

The Signs of the Times.

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

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The Signs of the Times.

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THE SECRET AND TEST OF FAITH. PSALM 34:1.

"I will bless the Lord at all times!"
'Tis difficult to say,
When heavy clouds are overhead,
And not one cheering ray.
It is easier to bless him
In bright and happy hours,
When the sunshine is all golden,
And paths are strewn with flowers.

"I will bless the Lord at all times!"
Bless him for everything;
Some choicest gifts are wrapped in clouds,
With a message from the King;
There must be shadows here below,
All sunshine would not do;
For it could not make the landscape
So beautiful and true.

"I will bless the Lord at all times!"
Oh, this indeed is rest;
Here we find faith's deepest secret,
Its surest, constant test,
To prove that it is really strong,
If it will bear the strain
Of some constant, weary pressure,
Or sorrow, grief, and pain.

"I will bless the Lord at all times!"
Through every cloudy day,
When earthly schemes are blown upon,
And lonely seems the way.
My Lord will never make mistakes,
At all times he is right;
It is my blessed privilege
To "walk by faith" not sight.

—British Evangelist.

General Articles.

The Power of Love.

BY MRS. E. G. WHITE.

Love is power; intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in

its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach, assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness for that is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility.

"Whatsoever ye would that men should do to you, do ye even so to them." Blessed results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to ourselves what we wish others to do unto us; we are to do unto others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, with the motives deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its influence is divine.

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his in-comings. Oh! how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and de-

ceptive snares with their experiences and professions, and thus wonderfully advances his cause.

The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and his angels with insults, "I have them! I have them! I have prepared my deceptions for them. Your blood is worthless here. Your intercessions and power and wonderful works may as well cease; I have them! They are mine! for all their high profession as subjects of Christ, for all they once enjoyed the illuminations of his presence, I will secure them to myself in the very face of Heaven, which they are talking about. It is such subjects as these that I can use to decoy others." Solomon says, "He that trusteth in his own heart is a fool;" and there are hundreds of such to be found among professors of godliness. Says the apostle, "We are not ignorant of his devices." Oh! what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the delusive idea that some good is to be gained! And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their ill-built confidence that they are the children of God. They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? Where is their Bible? and how much is it studied? And where are their thoughts? upon Heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's word is uninteresting to them. It does not possess that which excites and fevers the mind, and natural, unrenewed hearts will prefer some other book to the study of God's word. Their attention is engrossed in self. They have no deep, earnest longings for the influence of the Spirit of God upon the mind and heart. God is not in all their thoughts. How can I have it that most of the youth in this age will come short of everlasting life? Oh that their sound of instrumental music may cease, and they no more while away so much precious time in pleasing their own fancy! Oh that they would devote less time to dress and vain conversation, and send forth their agonizing prayers to God for a sound experience! There is a necessity for close self-examination, and to closely investigate in the light of God's word. Am I sound, or am I rotten at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on? Rein yourself up to the tribunal of God, and see, as in the light of God, if there is any secret sin, any iniquity, any idol you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices; that you may not be given up to a heedless, careless, and vain spirit, and attend religious duties to quiet your own conscience. It is inappropriate for Christians in every age of the world to be lovers of pleasure, but how much more so now, when the scenes of this earth's history are so soon to close. Surely the foundation of your hopes of everlasting life cannot be made too sure. The welfare of your soul and your eternal happiness depend upon whether your foun-

dation is built upon Christ. While others are panting after earthly enjoyment, be ye panting after the unmistakable assurance of the love of God, earnestly, fervently crying, Who will show me how to make my calling and election sure? One of the sins that constitute one of the signs of the last days, is that professed Christians are lovers of pleasure more than lovers of God. Deal truly with your own souls. Search carefully. How few, after a faithful examination, can look up to Heaven and say, I am not one of those thus described. I am not a lover of pleasure more than a lover of God. How few can say, I am dead to the world; the life I now live is by faith on the Son of God. My life is hid with Christ in God, and when he who is my life shall appear, then shall I also appear with him in glory. The love and grace of God! Oh precious grace! more valuable than fine gold. It elevates and ennoble the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, our conversation is in Heaven, whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God, and contemplation of things above, transform the soul into the likeness of Christ.

Spiritualism—A Delusion of the Devil.

It is a significant fact that Spiritualists, as a class, deny the existence of a personal devil, while many of the more advanced and philosophic among them deny the existence of a personal God.

The existence of Spiritualists as a class of deceivers is a fact of prophecy, and therefore confirms the truth of the Bible. St. Paul says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy. . . . Forbidding to marry, and commanding to abstain from meats." 1 Tim. 4: 1-3. This prophecy is not only fulfilled in the rise and character of Spiritualism, but the philosophy of the delusion is given; no one was ever carried away by it who did not first "depart from the faith." A desire for other evidence than God has been pleased to give, has been the entering-wedge of many a heresy, and for such there seems to be a proneness in our fallen, human nature. The apostate Jews required a sign of Christ while the very works of God were taught in their midst by him. If the best measures fail, inferior ones are useless; since God has revealed himself, his will and grace bring life and immortality to light in the gospel. For a man to turn from his word and Spirit, and seek through mediumistic agencies to ascertain the truth of what he declares, is to insult his veracity, wisdom, and love, grieve the Holy Spirit, and enter the dominion of the devil as the willing dupe of his deceptive power.

Now I have no faith in the devil, but I have a knowledge of his devices which has cost me dearly, and gladly would I recover any one from his snares. The apparently ugly and uncharitable caption of this article is selected in all kindness. The truth is, I entered upon the investigation of Spiritualism, in Central America, in the summer of 1869, and continued my researches for several successive years in the cities of Washington, New York, St. Louis, and elsewhere, for the purpose of saving a beloved brother with whom I was associated, and who was anxious to believe it true. I was anxious, if it were true, to ascertain the fact, with a strong persuasion that it was a delusion of the devil, from the fact that it antagonized every vital principle of Christianity.

I prosecuted my investigations by ascertaining the mental and moral processes by which a belief in the theory is reached, and its effect

on the moral character of those who embrace it. This was done by free personal contact and conversation with the most cultured and advanced Spiritualists I could find in my extended travels; and my judgment is, that no tree in the moral universe bears so uniformly such evil fruit as Spiritualism. It germinates in doubt of God's truth, and ripens the blank negations of atheism as its maturest fruit. It is more to be deplored than atheism, if possible, from the fact that it so frequently leads to insanity. Indeed, it has been decided by many physicians to be a species of insanity.

The faith faculty of the human soul, by which alone spiritual truth can be ascertained, when it turns from God and his word, and seeks to ascertain spiritual things through this diabolical agency, becomes perverted, and is open to the temptations of the devil, and there is no limit known to his seductive wiles. The marvelous gullibility of a soul in such a state is one of the most marked phenomena of all that accompanies this delusion. Hence the widespread effects following the performances of tricksters, who do not scruple to resort to any method that enables them to gull the people and drive their own business; and though their tricks have been detected and their frauds exposed, still the people will believe "there must be something in it." This desire to believe the doctrine true, in most cases arises from a desire to ignore a sense of personal responsibility to a just and holy God. This is instigated by the devil, "who was a murderer from the beginning, and abode not in the truth," and has been murdering and deceiving on to the present.

A most remarkable illustration of the truth of this proposition came under my own observation, in the city of New York, in the winter of 1869. My brother C. V. L. had been ill for some days, when very quietly turning to me he remarked, "My wife is dead." I asked him why he thought so. "I think nothing about it," said he, "I know it, for she is here with me, and has been for several days." I reminded him that he was sick. He replied, "I know I am somewhat ill, but I am in my right mind; test me in any way you please. If I am not as rational as I ever was in my life, I am very much mistaken;" and, indeed, he appeared to be so, as far as I could determine.

I tried to dispel the illusion from his mind, but could not. He said, "I see her as plainly as I see you; I have been conversing with her as intelligently as I ever did in my life, and then she has described the circumstances attending her death so naturally that it is impossible for me to be deceived. Besides, she gives the philosophy of the spirit state in such perfect accordance with my conception of it that I am fully satisfied. She now looks upon you, and smiles to see you so gross as not to be able to apprehend her presence. She has been trying to attract your attention for some time; says you will become so developed as to be able to converse with her. She tells me that she started from her mother's near Austin, Texas, to visit our former home in San Marcos, but on entering the San Marcos River, the horses became frightened, upset the buggy, and she and two of our children were drowned. As soon as she entered the spirit state, she knew my condition, and came immediately to my relief, and has been with me ever since, except during a brief visit made to her sisters in Guatemala, C. A.; but traveling almost with the velocity of thought, her absence was scarcely appreciable."

I tried to divert his attention from the subject, and urged the importance of his recovery, when he manifested some impatience and replied, "This will not interfere with my recovery. I cannot say that I regret her death; it is all right. I shall miss her in the flesh, of course, if I get well, but she will be with me in her spirit form all the while." Upon my suggesting the possibility of hallucination, he replied,

"If a man cannot believe the concurrent testimony of three of the five senses, what can he believe? I see her with my natural eyes, I hear her with my natural ears, I feel her hand in mine as sensibly as I ever did, and this during several successive days. Don't talk to me about delusion in such a case as this!" There was no meeting such arguments; the truth is I was silenced and astounded, for he was a man of a strong analytical mind, and "the very soul of honor," and I had never seen him appear more calm and rational than at this time. His interviews with his wife appeared to be continued through several successive days, and to be very gratifying to him; of course I could do nothing; . . . but within about ten days we received a letter from his wife, from which we learned that she had never made the contemplated trip to San Marcos, knew nothing of her husband's sickness in New York, nor the "philosophy of the spirit state."

Strange to say, my brother would not talk of this New York hallucination, but sought other "tests," as is usually the case. Whether he ever became convinced, I never knew, as he died in the city of Guatemala a few years since, while I was stationed at Houston, Texas.

Of course I would not draw on the privacy of family history, but for the hope of saving some endangered soul from the snare of the devil.

Now let us admit the doctrine of "total depravity," and accept the truth of Scripture, that men "love darkness rather than light;" can any man suppose that this insatiable hunger for anything but the bread of life; that this restless, impatient grasping for everything that is false in science, philosophy, and religion, can be accounted for on any other hypothesis than the active agency of a personal, malignant devil, "the accuser of the brethren," and the deceiver of the world, who used to go about "as a roaring lion," but now generally as a wolf in sheep's clothing, or a squat at pine tables, as Milton's load at the ear of Eve? I confess I cannot. I think too much of our poor, and fallen nature, bad as it is, to hold it capable of such greed of self-deception but for the influence of this malignant foe.

Let any man take a seat, sit mum and unknown for half an hour, as I have done at some headquarters of Spiritualism, and listen to the talk of a group of itinerant lecturers, mediums, physical and spiritual, if he wishes to become convinced that these are the apostles of the prince of darkness. Or if one could set before us the statistics of ruined fortunes, blighted homes, crazed brains, and lost virtue, traceable to Spiritualism alone, who could resist the conviction that the enemy who hath sown these tares among the wheat of the Lord's planting is the devil? While the good that Spiritualism has done could be written in bold characters on the blank side of a postage stamp.—S. C. Littlepage, D. D., in *Wilford's Microcosm*.

It is hardly to be doubted that the moral tone of society would be far more healthful than it is were there less interference, in the name of mercy, with the consequences of violated law. For a man to imagine that he may lie or steal and escape the evil consequence, or any part of it, is most immoral and dangerous. It fosters this illusion whenever a weak good-nature averts from a guilty back the scourge of just consequence. Mercy does not seek first to make men comfortable, but to make them morally sound and strong in conformity to right. For this a strict subjection to the consequences of conduct, whether in the State or in the family, is indispensable. It is not in the way of release from any part of our just responsibilities that we must think of the mercy of God. "Every man shall bear his own burden."—*Christian Union*.

Be Fervent.

"FERVENT in spirit, serving the Lord." This is an apostolic injunction. The Lord's service demands fervor. We should enter upon it and continue in it with all the energy and zeal of our souls. If we are cold and lukewarm about anything, let it be about something of little importance, and not the salvation of our souls. There are many professing Christians who can enter into the pleasures and pursuits of the world with great enthusiasm, and sometimes indulge in the greatest hilarity and demonstrations of interest, but who condemn anything like feeling or exhibitions of warmth and earnestness in the service of God. They think the Lord must be served very quietly and sedately, and if there is a spark of zeal in the soul, it must be suppressed, and the Lord must be worshiped in a stoical manner. Such persons would have been very ill at ease had they been present on the day of Pentecost, when the Spirit was poured out upon the people, and they spake in different tongues, as the Spirit gave them utterance. They would have considered the jailer at Philippi very rude when he sprang in and inquired of the apostles, "What must I do to be saved?"

If a man is arrested by the Holy Spirit, and made to feel that the wrath of God abideth upon him, and that, like the psalmist, the pains of hell have got hold of him, and that unless he obtains mercy he must perish forever, why not take it coolly? Why make a fuss about such a little thing as that? It only involves the salvation of his soul and his eternal happiness! Why not act with becoming propriety? Or if God saves his soul from the guilt and condemnation of his sins, and gives him the assurance of his favor, and makes him an heir of Heaven, what is there in that to make his heart overflow with joy, and to fill his mouth with praise?

The ungodly, and mere nominal Christians, who have never felt the bitterness of repentance and the joy of pardon, cannot understand why such an experience should excite the deepest emotion, and sometimes work men up to the highest pitch of excitement. There is joy in Heaven over one sinner that repenteth, and why should there not be joy on earth? Men are differently constituted, and manifest their interest in things in different ways, but where they are deeply interested, they will be sure to manifest that interest in some way, and to a corresponding extent. If there is any one thing on earth in which we should feel more interest and manifest more zeal and fervor than another, it is the service of God and the salvation of our souls.—*SeL.*

Equal Rights Demanded.

THIS journal is emphatically opposed to the enforcement of religious rights and privileges by law, as such a condition cannot do otherwise than work serious injustice to many honest, conscientious souls. It is well known that the "National Reform Association" seeks such an amendment to the Constitution of the United States as shall "place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land."

One institution which they desire and design to enforce by law, is the first day of the week as the American or Christian Sabbath. This, we claim, would be an abridgment of Christian liberty; for many who conscientiously desire to obey God, knowing that the first day is not the Christian Sabbath, keep another day, which the word of God enjoins. Must they lose one-sixth of their time in homage to an institution which they know has no foundation in either reason or religion?

But if the majority regard the first day as the Sabbath, is it not their privilege to be protected in its observance? Certainly; and no observer of the seventh day proposes to inter-

fere with that. What we claim is that there should be exemption in favor of those who keep the seventh day. Then the matter is all adjusted, and none have ground for complaint.

Recognizing the justice of this principle, many States have exemption clauses in their Sunday statutes. But we have yet to see the first intimation on the part of those who are clamoring for a universal Sunday law, that they would recognize the rights of any such class, or favor any such feature of the law.—*Temperance Outlook.*

Christ's Care for His Disciples.

THE most beautiful commentary possible on John 10:11, 12, is Christ's solicitude for the safety of his little band of disciples. The power and majesty which could make the armed men, sent to arrest him, go backward and fall to the ground is not used for himself; it was never used for himself. He even undoes the effect of Peter's rash act, which might have otherwise involved him in the same danger. And the question naturally rises, Is he less solicitous now? If under all that cloud of anguish and dread his first thought is for them, can there be any difference in his feelings now that he is exalted above all principalities and powers? To this question the Scriptures answer, "Jesus Christ the same yesterday, and to-day, and forever."—*Cynosure.*

BE TRUE.

THOU must unto thyself be true,
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy every thought
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—*Horatius Bonar.*

The Terror of the Lord.

"God is love," says the apostle John. "For God so loved the world," says Christ, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The gospel of Jesus Christ, which is entitled "the glorious gospel of the blessed God" and also "the power of God unto salvation to every one that believeth," is, beyond all question, the gospel of love, and, as such, the best acquisition earth ever gained from Heaven. God, considered simply in his benevolence and mercy as thus manifested, lays the foundation for all our hopes.

There is, however, another view of God found in the same Bible, equally true, and not at all inconsistent with his love and mercy. God is said to be "angry with the wicked every day." Isaiah says: "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Christ says: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." "Indignation and wrath, tribulation and anguish" constitute the Bible picture of what God will render "to them that are contentious, and do not obey the truth, but obey unrighteousness." "It is a fearful thing," says Paul, "to fall into the hands of the living God." "For our God is a consuming fire." The same apostle tells us that "the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and

from the glory of his power." Peter speaks of "the day of Judgment and perdition of ungodly men." Christ, when judging the world in righteousness, is represented as saying to the wicked: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Of the wicked it is said that they shall "go away into everlasting punishment."

These and like passages, found in the same Bible, that speaks so fully and emphatically of the love and mercy of God, reveal "the terror of the Lord." The God of the Bible is not so benevolent or merciful that he ceases to be holy and just. The severities of his justice are not malevolent in the evil sense. It is not more certain that he is benevolent and gracious than it is that he "will render to every man according to his deeds," and that "whatsoever a man soweth, that shall he also reap."—*Independent.*

It Is Easy.

It is easy to have faith when everything is clear to the eye; but then that isn't faith; it is sight.

It is easy to be patient when everything is going just as we want it to; but then that isn't patience.

It is easy to love those who are lovely; but then that isn't any test of love; do you love the unlovely? That is the question.

It is easy to be interested in those who are interesting; but it isn't much credit; we shall never get to Heaven on that; but to be interested in those who are not interesting, who are dull and repulsive, that counts.

It is easy to be brave when there is no danger; but that is not bravery.

It is easy to resist temptation, when the temptation is to something that we don't care for; but this is not a temptation; and that is not resistance.

It is easy to sacrifice what we do not value; but that is not sacrifice.

It is easy to deny to other people what will give them pleasure; but that is not self-denial; it is the denial of other people's selves.

It is easy to give away what we cannot keep any longer; but that is not generosity.

It is easy to be resigned to the losses of other people; but that is not resignation.

It is easy to go with the few—when the other side is still fewer.

It is easy to stand for the truth—when there are a few millions to stand with you.

It is easy to say to the man who is on the hot gridiron, "Do not groan so; you disturb me," when you are sitting in an easy chair and are neither too hot nor too cold.

It is easy to say to a man or woman, "Now, you are just the person to do this laborious and expensive duty, to enlist in the war, to be a missionary, to forego pleasure, wealth, comfort, to bear cold and heat, poverty and danger; you are just the person to do it; you are so much engaged, so zealous, so devoted;" while you enjoy your luxurious home, and heap up riches.

It is easy to steal a railroad, or a city, or a State, and then give ten thousand dollars to a hospital.—*National Baptist.*

THERE is "one thing" which stands in the way of many a one's salvation, and that is lack of earnestness in their search for Christ. God was very much in earnest when he gave his Son to be the Saviour, and Christ was very much in earnest when he died on the cross; and the earnest Saviour and sinner will very soon meet. We are very earnest when seeking a fortune, and when we must work to save our lives; when we seek salvation in such a way, it will soon be found. For it is said: "Ye shall seek me, and find me, when ye shall search for me with all your heart."—*Rev. J. Wilbur Chapman.*

"THY word is true from the beginning."

The Ten Kingdoms.

BISHOP NEWTON, in his "Dissertations on the Prophecies," pp. 209, 210, has given us three distinct lists besides his own, viz., one by Mede, one by Sir Isaac Newton, one by Bishop Chandler indorsed by Bishop Lloyd. Mede's list is as follows:—

"Mr. Mede, whom a certain writer esteemed as a man divinely inspired for the interpretation of the prophecies, reckons up the ten kingdoms thus in the year A. D. 456, the year after Rome was sacked by Genserich, king of the Vandals: (1) The Britons; (2) the Saxons in Britain; (3) the Franks; (4) the Burgundians in France; (5) the Visigoths in the south of France and part of Spain; (6) the Sueves and Alans in Galicia and Portugal; (7) the Vandals in Africa; (8) the Alemanes in Germany; (9) the Ostrogoths, whom the Longobards succeeded, in Pannonia, and afterwards in Italy; (10) the Greeks in the residue of the empire."

There are two points in this list that are manifestly wrong: *First*, in naming the Britons. These could perhaps properly be named in A. D. 456, the date at which Mr. Mede makes his list, because then the Saxons had only been seven years on British soil. But in the end the Saxons utterly swept away not only the power of the Britons but the Britons themselves. Of the conquest of Britain, Green says:—

"With the victory of Deorum [A. D. 577] the conquest of the bulk of Britain was complete. . . . Britain had in the main become England. And within this new England a Teutonic society was settled on the wreck of Rome. So far as the conquest had yet gone it was complete. *Not a Briton remained* as subject or slave on English ground. . . . It is this that distinguishes the conquest of Britain from that of the other provinces of Rome. The conquest of Gaul by the Franks, or that of Italy by the Lombards, proved little more than a forcible settlement of the one or the other among tributary subjects who were destined in the long course of ages to absorb their conquerors. . . . But the English conquest of Britain up to the point which we have reached was a *sheer dispossession* of the people whom the English conquered. . . . So far as the English sword in these earlier days had reached, Britain had become England, a land, that is, not of Britons but of Englishmen. Even if a few of the vanquished people lingered as slaves round the homesteads of their English conquerors, or a few of their household words mingled with the English tongue, doubtful exceptions such as these leave the main facts untouched. The key-note of the conquest was firmly struck. When the English invasion was stayed for awhile by the civil wars of the invaders, *the Briton had disappeared from the greater part of the land which had been his own*; and the tongue, the religion, the laws of his English conquerors reigned without a break from Essex to Staffordshire, and the British Channel to the Firth of Forth."—*History of the English People*, chap. 2, par. 1-5.

"Their conquest was not the settlement of armed conquerors amidst a subject people, but the *gradual expulsion*—it might almost seem the *total extirpation*—of the British and the Roman British inhabitants. Christianity receded with the conquered Britons into the mountains of Wales, or towards the borders of Scotland, or took refuge among the peaceful and flourishing monasteries of Ireland. On the one hand, the ejection, more or less complete, of the native race, shows that the contest was fierce and long; the reoccupation of the island by paganism is a strong confirmation of the *complete expulsion of the Britons*."—*Milman's Latin Christianity*, Book IV., chap. 3, par. 4.

It is evident, therefore, that for this reason, if for no other, the Britons cannot be counted as one of the ten kingdoms. But there is another important consideration that forbids it.

The Britons were themselves a part of the body of the Roman Empire, which was conquered and broken up by the new peoples who came in. And if in Britain it be proper to count as a kingdom the conquered equally with the conquerors, then we may do so also in all the other parts of the empire, and, as Mr. Green shows, with more propriety. If we count the Britons *and* the Saxons in Britain, we may with equal propriety count the Gauls and the Franks in France, the Spanish and the Suevi in Spain, the Africans and the Vandals in Africa, and so on through the list, which would give us *twenty* kingdoms instead of ten! Plainly, Mr. Mede's insertion of the Britons is erroneous. This latter consideration too, demonstrates the impropriety of counting any part of the old empire of Rome, as one among the ten which were to arise. The prophetic word is marking the rise and fall of distinct nations; and when Rome has risen, run her course, and is brought to ruin by the rise of ten other kingdoms, it were unreasonable to count a part of that which is *fallen*, as one of those which were to *arise*. No, Rome had run her course, as had the empires before her, and in the ten kingdoms God raised up new peoples by whom he would fulfill his purposes.

Secondly, Mr. Mede's list is defective in another place. He counts as his tenth kingdom, "The Greeks in the residue of the empire." We have shown, and this agrees with Bishop Newton exactly, that the ten kingdoms must arise within the bounds of the Western Empire. But Mr. Mede fills the Western Empire with *nine* nations and lumps up all the rest of the empire in one. But in A. D. 456 there were divisions in the Eastern, or Greek, Empire as well as in the Western, and we cannot see by what right they can be summed up in one, any more than could those in the Western Empire, for the empire at that time still existed in the West as well as it did in the East. In short, two things are certain, either of which excludes Mr. Mede's tenth kingdom; (*a*) we cannot rightly go outside of the limits of the Western Empire to count the ten kingdoms; and (*b*) if we do go beyond those limits, we cannot rightly lump together as *one* kingdom all that were in the bounds of the Eastern Empire, and that would give again considerably more than ten.

The others that are named in this list are in the main correct; one minor point we would mention, *i. e.*, "the Alemanes in Germany." Simply to prevent misapprehension, we would remark that if Mr. Mede meant, as he probably did, the Alemanni in what is *now* Germany, he is correct, for the Alemanni were the root of the present nation of Germany. That part of the present Germany which lies south of the river Main and the Moselle, including about half of Bavaria, is the country taken from the Roman Empire by the Alemanni. Of the Roman Empire it formed the province of Rætia, and a part of Gaul. Of what was *then* Germany, none lay south of the Main or of the Danube. The Emperor William of Germany is directly descended from a prince of the Alemanni.

The next is Sir Isaac Newton's list, thus:—

"(1) The kingdom of the Vandals and Alans in Spain and Africa; (2) the kingdom of the Suevians in Spain; (3) the kingdom of the Visigoths; (4) the kingdom of the Alans in Gallia; (5) the kingdom of the Burgundians; (6) the kingdom of the Franks; (7) the kingdom of the Britons; (8) the kingdom of the Huns; (9) the kingdom of the Lombards; (10) the kingdom of Ravenna."

We know not at what date Sir Isaac found these, only that, as he names "the kingdom [exarchate] of Ravenna," it must have been somewhere between A. D. 554 and 752, for that is the time of the existence of the exarchate of Ravenna. But that comes into history too late to be counted as one of the ten. They must all be seen before A. D. 493. He too names the

Britons, but it is most likely that he uses that name for that of the Saxons, as England is even now called Britain, and the English sometimes Britons. His mention of the "Alans in Gallia [Gaul]" as one of the ten kingdoms is, we think, rather more than they deserve, and more than their history will justify. It is true that of the Alani that crossed the Rhine in A. D. 406, with the Burgundians, the Suevi, and the Vandals, a portion settled near Valence and Orleans in Gaul, while the body of the nation went on into Spain; but soon after the battle of Châlons, "their separate national existence in Gaul was merged in that of the Visigoths" (*Encyc. Brit.*, art. "Alani"); and when, in A. D. 508, the Visigoths were, by the Franks, driven from their Gallic possessions into Spain (*Gibbon*, chap. 38, par. 13, 29), this body of the Alani were lost to history, if not to the world. The Huns likewise cannot properly be numbered as one of the ten kingdoms, but as they are named in other lists we shall defer the notice of them till later.

Bishop Newton makes up his list in the "eighth century," which is more than *two hundred years too late*, and that of itself destroys its value as a correct list. Nevertheless we shall insert his list as well as the others; of course it is not altogether wrong, as it would be scarcely possible to name ten kingdoms at any time after the middle of the fifth century without including some of the right ones. He names them as follows:—

"(1) Of the senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new Western emperor; (2) of the Greeks in Ravenna; (3) of the Lombards in Lombardy; (4) of the Huns in Hungary; (5) of the Alemanes in Germany; (6) of the Franks in France; (7) of the Burgundians in Burgundy; (8) of the Goths in Spain; (9) of the Britons; (10) of the Saxons in Britain."

This list, being drawn in the eighth century, is after the establishment of the Papacy, and, consequently, is after the rooting up of the three that were displaced that it might be set up. And as the prophecy plainly says that "three of the first horns"—three of the ten—should be "plucked up by the roots" it is certainly a vain effort to try to find *ten* after three of them have been taken entirely away. Therefore so far is the Bishop's list from being of any real value as that of ten kingdoms, it is worthless as such, because it is made at a time when the prophecy allows but seven beside the Papacy. As for these seven however his list contains them all but one—the Suevi. Of the seven, he gives us the Lombards, the Alemanni, the Franks, the Visigoths, the Burgundians, and the Saxons. J.

(To be continued.)

THAT Christianity appeals to an authority superior to merely human commands was exemplified in St. Peter's appeal against the prohibition to follow conscience and God in preaching Christ: "But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right *in the sight of God* to hearken unto you *more than unto God*, judge ye." Acts 4: 17-19. This was the recognition of the principle of final appeal on moral duty.—*Sel.*

At the outset fierce and bitter persecution assailed Christianity; but every drop of martyr-blood shed for its sake blossomed in some new flower of Heaven's own planting. Its purest triumphs, its most hopeful growths, were under the very agencies employed to crush it out of being.—*Sel.*

Unbelief.

"And he did not many mighty works there because of their unbelief." Matt 13:58.

THE same hindrance which prevented the Saviour from performing many mighty works in Nazareth and its vicinity, has still a wide-spread existence, and hinders those remarkable demonstrations of Jesus's power now to save even to the uttermost the chief of sinners. "According to your faith be it unto you" (Matt. 9:29), seems to be the measure which indicates the extent of the blessings bestowed by the giver of "every good and perfect gift." How strange that He "who went about doing good, healing all manner of diseases," and even raising the dead; whose teaching was of that elevating and ennobling character which transformed into his own glorious image those who received it into good and honest hearts, should be so unpopular as not to have a hearing in any community! And that those mighty works, so merciful to the poor and suffering, should be restrained by the stubborn unbelief of those favored with such grand opportunities! But strange as it seems viewed in the light of truth, and of the wondrous possibilities which the gospel offers full and free for man's acceptance, it stands for a lamentation to-day, not in a narrow and circumscribed locality, but in the wide world and in every nation where the gospel is now being preached, that this same Captain of salvation cannot do many mighty works because of the general unbelief.

How very dark the picture when we contemplate what is actually accomplished by all the operations of so-called *evangelical Christendom* combined; when the increase of population even within the pale of the different denominations so nearly equals the increase of membership that the rapidly swelling millions of the non-professing world, and the heathen, make the millennial theory of modern theology simply an absurdity!

But what shall we say of the faith being disseminated; of the system of salvation offered to a perishing world? Is it a pure God-honoring and soul-saving faith which agrees with the prophecies and is truly exponential of present truth, or the Third Angel's Message? Ah, no! The teachings of the Scriptures with reference to these last days is not believed, its perfect harmony with divine revelation as a whole is repudiated, hence barrenness and leanness are characteristics of all the churches whose creeds are not in harmony with present truth.

The lines of demarcation which, in years gone by, divided the church from the world, are mostly obliterated; and church records, and not the lives of professors of religion, have to be consulted in order to ascertain who has any connection with the nominal Christian churches; while festivals, sociables, and numerous worldly practices of the lottery and grab-bag character have obliterated the lines of distinction (once so sacred) between the church and the world. Truly the churches as a whole might unite in the melancholy stanza,—

"What peaceful hours we once enjoyed;
How sweet their memory still;
But they have left a dreary void
The world can never fill."

Why this sad state of affairs amongst the churches? It is because of unbelief. The Lord by his prophets, holy men of old who "spake as they were moved by the Holy Ghost," gave full instructions as to how men in all ages should live to secure the divine blessing, and enjoy the light of God's countenance; but men do not believe the words of the Lord. They disregard the faithful instructions, and trample under foot his laws. They will not "ask for the old paths," "the good way," nor walk therein, and the Lord does *not do* "mighty works" amongst them, because of their unbelief.

Unbelief makes the heavens as brass and the earth as iron to all those who have a name to

live whilst they are dead in trespasses and in sins. Unbelief closes the eyes of the mighty multitudes, that they see not the truth for these times, and closes their ears, that they hear not the loud call of the Third Angel's Message as it is being sounded forth from nation to nation, and from island to island. Unbelief puts far off the coming of the Lord to give to every man as his work shall be. Unbelief laughs derisively at the little flock, who lift up their heads with joy, knowing that their redemption draweth nigh. Unbelief is even causing the chariot wheels of those who profess to "keep the commandments of God, and the faith of Jesus" to drag heavily, and the triumphs of present truth to be limited in extent and power, while extensive regions are perishing for lack of vision.

May the Lord deliver all who are favored with the knowledge of present truth from the blighting influence of that unbelief, which practically says to the Saviour, "Depart from us, for we desire not a knowledge of thy ways."

S. P. BOLLMAN.

A PRAYER.

LORD, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

—*Christian at Work.*

The Teacher of the Bible.

THIS is the Holy Ghost. John 14:26; 1 John 2:27; 1 Cor. 2:13. He who wrote the word is most competent to teach it. The mere acquisition of scriptural knowledge does not denote growth in the wisdom of God. We may learn the geography and chronology of the Bible, and may have its historical parts on our tongue's end, and yet be wholly ignorant of its underlying spiritual principles. Man can teach much that is on the surface, but only the Holy Ghost can teach the deep hidden things of God. And this the great Teacher will help us to do, for it is his special province, "to search all things, yea the deep things of God." The Holy Spirit enables us to search these important truths and to digest the strong meat of the word. Whether we look into these pages for ourselves or for our scholars, let us invoke the aid of the divine spirit in its interpretation, and cry out as did the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law."

"Holy Ghost, with light divine
Shine into this heart of mine."

In conclusion—let us, students and teachers, "read, mark, learn and inwardly digest" these sacred oracles, that every page may become "a lamp unto our feet and a light unto our path." It is a wonderful book. It is an eternal book. As we look around us we see decay, destruction, ruin, and death stamped upon everything. These beautiful flowers will fade; these grasses will wither; this lovely earth which we delight to inhabit will soon "melt with fervent heat" and "the heavens shall be rolled together as a scroll," but the word of God, as he gave it, will endure forever. Yes, heaven and earth shall pass away, but thy word, O God, will never pass away.—*Rev. William Walton Clark.*

THE true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

Obedying God.

THERE is no salvation, no Heaven without it. There cannot be any *real* trust nor faith without obedience to God. It is easy to exercise faith if we obey. Perfect faith and perfect obedience are inseparable. A weak and wavering faith is the result of hesitating to obey. Faith is not the result of *involuntary*, but *voluntary* obedience; for the latter is alone acceptable to God. Entire and perfect obedience, implies perfect submission in *all* respects to authority. Therefore, it requires constant and complete obedience to do what is implied in the words, "Thy will be done in earth, as it is in Heaven."

They that obey God know God, because God reveals himself specially to those that fear him. "The secret of the Lord is with them that fear him." The glorious fact is revealed to them that God, in the person of his Son, is their present Saviour. For "God, who is the Saviour of all men," is, "*specially* of them that believe." They that obey shall know of the doctrine. "If any man will do his will [obey the Lord], he shall know the doctrine." For, "as many as received him to them, gave he power to become the sons of God, even to them that believe on his name." That is, "as many" as receive Christ, with all the commandments, and obey them fully, they and *they* only have the witness of the Spirit. John shows the connection between obeying God and knowing him. "And hereby we do know that we know him, if we keep his commandments." "He that saith, I know him [*i. e.*, I am a Christian], and keepeth not his commandments, is a liar, and the truth is not in him."

Dear reader, do you obey the Lord by keeping his commandments? Pause, look the ground over carefully, for the commandments of God stand opposed to *all* sin—sin of thought, of motive, and of action. There is just one way, and only one way, to keep them; but there are a thousand ways in which they may be broken. Let us call your attention to two or three of them. And,

First—*Do you keep the Sabbath day holy?* Do you visit, or allow visitors at your house, on the Lord's day? Do you not call upon your friends or "kinfolks," just for a pastime? If you call upon the sick, to minister to their wants, that will be right. But the circumstances are very few wherein one is excusable on any other consideration. Do you visit at church, before or after service, in the hall, vestibule, or pew? Perhaps you have been thinking, during the week, I want to see such persons; I have something to tell them; I must be *sure* to see them—if I do not, I shall have to go to their house during the week—thus making the Sabbath and its ordinances an occasion of advantage. This is not keeping the Sabbath holy. Let us all "remember the Sabbath day to keep it holy."

Second—*Do you obey God by keeping the ninth commandment*, which is, "Thou shalt not bear false witness"? This not only prohibits perjury, but all whispering, tale-bearing, slander, and calumny. It forbids all that may be told that has a tendency, directly or indirectly, to injure another in his goods, person, or character,—suppressing the truth, by which a person may be defrauded of his property or his good name, or lie under injuries or disabilities, which a discovery of the truth would have prevented. This is certainly a great crime. Reader, dost thou speak evil of any one? Then thou art in danger of hell. The commandment is, "Speak evil of no man." May we remember, that "Death and life are in the power of the tongue." May our prayer ever be: "O Lord, set a watch before my mouth, keep the door of my lips." Jesus says, "If ye love me, keep [all] my commandments."—*Rev. G. W. Marcellus, in Earnest Christian.*

The Signs of the Times.

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

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American Romanism.

THE *Catholic Mirror* of September 18 contains a letter from Cardinal Gibbons, in which he announces to the clergy that Pope Leo XIII. has formulated certain prayers which are henceforth to be "said" after every Low Mass, instead of those now in use. These prayers are to be "said kneeling in all the churches of the world after the celebration of Low Mass." Such is the *order* of the Pope. We do not know the nature of the prayers that are now declared to be out of date, nor why it is that they have lost their efficacy; but we have the text of the prayers which are now declared to be official, and we will favor our readers with them. The first is as follows:—

"O God, our refuge and our strength, graciously look upon thy people who cry to thee; and through the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of Blessed Joseph, her Spouse, and of thy holy Apostles, Peter and Paul, and all the saints, in thy mercy and kindness hear the prayers which we pour forth for the conversion of sinners, and for the freedom and exaltation of Holy Mother the Church. Through Christ our Lord. Amen."

The reader will notice that in this prayer Christ is not altogether ignored. After "the faithful" have implored the intercession of Mary, Joseph, Peter and Paul, "and all the saints," they are permitted to close with a reference to the name of Christ. It requires no great discernment to see that among Catholics the name of Christ is not considered to be "above every name."

The second prayer is as follows:—

"Holy Michael, the Archangel, defend us in the battle; be our protection against the wickedness and snares of the devil. Rebuke him, O God, we supplicantly beseech thee; and do thou, O Prince of the heavenly host, by the divine power drive into hell Satan and the other evil spirits who wander through the world seeking the ruin of souls. Amen."

Among the "other evil spirits" who are thus charitably consigned to hell are, of course, all those who oppose the Catholic Church; for "the church" regards all souls as ruined, who reject her dogmas and ceremonies. The two prayers, taken together, coming as they do from the Pope himself, afford a fair view of Catholicism at its best. But this is not all. The Cardinal closes with the following announcement:—

"His Holiness Pope Leo XIII. grants to all who recite these prayers, as aforesaid, 300 days' indulgence."

Here we have the veritable antichrist itself revealed. The granting of indulgences fitly accompanies the rejection of Christ as sole Mediator. Here we find the Pope promulgating, as a matter of course, the very things which aroused the holy zeal of Luther, and against which the Reformation was directed; yet to-day not one Protestant in ten thousand will give the matter a second thought. Professed Protestants now regard Catholicism as a "branch" or grand division of the Christian Church, and the National Reformers urge the necessity of courting its favor, and even of submitting to repeated rebuffs if in the end they can but secure the alliance of the Catholic Church. When we consider the increased civilized population of the world in the last four hundred years, we cannot shut our eyes to the fact that Rome has already more than

regained that which she lost by the Reformation. We think we are warranted in drawing the following conclusions:—

1. The Roman Catholic Church is the same to-day that it was four hundred years ago. The general diffusion of knowledge has caused her to change her tactics, but she still works for the same ends as then, and secures them. What she accomplished then by force, she now gains by flattery. But her doctrines and principles have not changed in the least, and she is just as ready to use force now, when she can, as she was then.

2. Protestantism is now little more than a name. "Protestants" as a class have ceased to "protest." They are content with the knowledge of the fact that they are the descendants of those who did protest, and they view with indifference the rapidity with which the Church of Rome is extending its conquests over the world.

3. This indifference must arise from the fact that "Protestantism" so-called, has degenerated until it is very like Catholicism. If men were actuated by the spirit of the Reformers, they would as strongly protest against the evils of "the church" to-day, as those noble men did. The Reformation has been deformed, and that which the Reformers regarded as the enemy of the truth, their children are ready to embrace as the conservator of truth. Since "Rome never changes," Protestantism must have changed, in order to bring about this state of things.

4. "National Reform" is Romanism under a different title. The Reformers withdrew from Rome, because Rome and they were antagonistic. If there had been oneness of thought and purpose, instead of antagonism, they would not have separated from Rome. But National Reformers are now seeking an alliance with Rome, and so anxious are they for this alliance, that they are determined to press their suit even though they may be repeatedly rejected. If the separation of the true Reformers from Rome indicated their antagonism to her, certainly the desired union of the National Reformers indicates their likeness to her.

5. If professed Protestants are so nearly like the Catholics that they cannot see any menace to the liberty of our country in the insidious advances of the Papacy; and if a degenerate Protestantism is anxious to ally itself with Catholicism, that both "branches" of "the church" may be thereby strengthened,—then when this degenerate Protestantism, under the name of "National Reform," shall have succeeded in its purposes, it will certainly adopt the *tactics*, as it already has the *principles*, of Rome, and will not scruple to persecute those who cannot be won to its support by milder measures. Indeed, the National Reformers themselves concede this point, for Mr. Sommerville, in the *Christian Nation*, says that it is most certainly right "to take public money to teach principles, enforce laws, and introduce customs to which many members of the community are conscientiously opposed." Papal Rome, in her highest period of exaltation, never did more than this. When a Government or power of any kind enforces laws and customs against the conscientious convictions of upright citizens, it is persecution for conscience' sake. The National Reformers make no secret of their adherence to principles like this.

Therefore we say that when National Reformers shall have succeeded in their designs, they will have nothing other than an exact image of the Papacy. Scripture is not silent upon this point. The leopard beast of Rev. 13:1-8 is quite generally admitted to represent the Papacy; if any doubt this, their doubts may easily be silenced by the most convincing proof. The power brought to view in the verses following is said to "make an image" to this papal beast, and that image we now see in process of construction. Once men predicted from this prophecy just such an image to the Papacy, in this country;

now they do not need to refer to the prophecy to be aware of the fact. It certainly is time for all who value civil and religious liberty to sound the alarm. And the urgent necessity of warning the people against the adoption of papal principles, whether under the name of Romanism or National Reform, is made still more evident by the following announcement of divine wrath upon all who take any part in such iniquitous alliances:—

"If any man worship *the beast and his image*, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

W.

The Faith of Jesus.

IN the matter of the duty of keeping the commandments of God and the faith of Jesus, it is not to be understood that the two can for a moment be separated. The commandments cannot be kept acceptably to God except by faith in Jesus Christ; and faith in Christ amounts to nothing—is dead—unless it is supported, made perfect, by good works, and these good works consist in keeping the commandments of God. Christ kept the commandments of God: "I have kept my Father's commandments, and abide in his love." John 15:10. By his obedience it is that many must be made righteous. "For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous." Rom. 5:19. But these are made righteous only by faith in him, thus having "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God." Rom. 3:22, 23.

All have sinned, and "sin is the transgression of the law." As all have thus transgressed the law, this is why it is that none can attain to righteousness by the law. There is righteousness in the law of God; in fact the word says, "All thy commandments are righteousness," but there is no righteousness there for *the transgressor*. When any one has transgressed the law, then if righteousness ever comes to that person, it must come from some other source besides the law. And as all in all the world have transgressed the law, to whomsoever, therefore, in all the world, righteousness shall come, it must be from another source than from the law, and that source is Christ Jesus the Lord. This is the great argument of Rom. 3:19-31. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and *all the world may become guilty before God*. Therefore *by the deeds of the law there shall no flesh be justified* in his sight; for by the law is the knowledge of sin. But now the righteousness of God *without the law is manifested*, being witnessed by the law and the prophets; *even the righteousness of God which is by faith of Jesus Christ* unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God."

Then the question comes in, "Do we then make void the law through faith? God forbid; yea, we establish the law." Notice, he had already said that, although this righteousness of God is without the law, and by faith in Christ, yet it is "witnessed by the law and the prophets." It is a righteousness that accords with the law; it is a righteousness to which the law can bear witness; it is a righteous-

ness with which the law in its perfect righteousness can find no fault. And that is the righteousness of Christ which he wrought out for us by his perfect obedience to the commandments of God, and of which we become partakers by faith in him, for "by the obedience of One shall many be made righteous." Thus we become the children of God by faith in Christ; by faith in him the righteousness of the law is met in us, and we do not make void, but we establish the law of God, by faith in Christ.

This is further shown by Rom. 8:3-10: "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." What was it that the law could not do? 1. The law was ordained to life (Rom. 7:10) but it could not give life because all had sinned—transgressed the law—and the wages of sin is death. 2. The law was ordained to justification (Rom. 2:13), but it will justify only the *doers of the law*, and of all the children of Adam there have been no doers of the law; all have sinned and come short of the glory of God. 3. The law was ordained to righteousness (Rom. 10:5), but it can count as righteous only the obedient, and all the world is guilty of disobedience before God. Therefore because of man's failure, because of his wrong doings, the law could not give him life, it could not justify him, it could not accept him as righteous. So far as man was concerned, the purpose of the law was entirely frustrated.

But mark, what the law could not do in that it was weak through the sinful flesh, God sent his Son to do in the likeness of sinful flesh. What the law could not do, Christ does. The law could not give life, because by transgression all had incurred its penalty of death; the law could not give justification, because by failure to do it all had brought themselves under its condemnation; the law could not give righteousness, because all had sinned. But instead of this death, Christ gives life; instead of this condemnation, Christ gives justification; instead of this sin, Christ gives righteousness. And for what? that henceforth the law might be despised by us? Nay, verily! But "that the righteousness of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit." "Think not that I am come to destroy the law or the prophets; I am not come to destroy, *but to fulfill*," said the holy Son of God. And so "Christ is the end [purpose] of the law *for righteousness* to every one that believeth." Rom. 10:4. For of God, Christ Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31.

Again, says the Scriptures, "The law is spiritual," and "The carnal mind [the natural mind, the minding of the flesh] is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 7:14; 8:7, 8. How then shall we please God? How shall we become subject to the law of God? The Saviour says, "That which is born of the flesh is flesh," and we have just read in Romans that it is "sinful flesh," this is why they that are in the flesh cannot please God. But the Saviour says, further, "That which is born of the Spirit is spirit." Therefore it is certain that except we be born of the Spirit we cannot please God, we cannot be subject to the law of God, which is spiritual, and demands spiritual service. This is precisely what the Saviour says, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

We know that some will say, that the kingdom of God here referred to is the kingdom of glory, and

that the new birth, the birth of the Spirit, is not until the resurrection, and that then we enter the kingdom of God. But such a view is altogether wrong. Except a man be born of the Spirit he must still remain in the flesh, but the Scripture says, "They that are in the flesh cannot please God," and the man who does not please God will never see the kingdom of God, whether it be the kingdom of grace or of glory. "Marvel not that I said unto thee, Ye must be born again." "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." The kingdom of God, the kingdom of grace, is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. Except a man be born again he cannot see nor enter into the righteousness of God; he cannot see nor enter into the peace of God, which passeth all understanding; and except he be born of the Spirit of God, *how can he see or enter into that "joy in the Holy Ghost"?* Except a man be born again—born of the Spirit—before he dies, he will never see the resurrection unto life. This is shown in Rom. 8:11. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It is certain, therefore, that except the Spirit of Christ dwell in us we cannot be raised from the dead. But except his Spirit dwell in us, we are yet in the flesh. And if we are in the flesh, we cannot please God. And if we do not please God here, we can never see the kingdom of God, neither here nor hereafter.

Again, it is by birth that we are children of the first Adam; and if we shall ever be children of the second Adam, it must be by a new birth. The first Adam was natural, and we are his children by natural birth; the second Adam is spiritual, and if we become his children it must be by spiritual birth. The first Adam was of the earth, earthy, and we are his children by an earthly birth; the second Adam is the Lord from Heaven, from above, and if we are to be his children it must be by a heavenly birth, a birth from above. For "as is the earthy, such are they also that are earthy." The earthy is "natural" of the flesh, "but the natural man receiveth not the things of the Spirit of God;" "because they are spiritually discerned," and "they that are in the flesh cannot please God." Such is the birthright, and all the birthright that we receive from the first Adam. But "as is the heavenly such are they also that are heavenly." The heavenly is spiritual, He is "a life-giving Spirit," and the spiritual man receives the things of the Spirit of God, because they are spiritually discerned; he can please God because he is not in the flesh but in the Spirit, for the Spirit of God dwells in him; he is, and can be, subject to the law of God, because the carnal mind is destroyed and he has the mind of Christ, the heavenly. Such is the birthright of the second Adam, the one from above. And all the privileges, the blessings, and the joys of this birthright shall be ours if we be born from above. "Marvel not that I said unto thee, Ye must be born from above." "Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God." With the argument of this paragraph, please study 1 Cor. 15:45-48; John 3:3-8; 1 Cor. 3:11-16; Rom. 8:5-10.

Thus in briefest outline we have drawn a sketch of the faith of Jesus which must be kept, and by means of which alone the commandments of God can be kept. He who keeps this will live the life of the just, as it is written, "The just shall live by faith." Then can he say with the great apostle, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and *the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*" Gal. 2:20. And when his course is finished, he can say with both the great apostle and the beloved disciple, "I have fought a good fight [it is the fight of faith, 1 Tim.

6:12], . . . I have kept the faith." "And this is the victory that overcometh the world, even our faith." 2 Tim. 4:7; 1 John 5:4.

We thank God for the message which calls upon all men to "keep the commandments of God, and the faith of Jesus." J.

Our Message.

IN Rev. 10:6, 7, an angel swears to the ending of *the time*, prophetic time, contained in the little book which was opened, in his hand. This was fulfilled by the First Angel's Message of Rev. 14:6, 7, proclaiming "the hour of his Judgment is come." The Judgment of investigation and of decision of character is identical with the cleansing of the sanctuary; a work to take place at the end of the prophetic period of two thousand and three hundred days. Dan. 8:14. Rev. 10 closes with these words: "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

Without a full understanding of the fact that the time referred to in the oath of the angel is prophetic time, it would be natural to conclude that this oath announced the coming of Christ, and the end of the dispensation. And this was the view of those who gave the first message. They did not understand that the Judgment was to sit, and the sanctuary be cleansed, before the coming of the Lord. They fully believed that they were giving the First Angel's Message, and that, with the close of that message, time should be no longer. But "their eyes were hidden," that they did not see that two messages were to follow the one they were giving, and that the coming of the Lord is after the three are all given. The words of Rev. 10:11 are a prophecy of the Third Angel's Message, and by this we learn that it is to go to "many peoples, and nations, and tongues, and kings."

Rev. 14:9 says the third angel proclaimed his message "with a loud voice." Thus in these texts we learn two interesting and important truths: 1. This message is to go to the nations of the earth. 2. It is to go with a loud voice, or in mighty power.

God's purposes of grace are worked out by instrumentalities. He has committed to man the work of proclaiming the gospel to his fellow-man. The responsibility of this message is upon us. Not as a burden, grievous to be borne, but as a privilege granted to us by infinite mercy, that we may be "workers together with God," the highest honor that weak mortals can enjoy. This message must increase in extent and power. God's word has spoken it, and it cannot fail. But to fulfill this, those who proclaim it, who send it forth to the nations, must be clothed with power from on high. It is their privilege to "be strong in the Lord, and in the power of his might." As the message rises in power, God will clothe his servants with strength and power to rise with it. He will be "the health of our countenance," if we put our trust in him.

When Israel went out of Egypt they came to a point where they were hemmed in by the sea, the mountains, and the host of the Egyptians. At this point, with every avenue closed before them, the voice of the Lord is heard, saying, "Speak unto the children of Israel that they go forward."

These things "were written for our learning." Let us rise up and go forward. The sea, so dark and forbidding before us, will divide as we approach it, and soon we will sing the song of victory on the other shore. J. H. W.

NEXT year the one hundredth anniversary of the adoption of the Constitution of the United States, will be held in Philadelphia. The *Christian Statesman* is calling for a National Reform Convention, to be held at the same time, and consider means for altering that charter of American liberty, so as to overthrow all that was done by the revolutionary fathers.

Signs of the End.

TO THOSE who are looking for that event, there are evidences of the soon coming of the Lord, which are not evidences to those who do not believe the truth. It is now as it was in the day when Israel came out of Egypt. The pillar of the cloud lit up the pathway of the Israelites that they might see clearly where to go, but the other side of the cloud was darkness to the Egyptians, and left them to pursue a course that brought them into confusion and final destruction. The Scriptures clearly give us the history of the world, showing that we have reached the last days. This can be understood by all; and having reached the last days, near the second coming of Christ, there are many things spoken of which those who are looking for that event see fulfilled, that to them are evidences that probation is about to end. The earthquake which has recently shaken Charleston, South Carolina, and affected the larger portion of this country, is only a precursor of what will be seen, sooner or later, not only in this country, but in other parts of the world. Such events as are now taking place in America are not peculiar to this country. Like events happen in Europe; and in the Pacific Ocean, some islands sink while others rise.

The Saviour teaches us in Luke 21:25, that upon the earth there will be "distress of nations, with perplexity," the "sea and the waves roaring." There will be disturbances in the earth and among the nations. These disturbances of nature will affect the sea, and men's hearts will fail them for fear for looking after those things which are coming upon the earth. The heaving of the mighty deep, causing tidal waves, is something to be feared. At the time of the great day of wrath there will be such disturbances in nature that every mountain and island will be moved out of their places, and so terrible will be the day of the Lord that the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman will hide themselves in the dens and in the rocks of the mountains, and call for the mountains and the rocks to fall on them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb.

But previous to this the "gospel of the kingdom," will be preached unto all nations. It will have found its way to every kindred, nation, tongue, and people, and in the closing of the work, persecution also will come upon the people of God. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." This will be among the last acts in the experience of the people of God in this world. As we approach this time, we shall see scenes taking place around us that will clearly indicate that the end is approaching. The persecutions, that will come on the people of God even in this enlightened land, for not observing the first day of the week, are already approaching. Many of our brethren have been indicted, their goods taken from them to pay fines, or they have been sent to prison. The Russians are taking their part in imprisoning those who are preaching the truths of the Third Angel's Message. Brother Conradi, missionary from America, was lately confined in a Russian jail for the truth's sake.

The truth has nearly encircled the world. Although there are nations where the living preacher has not gone, yet by publications the message has found its way to almost every nation, and God has, through this instrumentality, raised up advocates of the truth, so that calls for laborers come in from every part of the civilized world. We have not the men nor the means to fill these calls, but it would be a disgrace to say that God has not means among

his people to carry forward a work which he has undertaken to do. But this means needs to be transferred from the people to the Lord's treasury, that it may be used to carry forward the work that God would have us perform, and if we refuse to act in this matter, God will raise up others who will do this, for the silver and the gold are his, and the cattle upon a thousand hills.

Do we need greater evidences that the coming of the Lord draweth nigh than these facts which we see existing all over the world. Destructive earthquakes have been rare in this country, but they are now becoming common. The Spirit of God has borne testimony to these things. The events for which we have looked for the past forty years are taking place in our midst. Shall we not then stir ourselves as never before to throw in the scale of truth the influence which we possess? Most certainly we should if we are to be found among those who will be saved when the Lord comes. He calls upon his people everywhere to co-operate with his providence and work to warn the world of the impending judgments. Those who cannot be stirred by these events to put forth extra efforts to send the solemn warning to all parts of the earth show too clearly that they are lacking that interest which is necessary to prepare them for the coming storm. We say to our brethren and friends, Have courage in God; it is the Lord who is shaking this earth; and he will care for those who link their interests with his truth and thus prepare to meet him.

S. N. H.

The Missionary.

A New Line of Policy of the Bohemians.

THE Bohemians had decided that the gulf between them and the emperor was impassable, made so by the death of Huss and Jerome; but Procopius was unwilling to forego the hope of peace so greatly needed by a stricken and bleeding country. He was ready to die for them on the battle-field; but he longed, if it were possible, to make peace on just terms, and so to close their fearful wars. Accordingly a Diet was assembled at Prague, and he was sent to lay before the emperor the terms upon which they would accept peace. This he did by presenting the following four cardinal points: The free preaching of the gospel, communion in both kinds, satisfactory arrangement of the ecclesiastical property, and the execution of the laws against crimes, by whomsoever committed. Sigismund would not agree to these terms. Procopius returned to his people with the satisfaction that he had held out the olive branch of peace, and that if the sword must be unsheathed, the blood which would flow would lie at the door of those who had spurned the overtures of a just and a reasonable settlement.

Up to this time the Hussites had only assumed the defensive; after they had proposed to make peace with the emperor, and their propositions were rejected, they decided to follow another policy,—to enter Germany and see what could be accomplished by carrying the war upon the emperor's own borders. Accordingly Procopius entered Germany in 1429, and during the campaign that followed, the whole of Western Germany felt the weight of his sword. One hundred towns and castles he converted into ruins, and he exacted heavy ransoms from wealthy cities. The barons and bishops he made pay equally large sums as the price of their escape from captivity or death. Some of the most prominent towns, and such magnates as the Elector of Brandenburg, and the Bishop of Salzburg, he rated at ten thousand ducats [\$20,000]. This was an enormous sum at this time, before the gold-yielding

countries were discovered. He returned home with three hundred wagons which groaned under the weight of the immense booty which he carried back to Bohemia.

This move has been censured by many historians; but Procopius felt that the time had come when they should do something that would bring peace to their borders, and if the enemy would not accept peace on reasonable terms, willingly, they should be forced to do so. It, however, turned the sympathies in favor of the papal party and the German nation. It was not men clad in metal that Rome dreaded the most; but it was men clothed in the armor of truth, wielding not the sword, but the Scriptures, before whom that apostate body trembled.

The Pope and emperor again took counsel how they might rid themselves of this source of danger which seemed to threaten all Christendom. As the result, an army of one hundred and thirty thousand men was raised, and on the first of August, 1431, they crossed the Bohemian frontier, penetrating through the great forests which covered the country on the Bavarian side. This crusade resulted as the one before it had done. The army became panic-stricken and fled from the field. The Duke of Bavaria was one of the first to flee. It is said that the only man who did not lose his head that day was the legate Cesarini. It would be expected that the Bohemians, with their inferior numbers, would have been the ones to flee; but that the Germans should flee is inexplicable, unless on account of the moral state of the combatants. It shows that a good conscience is the best equipment for even an army, and that it will do much to secure the victory. There is here seen the touch of a divine finger,—the infusion of a supernatural terror. Their enemies were so frightened, it is said, that some of them really lost their way and wandered back into the ranks of the Bohemians, others, fleeing to their own cities, began to beg for lodging as though they were strangers, and had no acquaintance with the country.

S. N. H.

Experiences on a Stock Range in Idaho.

It is about thirteen months since I commenced to keep the Sabbath, and I had kept it only about a month when we moved to this ranch sixty miles from Boise City. Since then I have not seen a Sabbath-keeper. I have bought and distributed about ten dollars' worth of books and papers. I am sorry to say I do not know of any one who has obeyed the truth through the reading I have given them. But that does not discourage me for the Saviour is now waiting to give all an opportunity to choose between God's laws and the laws of men. If his glorious truth is placed in people's hands and they will not heed it they will be without excuse in that great and terrible day when "every eye shall see Him."

I gave a Bible to one family who, though members of a prominent Protestant church, were bringing up their four children without a Bible in their house! They complain that the one I gave them is an "Advent Bible;" and they say the "Advent people have changed the Bible, especially the fourth commandment."

Think of their inexcusable ignorance; for they are Americans who have for many years been professed Christians without a Bible in their house, and do not recognize the common version when it is given to them! It is not necessary in some instances to go far from home to find heathen.

I am filled with wondering joy when I read of the rapid fulfilling of the words that foretell the coming of the dear Lord. The joyful certainty that he is coming makes all burdens light to bear.

MRS. W. HUBBELL SMITH.

Payette, Idaho.

Letters from South America.

A BROTHER, a native of British Guiana, writes as follows from Ulverstone:—

"I have now been at Rose Hall Village for several successive Sundays, distributing papers and holding Bible-readings. There is a great call there for reading matter. As a result of the Bible readings, there are some who believe and admit that the seventh day is the Sabbath. I am encouraged to spend the most of my time there. The field is large and there is much need of laborers. I am sorry to see time wasted by some who make no effort to spread the truth; they seem to be afraid of the taunts of men; and are forgetful of the words of the Saviour: 'The servant is not greater than his Lord.'

"I ask your prayers that God may bless my feeble efforts to spread his truth."

Another brother writing from Berbice says:—

"In November and December, 1884, I received a few copies of the SIGNS from a brother in New Amsterdam. They were cast aside, however, and not much attention paid to the truths which they contained till some months later, when I met the one from whom I had received the papers. He then placed more reading matter in my hands, and after a careful examination of the subject I, determined to observe the Sabbath of the Lord.

"From this small beginning there has been a company of Sabbath-keepers raised up on the coast. The brother from whom I received the truth visits us regularly, traveling a distance of twenty miles to do so. He has organized a Tract and Missionary Society here and is truly devoted to the work. May God help him in his efforts is my prayer. I would urge that a minister be sent to help us, and we trust soon to welcome one."

France.

NIMES.—We have now given about sixty discourses in the tent at Nimes, and twelve or fifteen persons are obeying. A Sabbath-school has been started. Bible-readings are taking even better than preaching meetings. We still enjoy quiet, and have thus far received no special opposition on the part of religionists. Three weeks since, by special invitation of a pastor, I spoke to his congregation one Sunday morning. God gave more than ordinary freedom as I dwelt on the cross of Christ.

VERGÈZE.—We have a few interested hearers at this place. The last time I was there, I visited a cave where Protestants used to hide from their persecutors hundreds of years ago, and spoke from a fig tree from which Jean Cavalier used to cheer his men, at the entrance of the cave.

Next Sabbath I celebrate the thirtieth anniversary of my Sabbath-keeping, the greatest day in my religious experience, and the observance of which brings more and more solid joy and satisfaction to my soul. When I commenced keeping the Sabbath, some said: "In ten years you will be sorry," but the close of each decade has found me more joyful in the path of obedience.

My post-office address is, Rue Frères Mineurs 5, Nimes, France. D. T. BOURDEAU.
September 7.

Calistoga, Napa County, California.

WE closed our tent-meeting here last night. We have thirty-one names on the covenant. The Sabbath-school has forty-seven members. There are others here that we expect to see take a stand for the truth. We have baptized ten adults. The coming camp-meeting has caused us to close the meeting a little sooner than we otherwise should have done, and we trust that further labor may be bestowed on this field in the near future.

September 27, 1886.

W. M. HEALEY.
H. A. ST. JOHN.

California and Nevada.

SINCE my last report I have labored in Humboldt and Merced Counties, California, and in the towns of Winnemucca and Unionville, Nevada. I have also visited most of our brethren in the latter State.

In Humboldt County, Cal., twenty-five signed the covenant and ten were baptized. In Merced County, fourteen signed the covenant and nine were baptized. A comfortable meeting-house has been built and paid for in this county.

After laboring about two weeks with the little companies in Nevada, I assisted Brother Colcord with the tent-meeting in Winnemucca, where ten promised to obey the truth. For the last two months I have been holding meetings in Unionville, where eighteen have signed the covenant, including the school teacher and his wife. Still others are keeping the Sabbath. A Sabbath-school of thirty-one members, and also a Tract and Missionary Society have been organized.

FRANK LAMB.

Unionville, Sept. 24.

Nebraska Camp-Meeting.

THIS meeting was held at Lincoln, the capital of the State, September 15-21. The camp was located on a vacant block in the eastern part of the city, handy to the street cars and other conveniences. There were about sixty family tents on the ground, besides the public tents. These were all crowded to their utmost capacity. There were probably four or five hundred persons encamped on the ground. Quite a number of these were not Sabbath-keepers, but neighbors and friends who came with the brethren. Evidently these brethren had made special efforts to get them out, in some cases paying part of their expenses. The attendance from the city was also excellent. The camp-meeting was held here last year, and there has been a mission in the city since that time, also a tent-meeting through the summer, conducted by Elder Cudney. About forty new Sabbath-keepers have embraced the truth during the year. There is evidently a good feeling in Lincoln toward our people.

Elder Haskell and myself arrived on the ground Thursday noon, and labored to the best of our ability in the various branches of the work. Generally there was good freedom in the meetings. On the Sabbath day the exercises were specially interesting. At the close of the forenoon sermon, forty or fifty came forward, manifesting very deep feeling. In the afternoon, at the close of Elder Haskell's sermon, the work was taken up and carried forward still further, and quite a large number more made a start. Nearly all who came forward did so for the first time; but some were those who had wholly backslidden, and were again giving themselves to the Lord. Quite a number here took their stand publicly to keep the Sabbath, and many very touching testimonies were borne. It was as good a meeting of the kind as I have witnessed this season.

Monday forenoon was the best of the whole meeting. Elder Haskell laid before them the wants of the cause. Money and pledges were then called for, and we spent an hour in this work. The good Spirit of the Lord came in, and nearly every one gave something, and it seemed to do them good to do so. The Conference was in debt about \$1,400. This amount was readily raised, besides about \$800 for the general fund, and city mission. During the year two good companies have been brought into the truth simply by brethren giving Bible-readings in their own neighborhoods. This shows what can be done in this way, and it also shows that Nebraska is a good field for labor.

The brethren here set a good example for other Conferences to follow in the matter of obtaining names for the daily papers containing

reports of the meeting. Over 500 subscribers were gathered up throughout the Conference, to each of whom six numbers of a daily paper were sent during the meeting. Generally those receiving the papers paid for them themselves,—fifteen cents for six numbers of the papers,—and they were mailed directly from the office of publication. Thus the truth will be read all over the State, and largely paid for by those who read it. The brethren report that they had no difficulty in getting large lists of subscribers for the paper among their neighbors. Let others follow this example.

J. P. Gardner was elected President of the Conference, with A. J. Cudney and L. A. Hoopes on the Executive Committee. A. J. Cudney was elected President of the Tract Society, and O. A. Johnson President of the Sabbath-school Association. Monday afternoon about forty were baptized. On the whole, we feel that we have had a very encouraging meeting, and that with proper management, this will soon be a strong Conference. They need to improve in the arrangement and accommodation for their camp-meeting. We feel sure that they will do this another year.

D. M. CANRIGHT.

Lincoln, Neb., Sept. 21.

The Commentary.**NOTES ON THE INTERNATIONAL LESSON.****Jesus Delivered to be Crucified.**

(October 17.—John 10:1-16.)

PILATE had declared that Jesus was innocent of the crimes of which he was accused, yet he was willing to make a partial sacrifice of justice and principle in order to compromise with an unfeeling mob; he was willing to suffer an innocent man to be scourged, that their inhuman wrath might be appeased. But the fact that he proposed to make terms with them placed Pilate at a disadvantage with the ungovernable crowd, who now presumed upon his indecision, and clamored the more for the life of the prisoner. Pilate turned to the people, and represented to them that the priests and elders had not substantiated in any degree the charges brought against Jesus. He hoped by this means to raise their sympathy for him, so they would be willing to release him.

The governor was forced to action; he turned to the crowd and spoke with great earnestness: "Whom will ye that I release unto you? Barabbas, or, Jesus who is called Christ?" It was customary at this feast for the governor to release one prisoner, whomsoever the people desired to be set at liberty. Pilate seized this as an opportunity to save Jesus; and by giving them a choice between the innocent Saviour and the notable robber and murderer, Barabbas, he hoped to rouse them to a sense of justice. But great was his astonishment when the cry, "Away with this man, and release unto us Barabbas!" was started by the priests, and taken up by the mob, resounding through the hall like the hoarse cry of demons.

Pilate was dumb with surprise and disappointment; but by appealing to the people, and yielding his own judgment, he had compromised his dignity, and lost control of the crowd. The priests saw that though he was convinced of the innocence of Jesus, he could be intimidated by them, and they determined to carry their point. So when Pilate inquired, "What shall I do then with Jesus who is called Christ?" they with one accord cried out, "Let him be crucified!" Here Pilate again revealed his weakness, in submitting the sentence of Jesus to a lawless and infuriated mob. The governor's cheek

paled as he heard the terrible cry: "Crucify him!" He had not thought it would come to that—a man whom he had repeatedly pronounced innocent, to be consigned to the most dreaded of deaths. He now saw what a terrible thing he had done in placing the life of a just man in the balance against the decision of those, who, from envy and malice, had delivered him up to trial. Pilate had taken step after step in the violation of his conscience, and in excusing himself from judging with equity and fairness, as his position demanded he should do, until now he found himself almost helpless in the hands of the Jews.

Pilate, in the vain hope of exciting their pity, that they might decide this was sufficient punishment, now caused Jesus to be scourged in the presence of the multitude. The pale sufferer, with a crown of thorns upon his head, and stripped to the waist, revealing the long, cruel stripes, from which the blood flowed freely, was then placed side by side with Barabbas. Although the face of Jesus was stained with blood, and bore marks of exhaustion and pain, yet his noble character could not be hidden, but stood out in marked contrast with that of the robber chief, whose every feature proclaimed him to be a debased and hardened desperado.

Pilate was filled with sympathy and amazement as he beheld the uncomplaining patience of Jesus. Gentleness and resignation were expressed in every feature; there was no cowardly weakness in his manner, but the strength and dignity of long-suffering. Pilate did not doubt that the sight of this man, who had borne insult and abuse in such a manner, when contrasted with the repulsive criminal by his side, would move the people to sympathy, and they would decide that Jesus had already suffered enough. But he did not understand the fanatical hatred of the priests for Christ, who, as the Light of the world, had made apparent their darkness and error.

Pilate, pointing to the Saviour, in a voice of solemn entreaty said to priests, rulers, and people, "Behold the man." "I bring him forth to you that ye may know that I find no fault in him." But the priests had moved the mob to mad fury; and, instead of pitying Jesus in his suffering and forbearance, they cried, "Crucify him, crucify him!" and their hoarse voices were like the roaring of wild beasts. Pilate, losing all patience with their unreasoning cruelty, cried out despairingly, "Take ye him and crucify him; for I find no fault in him."

The Roman governor, familiarized with cruel scenes, educated amid the din of battle, was moved with sympathy for the suffering prisoner, who, contemned and scourged, with bleeding brow and lacerated back, still had more the bearing of a king upon his throne than that of a condemned criminal. But the hearts of his own people were hardened against him. The priests declared, "We have a law, and by our law he ought to die, because he made himself the Son of God."

"When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer." Jesus had already told Pilate that he was the Messiah, that his kingdom was not of this world; and he had no farther words for a man who so abused the high office of judge as to yield his principles and authority to the demands of a blood-thirsty rabble. Pilate was vexed at the silence of Jesus, and haughtily addressed him:—

"Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above; therefore he

that delivered me unto thee hath the greater sin." Jesus here laid the heaviest burden of guilt upon the Jewish judges, who had received unmistakable evidence of the divinity of Him whom they had condemned to death, both from the prophecies and his own teachings and miracles. What a scene was this to hand down to the world through all time! The pitying Saviour, in the midst of his intense suffering and grief, excuses as far as possible the act of Pilate, who might have released him from the power of his enemies.

Pilate was now more convinced than before, of the superiority of the man before him, and tried again and again to save him. "But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." This was touching Pilate in a weak point. He had been looked upon with some suspicion by the Government; and he knew that a report of unfaithfulness on his part would be likely to cost him his position. He knew that if the Jews became his enemies he could hope for no mercy at their hands; for he had before him an example of the perseverance with which they sought to destroy one whom they hated without reason.

The implied threat in the declaration of the priests regarding his allegiance to Cæsar, intimidated Pilate, so that he yielded to the demands of the mob, and delivered Jesus up to the crucifixion rather than risk losing his position. But the very thing he dreaded came upon him afterward in spite of his precautions. His honors were stripped from him; he was cast down from his high office; and, stung by remorse and wounded pride, he committed suicide not long after the crucifixion.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." Caiaphas answered defiantly, "His blood be on us, and on our children;" and his words were echoed by the priests and rulers, and taken up by the crowd in an inhuman roar of voices. "Then answered all the people and said, His blood be on us, and on our children."

Only a short time before, the governor had declared to his prisoner that he had power to release or to condemn him; but he now thought that he could not save him, and also his own position and honor; and he preferred to sacrifice an innocent life rather than his own worldly power. Had he acted promptly and firmly at the first, carrying out his convictions of right, his will would not have been overborne by the mob; they would not have presumed to dictate to him. His wavering and indecision proved his irredeemable ruin. How many, like Pilate, sacrifice principle and integrity, in order to shun disagreeable consequences. Conscience and duty point one way, and self-interest points another; and the current, setting strongly in the wrong direction, sweeps away into the thick darkness of guilt him who compromises with evil.—*Spirit of Prophecy, Vol. 3.*

Jesus Crucified.

(October 24.—John 19:17-30.)

THEY hurried Jesus away with loud shouts of triumph; but their noise ceased for a time when they passed a retired place, and saw at the foot of a lifeless tree the dead body of Judas, who had betrayed Christ. It was a most revolting spectacle; his weight had broken the cord by which he had hung himself to the tree, and, in falling, his body had become horribly mangled, and was then being devoured by dogs. The

mutilated remains were ordered to be buried at once, and the crowd passed on; but there was less noisy mockery, and many a pale face revealed the fearful thoughts within. Retribution seemed already to be visiting those who were guilty of the blood of Jesus.

Jesus had scarcely passed the gate of Pilate's house when the cross which had been prepared for Barabbas was brought out and laid upon his bruised and bleeding shoulders. Crosses were also placed upon the companions of Barabbas, who were to suffer death at the same time with Jesus. The Saviour had borne his burden but a few rods, when, from loss of blood and excessive weariness and pain, he fell fainting to the ground. As he lay beneath the heavy burden of the cross, how the heart of the mother of Christ longed to place a supporting hand beneath his wounded head, and bathe that brow that had once been pillowed upon her bosom. But, alas, that mournful privilege was denied her.

When Jesus revived, the cross was again placed upon his shoulders and he was forced forward. He staggered on for a few steps, bearing his heavy load, then fell as one lifeless to the ground. He was at first pronounced to be dead, but finally he again revived. The priests and rulers felt no compassion for their suffering victim; but they saw that it was impossible for him to carry the instrument of torture farther. They were puzzled to find any one who would humiliate himself to bear the cross to the place of execution. The Jews could not do it because of defilement, and their consequent inability to keep the coming passover festival.

While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, and was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with him. This occasion was a profitable one for him. The cross he was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by Jesus, caused him to acknowledge that he was the Son of God. Simon ever after felt grateful to God for the singular providence which placed him in a position to receive evidence for himself that Jesus was the world's Redeemer.

A great multitude followed the Saviour to Calvary, many mocking and deriding; but some were weeping and recounting his praise. Those whom he had healed of various infirmities, and those whom he had raised from the dead, declared his marvelous works with earnest voice, and demanded to know what Jesus had done that he should be treated as a malefactor. Only a few days before, they had attended him with joyful hosannas, and the waving of palm-branches, as he rode triumphantly to Jerusalem. But many who had then shouted his praise, because it was popular to do so, now swelled the cry of "Crucify him! Crucify him!"

After Jesus was nailed to the cross, it was lifted by several powerful men, and thrust with great violence into the place prepared for it, causing the most excruciating agony to the Son of God. Pilate then wrote an inscription in three different languages and placed it upon the cross, above the head of Jesus. It ran thus: "This is Jesus, the king of the Jews." This inscription placed so conspicuously upon the cross, irritated the Jews. In Pilate's court they had cried, Crucify him! We have no king but Cæsar! They declared that whoever claimed other than Cæsar for a king was a traitor. But they had overreached themselves in disclaiming any desire to have a king of their own nation. Pilate,

in his inscription, wrote out the sentiments which they had expressed. It was a virtual declaration, and so understood by all, that the Jews acknowledged that on account of their allegiance to the Roman power, any man who aspired to be king of the Jews, however innocent in other respects, should be judged by them worthy of death. There was no other offense named in the inscription; it simply stated that Jesus was the king of the Jews.

The Jews saw this, and asked Pilate to change the inscription. Said the chief priests, "Write not, The King of the Jews; but that he said, I am King of the Jews." But Pilate, angry with himself because of his former weakness, and thoroughly despising the jealous and artful priests and rulers, coldly replied, "What I have written I have written."

The enemies of Jesus now awaited his death with impatient hope. That event they imagined would forever hush the rumors of his divine power, and the wonders of his miracles. They flattered themselves that they should then no longer tremble because of his influence. The unfeeling soldiers who had stretched the body of Jesus upon the cross, divided his clothing among themselves, contending over one garment, which was woven without seam. They finally decided the matter by casting lots for it. The pen of inspiration had accurately described this scene hundreds of years before it took place: "For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet." "They parted my raiment among them, and for my vesture they did cast lots."

The eyes of Jesus wandered over the multitude that had collected together to witness his death, and he saw at the foot of the cross John supporting Mary, the mother of Christ. She had returned to the terrible scene, not being able to longer remain away from her son. The last lesson of Jesus was one of filial love. He looked upon the grief-stricken face of his mother and then upon John; said he, addressing the former: "Woman, behold thy son." Then, to the disciple: "Behold, thy mother." John well understood the words of Jesus, and the sacred trust which was committed to him. He immediately removed the mother of Christ from the fearful scene of Calvary. From that hour he cared for her as would a dutiful son, taking her to his own home. O pitiful, loving Saviour! Amid all his physical pain, and mental anguish, he had a tender, thoughtful care for the mother who had borne him. He had no money to leave her, by which to insure her future comfort, but he was enshrined in the heart of John, and he gave his mother unto the beloved disciple as a sacred legacy. This trust was to prove a great blessing to John, a constant reminder of his beloved Master.

In silence the people watch for the end of this fearful scene. Again the sun shines forth; but the cross is enveloped in darkness. Priests and rulers look toward Jerusalem; and lo, the dense cloud has settled upon the city, and over Judah's plains, and the fierce lightnings of God's wrath are directed against the fated city. Suddenly the gloom is lifted from the cross, and in clear trumpet tones, that seem to resound throughout creation, Jesus cries, "It is finished;" "Father, into thy hands I commend my spirit." A light encircled the cross, and the face of the Saviour shone with a glory like unto the sun. He then bowed his head upon his breast, and died.

All the spectators stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the face of the earth, and a hoarse rumbling like heavy thunder was heard.

This was accompanied by a violent trembling of the earth. The multitude were shaken together in heaps, and the wildest confusion and consternation ensued. In the surrounding mountains, rocks burst asunder with loud crashing, and many of them came tumbling down the heights to the plains below. The sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, and executioners were mute with terror, and prostrate upon the ground.

The darkness was again lifted from Calvary, and hung like a pall over Jerusalem. At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace. The most holy place, that had been sacredly entered by human feet only once a year, was revealed to the common gaze. God had ever before protected his temple in a wonderful manner; but now its sacred mysteries were exposed to curious eyes. No longer would the presence of God overshadow the earthly mercy-seat. No longer would the light of his glory flash forth upon, nor the cloud of his disapproval shadow, the precious stones in the breast-plate of the high priest.

When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as Priest and Advocate in the Heaven of heavens. From henceforth the blood of beasts offered for sin was valueless; for the Lamb of God had died for the sins of the world. The darkness upon the face of nature expressed her sympathy with Christ in his expiring agony. It evidenced to humanity that the Sun of Righteousness, the Light of the world, was withdrawing his beams from the once favored city of Jerusalem and from the world. It was a miraculous testimony given of God, that the faith of after generations might be confirmed.

Jesus did not yield up his life till he had accomplished the work which he came to do; and he exclaimed with his parting breath, "It is finished!" Angels rejoiced as the words were uttered; for the great plan of redemption was being triumphantly carried out. There was joy in Heaven that the sons of Adam could now, through a life of obedience, be exalted finally to the presence of God. Satan was defeated and knew that his kingdom was lost.

When the Christian fully comprehends the magnitude of the great sacrifice made by the Majesty of Heaven, then will the plan of salvation be magnified before him, and to meditate upon Calvary will awaken the deepest and most sacred emotions of his heart. Contemplation of the Saviour's matchless love should absorb the mind, touch and melt the heart, refine and elevate the affections, and completely transform the whole character. The language of the apostle is, "I determined not to know anything among you, save Jesus Christ, and him crucified." And we may look toward Calvary and exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—*Mrs. E. G. White in Great Controversy.*

WE are now in danger of a sentimental and simpering faith. Charity without principle to guide it may distribute its gifts very indiscriminately and injuriously. More evil may arise from lawless love, which is fascinating, than from hatred, which is repulsive.—*Dr. McCosh.*

THE PARABLES OF JESUS.

Lesson IV.—The Good Samaritan.

(Sabbath, October 23.)

1. WHO was it that on a certain occasion stood up and tempted Jesus?

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Luke 10:25.

2. WHO were called lawyers in those days?

3. WHAT question did the lawyer ask? See above.

4. WHAT way did Jesus take to answer him?—He asked him a question in return.

5. Repeat the question.

"He said unto him, What is written in the law? how readest thou?" Verse 26.

6. How did the lawyer answer the Saviour?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Verse 27.

7. What encouragement did Jesus give him?

"And he said unto him, Thou hast answered right; this do, and thou shalt live." Verse 28.

8. What spirit did the lawyer manifest?

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?" Verse 29.

9. What did he say? Same verse.

10. How did Jesus answer the question?—By giving a parable.

11. In this parable, what befell the man who was traveling from Jerusalem to Jericho?

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Verse 30.

12. How did the thieves treat him? Same verse.

13. Who first chanced to come that way?

"And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side." Verse 31.

14. How did the priest treat the suffering traveler? Same verse.

15. What course was taken by a Levite who happened that way?

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." Verse 32.

16. Give a brief account of the offices and duties of the priests.

17. What were the chief duties of the Levites?

18. What would be expected of men in such holy offices?

19. What other traveler was journeying from Jerusalem to Jericho that day?

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him." Verse 33.

20. How was he affected at the wounded sufferer? Same verse.

21. How did he manifest his compassion?

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." Verse 34.

22. How much did the Samaritan pay the host when he went away next morning?

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Verse 35.

23. How did the good Samaritan show that his kindness was a settled principle rather than a sudden impulse? Last part of the same verse.

(Concluded on page 622.)

The Home Circle.

IN THE SHADOW.

I WALK through darkened paths, yet know
My Father marks the way I go;
I cannot see his tender smile,
But feel his clasping hand the while;
And since he heeds the sparrow's fall,
I trust his love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms,
Yet closer cling that I may hear
The voice that whispers in mine ear.
"Oh, trembling soul," it says to me,
"Rest in the love that clings to thee."

I cannot tell if long the way
By which I go through night to day;
But, soon or late, I know my feet
Will walk in sunshine, broad and sweet;
And, soon or late, before mine eyes
The radiant hills of peace uprise. —Sel.

In the Desert of Sinai.

WE began the march soon after the sun had risen, turning the eastern sky into the aspect of a conflagration. The heavens above were "as brass," and the earth beneath "as iron." I breakfasted on raisins and half a cup of stir-about made with some stale water which had been begged the night before from the scanty stock of some nomads. These folded their tents and passed away on that search for water, which is the life-long occupation of the dwellers in the desert. They left not a trace behind. Soon after they went out of sight I walked on alone, as is my usual practice, in advance of the camels, but soon sank on a stone from exhaustion and suffering. Hassan had pebbles in his own mouth, and gave me some to put in mine, but he spoke thickly, though doubtless he had taken more water than he gave to me. We marched for four hours—a burning, weary, silent march—and halted at noon in the sharp, deep shadow of a high rock, where the mercury fell to 111 degrees. The glare on the sand beyond the shadow was blinding. The lower strata of the air were simmering with heat. It was terrible to emerge from the shadow of that great rock into the furnace glare and plod on once more under the fiery sun.

I usually soaked a towel, several times folded, in water, and laid it on my head under my hat, letting the end hang over the back of my neck; and being unable to get any water, I suffered severely from the sun. As the afternoon went on, I became dizzy and distracted; I felt that I should soon be delirious. I tried to speak to Hassan, but my tongue only rattled in my mouth. I felt that if any one were carrying water and would not give it to me that I would take it by force—that I could even commit a desperate crime to get one cupful. And still we marched on silently under the blazing skies, through the heated, simmering air. I felt my reason going, and tied a handkerchief over my eyes; then lassitude came on, and the longing for water turned into a longing for death, and the fancied murmur of the "dark river" in my ears was a pleasant sound.

Then there were voices, and Hassan, speaking thick, uttered the one word "Water." I took the bandage from my eyes, and saw that we were in a valley. In front palms waved, and there was a greenness on the earth. I thought I was being again mocked by the mirage, but the blessed reality was confirmed the next moment, when I saw in the distance the Sheykh Barak running toward me with a pitcher of water in his hand. I seized it, and in unreasoning haste drank an enormous quantity, when Hassan, poor fellow, forced the cooler from me and drank the remainder. The thirst still raged, but there was hope, for in the long valley which

we had entered, I recognized the Wady Feiran, the great oasis of the Sinaitic Desert. The Arabs lifted me very gently from my camel and laid me on a blanket under a palm tree. Hassan brought me a cup of goat's milk, warm and healing, and putting a water-cooler beside me, warned me to take the water only by sips. It was pure and ice-cold; it was abundant; and reason having returned, I drank it rationally.

Three thousand fruit-bearing palms, and perhaps two thousand young ones, grow in that grand oasis. Barley was springing, flocks were nibbling herbage, which, though scanty, was green; there was a murmur of water, and I fell asleep.—Mrs. Isabella Bird Bishop.

Superannuated at Birth.

FORTUNE does not often favor those who are born much in advance of their age, neither is she likely to show herself indulgent towards such as are behind time. It is rare, indeed, that under any government, however paternal it may be, a child begins life as a pensioner for recognized merit in the postal service. One instance of the kind is reported from England.

The lady of a cabinet minister had promised to stand godmother to an infant, and calling on the parents a day or two previous to the christening, expressed her regret that her husband, Lord —, had nothing left at his disposal of any importance, and that the only thing he could do for her godson was to put his name on the pension-list as a superannuated general postman.

The offer was accepted. The pension was regularly paid to the parents during the minority of their son, and to him afterwards as long as he lived. He thrived in the world, became an alderman, and attained a considerable age, often declaring that he had more pleasure in pocketing the few pounds he drew half-yearly from this source than he derived from the receipt of any other portion of his income.

He died a few days after one payment was due, and one of his executors came to town to announce his decease and receive the money. On asking the clerk who paid him if it was necessary to produce a certificate of the death, he was answered:—

"Oh no, not in the least; I will take your word for it. My father paid his pension as long as he lived, and I have paid it myself for the last thirty years. I'm quite sure Mr. — must be dead by this time."

He had been a superannuated general postman for upwards of eighty years!—*Youth's Companion*.

Antiquity of Wheat and Rye.

IN an article in the *Century* President Charles Barnard says, that the wheat plant is one of the oldest in cultivation. The Chinese recorded its culture as early as 2,700 B. C., and it is one of the prehistoric plants, remains of wheat seeds being found in the ruins of the houses of the lake dwellers. While there are several races of wheat, and while these have been crossed, producing hybrids, it has retained its true character, and been entirely independent of other plants since its culture began.

Compared with wheat, rye is a modern plant. It is not figured on any Egyptian monuments, and seems to have been first cultivated in the Roman Empire about the beginning of the Christian era, though it may have been known somewhat earlier in Russia and Tartary. While these two commercial plants have been cultivated side by side for centuries, the first plants appearing to be true hybrids between them bore seeds this year in this country. Wheat and rye may have been crossed before, yet there is no record of anything like the results here obtained.—*Scientific American*.

How Eskimo Dogs Are Trained.

AS THE Eskimos must sometimes be babies, so the dogs must at sometime be puppies, and the puppies are allowed inside the *igloo* on the bed, where they are the favorite playthings of the young heir. His mother makes him a number of doll dog-harnesses for the puppies, fixes him up a dog-whip, almost like his father's, and then he amuses himself harnessing them, hitching them to a hatchet, the water-bucket, or any object that is at hand, and driving them around in the *igloo* and storm *igloo*, or out-of-doors when the weather is very pleasant.

As soon as the puppies get a little bigger, the larger boys take them in hand, and, by the time they are old enough to be used for work in the sledges, they are almost well-trained dogs.

And so with the little Eskimo himself; when he is a young man he is a good dog-driver, and knows how to manage a sledge under all circumstances. This is the hardest thing that an Eskimo has to learn. I have known white men to equal them in rowing in their little seal-skin canoes; I have seen white men build good *igloos*; but I have never seen a white man who was a good dog-driver: and the Eskimos told me that they had never seen such an one, either. When they drive their dogs, it is in the shape of the letter V, the foremost dog being at the converging point, and the harness-traces running back in V-shapes to the sledge. The forward dog is called the "leader," or "chief," and in trading dogs, a "leader" is worth two good followers, or ordinary workers. The Eskimo dog-driver manages the leader wholly by the voice, making him stop, go ahead, to the right or to the left, as he may speak to him; and as he acts, so do the others, who soon learn to watch him closely, and, strangest of all, to obey him even after they are unharnessed, although the "leader" may not be one of the largest and strongest dogs in the team.—*St. Nicholas*.

The Suez Canal.

THE present vast scheme of cutting a canal across the Isthmus of Panama makes, at this time, a few facts relative to the Suez Canal of particular interest. It was commenced toward the close of 1860, and work on it steadily progressed until 1862, when there was a kink among the authorities, and had it not been for the enterprise and liberality of Napoleon III., of France, then reigning, who advanced \$19,000,000 to the Viceroy to be paid to the company, it is doubtful whether the gigantic undertaking would ever have been finished. The water began to flow from the Mediterranean in February, 1869, and from the Red Sea in July, and by the middle of October navigation was fully open.

The whole length of the canal is 88 miles; of this 66 are actual canal, formed by cutting; 14 are dredged through the lakes, and 8 required no work, the natural depth being equal to that of the canal, which throughout is 26 feet, for a width of 72 feet at the bottom and 325 feet at the surface. The actual width does not permit of two vessels passing or crossing each other in the canal itself, but there are numerous sidings at which vessels are enabled to "cross" one another, by which the passage is greatly quickened. The largest vessel that ever passed through the canal measured 430 feet in length, with a draught of 25 feet 9 inches. The cost of the whole undertaking was very nearly \$88,000,000, exclusive of nearly \$7,000,000 raised to pay for coupons on shares in arrears during the period of construction. About 30,000 laborers were employed, 80,000,000 cubic yards of earth were excavated, and, one time, 60 dredging machines were at work.—*Southern Sun*.

No lessons are so impressive as those our mistakes teach us.—*Dr. T. D. Woolsey*.

One Thing at a Time.

No ONE element of personal power is greater and more potent than singleness of power, or than the power of singleness. No man can be so much of a man, in any one direction, as when he is a whole man in that direction. He who can concentrate his whole being, all his energies and all his capabilities, for the compassing of the one thing on which his mind is fixed for the time being, is obviously more potent, in behalf of that object of his endeavor, than would be possible were his energies divided, and were only a portion of himself given up to that for which he is striving. And this power of concentration it is that makes the man of pre-eminent practical efficiency in any and every sphere of human endeavor—material, mental, and spiritual—from the lowest plane to the highest.

It is when the eye is "single"—capable of fixing itself on one object of vision to the exclusion of all others—that the whole body is full of light. Doubleness of vision—seeing two things at a time instead of one—is as fatal to the eyesight as it is to mental action; and a "double-minded" man is unstable in *all* his ways. The man who can do one thing better than anybody else, is sure to be the man who looks upon that one thing as every way worthy of his doing, and who can say with all his heart, This one thing I do—though everything else be left unattended to. This it is that constitutes "devotion"—the state of being given up wholly to the specific object of interest,—whether that devotion be to pleasure, to self-interest, to business, to art, to science, to human affection, or to the highest service of God. Devotion is singleness, is concentration, is absorption, in the direction of the one supreme and exclusive object of interest in the sphere of that devotion. He who lacks in the power of devotedness, lacks in the power of practical efficiency in the sphere in which he is called to live and to labor.

It was said of Lord Brougham, that his devotedness to the one object of his striving was always such that he seemed to live exclusively for what he was living for; that if, indeed, he had been only a bootblack he would never have been satisfied short of being the best bootblack in the United Kingdom. And it is that sort of devotedness, that sort of singleness of power, that is always a distinguishing element of greatness of character. If you know the peculiarities of any man of marked pre-eminence,—as a statesman, as a soldier, as a financier, as a railroad manager, as a manufacturer, as a business man in any sphere,—you know that that man has the power in an exceptional degree, of giving himself to one thing at a time—to the apparent exclusion of every other subject of thought for the time being. However many things there are which demand his attention, his undivided thought is for the moment given to the one thing that for the moment requires his attention. Even his ability to turn rapidly from one subject to another, is his ability rapidly to change the objects of his concentrated thought; not his ability to attend to more than one thing at one and the same time.

It is said that Julius Cæsar was capable of dictating letters to six different amanuenses simultaneously; but that is only another way of saying that he was able to turn so rapidly from one thing to another, without allowing the one to interfere with the other, that he could keep six men at work, noting the results of his sixfold singleness. One thing we know, that unless Cæsar kept the other five letters out of his thought for the instant, the one letter which he was then dictating would lack the impress of his undivided personality, and so would have been a failure as a letter from Cæsar. It is this power of letting other things alone for the moment, that enters into the power of giving one's self wholly to the thing which demands attention for the moment. And this is singleness of mind.—*Sunday School Times.*

Health and Temperance.

Pork as Food.

THE following, from the *National Live-Stock Journal*, contains some wholesome truths which may open the eyes of some. The points which that *Journal* presents show that objections to eating pork and lard rest upon a basis of sound science and common sense, rather than upon "prejudice." The Scripture makes no mistake when it pronounces the swine unclean and not fit to be eaten.

"The prejudice against the flesh of swine as human food is as old as history. If it has any foundation in nature, besides the filthy manner in which the hog is generally kept, it is because the hog is more subject to disease, or at least to a certain class of diseases, than other domestic animals. Its omnivorous appetite makes it liable to certain diseases from which the exclusively vegetable-eating animals are comparatively, if not entirely, exempt.

"The two evils most complained of are tape-worm and trichina—both parasitic. Both of these are developed in the animal tissues, and it is very doubtful if they ever afflict animals that do not eat animal food, or in some way get animal products into their stomachs and intestinal canals.

"The tape-worm, when incysted in the tissues of the hog, has the name of measles—though wholly unlike measles in the human species. The pork containing these encysted worms is known as 'measly pork.' When taken into the human stomach, they are liable to develop there in the form of the loathsome creature known as tape-worm. This is not necessarily fatal, but very annoying. In modern times, it is successfully removed by the skillful physician without pain or injury to the patient.

"Trichina is a parasite much more to be dreaded even than the tape-worm. It is liable to infect the human system in such numbers as not only to be very painful, but fatal; and we believe there is no known remedy. It is encysted in the flesh of the animal, in a dormant state, like the tape-worm. When the trichina enters the human stomach, it attaches itself to the mucous membrane and there awakens to all the activity of breeding thousands, if not millions, of its kind. These young trichina at once start out to find a place in which to encyst themselves for a dormant rest and await a resurrection by having the flesh in which they are imbedded eaten by some animal, brute or human, when they will repeat the role of their progenitors.

"It is when passing from the stomach and intestines to the muscles that the trichina give such pain, and frequently cause death. Pushing their way through the tissues, they cause great irritation and inflammation, resulting in death when the effects become unendurable. While in this active state of migration, seeking a home, they are as liable to be found in one class of tissues as in another. Hence, lard that has not been exposed to a heat of at least 212 degrees, Fahrenheit, is just as likely to contain them, if the animal was killed when the trichina were in a state of activity, as in any other part or product of the hog."

A WRITER in the *British Medical Journal*, after referring to the disagreement among surgeons as to whether smoking may be an immediate cause of cancer, remarks that there is a condition of the tongue which in many cases is the precursor of epithelioma, and this disease is more generally considered to be caused by smoking. The fact is pointed out that among seventy-five recorded cases all but five were smokers.—*New York Observer.*

Tobacco and Corpulency.

IT turns out that the popular notion that the use of tobacco will prevent corpulency is a deception, except when it interferes with healthy nutrition. On the contrary, Dr. Child says that a very gentle effect of its use is fatty degeneration of the muscles, especially those of the heart.

Persons whose systems are saturated with tobacco are very slow in recovering from sprains or bruises of the muscles, nor do they bear surgical operations well. But the most serious effect is "tobacco heart," which is a rupture of this organ from the deposit of fat cells in the fibres of the muscles, which destroy their integrity, and is immediately fatal. It occurs mostly in young persons. Another effect of tobacco is a tendency to produce cancerous affections. Fat is the lowest healthy tissue; its uses being to store up the means of nourishment. As for the effects of tobacco on human endurance it is well known to athletes, who are never allowed to use the weed or alcohol when under training, and in confirmation of the wisdom of this precaution, Edward Hanlan, the champion sculler of the world, says: "In my opinion the best physical performances can only be secured through the absolute abstinence from the use of alcohol and tobacco. I believe that the use of liquor and tobacco has a most injurious effect upon the system of an athlete by irritating the vitals and consequently weakening the system."—*Christian at Work.*

Labor and Drink.

GEN. SWIFT addressed the Young Men's Union of Boston on the wage question. He said that \$37,000,000 was spent in Massachusetts last year for intoxicating drinks. A majority of this enormous sum came out of the industrial class. He also said that the saloon can live only as it lives on the wages of the community; that the saloon is opposed to everything for which we organize government, and that while in every other business in this country the laborer averages twenty per cent., in the sale of liquor he gets only two per cent. His conclusions, like that of all thinking men, was that when labor wakes up to the real facts, it will find the saloon to be its greatest enemy, and will declare that the saloon must go. If wage-earners were truly wise, their first great fight would be against the saloon. In fact, already one great labor organization allows no liquor-dealer to join it. All the rest would do well to follow this example.—*Work at Home.*

Milk As a Stimulant.

MILK heated to much above 100 degrees Fahrenheit loses for a time a degree of its sweetness and density. No one who, fatigued by over exertion of body and mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find in this ample draught an equivalent that will be abundantly satisfying and far more enduring in its effects.—*Medical Record.*

A FOOLISH rich man, who died lately, disinherited his drunken son. In that same will he bequeathed his "wine cellar" to certain heirs. That father most insanely tempted his own son to drink, and then on his dying bed gave the boy a last kick into open disgrace! The most effectual of all home protection is to guard our own home. From such temperance homes will come the power to close up the public drinking dens.—*Rev. T. L. Cuyler.*

(Continued from page 619.)

24. When Jesus had finished the parable, what question did he ask the lawyer?

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" Verse 36.

25. What answer did the lawyer give?

"And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Verse 37.

26. What instruction did Jesus then give him? Same verse.

27. What relation existed between the Jews and the Samaritans?—They were bitter enemies.

28. How then could this Samaritan regard the importunate Jew as his neighbor, and treat him so kindly?

29. What beautiful lesson may we learn from this parable?

30. How does the Saviour impart the same lesson by direct precept?

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, 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; that ye may be the children of your Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" Matt. 5 : 43-47.

News and Notes.

RELIGIOUS.

—The *New York Observer* says: "The Jesuits can do a great service to any country in which they may have planted themselves, by quitting it entirely. This is the sole service they can render."

—The *Christian at Work* is sure that the "conservation of the Sabbath [Sunday] is to be found in making a safety-valve of Saturday." Of course, one sin can never be persisted in without the commission of another.

—Ritualism has gotten so far on its return road to Rome that a "service" for the repose of the soul of the late vicar of Frome parish church has been held. It was attended by nearly a hundred of the clergy as well as by leading laity. And yet it is the "Reformed" Church of England!

—November 16 to 20 there will be a Premillennial Conference in Chicago. It will be attended by prominent men from the Baptist, Methodist, Presbyterian, Congregational, and Reformed Episcopal Churches; as in these churches there are many who believe in the soon coming of Christ.

—Says the *Advance*: "We see that the interlude by the organ is going into disuse throughout England and many of the older parts of this country. It was always an offense, it was always against good taste. We believe in good music, we believe in a choir; but the question why a whole congregation should be allowed to stand and stare and look silly, while some man fools with the organ, has never been answered."

—A country clergyman who spent a Sunday in the city, attending some of the fashionable churches, comes to the following common-sense conclusion: "I have returned to my rural parish in a quite contented frame of mind, disposed more than ever to think that the success of the gospel does not depend upon the attractions with which it is surrounded,—that its strength is in itself." "What is only added to the gospel hinders its advance."

—It is said that the Pope has taken steps to pay off the debt of \$4,000,000 of the late Archbishop Purcell. By courtesy, the Archbishop's deficiency is called "a debt;" if he had been a bank cashier, it would be called embezzlement; its true name is stealing (and that from the poor), to which the Catholic Church has been a party all these years. The Pope has been forced to take action by the indignation of the poor Catholics who were robbed.

SECULAR.

—General Booth of the Salvation Army is now in America.

—Martin Irons is penniless, in jail and deserted by his friends.

—Esquimalt, Vancouver Island, is to be strongly fortified by the British.

—An epidemic of small-pox prevails in South-western Sonora, Mexico.

—Light earthquake shocks are still of frequent occurrence at Charleston.

—A thunder-storm did considerable damage in Michigan on the 25th inst.

—OVER \$18,000,000 has been expended on monuments in Massachusetts since 1861.

—An attempt was made to blow up a livery stable at St. Louis, Mo., one day last week.

—A ship which left Boston for the Congo country, the other day, carried 100,000 gallons of rum.

—The unveiling of a statue was the occasion of quite a serious riot in Paris a few days since.

—Of 140 missionaries of the American Board, 122 were children of Christian fathers and mothers.

—There have been seventy-three deaths from cholera at Vladivostock, Siberia, since September 1.

—The chief of police of Saratoga, N. Y., was arrested a few days since on a charge of attempting to extort money.

—The Vatican Library contains 24,000 manuscripts, of which 2,164 are Oriental, 3,052 Greek, and 17,059 Latin.

—The supply of natural gas in the vicinity of Pittsburgh is said to have materially diminished since the recent earthquakes.

—The New York fund for the relief of Charleston now amounts to about \$30,000. Boston has contributed over \$60,000.

—The conductor and engineer of the excursion train recently wrecked near Silver Creek, N. Y., have both been indicted for manslaughter.

—Affidavits in support of the motion for a new trial for the seven condemned Anarchists, were filed by their attorneys in the Chicago court, on the 28th ult.

—General Miles' report to the War Department reveals the fact that Geronimo and his band surrendered on condition that their lives should be spared.

—A recent cable dispatch from London states that Prince Bismarck is trying to induce France to drive the British out of Egypt, and seize the Suez Canal.

—The Legislature of the State of Sonora, Mexico, has exempted from all municipal taxation any ice factories that are or may be established within the State.

—Two boys aged thirteen and fourteen years, respectively, have been arrested in Texas charged with murdering a herder and killing sixty sheep, "just for fun."

—Two members and two clerks of the Board of Public Works of Cincinnati, have been arrested for the embezzlement of sums ranging from \$10,000 to \$15,000.

—It is stated that the White Island Volcano, New Zealand, is in a state of active eruption and that a volume of flame and smoke 100 feet in diameter issues from the crater.

—The severity of the Charleston earthquake is indicated by the fact that the Government engineers report a damage of \$2,000,000 sustained by the 600 buildings already inspected.

—In Leipsic, September 28, the police attempted to capture the red flags carried by a procession of 400 Socialists. This led to a fight in which many persons were seriously wounded.

—The volcano of Colima, Mexico, is again in a state of eruption. A huge white cloud overhangs the summit, causing great terror among the inhabitants of the neighboring villages.

—It is now stated that every vestige of the Mexican revolution led by El Coyote has been completely wiped out, and the robbers and murderers are being executed as fast as they are captured.

—An ex-student of Harvard College is suing that institution to recover \$50,000 damages for injuries received by the explosion of a retort in the chemical laboratory. The accident is alleged to have resulted from the carelessness of the professor who was directing an experiment.

—Violent earthquake shocks have occurred recently throughout Central Germany.

—Another riot occurred in Belfast on the 26th ult. One man was killed and several were seriously wounded.

—Clark Richards, a farmer living near Roseburg, Or., while hunting on the 26th ult., was shot and killed by his son, who mistook his father for a deer. It was only last week that we recorded two similar cases. One on the Coast, and the other in Colorado.

—September 30, a terrific explosion occurred at the Ditmar Powder Works, Baychester, N. Y. Four men were killed. Considerable damage was done to property in the immediate vicinity, and the shock was distinctly felt at Bridgeport, Conn., forty-five miles distant.

—October 2, news was received at San Francisco of the loss, July 15, of the British ship *Dunnottar Castle*, in the South Pacific Ocean. The vessel was laden with coal and was bound for Wilmington, Cal., from Sidney, New South Wales. The crew, twenty-eight men, was saved, after being afloat fifty-two days in an open boat. The vessel was a total loss.

—September 21 to 23, Southern Texas was the scene of a very heavy rain and wind-storm. Considerable damage was done especially in the region about the mouth of the Rio Grande. Twenty-six inches of rain fell, and the wind reached a velocity of nearly 100 miles per hour. At Brownsville over 200 houses were blown down. Other towns also suffered severely.

—The contract to erect the two spires on St. Patrick's Cathedral in New York has been awarded to a Baltimore firm for \$200,000. The height of each spire, above the present towers, is to be 190 feet. The point of each spire will be 330 feet above the sidewalk. It is estimated that with twelve men constantly at work it will take two years at least to complete the undertaking.

—It is stated that Russia is prepared to enforce her will in Bulgaria. The Czar's action looks like defiance of all Europe, but in the face of the divisions and mutual distress of Russia's different enemies, he probably counts on having his own way. In this the Czar is probably correct though Austria shows some signs of resenting what she justly regards as insolence on the part of Russia.

—Capt. John McCafferty of Alaska, now in San Francisco, says, "The proposition to give a full Territorial Government to Alaska is the proposition of a whisky ring, of which the United States officials in the Territory are members. Although the importation and sale of intoxicating liquors are prohibited, yet there are thirty-five places where they are openly sold, through the collusion and the pecuniary benefits of those officials."

—By joint agreement of Chili and the Argentine Confederation the region formally known as Patagonia has been divided between these two countries. To Chili has been assigned all the western slope of the Cordilleras to the southern extreme of the continent, to the Straits of Magellan, and all the islands off that coast. The eastern slope of the range and the vast *pampas* extending to the Atlantic are now the property of the Argentine Confederation. The Strait of Magellan is declared neutral and free to all nations. The chief island of Terra del Fuego is parted equally between the two nations, Chili taking all the other islands, including that of Cape Horn.

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Obituary.

BICE.—Died, at Healdsburg, California, August 29, 1886, of pulmonary difficulties, Samuel C. Bice, in the 32d year of his age. Brother Bice had been a believer in the Third Angel's Message some three or four years. His life gave evidence that he loved the truth and his fellow-men. About two years before his death he arranged his temporal affairs, and attended school with the special design of entering upon the missionary work in Australia, or some other field, as the way might open. His confinement in the school-room seems to have increased his complaint, to which there was a hereditary tendency. For several months he bore his wasting sickness with patience and Christian fortitude. A wife, one child, a mother, and several brothers and sisters, besides a large circle of relatives, mourn his loss, and the Healdsburg church a faithful and loved member.

On the occasion of his funeral, from his own choice of texts, the writer addressed a large congregation, from Rev. 14:13. E. R. JONES.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 7, 1886.

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

IN order to allow the employés of the SIGNS OF THE TIMES to attend the Woodland camp-meeting, there will be no paper issued next week. The next number of the SIGNS (No. 40) will bear date of October 21.

THERE being no paper next week we have inserted two sets of notes on the International Lesson for the two days, October 17 and 24. The notes will be found very full and valuable. On this account our editorial matter is somewhat less than usual, but, as the case stands, we are sure our readers will not complain.

IT is said that the mayor of Chicago thinks that it will be a mistake if the condemned Anarchists are hanged. He thinks that "they should be degraded, not made martyrs." Very fine; but how could such men be degraded? They have accomplished that for themselves.

BY the steamer *Alameda*, which arrived October 2, we received a letter dated September 7, from Sister E. J. Burnham, who went from this office to labor in connection with the *Bible Echo*, at Melbourne. She reports a rather rough voyage, but has fully recovered from the effects of it, and is full of zeal for the work there, of which she reports favorably. By the same steamer, brethren L. A. Scott and A. La Rue came from Honolulu to attend the camp-meeting in Woodland.

SAYS Rev. Henry A. Stimson, in the *Independent* of September 2: "When a teacher of morals or religion has a plain 'Thus saith the Lord' to adduce, his course is clear, and his task comparatively easy. He can leave it to his antagonists to remove possible difficulties, or can safely defer dealing with them himself until his duly authenticated message has been delivered. One not thus furnished has a very different duty." Any one who is acquainted with the controversy over the Sabbath can vouch for the truth of this statement.

THE *Sunday School Times* must be given the palm of aptness in illustration. Speaking of the names of ecclesiastical bodies it says: "Denominational designations mean much or little according to the personal views of the one who uses them, or who notes their use. There are high-sounding claims in the titles of denominations of very modest numbers. Thus there is 'The Church of God.' There are 'Christians' and 'Bible Christians,' and 'The Catholic Apostolic Church.'" And then to show that in using these titles we do not necessarily imply that we think them descriptive of the people who wear them, it relates the following anecdote:—

"The story is told of a colored man crying, 'Hot mutton pies' in the streets of Boston on a winter morning. A countryman, longing for a hot morsel, bought one of those pies; but on putting his teeth into it, he found it as cold as ice. Calling the sable vender to account for his misrepresentation, he was met by the cheering response: 'Why, boss, dat's de name ob 'em—dat's all! Hot mutton pies, dat's de name ob 'em.'"

No one can fail to see the point in this.

Infallible Rome in America.

A GOOD many of the leading papers of the country, both religious and secular, have been considerably exercised over the two contradictory decisions made by Cardinal Gibbons of the United States, and Cardinal Taschereau of Canada, upon the way in which the Church of Rome views the organization known as the Knights of Labor. Cardinal Gibbons pronouncing the decree of Rome says, they are all right; Cardinal Taschereau, pronouncing the decree of Rome says, they are all wrong. The query with the papers is, How can both be right? The answer is easy. They are both right, for is not Rome infallible? Is not all the history of the Popes a whole bundle of just such contradictions? and have they not been declared, by a world's Council, to be infallible? This is only an instance of Papal infallibility, brought to the doors of the American people. The matter needs no explanation; Rome has spoken, and the question is settled. But the large discussion of the question, by the prominent papers of the country, and the efforts made by them to find some consistent explanation of the contradiction, shows what a respectable influence Rome is gaining in Protestant circles in this country. It shows how completely the eyes of Protestantism are being closed to all that Rome has been and is. For what Rome has been, that Rome is. And has she not been declared infallible?

Protective Calamities.

THERE are certain diseases which physicians denominate "protective" diseases. Among them are small-pox, scarlet fever, measles, etc. They are called "protective," because once having them is a protection against any future attack of them. It would seem that the journals of this country are determined to class destructive earthquakes as a "protective" calamity. They nearly all, the religious journals especially, agree that now that Charleston and vicinity has suffered, "it will doubtless be centuries before another serious earthquake will occur." But the history of the past demonstrates the fact that earthquakes are not "protective" in any sense. They protect nothing when they occur, nor is the occurrence of one an assurance that another may not soon follow. The persistence with which the papers exclaim, "We shall have no more earthquakes," savors very much of the boy who whistles to keep his courage up as he goes through the graveyard on a dark night. Their assertions may quiet their own apprehensions, but they cannot keep the earth from shaking.

A "Practical" Proposition.

THE *Independent* of September 9 contains the following note:—

"We have sometimes said that one way of settling practically the difference between those who keep Saturday and those who keep Sunday as their rest day, would be for the adherents of the seventh day of the week to begin their week on Monday, which would bring Sunday to be the seventh day. That this would not be impracticable we can learn from the *Sunday School Times*, which has already adopted the week as beginning on Monday. It has a series of 'Daily Home Readings' of Scripture, to be read in connection with the Sunday-school lesson. The days and readings are arranged to put Monday as the first day, and Sunday as the seventh in the week. In the Sunday-school calendar Sunday is then the seventh day of the week. Here is an example that might well be followed for the great Christian end of unity."

We did not suppose that it was possible for the editor of the *Independent* to make so silly a proposition. Just as though the Sabbath question could be settled by simply calling Sunday the seventh day of the week. We are reminded of a catch question that used to be popular among children. One would ask, "How many legs has a calf, if you call his tail

a leg?" The unwary person would answer, "Five," when the questioner would reply, "No; he has just four; calling a calf's tail a leg doesn't make it one," and any child could see the truth of this. But the wise *Independent*, in its zeal for Sunday, has fallen below the wisdom of childhood; for calling Sunday the seventh day of the week doesn't make it so. Sunday is the first day of the week; the day commonly called Saturday is the seventh day of the week; and no man can make them any other by calling them by other numbers, any more than he can make the moon green cheese by simply calling it green cheese. This being a fact, we must fall back on those words that were thundered from Sinai: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

Here is a point for the serious consideration of those who incline to the opinion that there is possibly some divine authority for Sunday-keeping. If the Bible gave any countenance whatever to the claims of Sunday as a sabbath, would learned men resort to such transparent puerilities in support of Sunday?

Santa Ana Camp-Meeting.

LET all who wish tents for the Santa Ana camp-meeting write to Elder J. N. Loughborough, Pacific Press, Oakland, Cal. The rent of tents will be as follows: 10x12, \$4.00; 12x16, \$6.00. If any have tents of their own to pitch, write also, stating the size of your tents. We wish to know these things so as to plan our camp, and to know beforehand how many, and what tents to ship to Santa Ana. Let all who are going to the Santa Ana meeting make a note of this and report as above immediately. Remember the date of the meeting,—October 28 to November 8.

FOLLOWING are the various styles and prices of the new Hymn and Tune Book:—

Cloth sides with leather back,	\$1.50
Library style, bound in sheep,	1.75
Turkey morocco, gilt,	2.25
English calf, gilt,	2.50
Levant Morocco, gilt,	2.50

The firmer styles of binding will in the end be the cheapest. Some may think these prices high, but when they see the book and compare its size and quality with those of the books now in use, they will find that in comparison it is much cheaper.

Besides the above there is a smaller book, containing no music, but hymns only, numbered to correspond with those in the larger book, for those who do not read music. There are three styles of this, as follows:—

Library, bound in sheep,	\$1.00
Morocco, or calf, gilt,	1.50

THERE is more suffering in Augusta among the laboring people on account of the strike than there is in Charleston on account of the earthquake.—*Atlanta Constitution*.

Yes, but there is vastly more sympathy for Charleston, for hers is the suffering of adversity, while the sufferings of the strikers are for the most part those of perversity.—*New York Observer*.

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