no teeth in the mouth. The hands are very elegant, and are yet reddened by the *henné* which was used for the body's last toilet.

“Two other corpses have been found. One was in the sarcophagus containing the remains of Rameses II. The body was not as well preserved. It is believed to be one of the sisters or daughters of Rameses. The other corpse is that of Rameses III. The face is that of an intelligent and refined man, but the expression of power and will is less pronounced. The mouth is very large, and the teeth are all in good order. M. Maspéro intends to have these royal corpses renovated and set in good order; they will then be exposed in the Boulaq Museum, where everybody can look and wonder.”

**Grandeur of an Alaskan Forest.**

IN an undiscovered country—so it seemed to us—we came to a smooth and sandy strip of shore and landed safely. But a few paces from the lightly breaking ripples was the forest—and such a forest! There were huge trees, looking centuries old, swathed in thick blankets of moss, and the very moss gray with age. Impenetrable depths of shadow overhead, impenetrable depths of litter under foot. Log had fallen upon log crosswise and at every conceivable angle. Out of the fruitful dust of these deposed monarchs of the forest sprang a numerous progeny—lustly claimants, every one of them—their foliage feathery and of the most delicate green, being fed only by the thin sunshine that sifts through the dense canopy, supported far aloft by the majestic columns that clustered about us. Under foot the russet moss was of astonishing depth and softness, but one walks with care upon it, for the foot breaks through the thick matting that has in many cases spread from log to log, hiding treacherous traps beneath. The ferns luxuriate in this sylvan paradise, and many a shrub, new to us, bore flowers that blushed unseen until we made our unexpected and perhaps unwelcome appearance.—*Charles Warren Stoddard, in S. F. Chronicle.*

**Health and Temperance.**

**Hereditary Diseases.**

It is not difficult for well people to injure their health. Many well people could be sick if they did just as the sick people do; and many sick people would recover if they would do what well people do. Persons inherit from their parents various types of weakness and disease, and they often also inherit stubbornness, indifference, self-sufficiency, and unteachableness; and that by doing the same things that their parents did, refusing counsel, despising reproof, and sticking to old ways, they suffer the same diseases which they suffered. A little *hereditary common sense* and a willingness to be instructed and directed, would do away with many of the hereditary diseases of the present day. Persons make themselves sick by gluttony, imprudence, and by bad methods of eating, drinking, and dressing; and after having afflicted themselves with innumerable pains and miseries, seem to solace themselves with the thought that their parents suffered just as they did, and that their infirmities are “hereditary” and therefore unavoidable.

The children of consumptive parents are quite likely to have consumption, provided they do just as their consumptive parents did, but if they have sense enough to take counsel from other parents who are *not* consumptive, they will be quite likely to escape the scourge. And if persons, instead of sitting down contented under their miseries and saying, “This disease was inherited, as it was always in my family,” would sit down and think, “What did my father and mother do to bring this disease upon themselves and me?” and having found the answer to this question, would learn to avoid these evils and errors, we should hear much less about hereditary diseases, and many people who are groping their way along the paths of pain and misery which their parents trod, would turn their faces toward life and health, and conclude to live their own lives as wisely and as well as possible, and avoid the hereditary miseries which vexed their parents and which vex other people who do as their parents did.—*Safeguard.*

**A Physician's Verdict on Tobacco.**

FEW, even of inveterate adult smokers, will commend the weed to young men. However much they may justify the use of tobacco in their own cases, they are yet clear-headed enough and reasonable enough not to encourage boys to form a habit which they know to be expensive, useless, and disagreeable to many, while it proves positively injurious to brain and health. Dr. Pope, a professor of hygiene, and lecturer on the special staff of the Health Society, London, lifts an energetic warning voice against allowing boys to use tobacco at all. He describes the oil which is distilled from the tobacco in smoking as of “an acid and most poisonous nature, producing a sensation of burning in the mouth, and paralyzing particularly the spinal cord and motor nerves, while the nicotine—another oil, but volatile—affects more directly the heart through the brain itself.” And after telling how the use of tobacco is likely to derange in the most serious way the digestive organs, he adds:—

“There is this undoubted fact also—nothing can be more pernicious for boys and growing youths than the use of tobacco in any of its forms. There can be no hesitation about this matter; it points directly to physical degeneration, and is probably the greatest source of physical evil that the next generation will have to lament. Boys, it is indeed a deadly poison to you! It stunts your growth; it destroys your stomach, which should be organizing

your food into flesh and blood; it blunts your brains, which should be brilliant and active, and it threatens your very manhood.”

Such testimony as this from one of the highest medical authorities ought to be heeded by every parent and guardian of the young. The cigarette, especially, is both a nuisance and a curse—a nuisance to many delicate people, into whose unwilling nostrils the reckless urchin puffs its poisonous fumes, and a curse to the urchin himself in many ways. It is time we all should join in creating a public sentiment strong enough to stamp this infantile vice out of existence. It could not survive a week if grown-up people would only frown on it as it deserves.—*Christian at Work.*

**Packing the Lungs with Air.**

DEEP breathing and holding of the breath is an item of importance. Persons of weak vitality find an uninterrupted succession of deep and rapid respirations so distressing that they are discouraged from persevering in the exercise. Let such persons take into the lungs as much air as they can at a breath and hold it as long as they can; they will find a grateful sense of relief in the whole abdominal region. Practice will increase the capacity of the lungs and the ability to hold the breath.

After a time the art of packing the lungs may be learned. This is done by taking and holding the long breath and then forcing more air down the trachea by swallows of air. The operation may be described by that of a fish's mouth in water. To those who have never learned, it will be surprising to what an extent the lungs may be packed. Caution at first is needful, but later practice will warrant large use of the treatment. The whole thoracic and abdominal cavities will receive immediate benefit, and continuance, and temperance in eating, good air and right exercise, will bring welcome improvement.—*Herald of Health.*

**Warm Work.**

INVESTIGATION shows that the limit of temperature at which men can work depends upon the length of their exposure, the amount of exertion they put forth, their condition, and the nature of the atmosphere, particularly as to its degrees of moisture. It is stated that men have been employed on railways at one hundred and four degrees; in mines, under very favorable conditions, at one hundred and twenty-five degrees; and are said to work occasionally in the stoke hole of tropical steamers at one hundred and fifty-six degrees.

Professor Dubois is reported to have estimated that a temperature of one hundred and twenty-two degrees can be endured when the air is as dry as possible, but that even one hundred and four degrees is likely to be fatal in an atmosphere saturated with moisture. It is also considered certain that men cannot become accustomed to stand for any considerable time a higher temperature than from one hundred and forty-five degrees to one hundred and sixty-five degrees, even when they keep perfectly still and are in quite pure air.—*Sel.*

THE use of tobacco shortens life. Its direct tendency is to defile, emaciate, enfeeble, and undermine the whole man. Dr. Shaw specifies over eighty diseases which may be traced to this as a cause. German physicians, also, state that of the deaths in Germany of young men from the age of eighteen to twenty-five, more than half are from tobacco. Tobacco is a deceiver. “I did not realize its power,” said a doctor of divinity, “till I gave it up;” and thousands thus emancipated have confessed its subtle influence.—*Sel.*

“LOOK not thou upon the wine when it is red.”

(Continued from page 587.)

"But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them." Verse 29.

8. How long were the wheat and the tares to be left to grow together?

"Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Verse 30.

9. What was to be done when the grain should be harvested? Same verse.

10. What did the disciples say to Jesus when the multitude had been sent away, and he had gone into a house?

"Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field." Verse 36.

11. According to the Saviour's explanation, who sows the good seed?

"He answered and said unto them, He that soweth the good seed is the Son of man." Verse 37.

12. What is the field?

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Verse 38.

13. What does the good seed represent?

14. What do the tares represent?

15. Who sows the bad seed?

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Verse 39.

16. When does the harvest come?

17. Who are the reapers?

18. What comparison does the Saviour make? "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." Verse 40.

19. On what errand will the Son of man send his angels when the end of the world shall come?

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Verse 41.

20. What shall be done with these offenders?

"And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Verse 42.

21. What will be the condition of the righteous?

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Verse 43.

22. What is clearly taught in this parable?—*That neither the righteous nor the wicked will receive their reward until the end of the world.*

23. Repeat the parable concerning the hidden treasure.

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Verse 44.

24. What lesson does this parable seem to teach?—*That the kingdom of heaven is more to be valued than all things else, and that whosoever would obtain it must be willing to give all things for it.*

25. What other parable teaches the same lesson?

"Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all he had, and bought it." Verses 45, 46.

26. Relate the parable of the drag net.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the

good into vessels, but cast the bad away." Verses 47, 48.

27. Give the Saviour's explanation of this parable.

"So it shall be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Verses 49, 50.

## News and Notes.

### SECULAR.

—The Porte has given notice that Turkey accepts Alexander's abdication.

—At Bath, Me., 550 shipbuilders have struck on account of a cut in wages.

—Lightning caused a \$250,000 fire at Chippewa Falls, Wis., on the 16th inst.

—The deaths from cholera in Seoul, Corea, now average about five hundred daily.

—Another slight shock of earthquake was felt at Charleston on the morning of September 15.

—Two bakers were each fined 10 shillings and costs, in London, recently for baking bread on Sunday.

—On the 16th inst. a terrible storm swept over Southeastern Michigan, doing a great deal of damage to property.

—The bark *Lizzie Croter* reached Boston from Matanzas, Cuba, September 12, having lost five of her crew from yellow fever.

—The *Philadelphia Ledger* of September 3 says that there was frost in parts of New York and Pennsylvania the day before.

—Cholera is dying out in Yokohama, Japan, but is still raging in Tokio and vicinity. The total number of cases up to August 23, was 59,087; deaths 37,544.

—The main shaft of the Delaware and Hudson Canal Company was the scene of an extensive cave-in on the 13th inst. Several miners lost their lives.

—Fifteen thousand dollars will be paid by the Government for each design which is accepted for the two armored vessels which it is proposed to build.

—September 13 the French authorities at Havre seized eleven English fishing-boats for infringing international maritime and fisheries laws in the channel.

—The Albert bridge, spanning the Lagan River, at Belfast, collapsed on the 15th inst. Twenty persons were thrown into the river, four of whom were drowned.

—A suspension bridge over the Ostrawitz River, in Moravia, collapsed on the 15th inst., while a squadron of ulans were riding across. Several lives were lost.

—The Sultan is insisting on the withdrawal of all British forces from Egypt. In the demand Turkey is being openly encouraged by France, and secretly by Russia.

—Damage to the amount of \$1,000,000 was recently done in Paris and its environs by a hailstorm. The Bois de Vincennes resembles a forest riddled by cannon-balls.

—Minneapolis, Minn., is said to be turning out more than 25,000 barrels of flour a day, or enough to supply the three largest standing armies of Europe with bread.

—Cholera is said to be gaining ground in Austria. The people distrust the doctors and conceal their sick as long as possible. The doctors are frequently stoned in the streets.

—The Viceroy of Canton, China, has announced a compulsory loan of about \$3,000,000 to be taken by wealthy persons. Many threaten resistance, but all will have to subscribe.

—Twelve persons were killed and seven seriously wounded by a railroad collision near Silver Creek, N. Y., on the 14th inst. The train was an excursion train from Ashtabula, Ohio.

—The Labrador fisheries are an entire failure. The catch this year will not pay the cost of transportation and supplies. There is said to be great destitution among thousands of people who are dependent upon these fisheries.

—El Coyote, the noted Mexican bandit leader, who for three years has been causing the authorities of that country as much trouble as Geronimo caused this country, has at last been killed.

—One-third of the native police of Hongkong have been detected in taking bribes from gambling-house keepers. So it seems that Hongkong is not so very far behind some of our large American cities after all.

—On the 13th inst a yacht propelled by electricity made a trip from Dover to Calais and return in eight hours and six minutes actual running time. Her accumulators were charged only once for the whole trip.

—On the night of the 12th inst. a small cyclone swept down upon New York doing considerable damage to telegraph poles, small sailing craft, etc. The same storm did some damage in Connecticut. No lives were lost.

—A late London dispatch says: "Great excitement has been created at Chatham by the unexpected receipt of urgent orders from the Admiralty to expedite the completion of the men-of-war. This is regarded as indicating possible continental complications."

—A band of about 200 robbers near Canton, China, a few days since, defeated a body of 500 troops sent to capture them, killing and wounding a large number. In Mexico such an occurrence would be called a "revolution," and the robbers would be known as "revolutionists."

—Lord Randolph Churchill proposes to reform the English civil service. The abuses are said to be high salaries, short hours, excessive staffs, extravagant pensions, imperfect supervision over accounts, antiquated methods of business, and general incompetence and mismanagement.

—Sargent Brainard, one of the six survivors of the late Greely expedition, proposes to return to the Arctic regions in 1890. The expedition will have for its sole object the exploration of Hayes's Sound, and bringing back of the original records and the scientific collection of specimens abandoned by the Greely party at Fort Conger.

—A pitiful story of the condition of working people in Belgium is told by a delegate to the International Trades Union recently in session at Paris. He says that miners work for 38 cents a day, and that some of them toil 500 feet below the surface of the ground for as little as 20 cents a day. Even these small wages are not always paid in cash, some of the employers paying their hands in flour and other necessaries, and trading in these supplies.

—The gale which struck Galveston last month passed over the island of St. Vincent, in the West Indies, on the 16th, laying waste the whole southern part of the island. Thousands of valuable trees were destroyed, particularly the nutmegs and the bread-fruit trees. Five churches and mission-houses were blown down, besides three hundred houses, with many more seriously damaged. Five persons were killed and thirty injured. One thousand five hundred persons were reported destitute.

## Obituary.

YOUNG.—Died at Orange, Los Angeles County, Cal., September 5, 1886, of inflammation of the bowels, my beloved mother, Eliza Young, aged 65 years, 9 months, and 25 days.

The subject of this notice was born near Albany, N. Y., in 1820, and some years later removed with her parents to Chautauqua County in that State, where she was converted and joined the Presbyterian Church. A little later in life, owing to a removal to Ohio, she became a member of the M. E. Church, in which communion she remained more than thirty-two years. She then embraced the Sabbath through reading "Life Sketches," and in July, 1872, was baptized and united with the Seventh-day Adventist Church at Healdsburg, Cal.

Her faith in present truth grew brighter and brighter till her death; and she often declared in her last sickness that she was perfectly reconciled to God, and was ready either to live or die, according to his will. Her life was ever that of a consistent Christian; and though at times she was a great sufferer, both in her last and in previous sickness, she always manifested great patience and resignation. She leaves a husband, three sons, two daughters-in-law, and nine grandchildren who mourn their loss.

Funeral services were conducted in the Presbyterian church, by Rev. Alexander Parker.

W. R. YOUNG.

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 7:30. 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 7:45. 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.

California T. and M. Society.

THE sixteenth annual session of the California Tract and Missionary Society will be held in connection with the camp-meeting, at Woodland, October 6-19, 1886. It is especially desired that the societies throughout the State shall be well represented at this meeting. Our president, Elder S. N. Haskell, will be with us. Special instruction will be given in the different phases of the work and new plans considered. Instruction will be given to the librarians, and to facilitate this work we would request all to bring their books with them to the meeting. ANNA L. INGELS, Secretary.

California Conference.

THE fifteenth annual session of the California Conference of Seventh-day Adventists will be held in connection with the State camp-meeting, to be held in Woodland, October 6-19, 1886.

Delegates should be elected in good season, according to the following ratio: Every church is entitled to one delegate without regard to the number of members, and one additional delegate for every ten members. Ministers holding credentials are delegates at large without election, and are the proper representatives of unorganized companies. Churches should elect as delegates good, reliable persons, and, as far as possible, those who will be present during the entire meeting. All delegates will please report to the secretary, E. A. Chapman, immediately after their arrival upon the camp-ground.

Church clerks are requested to bring their church books with them to the meeting. CONFERENCE COMMITTEE.

California State Sabbath-School Association.

THE ninth annual session of the California State Sabbath-school Association, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting, at Woodland, October 6-19, 1886. Aside from the regular routine business, special instruction will be given in the different branches of S. S. work, and we hope that every school in the Conference will be represented. Come prepared to take an active part, and not only to get good but to do good. Advance steps ought to be taken and we trust that at this meeting plans may be devised which will make this branch of the work much more efficient and profitable.

If you are in doubt or perplexity in regard to any point in the lessons or in the management of your school, bring your questions and help will be given. Special lessons have been prepared for those studying books Nos. 1 to 7, and they will be given out on the camp-ground. Those studying the lessons found in the Instructor will recite the regular lesson for October 9 and 16. Copies can be obtained on the ground.

The State Secretary will be present from the beginning to the close of the meeting, and will be pleased to answer questions, or give instruction in regard to keeping the records, and in other branches of the work. All who can should bring their record books with them for examination. We want to become intelligent workers.

We hope that all will come up to this important meeting praying for a blessing, and with a desire and determination to gain all the instruction possible, so as to be better qualified to engage in the work in the future. C. H. JONES, President.

Publishers' Department.

STATE TRACT SOCIETIES, AGENTS, AND BOOK DEPOSITORIES.

Australia—International Tract Society, Bible Echo Office, Rae and Scotchmer Sts., North Fitzroy, Victoria, Australa. British Guiana.—Joseph R. Brathwaite, 152 Church St., Georgetown, and Thos. E. Amsterdam, 10 Church St., New Amsterdam, B. G., S. A. California Tract Society—1067 Castro St., Oakland, Cal. Canada Tract Society—South Stukely, P. Q. Colorado Tract Society—Cor. 31st and Champa Sts., Denver, Colo. Dakota Tract Society—Vilas, Miner Co., Dak District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C. England—The Present Truth, 72 Heneage St., Grimsby, Eng. Fiji Islands—Wm. T. Peckham, Matti Plantation, Tavuni, Fiji Is. Florida Tract Society—Miss Lysle Reynolds, Secretary, Box 232, Jacksonville, Fla. France—Pastor D. T. Bourdeau, Rue St Giles 30, Gare de Nimes, Gard, France. Hawaiian Islands—International Tract Society, Honolulu, H. I. Idaho—Elder D. T. Fero, Boise City, Idaho. Illinois Tract Society—3652 Vincennes Ave., Chicago, Ill. Indiana Tract Society—No. 32 Cherry St., Indianapolis, Ind. Iowa Tract Society—1315 E. Sycamore St., Des Moines, Iowa. Kansas Tract Society—Box 160, Ottawa, Franklin Co., Kan. Kentucky Tract Society—West Clifty, Grayson Co., Ky. Louisiana—International Tract Society, Pitt Street, between Valmont and Leontine Streets, New Orleans, La. Maine Tract Society—Box 659, Portland, Me. Michigan Tract Society—Battle Creek, Mich. Minnesota Tract Society—386 Lake Street, E. Minneapolis, Minn. Missouri Tract Society—321 Lamine Ave., Sedalia, Mo. Montana—Walter Harper, Helena, Mont. Nebraska Tract Society—Fremont, Dodge Co., Neb. New England—N. E. Tract Society, South Lancaster, Mass. New Mexico—John McMurchy, Nogal, Lincoln County, N. M. New York Tract Society—Box 113, Rome, N. Y. New Zealand—Edward Hare, Upper Queen Street (Turner Street), Auckland, N. Z. North Pacific—N. P. Tract Society, Box 18, East Portland, Oregon. Norway—Sundhedsbladet, Christiania, Norway. Ohio Tract Society—259 Adams St., Toledo, Ohio. Pennsylvania Tract Society—No. 5 Madison St., Wellsville, N. Y. Society Islands—John I. Tay, Papeta, Tahiti, Society Islands. Switzerland—Elder W. C. White, 48 Weiherweg, Basel, Switzerland. Tennessee Tract Society—Springville, Henry Co., Tenn. Texas Tract Society—Mrs. Lee Gregory, Secretary, Denton, Tex. Upper Columbia—U. C. Tract Society, Walla Walla, W. T. Vancouver Island—Bernard Robb, Victoria, B. C. Vermont—Lizzie A. Stone, South Lancaster, Mass. Virginia Tract Society—New Market, Shenandoah Co., Va. Wisconsin Tract Society—1029 Jenifer St., Madison, Wis. Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

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

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## Camp-Meetings for 1886.

MINNESOTA, Sauk Center, . . . . .	Sept. 29 to Oct. 4
IOWA, Smithland, Woodbury Co., " " 4	" " 4
MISSOURI, Harrisonville, Cass Co., " " 5	" " 5
INDIANA, Wabash, . . . . .	" " 5
KANSAS, Wichita, . . . . .	Oct. 7-17
IOWA, Brighton, Washington Co., . . . . .	" 6-11
WISCONSIN, New London, Waupaca Co., " " 6-12	" 6-12
KENTUCKY, Bowling Green, . . . . .	" 6-12
CALIFORNIA, Woodland, State meeting, . . . . .	" 6-19
TENNESSEE, Paris, Henry Co., . . . . .	" 13-19
CALIFORNIA, Santa Ana, . . . . .	Oct. 28 to Nov. 8

THE papers state, and we are also informed by private letters, that simultaneously with the Charleston earthquake, springs of water broke out in many places in the East, especially in Michigan, Ohio, and Texas, and that the water in many wells was rendered totally unfit for use.

A SPIRITUALIST paper in telling of a man and his wife (Spiritualists) who had concluded "that they could no longer be true to themselves without a separation," says:—

"We honor that decision,—we honor them for making it. Marriage is, with us, sacred, too sacred to be lightly trampled under foot. When it has ended, let the outward semblance cease."

That is to say, with Spiritualists marriage is sacred as long as a certain man and a certain woman choose to live together. In other words, with Spiritualists marriage is just as sacred as human passion is constant. Such ideas of the sacredness of marriage are strictly compatible with the loosest of adulterous connections.

THE *Christian at Work* in its remarks upon the late Charleston earthquake, cites "Major Powell, who has given the subject of seismic convulsions careful study," to the effect that "the Atlantic Coast must henceforth be considered within the earthquake region." Well, we shouldn't wonder if it must! since an earthquake has shaken the Atlantic Coast and nearly all the rest of the country east of the Mississippi River. But what a wonderful thing is science, and especially a scientific knowledge of it. It enables a person to state so wisely and with such majestic weight of authority, the existence of facts after they are known to every man, woman, and child in all the country.

LAST week we had a call from Professor Brownsberger. He gave a very encouraging account of the college, saying that everything is progressing finely, and that teachers and students are taking great interest in their work. Professor Brownsberger says that he has been assured by the members of the General Conference Committee who are in the East, that an experienced missionary worker and teacher will be sent to the college this fall, to give instruction in all branches of the missionary work. Instruction will be given to State secretaries, officers of local societies, and also in the conducting of societies and the performance of general missionary work. Classes will be formed to do actual work, so that the instruction will be practical. Here is a chance that should not be neglected. Every church should have at least one representative in this class. If you ever intend to engage in the work, you must learn how. More about this next week.

THE *World's Advance-Thought* quotes John 3:7, and says: "These were the words of the great Teacher, spoken to Nicodemus, a Roman Centurion, who occupied at that time the position of military governor or provost marshal of Jerusalem." This statement is several thoughts in "advance" of the truth; it is so far away from the truth as to have lost sight of it. Perhaps, however, the writer erred unintentionally; for how could it be expected that a Spiritualist should know enough about the Bible to know that Nicodemus was a Pharisee, and a member of the Jewish Sanhedrim? Infidels and Spiritualists, and all who are accustomed to rail at the Bible, only fulfill the words of the apostle: "But these speak evil of those things which they know not." Jude 10.

IN addition to the camp-meeting appeal from the Conference Committee, which the brethren on this Coast have already received, they will, by the time this paper reaches them, receive another from Elder Haskell, a copy of which has just come to us. We hope that these addresses will be read in the churches, and that each individual will give them a careful perusal. Let every one note also the appointment of Sabbath, October 2, as a day of fasting and prayer. This will be the day for the church quarterly meetings, and the last Sabbath before the camp-meeting. May it be a good day for the cause on the Pacific Coast, a day of seeking God, so that we may receive greater blessings at the camp-meeting. "Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the Heavens."

## Tents for the Camp-Meeting.

WE will once more repeat what has been said about the rent of tents, so that there may be no misunderstanding. The prices are the same as they have been heretofore. Tents 10x12 will rent for \$4.00; 12x16 for \$6.00; 14x19 for \$7.00. A 14x19 tent will be fitted up with partition, so as to accommodate two families, for \$8.00. Those who have not already ordered tents should do so *at once*, so that they may be prepared before the meeting begins. Those who have tents of their own, should also notify the committee of the fact. If possible send your tents to the camp-ground before you go unless you go very early, so that the workers will not be hurried at the last. It should not be necessary to do a single thing in the line of preparation after the beginning of the meeting. Please attend to these matters promptly.

## The Question Settled.

THE great earthquake in Charleston has set the people to conjuring up some cause for the great disturbance, so that they may fortify their minds against any fear of a repetition of the calamity. For it is a strange peculiarity of human nature, that when men *think* that they know the cause of any event however calamitous, they cease to fear it, even though they are powerless to remove the cause. The wiseacre of the *Christian Union* has set his wits to work, and has figured out the following concerning the recent earthquake:—

"The best explanation of the present shock attributes it to a combination of causes. [That of course is more satisfying than if there were only one cause.—Ed. SIGNS.] The granite formation of the Appalachian Mountains runs nearly horizontally as far east as Columbia, at which point the granite crops out; it then drops suddenly, so that at Charleston; it is 3,000 feet below the surface, which is composed of clay, marl, gravel, and other superficial formation. It is supposed that a disturbance of the Appalachian Mountains, due either to volcanic action or the cooling of the earth's surface, has caused a jar in the granite foundation such that the composite rocks and fragments resting upon it have slipped down, producing a dislocation and disturbance of this vast

area. If this explanation is correct, it is not probable that the present disturbance will be repeated for hundreds of years. The soil, having readjusted itself, may be expected to remain stable."

This "explanation" will no doubt be eminently satisfactory to the majority of the readers of the *Union*. It has such an air of grandeur about it; it considers great things in so lordly a way that earthquakes are made to seem but trifles. The "explanation" itself amounts simply to this: "Earthquakes are caused by the shaking of the earth." Thus, according to the sage who has spoken, when the earth has readjusted itself, it will probably not shake again for hundreds of years. Perhaps the people are so glad to be "satisfied" on this subject that they will not think to ask how it is that the soil in other portions of the world doesn't stay "readjusted" longer at a time.

It is such "vain babblings" as this falsely called "science" that leads people to say, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And it is of men who get off such trash as this that we have quoted, that people say, "If the seventh day were indeed the Sabbath, surely these *learned* men would have found it out long ago." If the blind trust in the blind, shall not they both fall into the ditch?

## Excursion Cars to the Woodland Camp-Meeting.

WE have made arrangements with the C. P. R. R. whereby special excursion cars will be run from San Francisco and Oakland to Woodland on Tuesday, October 5. These cars will be attached to the regular trains which leave San Francisco at 7:30 o'clock A. M. and 4 P. M., and will run through to Woodland *without change*. Fare for the *round trip* from San Francisco and Oakland, \$3.45; children half price. These tickets will be good to return *at any time* up to October 22. Call for excursion tickets to the Seventh-day Adventist camp-meeting at Woodland. These tickets will be on sale at the office of the Pacific Press, Cor. 12th and Castro Sts., Oakland, any time after October 1, and we request all who can to procure their tickets at this place. They will also be on sale at the ticket office, foot of Market St., San Francisco, on the day the trains leave—Tuesday, October 5. Only cars containing fifty or more persons holding these tickets will be run through without change, so it will be necessary for our brethren and sisters to keep together as much as possible. The tickets, however, are good in *any* of the cars on the train.

All who cannot go on these excursion cars on the 5th will pay the regular fare to Woodland, taking a *receipt* for the same from the ticket agent. These receipts, after being signed by the secretary of the Conference, will entitle the holder to a *return* ticket at one-third the regular fare. This will apply to those coming from any point on the line of the Central or Southern Pacific Railroad. These tickets will be good to return at any time up to October 22. C. H. JONES.

BOYS and girls may be had—particularly boys—for service at wages, for indenture, or for legal adoption, by applying with recommendations to E. T. Dooley, Superintendent Boys' and Girls' Aid Society, Baker Street, corner of Grove Street, San Francisco.

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