

The Signer of the Times.

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"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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HE KNOWS.

I KNOW not what will befall me!
God hangs a mist o'er my eyes;
And o'er each step of my onward path
He makes new scenes to rise,
And every joy he sends to me
Comes as a sweet and glad surprise.

I see not a step before me,
As I tread the days of the year,
But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance,
May brighten as I draw near.

For perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the water
Before I stoop to drink;
Or, if Marah must be Marah,
He will stand beside its brink.

It may be there is waiting,
For the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips can only tremble
With the thanks I cannot speak.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
So I send back the coming tears,
With the whispered word "He knows."
—Mary G. Brainard.

General Articles.

Love Among Brethren.

BY MRS. E. G. WHITE.

TEXT:—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

THE dealings of God with his people often appear mysterious. His ways are not our ways, nor his thoughts our thoughts. Many times his way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we need to search the Scriptures, and be much in prayer, that, according to his promise, the Lord may give us wisdom.

Our work is aggressive. We are to be awake and discerning as to the devices of Satan, and to press the triumphs of the cross of Christ. While Satan is planting his dark banner among us, perhaps even in our families, we should not be indifferent and inactive. But though we have an individual work and an individual responsibility before God, we are not to follow

our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon his ministers to be one in doctrine and in spirit.

Brethren sometimes associate together for years, and they think they can trust those they know so well just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist between those not of the same faith. This is very pleasant while mutual faith and brotherly love last; but let the "accuser of the brethren" gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who supposed himself secure in the love and friendship of his brother, finds himself mistrusted and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of his saints, and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable.

There is a betrayal of sacred trust. The things spoken in brotherly confidence are repeated and misrepresented; and every word, every action, however innocent and well-meaning, is scrutinized by the cold, jealous criticism of those who were thought too noble, too honorable, to take the least advantage of friendly association or brotherly trust. Hearts are closed to mercy, judgment, and the love of God; and the cold, sneering, contemptuous spirit which Satan manifests toward his victim is revealed.

The Saviour of the world was treated thus, and we are exposed to the influence of the same malicious spirit. The time has come when it is not safe to put confidence in a friend or a brother.

As in the days of Christ spies were on his track, so they are on ours now. If Satan can employ professed believers to act as accusers of the brethren, he is greatly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will represent his spirit.

Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, "Report, and we will report it." These tale-bearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own

hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticise their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against "they say" or "I have heard." Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we cannot love and fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,—a love that thinketh no evil and is not easily provoked.

This is a matter that rests between God and our own souls. We are living amid the perils of the last days, and we should guard every avenue by which Satan can approach us with his temptations. A fatal delusion seizes those who have had great light and precious opportunities, but who have not walked in the light nor improved the opportunities God has given them. Darkness comes upon them; they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil. Commence without a moment's delay to root out every pernicious weed from the garden of the heart; and, through the grace of Christ, allow no plants to flourish there but such as will bear fruit unto eternal life.

Cultivate whatever in your character is in harmony with the character of Christ. Cherish those things that are true, honest, just, pure, lovely, and of good report; but put away whatever is unlike our Redeemer. Selfishness is cherished to an extent that few realize; guard against it at all times and in all places. Do not excuse yourself in any error. If you have one objectionable trait which you find it difficult to subdue, do not talk of your weakness that others must bear with. Do not soothe your conscience with the thought that you cannot overcome the peculiarities that deform your character, nor listen to Satan's suggestion that they are not very grievous. There is no way by which you can be saved in sin. Every soul that gains eternal life must be like Christ, "holy, blameless, undefiled, separate from sinners." The followers of Christ must shine as lights in the midst of a crooked and perverse generation.

Some seek to control their surroundings, thinking that if they are placed in favorable positions, the bad traits in their character will not be developed. But God orders our surroundings, and he will place us where we shall have test after test, to prove us and to reveal what is in our hearts. Again and again we shall be brought into strait places, that it may be known whether we are indeed crucified with Christ or full of self-love. How will this proving, testing process end with each of us? The prince of darkness will put forth all his power to retain us in his possession; but we have a mighty helper.

Self-love will prompt to a much better opinion of self than the word of God will warrant,

for "the heart is deceitful above all things, and desperately wicked; who can know it?" God's word is the standard that we must all reach. It is unsafe to consult feeling or trust to our own heart; for the wise man declares, "He that trusteth in his own heart is a fool." And yet how prone we are to trust this deceptive heart, and have confidence in our own goodness!

Church-membership will not guarantee us Heaven. We must abide in Christ, and his love must abide in us. We must every day make advancement in the formation of symmetrical character. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As God is perfect in his sphere, so are we required to be perfect in ours. There is a great work before us individually to reach this high standard, and some have scarcely learned their a b c's in the school of Christ. Our attainments will be just in accordance with the efforts we make, our character just what we choose to make it; for through the divine aid promised us, we can overcome. Jesus knows our frame; "he remembereth that we are dust." In pitying tenderness, he will give us the help and strength we need.

Our souls have been purchased at an infinite cost, and we should value them according to this standard. Let us shun the first approach to the world's heedless, irreverent, and ungodly ways; but let us diligently cultivate the pure principles of the gospel of Christ,—the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on the dark side of their character; we shall not feast on scandal and flying reports. But "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise," we shall "think on these things."

The Papacy: Its Position, Policy, and Prospects.—No. 1.

THESE five centuries past, the outer and inner Papacies have been running two entirely different and opposite courses. Looked at on its political side, the Papacy is seen to be undergoing a process of decay; its political props have been mouldering into dust. Looked at on its religious side, it is seen, century by century, waxing in stature and consolidating in power.

The Papacy these centuries past has been perfecting the chain of its dogmas, laying deeper and broader the foundations of its authority, and riveting its hold upon the human conscience; in short, its career has been not unlike that of man itself, when his body decays by lapse of years, while yet his mind grows in moral and intellectual strength. The body of the Papacy has been returning to the dust out of which it was taken, but its soul, loosened from the political fetters that cramped it, and relieved from the earthly burdens that weighed it down, has been shooting higher and higher into the heavens, as if to persuade men that it is instinct with an immortal life, and endowed with a god-like strength.

The Papacy attained its political noon in the days of Innocent III., in the thirteenth century. It continued to flourish in power unimpaired, and splendor undimmed, for a century longer. In the days of John Wickliffe—whose colossal figure stands at the parting of the ages, marking the point where the modern times begin to dawn—the first great blow was dealt the political power of Rome. Then it was that the famous schism fell out. There were not one but three Popes, each claiming to be the true successor of Peter, and the real vicegerent of God, and each anathematizing the other as an

undoubted impostor and a veritable Lucifer. This flagrant scandal entailed great loss of prestige on the Papacy, which it never after fully recovered. The princes of Europe were now better able to make their own terms with the Tiara, and this contributed to the emancipation of the temporal from the spiritual power.

The next stroke that befell the Papacy was the Pragmatic Sanction, in France. This arrangement guaranteed the French church in a considerable amount of independence of the Papal See, and to the same extent abridged the Pope's power in that influential kingdom.

There followed the Statutes of Provisors, of Premunire, and of Mortmain, in England. These enactments inflicted great financial as well as great political damage on the Papacy; inasmuch as in few countries of Europe had the Pope been able to reap, from year to year, so rich a revenue, or to exercise so large a measure of power, as in England. There came next

THE GREAT ERA OF THE SIXTEENTH CENTURY.

The numerous and sore disasters which the Reformation brought with it to the Papacy I need not dwell upon. One-half the kingdoms of Europe revolted from under its scepter. It was laboring to repair these immense losses, and had already recovered Bavaria, Bohemia, Hungary, and Belgium, when suddenly its sky was overcast by the darkness of the French Revolution. On the wings of that tempest came new and strange calamities to the church of Rome. Her priests were massacred; her revenues confiscated; her dignities cast down; the very chair of her Popes was for a time suppressed,—a cup all the more bitter that Papal hands held it to her lips and compelled her to drink it.

The hurricane passed and there came a pause; the wonderful recuperative energies of Rome were put forth in effacing the ravages of the tempest, and restoring the church to something like her former estate. But the calm was treacherous. We have seen in our own days the work of despoiling the Roman Church resumed. One Italian province after another has been torn from the Papacy, and, last of all, we have seen the top stone put upon the political humiliations of that church in the loss of Rome, the throne of her temporal dominion, and the chief seat of her spiritual authority. And now what do we behold? A spectacle that may well fill us with amazement and awe. The political Papacy in ruins; but out of its ruins there stands up a vast spiritual colossus! Its feet more firmly planted on the earth, and its head lifted higher into the heavens than in any former age.

Let us pause and mark the great and solemn lesson taught in this to the men now living, and to the ages to come. The power of systems for good or evil lies in their hidden springs. It is eminently so with the Papacy. Its great strength lay not in the array of princes and kingdoms that stood around it, but in its inner principles. It was these, and not the swords and faggots at its service, which enabled it to so blind the understanding, to affright men with imaginary terrors; to make them call evil good and good evil, to subjugate the conscience, and sink society into political and moral serfdom. But the world did not understand this; and now God is about to give us a new experience of the Papacy. He has compelled it to come out of its political organization; to stand forth naked and disembodied before the world, clothed with tremendous spiritual sanctions and attributes which enable it to awe the conscience and dominate kingdoms as much as ever. Does not this show that it was the spiritual Papacy which all along was the world's oppressor?

OUTWARD DECAY; INWARD GROWTH.

This brings us to the second branch of our subject, namely, the growth and consolidation which has been going on within, contempora-

neously with decadence in the exterior of the Papacy. The increase of its spiritual forces has kept pace with the decay and waste of its political appliances. The grand aim of the Papacy from the beginning was *to be as God*, and to rule all men with a divine and infallible authority. It has never lost sight of this great idea, it has never parted with the hope of realizing it, it has never turned aside from the pursuit; and with a consistency and success of which there is no other example in all history, it has gone steadily onward, century after century, through defeat this hour and triumph the next, to that great consummation. But the hope of reaching that dazzling eminence it rested mainly on its spiritual, not on its earthly appliances. It knew that the fashion of the world changeth; that laws, institutions, and dynasties are mutable; that thrones may be lost by weakness or overturned by revolution, but that principles are eternal; and therefore never did it suffer check or defeat outwardly but it cast itself anew upon its fundamental and abiding principles; it refurbished and perfected those ethereal weapons, which alone could give it such a conquest as it aimed at achieving. But for this, the Papacy would have fallen long ago; it would have disappeared with the medieval kingdoms amid which it arose. But so far from this, while its companion monarchies are in the grave, the Papacy still flourishes; and here it is, engaged in a greater muster of its spiritual forces, now complete in number and perfect in strength, preparatory to a more deadly encounter with liberty and Christianity than it ever yet waged.

Let me briefly describe how this has come about, and at the same time offer a forecast of what it is likely to end in. The late pontificate—I mean that of Pius IX.—was wholly passed in recasting the dogmas of the Papacy, and in giving them their fullest possible development. Conclusions to which the Papacy had all along logically pointed, but to which no one, at least in modern times, had dared to push it, were decreed as dogmas, and marshaled in hostile array against modern society. This was the life work of Pius IX.—I mean of the doctors and Jesuits of the Curia; for, personally, the Pope himself was not equal to so great a labor. And for what end was this work undertaken? Not merely to recover the temporal sovereignty—in other words, the Papal States—a comparatively small matter; but to put the Papacy in a position to resume that far vaster temporal supremacy which the Popes of the middle ages had exercised over the whole of Christendom.

THE SYLLABUS AND INFALLIBILITY.

In order to this it was necessary, first of all, to set full before the world's eye, and fix deeply in the world's belief, the idea of a divine vicegerency—a great spiritual authority on whose shoulder God had laid the government of the world, and whom he had qualified to bear so great a burden by the superhuman qualities with which he had endowed it. Hence the two great outstanding acts of the late Pontificate; I mean, the proclamation of the Syllabus and the Infallibility. The first, the Syllabus to wit, is a store-house of the laws of the church of Rome, as they have come at last to be stamped with the impress of perfection and unchangeableness. The second, the Infallibility, is the focus into which the whole legislation of Rome has been gathered, and whence it again radiates forth over the world in a tyranny which absorbs all rights, crushes all consciences, nullifies all laws, and dominates all kings and nations. In these two documents is presented the perfect image of that superhuman vicegerency which, according to Papal teaching, God has set up upon the earth.—*Rev. J. A. Wylie, LL.D., of Edinburgh.*

"HE is most free who is most completely a captive of the truth."

Strength as Our Day.

THIS life to the Christian, as well as to others, is a life of trial and affliction. All men are born to trouble. It is the common inheritance of the race. There are no exceptions. The history of the world is the history of suffering and sorrow. All down the ages tears have unbidden started from weeping eyes, and sighs have risen from burdened hearts throbbing with pain. And such will no doubt continue to be the case until the effects of sin are entirely removed, and God shall make all things new.

No condition in life is exempt from trial. The blight of sin has been felt everywhere, and its touch brings sorrow. There are certain trials and afflictions which are common to all alike, it matters not what their condition in life may be. All men must endure pain, suffering, and death. Then, there are trials peculiar to our particular lot in life. Every condition and station in life has trials peculiar to itself. They may be different in kind, but not, on that account, less difficult to endure. We often imagine that if we were placed in other circumstances, if we had different surroundings, if we could engage in different pursuits, that we would be free from care. This is a vain imagination. There are no circumstances in which we could be placed, there are no pursuits in which we could engage, that would exempt us from trial. A change in our condition in life might free us from trial in one form, but it would only, perhaps, be to bring greater trial in some other form. The poor have their trials, which often appear difficult to bear, but so have the rich. Men in private life have their cares, their trials, and their difficulties, but men in official stations have far greater burdens to bear, and far greater trials to endure. A change in our circumstances or condition in life, instead of freeing us from trial, would only change its form.

While the Christian is called to endure, in a greater or less degree, all the trials and afflictions common to men, he is subject to oppositions and trials peculiar to him as a Christian, and which are unknown to others. He is continually exposed to temptation, which he must resist, and by constant effort endeavor to keep his own soul in the love of God. He is opposed by the world, whose spirit, maxims, and evil practices he must withstand and overcome; and, then he must labor for the overthrow of every form of vice, and the extension and triumph of the cause of truth and righteousness in the earth. He is in conflict with the world, the flesh, and the devil. He is engaged in a great spiritual warfare, and the trials of this conflict are added to those to which he is subject in common with all others. While looking at the Christian's condition it appears to be one of peculiar hardship and difficulty. Instead of his religion freeing him from trial, it appears only to increase the burdens he is required to bear, and to render his condition still more intolerable.

This is only apparently but not really the case. It is not the weight of the burden laid upon a man that is alone to be considered, but his strength to bear it. What would crush one man to the earth may appear light to another. It is the proportion between a man's burden and his strength that makes it appear light or heavy to him. The burden may be increased, but if strength is increased in proportion, it will not appear any heavier, or be any more difficult to bear than it was before. This is the source of the Christian's consolation. God has promised that his grace, it matters not what the trials and afflictions that he is called to endure, shall be sufficient for him; and that as his day, so shall his strength be.

It is not the trials alone that the Christian is called to endure in common with others, or those additional trials that are peculiar to himself, that are to be considered in forming a correct estimate of his true condition, but the divine strength that God imparts to enable him

to bear them. This strength shall be as his day—proportioned to his trial—and shall be imparted as it is needed in life's great conflict.

This is all that the Christian can require to sustain his faith and hope. He does not know what trials, afflictions, and sorrows are before him; he does not know how rough and thorny the path he may be required to tread; he does not know how fierce the enemies that shall be permitted to assail him; but this he knows, and this is enough for him to know, that when the day of trial comes, then, as his day, so shall his strength be. He knows that in great trials he will receive great grace. He may be required to bear a giant's load, but if so, a giant's strength will be given him. God's strength shall be made known in his weakness, for God will strengthen him with might by his Spirit to do his will. The Christian need have no fears for the future. He cannot penetrate it, it is true, but he knows that God is faithful, who has promised, and that he will sustain and deliver him by his grace.—*Methodist Recorder*.

Believe the Truth.

A RELIGIOUS paper of Chicago gives an account of a woman who "went triumphantly to her everlasting rewards with Jesus, August 1. . . . The time had come, we think, when the Lord wanted her in the heavenly home, and so he took her." Such a perversion of the teachings of the Scriptures is deplorable. By using the words "he took her," they teach that this is the same as the event recorded in Gen. 5:24, where it is said of Enoch, "God took him;" thus they endeavor to make translation and death mean the same. But we find in Hebrews that "Enoch was translated that he should not see death;" and no one who does see death is translated. Nevertheless the belief is almost universal that—

"It is not death to fling
Aside this sinful dust,
And rise on strong, exulting wing
To live among the just."

—M. E. Hymnal.

It is really the popular theory of the day, and is one of the strongest evidences that Spiritualism will take the world captive. Satan said, "Ye shall not surely die;" *i. e.*, according to the popular belief, ye shall only *apparently* die; in truth, they say, "Ye shall become as gods," knowing more than the soul could know while encumbered with this "earthly prison-house"! And so widespread has this belief become that to-day this idea, sprung by Satan, is incorporated into songs of praise, into the various creeds, and into nearly every obituary that is written. Very few believe what the Bible says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. This is in harmony with the Scriptures throughout. As stated elsewhere: "The dead know not anything;" "their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. W. A. BLAKELY.

A Self-Conceited Age.

THIS is said to be a very brainy age. Perhaps it is. One thing is certain, it is a very self-conceited age. Men do not hesitate to assert their superiority to those who have preceded them, and with great self-complacency to sound their own praise. This may be a sign of braininess, but certainly it is not a sign of modesty, and with sensible people it is a poor commendation. True greatness is unpretentious, and often seems unconscious of its power. We have doubtless great men—brainy men—in this age, but they occupy themselves in using their brains and not in talking about them.

Whenever a man is lifted up with a sense of his own greatness, he betrays his weakness, and at once loses his influence. A man may know a great deal, but there is so much he does not know that he has no cause to be exalted in his own estimation. The more a man really knows, the wider the range of his mental vision, and the less he seems to himself to know. If unfounded speculation could be regarded as knowledge, then the knowledge of this age would be wonderful.—*Sel.*

The Curse of Idleness.

HE was a wise man who prayed, "Give me neither poverty nor riches; feed me with food convenient for me." And the reasons he gave are very applicable to the present day: "Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." These ancient words are pregnant with the blessings belonging to that great middle class, which we are accustomed to consider an invention of modern times. Obligated to work for their living, they are taught self-denial and self-control by the necessities of their position. They are never at a loss how to spend their day; and to men who wish there were thirty hours in the day, the notion of "killing time" is almost as shocking as homicide. Add to this the Puritan tradition, which influences the middle ranks almost exclusively, and a very good case is made out why they, rather than any other, should be considered the privileged class. Above them luxury and idleness too often relax the fiber of responsibility; below them, hardness of circumstance and insufficiency of wages, with consequent squalor, are too much for anything but a heroic temper to overcome. Give idle lordings and silly ladies daily task work, and they would have a healthier will. Double the wages of the working class all around, and the next generation would be transfigured and transformed.—*Christian World*.

That Lovely Name.

I REMEMBER once hearing an anecdote of an old Scotch woman, who lived in some very remote part of the Highlands. She was ill, and one of her few neighbors, with considerable trouble made her way to the nearest minister, to ask him to visit her. He did so, but after much questioning on his part, and not feeling at all satisfied with the poor woman's answers, he was about to leave disheartened, knowing that she had not long to live. At last, making one further attempt in which he used the all-prevailing name of Jesus, the dying turned to him, and in her native Scotch dialect said: "I ken not of your doctrines, I ken not of your ordinances, but, as the flower on the mountain side opens to the sunshine, so my heart opens to that lovely name."

It was enough; the chord was touched and it gave forth a true note. That dear Scotch woman, if she knew little else, knew this, "That there is none other name under heaven, given among men, whereby we must be saved," and that through his name, "whosoever believeth in him shall receive remission of sins."

Reader, have you obtained this knowledge, and is that name to you the

"Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus"?

—*Sel.*

THERE is no sin more dishonoring to God, and none for which there is less excuse, than profanity. It gratifies no animal appetite; it secures no temporal gain; it promotes no worldly ambition. All it can do is to foster a spirit of irreverence for God, and manifest the natural hatred of the heart for all that is sacred.

The Ten Kingdoms in the Dark Ages.

(Continued.)

THE FRANKS.

"THE appellation of *great* has often been bestowed and sometimes deserved, but CHARLEMAGNE is the only prince in whose favor the title has been indissolubly blended with the name. . . . The dignity of his person, the length of his reign, the prosperity of his arms, the vigor of his government, and the reverence of distant nations, distinguish him from the royal crowd; and Europe dates a new era from his restoration of the Western Empire."—*Dec. and Fall, chap. 49, par. 21.*

It seems almost certain that Charlemagne really aspired to the restoration of the Roman Empire. But one life was too short, and there was no second Charlemagne. Besides this, the prophetic word was written that when once Rome was divided into its ten parts they should not be made to cleave one to another no more than could iron and clay. Charlemagne reigned forty-six years—forty-three from the death of Carloman—thirty-three of which were spent in almost ceaseless wars. He conducted, in all, fifty-three expeditions—thirty-one against the Saxons, Frisons, Danes, Slavs, Bavarians, and the Avars, in upper Germany, Bohemia, Noricum, and Pannonia; five against the Lombards, in Italy; twelve against the Saracens, in Spain, Corsica, and Sardinia; two against the Greeks; and three in Gaul itself against the Aquitanians and the Britons. Thus Saxony, Bohemia, Bavaria, Pannonia (Hungary), the Lombard kingdom of Italy as far as the duchy of Beneventum, that part of Spain between the Pyrenees and the river Ebro, Burgundy, Alemannia, and all of Gaul, was subject to the sway of Charlemagne. He already wore the iron crown of Lombardy in addition to the kingship of all the Frankish dominions; but when on Christmas day, 800, in the church of St. Peter, Pope Leo III. placed a precious crown upon the head of this mighty king while the great dome resounded with the acclamations of the people: "Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans," the honor seems well deserved. "For fourteen years, with less of fighting and more of organization, Charles the Great proved that he was worthy of his high title and revived office of Emperor of the West." "And when in 801 an embassy arrived with curious presents from Harun-al-Rashid, the great caliph who held in the East the same place as Charles in the West, men recognized it as a becoming testimony to the world-wide reputation of the Frankish monarchy." But this honor, this power, and this glory was short-lived. Charlemagne died at Aix-la-Chapelle, January 28, 814, and the unity of the empire which he had formed was at an end.

"Like more than one great barbaric warrior, he admired the Roman Empire that had fallen,—its vastness all in one and its powerful organization under the hand of a single master. He thought he could resuscitate it, durably, through the victory of a new people and a new faith, by the hand of Franks and Christians. With this view he labored to conquer, convert, and govern. He tried to be, at one and the same time, Cæsar, Augustus, and Constantine. And for a moment he appeared to have succeeded; but the appearance passed away with himself. The unity of the empire and the absolute power of the emperor were buried in his grave."—*Guizot's France, chap. 11, end.*

Charlemagne was succeeded by his only surviving son, Louis the Pious, upon whom he had fixed the succession in 813, about six months before his death. Louis passed his life in a struggle with an ambitious second wife, and three undutiful sons who by constant rebellions

abused his natural gentleness and goodness. In the quarrels and jealousies of his sons he was twice deposed and twice restored, and perhaps only escaped a third deposition, by his death June 20, 840. This set the sons free to wrangle among themselves, which they did till the fearful battle of Fontanet June 25, 841; and the treaty of Verdun, August, 843, put an end to their mutual struggles and "to the griefs of the age." Lothair, the eldest son, retained the title of emperor and received the Italian territory, with a long narrow strip stretching from the Gulf of Lyons to the North Sea, bounded on the east by the Alps and the Rhine, and on the west by the Rhone, the Saone, the Meuse, and the Scheldt. Charles the Bald had all the rest of Gaul. Louis the German received Alemannia and all the rest of the German lands east of the Rhine, with the towns of Mainz, Worms, and Spire, on the western bank of that river.

This division, though counted as marking the real beginning of the history of France and Germany as separate kingdoms, lasted but a short time. For the Emperor Lothair died in 855, and was succeeded in his possessions to the north of Italy by Lothair II., who died in 869, when Charles the Bald seized upon his territory. But Louis the German disputed his seizure of the whole prize, and in 870 they signed the treaty of Mersen by which Louis became possessed of most of Lotharingia, or, as it was now called, Lorraine; Charles the Bald the rest of it; and Lothair's brother, Louis II., was allowed to retain the possessions of his father in Italy. Louis II. died in 875, and Charles the Bald managed to secure the imperial crown and aimed at the possession of the whole empire with it. But Louis the German, at his death in 876, had divided Germany among his three sons,—Carlman, Louis, and Charles—the second of whom, Louis, met Charles the Bald on the field of Audernach and gained such a victory over him as to not only put an effectual damper upon his imperial aspirations, but to force him to give up the portions of Lorraine that had been ceded to his father by the treaty of Mersen. Carlman and Louis both soon died, and the German kingdom passed to Charles surnamed "the Fat," the youngest of the three sons of Louis the German.

Charles the Fat, incompetent, indolent, and gluttonous, became, without any effort of his own, sovereign of all the dominions of Charlemagne, except Burgundy which now became again an independent state. Alemannia—Swabia—he inherited from his father in 876; by the death of his brother Carlman, he received Bavaria and became king of Italy, in 880; he was crowned emperor in 881; the death of his brother Louis of Saxony gave him all the rest of the Germanic possessions; and as Charles the Bald had died in 877, and had no successor who could relieve France from the scourge of the Northmen, Charles the Fat was invited to become the king of France, at the death of Carloman in 885. But instead of boldly meeting the Northmen with an army, he adopted the policy of buying off these bold savages who had plundered Cologne and Treves, and had fed their horses over the very grave and in the beautiful basilica of Charlemagne. And when they laid siege to Paris and he still pursued the same cowardly course, his disgusted subjects, under the leadership of his nephew Arnulf, deposed him in 887, and in a week or two afterwards he died. Charles the Fat was the last ruler who ever reigned over both France and Germany. After his deposition the history of these two countries is distinct. It will be seen that the boundaries of France under the treaty of Verdun are very nearly the same as at present with the exception of that part between the Rhone and Saone, and the Alps. And so having traced the kingdom of the Franks to its permanent bounds, there we leave it.

THE ALEMANNI.

We must now resume the history of the Alemanni, and sketch their fortunes through the tumults of the Dark Ages. We have seen that the Alemanni and their Suevic brethren that followed them in the invasion of the Roman Empire, took possession of all Rætia as far south as the country about the lake of Constance and the northern border of Switzerland; and that part of Gaul which lay between the Rhine and Moselle, and the head waters of the Seine. Thus they occupied the country which now comprises Alsace, Lorraine, Baden, Wurttemberg, greater part of Bavaria, and the southern of the large divisions of Hesse-Darmstadt. When they were defeated by Clovis, their Gallic possessions became the prize of the conqueror, but all the rest they were allowed to occupy, and were permitted by Clovis and his successors "to enjoy their peculiar manners and institutions, under the government of official, and at length of hereditary, dukes."—*Gibbon, chap. 36, par. 5; chap. 38, par. 5.* These, as well as the other German conquests of Clovis, "soon became virtually free. They continued to acknowledge Frankish supremacy; but the acknowledgment was only formal. At the head of each confederation was its own herzog or duke. These rulers were at first appointed by the Frankish kings, or received their sanction; but in course of time the office became hereditary in particular families."—*Encyc. Brit., art. Germany, p. 477.*

Of the Allemanni there were two dukedoms, Swabia and Bavaria, and it is under these two names that their future history is found. But as Swabia is the original, and as it has exerted a greater influence in the affairs of Germany than has any other confederation, it is the one about which most must be said; for the history of it is, in a measure, the history of Germany, especially after the treaty of Verdun. Thassilo, duke of Bavaria, had been on ill terms with Pepin, the father of Charlemagne, and when Charlemagne came to the throne, Thassilo rendered very indifferent service, and his repeated acts of treachery caused Charlemagne to remove him, and Bavaria was placed under the authority of the margrave of *Ostreich* (Austria). The "margraves" were "lords of the marches;" and the "marches" were formed of the border countries, by Charlemagne, over which he appointed "margraves" (*markgrafen*) "whose duty was to administer justice in his name, to collect tribute, and extend his conquests." Bavaria was ruled by margraves till about 900, when it again became a dukedom. The margraviate of *Ostreich* continued till 1156, when it, too, was made a duchy, and thus the march of *Ostreich*, formed by Charlemagne, was the origin of what is now the empire of *Austria*.
J.

(To be continued.)

A CENTURY ago an infidel German countess, dying, ordered that her grave be covered with a solid granite slab; that around it should be placed solid blocks of stone, and the whole be fastened together by strong iron clamps, and that on the stone be cut these words: "This burial place, purchased to all eternity, must never be opened." But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there slowly and surely until it burst the clamps asunder, and, lifting the immense block, the structure ere long became a confused mass of rock, among which in verdure and beauty grew the great oak which had caused the destruction. And thus work the silent forces of nature, bringing to naught the vain imaginations of man.—*Ex.*

NEVER punish your child for a fault to which you are addicted yourself.

"Doing Thy Pleasure on My Holy Day."

"If thou turn away thy foot from the Sabbath,
From doing thy pleasure on my holy day;
And call the Sabbath a delight,
The holy of the Lord, honorable;
And shalt honor him,
Not doing thine own ways,
Nor finding thine own pleasure,
Nor speaking thine own words;
Then shalt thou delight thyself in the Lord;
And I will cause thee to ride upon the high places of
the earth,
And feed thee with the heritage of Jacob thy Father:
For the mouth of the Lord hath spoken it."
Isa. 58: 13, 14.

It is evident that Isaiah's teaching—God's teaching rather—respecting the spirit and mode of the proper observance of the Sabbath, is regarded by many as obsolete. As to the perpetual obligation of the Sabbath, how can it be denied without rejecting the decalogue in which it is imbedded? If the fourth commandment is no longer binding, how about the third and the fifth, between which it stands, and all that follow? If the spirit and mode of Sabbath-keeping set forth in the 13th and 14th verses of Isaiah 58, quoted above, is obsolete under the new covenant, how about the spirit and mode of fasting, as a divine institution recognized by our Lord, set forth by Isaiah in the preceding verses of the chapter?

Analyzing the lines of the texts they suggest: (1) Turning the foot away from wonted ways on the Sabbath—not doing thine own ways; (2) nor doing thine own pleasure—nor finding it; (3) nor speaking thine own words of wonted themes; but, (1) setting apart the Sabbath as a holy day (not holiday) for God's honor; and, (2) finding pleasure and delight in so doing; (3) such observance secures divine delights, which earthly pleasures cannot equal, and divine honors that exalt and satisfy.

Bishop Andrew comments thus: "To keep the Sabbath in an idle manner is the sabbath of oxen and asses; to keep it in a jovial manner is the sabbath of the golden calf, when the people sat down to eat and drink, and rose up to play; to keep it in surfeiting and wantonness is the sabbath of Satan, the devil's holiday."

The day is God's, by right and claim,
Yet made for man: then what a shame
To rob the Lord of praise divine
Seeking not his but only thine.

The foregoing is from the *Christian Secretary* of some months ago. Its logic and its interpretation are alike faultless. It would be difficult to make a stronger case in so few words. The perpetual obligation to observe the Sabbath cannot be denied without rejecting the decalogue in which it is imbedded. Nay, more. It cannot be denied without ignoring the spirit of the teaching of the prophets, Nehemiah, Isaiah, and Jeremiah, on the subject; it cannot be denied without falsifying the teachings of Jesus in the declaration that the Sabbath was made for man; it cannot be denied without involving the custom of Paul, as described in the 13th, 16th, 17th and 18th chapters of the Acts, in gross inconsistency.

The writer of the above extract states the occasion of his writing as follows:—

"A recent occurrence prompts these questions. On a recent Sunday a yacht squadron lay anchored in a bay of Long Island Sound. It was announced along the coast that the chaplain of the fleet would hold divine service in the morning of that day on the admiral's yacht. It is honorable to the squadron that they should have an evangelical chaplain, and that they should anchor on the Sabbath and have divine service, and that they should invite the dwellers on the islands and shore of the coast, who live remote from houses of public worship, to attend. But how about church-members who live hard by sanctuaries and must drive four or five miles and pass by several of God's houses to reach the shore?"

That such an occurrence on Sunday should

call forth such truthful utterances regarding the Sabbath of Jehovah, seems a little surprising. The writer certainly must know that the Sabbath of which Isaiah spoke was not Sunday, but seventh day. And in the vivid picture of the prophet we have the manner in which God wants *that Sabbath* kept. It is not a day of idleness, of pleasure-seeking, or of dissipation; it is a day for holy delights in the worship of God. This is the so-called "Jewish Sabbath." The writer must also know that it was this same Sabbath whose universality Jesus declared when he affirmed that it "was made for man." It was this same Sabbath which Jesus sought to divest of the cumbersome traditions with which the people had invested it, and which he sought, like Isaiah, to make a source of spiritual blessing and joy to men. It was this same Sabbath which Paul, in his ministry, honored, using it as a source of instruction and spiritual help to his fellow-men, while he labored among them on the other six days of the week at his trade. The Sabbath of Moses and Isaiah is the Sabbath of Jesus and Paul. The New Testament never uses the term Sabbath, referring to the weekly day of rest, in any other sense than that in which the Old Testament uses the same term, and never means any other day of the week than that which is meant by the same term in the Old Testament. There is, then, no such thing as the "Jewish Sabbath" or the "Christian Sabbath" known to Scripture teaching. The Sabbath which God required his ancient people to keep holy, he requires his people everywhere and in all times to keep holy, for the same reasons, for the same ends, and in the same spirit. But Sunday, or the first day of the week, as a holy day, is wholly unknown to the Scripture calendar. That the tying up of a yacht on Sunday and the flocking of people from the shore to attend religious services on board the vessel should have provoked a Baptist to such a vigorous, Biblical exegesis of the Sabbath doctrine is surprising.—*Sabbath Recorder*.

A Desire to do Good.

THE word which best designates the Christian character is consecration. That is its first fruit, because it is its best definition. Of Christ we are told, first negatively, that he pleased not himself. Then we are told affirmatively that he went about doing good. The two together, self-abnegation and doing good to others, make up the simple, grand quality of Christian consecration.

We suppose there never was a case of Christian conversion in which the first evidence of it was not the desire to do good. The first question asked by Saul of Tarsus was, "Lord, what wilt thou have me to do?" Asking that question transformed him into the apostle Paul, into the missionary, the sent one, for the word apostle means missionary, or sent. And the long succession of modern apostles have been stirred by this same enthusiasm of consecration to doing good, and have held themselves strenuously to this service, and have won its crown.

There is no mystery about this transformation beyond what comes in the influence of lofty motives welcomed to the soul. The consecration to such service is most natural and reasonable. It is unnatural only as sin and selfishness have made nature itself unnatural. A man's own conscience bids him do good. Every other man's conscience approves it. God commands it. The example of the love of Christ enforces it. The Spirit of God impresses it. Then the soul accepts the duty, and finds a happiness higher than it had ever before known, even in hard service of doing good.

Here are the fruits by which the Christian is known. This it is by which every one shall be judged. It is not universal and miscellaneous undirected good-doing that will be required of

us; but good-doing in the narrow directions for which our faculties fit us, and of which we are capable. Christ left something for us to do. And to each of us he has left his special task of good-doing. We shall not find it difficult to discover what it is, if we really have the consecration of heart.—*Independent*.

Secret Prayer.

WE may always meet our Saviour in his house, and in the prayer-meeting, but he would have us pray in secret. And if it be true that "declension begins in the closet," we need to be faithful in the observance of secret prayer. It is quite interesting to note the different places to which Christians repair for private devotions. I well remember seeing my father take a light immediately after tea, and retire to the parlor for a season of secret prayer. And richly did the Father who seeth in secret reward him openly.

I knew of a deacon who always prayed by himself at his barn, early in the morning, before commencing any of his daily labor. One mother used to take her baby and retire to a closet under the stairs to pray. Another mother, who found it difficult to pray long at a time without hearing the call for "mamma," used often to steal a few minutes for prayer at a certain place in her pantry. These were truly helpful minutes, and she was grateful that in the press of duties and cares she could come to the Master and touch but the hem of his garment. I have read of a converted heathen girl, who was so much persecuted by her family when trying to pray that she would be a long time in wiping her face in the morning, that she might *pray in the towel*.

Some one has aptly said that in order to obtain the most good from our private devotions we should choose such times and places as will best keep us from interruptions and the fear of them. All persons are not situated alike, and each must choose the time and place best for himself.

Jesus, where'er thy people meet,
There they behold the mercy-seat;
Where'er they seek thee thou art found,
And every place is hallowed ground.

—L. A. C., in *Congregationalist*.

Individual Responsibility.

"THE soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." This proverb shall no longer be used in Israel, that "the fathers have eaten sour grapes, and the children's teeth are set on edge." We cannot shield ourselves behind the delinquencies of others. Their conduct may be very reprehensible, but that is no excuse for us. When God calls us to an account, he will not inquire whether others were disobedient and rebellious, but whether we were consistent and upright in our lives. And if our conduct shall be found to be in harmony with his requirements, we will not be condemned because others have disregarded his law and rebelled against his authority. Others may involve us in trouble, but they cannot, without our own consent, involve us in sin. They may even bring upon us the condemnation of our fellow-men, but they cannot bring upon us the condemnation of our God.

While there is something awfully solemn in the thought of our individual responsibility, there is also something to fill us with joy. Without our own individual volition, there is no power in the universe that can involve us in sin, and bring upon us the condemnation of our God. Every man holds his destiny in his own hand, and according to his own acts he will be acquitted or condemned.—*Methodist Recorder*.

The Signs of the Times.

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

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

CORRESPONDING EDITORS.

J. H. WAGGONER, S. N. HASKELL,
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OAKLAND, CAL., FIFTH-DAY, DECEMBER 2, 1886.

Items from the General Conference.

THE twenty-fifth annual session of the General Conference of Seventh-day Adventists convened in Battle Creek, Mich., Thursday, November 18, at 9 A. M. As this body has the oversight of all the missionary work done among Seventh-day Adventists, its proceedings indicate the extent of the spread of the Third Angel's Message, and we therefore design to give to our readers some of the main features of this session.

The first meeting was chiefly taken up with organization and the appointing of committees, of which the following were named: On Nominations—J. Fargo, J. B. Goodrich, C. L. Boyd; on Resolutions—R. A. Underwood, E. J. Waggoner, A. B. Oyen; on Licenses and Credentials—S. N. Haskell, B. L. Whitney, G. G. Rupert; on Auditing—Harmon Lindsay, D. T. Jones, D. B. Oviatt, J. Fargo, J. H. Morrison, H. Grant; on Distribution of Labor—G. I. Butler, S. N. Haskell, R. A. Underwood, D. M. Canright, A. J. Breed, Lewis Johnson, M. C. Wilcox; on Religious Services—R. M. Kilgore, L. McCoy, G. C. Tenney.

The President, Elder Geo. I. Butler, then made an address, in the course of which he gave the following items of interest: The last year has been one of marked prosperity to the cause; the publishing houses have sold more denominational books than ever before; our institutions of learning are attended by more persons who are preparing for the work, than at any previous period in their history; and there was never before so great an interest in the matter of education among our people as at the present time. There is also a greater willingness on the part of people to listen to the truth than ever before.

At the second meeting additional delegates presented their credentials. The Conference, as organized, is composed of delegates representing the following Conferences and Missions: Illinois, Michigan, Indiana, California, Dakota, New England, Minnesota, Kansas, Ohio, Iowa, Nebraska, New York, Wisconsin, Pennsylvania, Missouri, Colorado, Vermont, Maine, Virginia, Kentucky, Tennessee, Canada, Texas, North Pacific and Upper Columbia (Oregon and Washington), Central Europe, England, Sweden, Norway and Denmark, North Carolina, and the general Southern field.

The greater part of the second meeting was devoted to a consideration of the Sunday law persecutions in Arkansas and Tennessee. In this discussion the following facts were brought out: In Arkansas everything that a man has, even to the smallest article of household furniture, is liable to be levied on in payment of a fine for laboring on Sunday. Although the sentence usually runs that the convicted person shall pay a certain fine and the costs of prosecution, with the alternative of one day in jail for each dollar of the fine and costs, lying in jail the specified time does not satisfy the judgment. After a man has served out his time in jail, his property may still be seized, or he may, if he has no property, be compelled to work out the fine. Besides this, the prisoners are treated as convicts having no rights whatever. They are not considered as having any conscience, and may be compelled while in jail to labor on the Sabbath, with the al-

ternative of the most barbarous punishment if they refuse. It will thus appear that the law violates every principle of justice, and is most inhuman and cruel. And this appears still more plainly when we learn that offenses such as stealing are not punished with anything like such severity.

More than this, these prosecutions are conducted against only those who keep the seventh day of the week, "according to the commandment." Brother Armstrong, who served out one sentence in jail for doing a little work in his garden on Sunday, stated that when he was brought before the grand jury to testify in another case, he was asked if he knew of any parties who had done labor on Sunday. He replied that he did, and when asked for the names, he mentioned the employes of the railroad companies. Then he was asked if he knew of any others. In reply he mentioned the hotel keepers. In like manner he cited the jury to livery men, hackmen, barbers, and saloon keepers. Finally he was asked if he knew of any Seventh-day Adventists who had labored on Sunday, and when the names of some of them had been obtained, the jury was satisfied. The Seventh-day Adventists were indicted, and the others were not molested. In some cases the brethren have been told that they would not be molested, or that they would be released from the remainder of their term of imprisonment, if they would promise not to keep the Sabbath any more.

Thus it appears that these Sunday law prosecutions are nothing else than the meanest kind of religious persecution; and that the persecutors are moved, not by a regard for the Sunday, but by a hatred for the Sabbath. This is still further shown by the manner in which the testimony has been gained which has convicted these persons. In some cases two persons, one a professed Sunday observer and the other a Sabbath-keeper, have transacted certain business together on Sunday; the Sunday-keeper (P) would then go and tell of it, and his companion would be arrested, while he would not be molested.

In the face of all these things there are people who have the unblushing effrontery to say that there is no danger of there being any persecution for conscience' sake in this country, and that Sunday laws do not interfere with any man's religion! The fact is, and every candid person must admit it, that Sunday laws as they are executed in the State of Arkansas, are unjust and inhuman, and utterly subversive of every principle of civil or religious freedom. And the people of Arkansas are no different from the people of other States. The law is administered there no differently from what a similar law would be administered anywhere else. The fault is not primarily with the law, but with the people; and when the National Reform movement shall have triumphed, the Arkansas persecutions will be repeated with tenfold severity all over the United States.

We do not believe, however, that the time for the triumph of this movement has come just yet. We believe that the Constitution of the United States is the best and most just document ever made by man, and that it will condemn the iniquitous proceedings that are being carried on under the mask of the law; and when the Constitution has thus spoken, it will henceforth be so clear to all the world that none need be mistaken, that the work of the National Reform party is a direct attempt to overthrow the best charter of human liberty that is in existence, and to bring in religious oppression.

The greater part of Friday, the 19th, was devoted to the consideration of the wants of the foreign missions. The great want is consecrated laborers. We have space for only a few items of interest concerning the foreign work as presented by Elder B. L. Whitney, who spoke for the Swiss Conference and Central Europe, Elder M. C. Wilcox, who spoke for

England, and Elder A. B. Oyen, who spoke for Sweden, Norway, and Denmark. The Swiss Conference has three ordained and seven licensed ministers. The Conference has fifteen churches and about three hundred members. These churches, however, are not all in Switzerland; two are in Germany, four in France, two in Italy, and one in Roumania. Elder Whitney stated that he knew of only three Seventh-day Adventist families in Switzerland who own the houses in which they live, and many of them are in the extremest poverty. Yet notwithstanding this, they have paid into the Conference treasury during the past year, nearly \$10 per member.

In England hard times are a still greater obstacle to the spread of the truth than in Switzerland. In every city there are thousands of skilled workmen who are unemployed. If a man begins to keep the Sabbath he is quite sure to lose his position, and if he once loses it, there is little prospect of regaining it, since scores as competent as he stand ready to take it. Still, in spite of these things in the way of living out the truth, many conscientious persons are found who take their stand for God and his truth, and they do not starve to death either.

During the year, 8,154 ships have been visited by the ship missionaries in England. These ships carry the truth to every nation under heaven. Through this agency a gentleman in Finland received papers and books and began to keep the Sabbath, and through his efforts a company of twenty Sabbath-keepers has been raised up, who will soon be visited by Elder Matteson.

Many other instances were related, showing how the truth of the Third Angel's Message cannot be hid, but we can mention only two. A gentleman, a Baptist, received part of a copy of *Present Truth*, wrapped about some goods. He became deeply interested, and called at the office and bought the back numbers of *Present Truth*, also the pamphlet "Truth Found," and the tract "Who Changed the Sabbath?" which he saw advertised. He is much awakened over the Sabbath question.

Elder Whitney also mentioned a very interesting circumstance. Brother Vuilleumier baptized a company of twenty-two persons at Neuchatel. A report of this was published in a religious paper in Paris. This report was read by some French Baptists in the Argentine Republic, South America, and awakened their interest. One of this company had been in Switzerland, and he told the others that the people who performed this baptism keep the Sabbath. As a result of this six of the company have begun to keep the Lord's Sabbath. They have sent for *Les Signes des Temps*, published at Basel.

In England there are now three organized churches of Seventh-day Adventists, containing eighty-one members. There are besides this forty who are not yet church-members.

In Norway the people are religiously inclined, and are willing to listen to the truth. It is quite easy to convince them of its binding claim, but quite difficult to induce them to take their stand, owing to their limited means of obtaining a living. Still poverty does not deter all. In Norway there are three churches and 175 members. The Swedish Conference has ten churches and 250 members, besides 100 Sabbath-keepers not yet connected with any church. Denmark has nine churches and 250 members.

These facts but poorly show how the truth is spreading. Still there is a great work to be done. This does not indicate, however, that it will be a long while before it is done. The work will all be done within this generation, for "this generation shall not pass, till all these things be fulfilled." Before this generation passes away the Lord will come, and the work of warning the world will have been completed. Therefore the only conclusion is that if those to whom the work has been intrusted are unfaithful to their trust, God will set them aside and

put his work into the hands of those who will connect with him and follow his opening providence. The cause will go on to triumph whether we do or not.

The religious services thus far have been interesting and profitable. Yesterday morning (Sabbath, Nov. 20) at 5:30 A. M., Elder Butler delivered a most impressive and instructive discourse to the ministers and missionary workers. At 10:30 Elder Haskell delivered a sermon on the Judgment, which made a solemn impression on many minds. In the afternoon there was a social meeting, and in the evening a large congregation gave careful attention to a lecture by Dr. J. H. Kellogg, on the "Religion of the Body." The meeting has only just begun, and more items of interest may be expected next week.

Battle Creek, Mich., Nov. 21.

W.

A Romish Reason for a Romish Custom.

HAVING examined all the scriptures which speak of the first day of the week, and found that not one of them gives any reason for the keeping of that day in any sacred manner, we shall now for a little space look at some other of the "reasons" which are given for keeping Sunday.

One of these "reasons" is framed something after this manner: Redemption is greater than creation, and as creation had a memorial day, redemption should also have a memorial day; and as redemption was completed at the resurrection of Christ, and as that was on the first day of the week; therefore the first day of the week must now be kept in commemoration of completed redemption.

This might all be well enough if it were true. But there are several fatal defects about it.

1. The Scripture says not a word about it.

2. This "reason" says that "redemption is greater than creation," a thing which, as the Scripture is silent about it, no person can prove. For mark what would have to be done before it could be shown that redemption is greater than creation. The whole creation would have to be spanned and measured; and then redemption likewise; then a comparison drawn before ever it could be known which is the greater. But no man can conceive of the creative power employed in the making of the smallest insect that lives, nor of the tiniest blade of grass that grows. In short no human mind can form any just conception of any creative act whatever. How much less then can it be formed of the *whole* creation, or of the depths of redemption. Therefore, until a person is found who has such a mighty grasp of intellect that he can span the creation; and who is so profoundly wise that he can enter into the counsels of eternity and comprehend the depths of redemption; and then against creation weigh redemption as in a balance—until then none can ever know which is the greater. And as God, who alone is able to do this, has not in all his revelation to men said a word about which is the greater, and as none else can, it follows that there is no just basis for the statement that redemption is greater than creation. Almighty power alone could accomplish either, and to talk of one act of Almighty power being greater than another is only nonsense.

3. Another fatal defect in this is, in saying that "redemption was completed at the resurrection of Christ." The truth is that redemption, so far from being finished at the resurrection of Christ, will not be finished till the end of the world. The disciples asked the Saviour what should be the sign of his coming and of the end of the world, and he answered, "There shall be *signs* in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And *then* shall they see the Son of man coming in a

cloud with power and great glory. And when these things *begin* to come to pass, *then look up*, and lift up your heads; *for your redemption draweth nigh.*" Luke 21:25-28. These things did not "begin to come to pass" till 1780 A. D.; for then it was that the sun was turned to darkness, and the moon also. Therefore it is plain from these words of Christ, that instead of redemption being completed at the resurrection of Christ, it was not even "nigh" for 1749 years after that event.

This is confirmed by Paul. He says: "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. Our bodies will be redeemed at the resurrection of the dead: "I will ransom them from the power of the grave; I will redeem them from death" (Hos. 13:14); and the resurrection of the dead is accomplished at the second coming of the Lord. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ shall rise first*; then *we which are alive and remain shall be caught up together with them* in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Therefore Paul, in telling of our redemption, places its accomplishment exactly where Christ places it, that is, at the second coming of the Lord, and not at his resurrection.

Again Paul writes: "In whom [in Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14. "That Holy Spirit of promise" was not given until the day of Pentecost, forty-nine days *after* the resurrection of Christ; and this, says Paul, is the earnest of our inheritance *until* (not because of) the *redemption* of the purchased possession. By this Holy Spirit, says Paul, "ye are sealed *unto* the day of redemption." Eph. 4:30. Now as the Holy Spirit was given to be with those who trust in Christ "until the day of redemption," and as that Spirit was not so given till forty-nine days after the resurrection of Christ, this proves most positively that the day of the resurrection of Christ could not possibly be made "the monument of a finished redemption." And when anybody, or the whole professed Christian church together, sets up the first day of the week as the monument of a finished redemption, it is simply to pervert the Scripture doctrine of redemption, and to put darkness for light.

But some may ask, As the ideas of redemption being greater than creation, and of redemption being finished at the resurrection, are not according to Scripture at all, where did they come from, and how did they become so widely prevalent in the church? The answer is, They belong with the Sunday institution itself; they are an essential part of the foundation upon which that institution rests; and they originated where the Sunday-Sabbath institution originated, they came from the same place that it did: that is, from that grand hot-bed of errors and corruptions of Scripture, the Romish Church, the mystery of iniquity, the lawless one. Of that power which opposes and exalts itself above God, it is just what we might expect that it would take upon itself to declare that redemption is greater than creation, which God has *not* declared, and to declare that redemption was completed at the resurrection of Christ, the *contrary* of which God *has* declared. This is only in keeping with the character which the Bible shows of Rome, that of exalting itself above God.

But the mere statement of this, by us, without proof, would not be sufficient. Therefore we here give the proof that this so-called reason for keeping Sunday is only a Romish reason, and is of Romish

origin. In the Roman Catholic Catechism, entitled "The Catholic Christian Instructed," chapter XXIII, question 6, is found the following:—

"Q.—Why was the weekly Sabbath changed from Saturday to Sunday?"

"Ans.—Because our Lord *fully accomplished the work of redemption by rising from the dead on a Sunday*, and by sending down the Holy Ghost on a Sunday: *as therefore the work of redemption was greater than that of creation*, so the primitive church thought the day on which this work was *completely finished* was more worthy her religious observation than that on which God rested from creation, and should be properly called the Lord's day."

There, reader, is the true authority upon which rests this "reason" for keeping Sunday. So whenever you hear anybody present as a reason for keeping Sunday (and you will never hear it for any other cause), the idea that redemption is greater than creation, or that redemption was completed at the resurrection of Christ, you may know that both the idea and the institution come from Rome. And you may know that the person who preaches it, in that thing preaches the doctrine of Rome and not the doctrine of Christ. Instead of giving a Bible reason for a Bible duty, he only gives a Romish reason for a Romish custom. J.

Good and Bad Gifts from God.

"And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them." Eze. 20:11.

"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Eze. 20:25.

THESE two texts have been the subject of a good deal of controversy, and the latter one has been used by infidel cavilers as an argument against the goodness of God. The two verses, occurring as they do in such close connection, and referring to things so directly opposite in their nature, are worthy of a careful consideration. Fortunately the data for the explanation of both verses is supplied in the context. A misunderstanding of these texts, as in all other cases, arises from not considering the connection and not comparing scripture with scripture.

As to the meaning of the first verse there can be no difference of opinion. It evidently refers to the ten commandments. These statutes and judgments were delivered to the people when they had been brought out of the land of Egypt into the wilderness; and these statutes are the only ones "which if a man do, he shall even live in them." Some one may object that no one can live by keeping the commandments, but that is only because no one has done them. "All have sinned, and come short of the glory of God" (Rom. 3:23), therefore no man can be justified by the law in the sight of God. Nevertheless it is a fixed and universal truth that "the *doers* of the law shall be justified."

If the judgments "which if a man do, he shall even live in them" are the perfect and holy ten commandments, then the "statutes that were not good," and the "judgments whereby they should *not* live," must be something directly opposed to the ten commandments. This will more readily appear by reading the entire connection, which we quote:—

(7) "Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt. I am the Lord your God. (8) But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. . . . (10) Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. (11) And I gave them my statutes, and showed them my judgments, which if a man do,

he shall even live in them. (12) Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. (13) But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them. . . (15) Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; (16) because they despised my judgments, and walked not in my statutes, but polluted my sabbaths; for *their heart went after their idols.* (17) Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. (18) But I said unto their children in the wilderness, *walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols;* (19) I am the Lord your God; *walk in my statutes,* and keep my judgments, and do them. . . (21) Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them. . . (23) I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; (24) *Because they had not executed my judgments, but had despised my statutes,* and had polluted my Sabbaths, and *their eyes were after their fathers' idols.* (25) *Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;* (26) *And I polluted them in their own gifts,* in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord. (27) Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. (28) For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering." Eze. 20:7-28.

No one, after reading the above scripture, can fail to see that the "statutes that were not good," and the "judgments whereby they should not live," were the heathen statutes, and the rites of heathen worship. If any additional evidence is needed, read verse 31, which says, "Ye pollute yourselves with all your idols," and verse 39, which says: "As for you, O house of Israel, thus saith the Lord God: Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me; but pollute ye my holy name no more with your gifts, and with your idols."

In this last verse the whole matter is summed up. God gave them laws of truth, good laws, the doing of which would lead to life. But the people hated these holy commandments, and turned to the worship of dumb idols, which is expressly forbidden by the commandments, and the end of which is death. Therefore God gave them up to their own desires, and allowed them to have their own way.

As still further proof, we have the testimony of Stephen. In his speech before the council, he covered the same ground that is covered by the prophet Ezekiel in the 20th chapter. Said he:—

"And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have

ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." Acts 7:41-43.

Here it is expressly stated that because they refused to worship God, he turned and gave them up to worship the host of heaven, and the figures made to represent the heavenly bodies.

Again, the psalmist covers the same ground, in the following words:—

"Hear, O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto me; there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust, and they walked in their own counsels." Ps. 81:8-12.

This dealing with Israel is but a repetition of God's dealing with the heathen, who, "when they knew God, they glorified him not as God," "and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts;" he also "gave them up unto vile affections;" "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." See Rom. 1:21-28.

Moreover it is just in this way that God will deal with all who despise him and his truth. Of those who "received not the love of the truth, that they might be saved," the inspired apostle writes:—

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12.

God always gives people just what they want. If they really want righteousness, he fills them with it, as it is written, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. But if they deliberately choose to do wrong, and hate the good, God gives them up to be "filled with all unrighteousness." Rom. 1:28, 29.

Of the twelve spies, ten brought back an evil report, and two a good report. Num. 13 and 14. Ten of them said, "We be not able to go up against the people; for they are stronger than we." The other two said, "Let us go up at once, and possess it; for we are well able to overcome it." The ten rejected God and his promises; the two trusted him, and relied upon him for aid. The sequel was in harmony with the principle commented on in this article. Those who said they could not go up, never did go up; while those who said they were able to possess the land, did possess it.

God will not force anybody into the path of righteousness. If men wish to walk therein, he makes the way very plain. But if they refuse and rebel, he gives them ample scope for the exercise of their own will. We conclude, therefore, that it is best for a man to walk in the way of the Lord, and to keep his commandments. It is a terrible thing for a man to be given up to the pursuit of his own way. "For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Prov. 1:29-33.

Bible Answers to Bible Questions.—No. 4.

ANOTHER important question is, "If a man die, shall he live again?" This question is not one that is asked now so much as it ought to be. The question that is now asked a good deal more than it ought to be, is whether man really dies—whether there is really any such thing as death. And as it is in the great majority of cases decided that man does not die, that "there is no death, what seems so is transition," in the view that man never ceases to live, it would not be an appropriate question at all to ask, *Shall he live again?*

But as we have abundantly shown, the Bible considers this subject from the standpoint of the fact that man does die; that when he is dead he is wholly unconscious, and that all prospect of future existence depends upon an affirmative answer, from the word of God, to the question as to whether he shall live again. In Job 14:14 is written the question to which we have here referred: "If a man die, shall he live again?" And in Isaiah 26:19 we have the direct answer to the question: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The only hope of future life which the word of God presents is in the resurrection of the dead. This is the hope of the righteous, it is the Christian's hope. Paul, in discussing this subject of the resurrection of the dead, proves first that Christ is risen, and then says: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:12-14. It is evident that there were some at Corinth, even as there are some now, who professed to believe in Christ and at the same time believe *not* in the resurrection of the dead. But Paul settles that at once by saying, "If there be no resurrection of the dead," your faith in Christ is vain. This proves plainly that our hope and faith in Christ meets its fruition only at and by the resurrection of the dead.

This is so important that the Spirit of God, by the apostle, repeats it. Again he says: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." Here it is declared that to deny the resurrection of the dead, is to deny the resurrection of Christ, is to leave the professed believer yet in his sins, and so is to subvert the gospel and the salvation of Christ. This is followed by another most important conclusion, and that is, If the dead rise not, "then they also which are fallen asleep in Christ *are perished.*" It would be impossible to more forcibly show that all hope of future life depends upon the resurrection of the dead. If there be no resurrection of the dead, then the dead are perished. And this is stated, not of the wicked dead, but of the righteous dead, "they also which are fallen asleep *in Christ,*" even these have perished if there be no resurrection of the dead. In verse 32, this is repeated in another form: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die."

Such argument as that is very seldom heard in these our days. Now the argument is, What advantageth it us to practice the life of Christian self-denial, if the soul be not immortal? What advantageth it us to do these things if we do not go to Heaven when we die? And so it is sung,—

"Oh, you must be a lover of the Lord,
Or you can't go to Heaven when you die."

The truth is, that though you *be* a lover of the Lord, you can't go to Heaven *when you die*, but you

can go at the resurrection of the dead. And that is at the coming of the Lord. For so it is written: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Verses 22, 23. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. "So," means "in this manner." In this manner it is that we go to Heaven. In this manner we meet the Lord.

The hope of life by Christ, at the resurrection of the dead, is the hope in which Paul lived, the hope in which he exercised himself, the hope which he preached. When he stood before the council, he said: "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." Acts 23:6. And afterward, when he answered his accusers before Felix, he said: I "have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. . . . Let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." Acts 24:15-21. Again, when he stood before Agrippa, he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

Now put these things together: (a) He stood and was judged for the hope of the promise made of God. (b) This was the promise made unto the fathers. (c) Unto this promise the twelve tribes—all Israel—hope to come. (d) For this hope he was accused of the Jews. (e) But he was accused—called in question—of the Jews, "touching the resurrection of the dead." (f) Therefore the hope of the promise of God, made unto the fathers, is the hope of the promise of the resurrection of the dead. (g) This is made emphatic by his question to Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" When Paul was at Athens "he preached unto them Jesus and the resurrection." Acts 17:18.

Therefore it is plainly proven that the hope which God has set before us in Christ and his blessed gospel, is the hope of a resurrection from the dead unto everlasting life and eternal glory. And as this resurrection all depends upon the glorious appearing of our Saviour, therefore the second coming of our Saviour is inseparably connected with this the Christian's "blessed hope." Thus saith the Lord: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

This is that for which Job looked. He says: "All the days of my appointed time will I wait, till my change come." Job 14:14. This change is at the resurrection, for says Paul, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52. Again says Job: "If I wait, the grave is mine house; I have made my bed in the darkness. . . . And where is now my hope?" Chap. 17:13-15. Here it is: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;

and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not a stranger. My reins within me are consumed with earnest desire for that day." Chap. 19:25-27, margin.

Time and space would fail us to quote the words of this hope, expressed by David, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Hosea, and Micah, and all the prophets and apostles. We can only cite again the words that this is the hope of the promise made of God unto our fathers, unto which promise we instantly serving God day and night hope to come. Why should it be thought a thing incredible that God should raise the dead? The righteous dead shall live again, at the coming of the Lord, and therefore we look and anxiously wait for that blessed hope and the glorious appearing of the Lord Jesus. Like faithful Job, our reins within us are consumed with earnest desire for that glorious day. And as He assures us, "Surely I come quickly," our hearts reply, "Amen. Even so, come, Lord Jesus." J.

The Missionary.

Planting the Third Angel's Message in New Zealand.—No. 1.

It is now about one year since the truth was first introduced into New Zealand by the living preacher, and it may be interesting to the readers of the SIGNS to learn the particulars of the establishing of the work there, and its progress during the past year. There is no Conference which has taken greater interest in that country than has California. The many papers which have been sent to different parts of New Zealand, have had an effect to awaken an interest in some of the cities, so much so that there is a call for the living preacher to come and introduce the truths advocated by the SIGNS OF THE TIMES. Also, not a few who received the SIGNS from America have become permanent subscribers for the *Bible Echo*.

On October 8, 1885, the writer left Sydney, Australia, for Auckland, New Zealand, which lies about 1,250 miles southwest of Australia, arriving there after a pleasant voyage of five days. Thus it requires about the same time to go from Australia to New Zealand that it does from California to New England, and the habits of the people are about as different, and the laws and people are as distinct. It will, therefore, ever be a distinct field of operation. The object in visiting Auckland was to secure agents for the *Bible Echo*, which we contemplated issuing about the first of January, 1886. I was an entire stranger, never having seen a person, to become acquainted with him, who lived in the colony. I had, however, a letter of introduction to a gentleman in Auckland who would assist me in finding a suitable boarding place. Accordingly, in a few hours after my arrival I was introduced to the private boarding house of Mr. Edward Hare, who afterwards, with his wife, became interested in the truth, and in a few weeks heartily embraced it; since which time he has taken an active part in the work, being now agent for our publications in Auckland District, the northern part of the island. He also furnishes the ships with our papers, by which they are carried to the different islands of the Pacific, and he has secured several agents for the sale of our works.

Auckland, including the suburbs, is a city of about 45,000 inhabitants, and is the only port on the island at which the Pacific Mail steamers stop en route between Australia and San Francisco. Many of the adjacent islands receive their mail through the Auckland office. The suburbs of Auckland, like those of Melbourne and London, are independent municipalities.

There is also a line of steamers running from Auckland to England, stopping at some Australian ports and other important points. The New Zealand Union Steamship Company has a line of trading vessels plying between this place and Melbourne, following around the coast of New Zealand, and stopping at Tasmania. They make the trip in a fortnight, stopping during the day at the seaport cities and running at night.

The people of this colony are more of the mixture of the English, Scotch, and Protestant Irish. There are quite a number of Americans in the colony, and consequently the people are more Americanized in their manners than they are in the other colonies of Australasia. This is particularly so in Auckland and the North Island. There is more liberality of feeling manifested, and the American would be more at home here than in the other colonies. This may be due to the fact that this colony has been more recently settled, and they remember they were strangers in a strange land, and also because of the efforts of the former American consul to cultivate friendly relations with the United States, and secure the establishment of commercial interests between the two countries.

The secular press is very liberal in anything of a denominational character, believing that all should have an opportunity to express their conscientious convictions. They opened their columns, giving a sketch of our history as a people, stating our object in coming to the colony, etc. The religious bodies, however, as elsewhere, manifest much opposition toward anything liable to disturb the quiet of their churches. Aside from the Seventh-day Adventists now established there, we know of no sect taking the name of Adventists. There are the Christadelphians, and Plymouth Brethren, who believe in the coming of Christ, but their doctrine is so different from the common view that they would never be understood as being Adventists as the term is used in America. There is another body called Christians, many of whom claim to be really Adventists. It would be difficult, however, to state their views in detail. Being acquainted with the man who brought them their views on the nature of man, and some other of the tenets held, we think it is but justice to say that he should not be held responsible for all their views. On one thing they accord with the Adventists of America, namely, the nature of man. Aside from this the doctrine held by many of them would appear but an inconsistent jargon, but few of them are agreed as to what is truth and they seem to agree to disagree.

Brother Hare and his wife had embraced this doctrine on the nature of man, and were nominally connected with this people. We found many of them, however, conscientious and God-fearing but much bewildered as to their belief, as they naturally would be. Mr. Aldrich, a young man of considerable ability, is their pastor. They meet regularly on the first day of the week to break bread, as the Disciple, or Christian, Church in America. By special invitation we spoke to them on the differences between their belief and ours, giving the reasons for our faith. This resulted in a friendly discussion of the Sabbath question with Mr. Aldrich, occupying two evenings of two hours each.

The discussion was conducted after the following method:—

The affirmative spoke half an hour, followed by the negative. Then the affirmative questioned the negative fifteen minutes, he being expected to answer without hesitation the questions asked. Then in turn the negative questioned the affirmative. The discussion was then closed for the evening by a fifteen-minute speech each. There was nothing new brought out by Mr. Aldrich in opposition to the Sabbath. As the result of the interest here awakened and the Bible-readings held, a number took their

stand to observe the Sabbath of the fourth commandment. All of these have adhered to it, while others have since joined them. They hold their regular Sabbath-school and social meeting every Sabbath, and meet certain evenings during the week for Bible-readings. Brother Edward Hare has charge of the meetings.

The class of "Christians" alluded to, hold to an invisible second coming of Christ. In one of their branch churches we were kindly invited to present the views we entertained upon this point. This we freely did, and in these various ways were enabled to get the fundamental principles of our faith before the people of this denomination. Many of them acknowledged light on many points which had before troubled them.

We also found those who had charge of city missions, captains of vessels, etc., ready to cooperate with us in every consistent way. In no case were we refused the privilege of placing our publications on board ships, or securing the aid of those in charge to see that they were distributed in the different ports which they entered. Consequently a wide door was here opened for the islands of the Pacific Ocean. There seemed to be a general interest and willingness in placing before the people the publications which we furnished. It is but an act of justice to acknowledge the courtesy of the New Zealand Union Steamship Company, who from that time freely took our publications from Australia to Auckland, and always manifested a willingness to do for us what they could. The custom house officers, and those officially connected with the business relating to the shipping, treated us very courteously, and aided it in every way consistent with their duties. Auckland is the most favorable shipping point for the islands of the Pacific lying between there and the United States of America.

S. N. H.

Brooklyn Mission.

FROM a private letter to Elder Haskell, we are permitted to print the following account of the work at the Brooklyn Mission, New York. It shows how the truth is spreading in that great city. May the Lord bless and speed the work:—

DEAR BROTHER HASKELL: Your very interesting letter came in season to read at our morning worship yesterday, and our hearts were deeply affected by its contents. Such evidences that God is willing to pour out his Spirit, is what we have been earnestly seeking, of late; and the Lord has graciously come near to us and our work.

Seven have embraced the truth since the camp-meeting. I never saw the interest manifested in the truth, among so many people as there seems to be here. I think I have written you of the combined efforts of the clergymen of this part of the city to overthrow the influence of our work. It seems as clear to us as the noon-day sun that God has turned this effort in favor of our work.

Rev. Harris has preached four sermons in opposition to us. We reviewed one of his discourses on the Sabbath through the Green Point *Daily Star*, in the Saturday edition, which goes into nearly every family in this part of the city. The editor told us that he would publish it if we would allow it to go in over our own signature. Last Saturday's edition had five articles, and notices referring to the agitation on the Sabbath question.

What seems remarkable, is that people living right near where we live, but who have never known anything about us until this agitation came up, have come to our hall and after hearing one discourse and one or two Bible-readings, have taken a firm stand for the truth; we have had as many as four instances of this kind

within as many weeks. While some for whom we have labored for months, while admitting that it is the truth, do not seem to move. I cannot understand it unless the Lord wants us to learn that it is only his Spirit that can move the people.

I cannot begin to tell you of the effect of our printed Bible-readings; I believe they have helped us more than any other one thing that we have made use of in our work. Last Sunday night I spoke on the Sabbath, to a large and interested audience; many of them had heard Mr. Harris. We had an extra large number of the printed sheets this week and are placing one in every family in this part of the city. When we moved into our new hall we adopted the plan of taking up collections, and the result has been thus far more than enough to pay the rent of the hall.

Does it not seem as though the coming Conference would be a time when the Lord would come near and give his servants a fitting up for the work, different from what they have had in the past? I have thought much of late of that text, the first verse of Zech. 10. It seems to me that the *time* for the latter rain has come and that the "bright clouds" and "showers" will come where there are those who are *asking* for it and expecting it.

A lady who called here a few days ago said her father told her that the Adventists and their work are the theme of conversation on ferry-boats and in horse-cars, among those who live in this part of Brooklyn and work in New York. We had over fifty at our last Sabbath meeting.

North Pacific T. and M. Society.

REPORT FOR QUARTER ENDING SEPT. 30, 1886.

No. of members.....	224
“ “ dismissed.....	6
“ “ added.....	13
“ reports returned.....	145
“ missionary visits.....	2,733
“ letters written.....	1,311
“ periodicals distributed.....	6,837
“ pages of reading loaned and given away.....	92,897
“ “ sold.....	99,245
“ SIGNS taken in clubs.....	188
“ other periodicals taken in clubs.....	385
“ subscriptions taken for periodicals.....	167
“ Bible-readings held.....	437
Received on donations and membership.....	\$ 75 07
“ “ sales and periodicals.....	457 09
“ “ \$5,000 Fund.....	40 00
“ “ \$2,000 “.....	125 85
“ “ Educational Fund.....	116 50
“ “ Foreign Missions.....	8 20
“ “ Home “.....	22 25
Total receipts.....	\$844 96

J. A. BURDEN, Sec'y.

California T. and M. Society.

REPORT FOR QUARTER ENDING SEPT. 30, 1886.

No. of members.....	1,065
“ “ added.....	41
“ “ dismissed.....	14
“ reports returned.....	474
“ missionary visits.....	4,558
“ letters written.....	2,939
“ pages of tracts, pamphlets, and books distributed.....	751,344
“ periodicals distributed.....	68,660
“ SIGNS taken in clubs.....	2,704
“ new subscribers obtained.....	331
“ Bible-readings held.....	606
Received on donations and membership.....	\$ 385 56
“ “ book sales.....	103 75
“ “ SIGNS and other periodicals.....	70 43
Total receipts.....	\$1,198 74

ANNA L. INGELS, Sec'y.

WE pass but once along the pathway of life. We cannot retrace our steps and correct the errors of the past. All we can do is to mourn over them, and, if possible, avoid repeating them in the future. We have but one trial. How careful, then, we should be to guard against error, to resist every inducement to evil, and to act wisely and prudently, so that our own conscience and our God may approve.—*Sel.*

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The Saints in Heaven.

(Decem er 12—Rev. 7:9-17.)

THE sealing having been accomplished, John beholds a countless multitude worshipping God in rapture before his throne. This vast throng are undoubtedly the saved out of every nation, kindred, tribe, and tongue, raised from the dead at the second coming of Christ, showing that the sealing is the last work accomplished for the people of God, prior to translation.

THE questions proposed by one of the elders to John, What are these which are arrayed in white robes? and whence came they? taken in connection with John's answer, Sir, thou knowest, implying that he did not know, would seem to be devoid of all point, if they had reference to the whole of the great multitude now before him. For John did know who they were, and from whence they came; inasmuch as he had just said that they were people, redeemed, of course, out of all nations, kindreds, people, and tongues; and John could have answered, These are the redeemed ones from all the nations of the earth. But if a special company in this vast throng were referred to, distinguished by some special mark or position, then it might not be so evident who they were, and what had given them their peculiarity; and the questions as applied to them would be appropriate and pertinent.

WE therefore incline to the view that attention is called to a special company by the questions which were proposed by one of the elders; and no company is brought to view to which special allusion would more naturally be made, than to the company spoken of in the first part of the chapter, namely, the 144,000. John had indeed seen this company in their mortal state as they were receiving the seal of the living God amid the troublous scenes of the last days; but as they here stand among the redeemed throng, the transition is so great, and the condition in which they now appear so different, that he does not recognize them as the special company which he saw sealed upon the earth. And to this company, the language that follows seems to be specially applicable.

1. THEY came out of great tribulation. While it is true in some degree of all Christians that they must "through much tribulation enter into the kingdom of God," it is true in a very emphatic sense of the 144,000. They pass through the great time of trouble such as never was since there was a nation. Dan. 12:1. They experienced the mental anguish of the time of Jacob's trouble. Jer. 30:4-7. They stand without a mediator through the terrific scenes of the seven last plagues, those exhibitions of God's unmingled wrath in the earth. Rev. 15:16. They pass through the severest time of trouble the world has ever known, although they are delivered out of it.

2. THEY wash their robes and make them white in the blood of the Lamb. To the last generation the testimony is very emphatic on the subject of obtaining the white raiment. Rev. 3:5, 18. And though the 144,000 are accused of rejecting Christ and trusting to their own works for salvation, because they refuse to violate the commandments of God (Rev. 14:1, 12), in the great day that calumny will be wiped off. It will be seen that they have rested their hope of life on the merits of the shed blood of their divine Redeemer, making him their source of righteousness. There is a pecul-

iar force in saying of these that they have washed their robes and made them white in the blood of the Lamb.

3. VERSE 15 describes the post of honor they occupy in the kingdom, and their nearness to God. In another place they are called "the first-fruits unto God and the Lamb." Rev. 14:4.

4. IN verse 16 it is said, "They shall hunger no more, neither thirst any more." This shows that they have once suffered hunger and thirst. To what can this refer? As it doubtless has reference to some special experience, may it not refer to their experience in the time of trouble, more especially during the plagues? In this time the righteous will be reduced to bread and water; and though that "will be sure" (Isa. 33:16), enough for sustenance, yet may it not be that, when the pastures, with all fruits and vegetation, are dried up (Joel 1:18-20), and the rivers and fountains are turned to blood (Rev. 16:4-9), to reduce their connection with earth and earthly things to the lowest limit, the saints who pass through that time will be brought occasionally to the extreme degrees of hunger and thirst?

BUT the kingdom, once gained, "they shall hunger no more, neither thirst any more." And the prophet continues in reference to this company, "Neither shall the sun light on them nor any heat." We remember that the 144,000 live through the time when power is given unto the sun "to scorch men with fire." Rev. 16:8, 9. And though they are shielded from the deadly effect which it has upon the wicked around them, we cannot suppose that their sensibilities will be so blunted that they will feel no unpleasant sensations from the terrific heat. No, as they enter the fields of the heavenly Canaan, they will be prepared to appreciate the divine assurance, that the sun shall not light upon, or injure them, nor any heat.

5. AND the Lamb shall lead them. Another testimony concerning the same company, and applying at the same time, says, "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4. Both expressions denote the state of intimate and divine companionship to which the blessed Redeemer admits them in reference to himself.

THE psalmist in the following beautiful passage seems to allude to the same promise: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Ps. 36:8. The phraseology of this promise to the 144,000 is also partially found in the following glowing prophecy from the pen of Isaiah: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25:8.—*Thoughts on Daniel and the Revelation.*

THE PARABLES OF JESUS.

Lesson X.—The Importunate Widow and the Penitent Publican.

(Sabbath, December 4.)

1. TO WHAT end, or for what purpose, did Jesus give the parable of the importunate widow? Luke 18:1.

2. Who were the leading characters in the parable? Verses 2, 3.

3. Describe the judge. Verse 2.

4. What request did the widow make? Verse 3.

5. How did the judge at first regard her petition? Verse 4.

6. What good motives ought to have influenced him? Same verse.

7. Did these things have any power to move him? Same verse.

8. Why did he finally conclude to take up her cause? Verse 5.

9. What admonition does Jesus give? Verse 6.

10. Did the admonition apply alone to those who were present when it was spoken, or does it apply to us as well?

11. By what question did Jesus try to set home the meaning of the parable? Verse 7.

12. Is there any promise here for those who do not cry to God?

13. What seems to be the teaching of the parable?—That if a wicked man, who cared not to please God, and who had no sympathy for human suffering, would yield to the persistent supplications of a poor woman, it is certain that God, who tenderly loves all his creatures, will heed the prayers of his saints.

14. What question seems to imply that in the last days there will be but few who will still have faith that the Lord Jesus is coming, according to his promise, to deliver his people? Verse 8.

15. For whose special benefit did the Lord give the parable of the Pharisee and the publican? Verse 9.

16. How are these two characters introduced? Verse 10.

17. For what did the Pharisee thank God? Verse 11.

18. Of what did he boast? Verse 12.

19. How did the publican show by his behavior that he was both penitent and humble? Verse 13.

20. Repeat the words of his prayer. Same verse.

21. What did Jesus say about the way in which God looked upon the worship of these two men? Verse 14, first part.

22. What general principle did our Lord then lay down? Verse 14, last part.

23. Whom did the disciples rebuke? Verse 15.

24. What did Jesus do to show the disciples how they had erred in judgment? Verse 16.

25. How did he still further exalt the grace of humility? Verse 17.

26. What is the first part of this lesson meant to inspire?—Faith in prayer.

27. What is the last part of the lesson meant to teach?—That God loves a humble, penitent heart.

Note on Lesson X.

Shall not God avenge his own elect?—A question used in this way is called a figure of interrogation. It is not asked for the purpose of obtaining an answer, but to make a stronger impression of a truth than could be made by a direct statement. It is put under such circumstances as to admit of but one answer, and that answer must declare the truth which the speaker wishes to impress. In this way the hearer, in answering the question, is compelled to testify to the fact which he is called upon to admit. If this unfeeling judge, who feared not God, nor regarded man, could in any way be induced to administer justice in favor of the widow, certainly God, a being of infinite love, will, without unnecessary delay, give help and protection to his own elect, whom he regards with such tender compassion. Nevertheless, to remove all doubt, and perhaps for the purpose of adding another thought, our Lord proceeds to answer the question himself.

Lesson XI.—The Laborers in the Vineyard.

(Sabbath, December 11.)

1. How DID our Lord introduce the parable of the laborers?

"For the kingdom of Heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard." Matt. 20:1.

2. How much did the householder agree to pay the laborers that began early in the morning?

"And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." Verse 2.

3. At what time did he hire other laborers? "And he went out about the third hour, and saw others standing idle in the marketplace." Verse 3.

4. What agreement did he make with them? "And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you." Verse 4.

5. When and with what understanding did he hire still others?

"Again he went out about the sixth and ninth hour, and did likewise." Verse 5.

6. What did he find when he went out at the eleventh hour?

"And about the eleventh hour he went out, and found others standing idle." Verse 6.

7. What did he say to them? "And saith unto them, Why stand ye here all the day idle?" Same verse.

8. What excuse did the men make for being idle?

"They say unto him, Because no man hath hired us." Verse 7.

9. What did the master then say to them? "He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Same verse.

10. What order was given at evening?

"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first." Verse 8.

11. How much was paid to those that were hired at the eleventh hour?

"And when they came that were hired about the eleventh hour, they received every man a penny." Verse 9.

12. What did the others expect when they saw how generous the master was with their fellow-laborers?

"But when the first came, they supposed that they should have received more." Verse 10.

13. How were they disappointed? "And they likewise received every man a penny." Same verse.

14. What complaint did they make? "And when they had received it, they murmured against the Goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." Verses 11, 12.

15. How did the master justify himself to one of these complainers?

"But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny?" Verse 13.

16. What did he tell the laborer to do? "Take that thine is, and go thy way; I will give unto this last, even as unto thee." Verse 14.

17. What questions did he ask the dissatisfied man?

"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" Verse 15.

18. When Jesus had finished the parable, what principle did he lay down?

"So the last shall be first, and the first last; for many be called, but few chosen." Verse 16.

(Concluded on page 734.)

The Home Circle.

SOMETIME.

SOMETIME, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deepest tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see,
And e'en as prudent parents disallowed
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if sometimes commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if some friend we love is lying low
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrows with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friends,
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart;
God's plans, like lilies, pure and white unfold;
We must not tear the close shut leaves apart—
Time will reveal the calyxes of gold;
And if through patient toil we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think we will say, "God knew the best."

—Mary Riley Smith.

Aunt Deborah's Lesson.

"THE good lands! what's that?" excitedly cried frightened Aunt Deborah.

Aunt Deborah might well exclaim in surprise. For as she sat knitting quietly and humming a quaint old tune of long ago—one she had learned as a child—c-r-rash! bang! came a stone into the room, shivering the window-pane, just missing the swinging lamp in the hall-way, making an ugly scar on the cabinet, and breaking into fragments a handsome vase; then, as if satisfied with the mischief it had done, it rolled lazily across the floor, and finally stopped under the table, an inert, jagged bit of granite.

Aunt Deborah, as the stone pursued its reckless course, placed her hands over her head, and shrank back into her chair, a frightened and unwilling witness to the destruction of her property. It was quite distressing. Besides the nervous shock, there was the broken window; there was the cabinet showing a great white dent that could not easily be removed; and there, too, was the vase she had kept so many long years, lying shattered and ruined before her eyes.

Aunt Deborah was one of the best and most kind-hearted of women; but she was human, and the sudden havoc wrought by the missile exasperated as well as frightened her. She rushed to the window and opened it in time to see three or four boys scampering down the street as fast as their legs could carry them.

"Oh, you young scape-graces!" she cried.

"If I could once lay hold on you, wouldn't I teach you a lesson!"

But the boys never stopped until they had disappeared around a friendly corner. Aunt Deborah was overcome by the accident, and so intent upon watching the retreating boys to whom she desired to teach a lesson, that she did not at first notice a barefooted boy standing under the window on the pavement below,

holding a battered old hat in his hand, and looking up at her with a scared face and tearful eyes.

"Please, Miss," said the boy tremulously.

"Oh! who are you? Who threw that stone at my window?" cried out Aunt Deborah, as she 'spied him.

"Please, Miss," pleaded the boy, fumbling nervously his torn hat, "I threw it, but I didn't mean to do it."

"Didn't mean to do it, eh?" replied Aunt Deborah, fiercely. "I suppose the stone picked itself up and pitched itself through my glass."

"I was going to throw it down the street, but Bill Philper touched my arm, and it turned and hit your window," he explained.

There was an air of frankness and truth about the boy, and the fact that he had not run away like the others (who, somehow, Aunt Deborah held chiefly responsible for the outrage), caused her to relent a little toward him.

"Come in here," she said, after eyeing him closely for a moment.

The lad hesitated; but summoning all his courage, he went up the steps, and soon stood in her presence.

"Do you see that?" she said, pointing at the window—"and that?"—at the cabinet—"and that?"—at the broken vase—"and that?"—at the stone. "Now, isn't that a fine performance?"

"I'm very sorry," said the boy, the tears welling into his eyes again.

He looked ruefully about at the damaged articles, and glanced at the stone, wishing heartily that he had never seen it.

"Now, what's to be done about it?" asked she.

"I don't know ma'am," said he, very ill at ease. "I will try to pay you for it."

"What can you pay, I should like to know?" she said, glancing at his patched coat and trousers and his torn hat.

"I sell papers," said he, "and I can pay you a little on it every week."

"What's your name?" she asked.

"Sam Wadley," answered the boy.

"Have you a father?"

"No, ma'am," replied Sam; "he's dead."

"Have you a mother?"

"Yes, ma'am."

"What does she do?" continued Aunt Deborah.

"She sews, and I help her all I can, selling newspapers."

"How can you pay me anything, then?"

"Please, ma'am, I'll tell mother all about it, and she'll be willing for me to pay you all I make."

"Well, now, we'll see if you are a boy who keeps his word," said Aunt Deborah.

"How much must I pay?" Sam inquired anxiously.

"Let me see." Aunt Deborah put on her spectacles and made a critical survey of the room. "Window—fifty cents; vase—one dollar—I wouldn't have had it broken for five! That'll do—one dollar and a half. I shan't charge you for that dent in the furniture."

"I'll try to pay you something on it every week," said Sam. "There are some days when I don't make anything, but when I do, I will save it for you."

"Very well," said Aunt Deborah; "you may go now."

He thanked her, and went slowly out, while Aunt Deborah began to pick up the fragments strewn over the floor.

"Oh, wait a moment!" she cried. Sam came back.

"Take this stone out with you, and be careful what you do with it, next time," she said. "By the way, if you wish to keep out of trouble, you'd better not keep company with that Flipper boy"—Aunt Deborah had a rather poor

memory for names. "If I had him wouldn't I give him a lesson!"

She uttered the last sentence with such a relish that Sam was glad enough to get away. He was afraid she might conclude to bestow upon him the salutary lesson which she had proposed to give "Flipper," as she called him.

Sam hurried home as fast as he could. His mother, a pale, delicate woman whose wan features and sunken eyes showed the effect of too hard work, heard his simple tale, wiped away his tears, and encouraged him in his resolve to pay for the damage he had done. From that day Sam began to be very diligent, and to earn pennies in every honest way possible to him. And every week he carried some small amount to Aunt Deborah.

"That boy has some good in him," she said, when he had brought his first installment. And, though she grew more kind to him every time he came, occasionally giving him a glass of milk, a sandwich or a cake, she rarely failed to warn him against the influence of that "Flipper" boy.

His young companions laughed at him for paying his money to Aunt Deborah, and called him a coward for not running away when they ran; but all they said did not turn him from his purpose.

One evening he went away with a cheerful heart to pay his last installment. As he passed the window of the sitting room he glanced in. There sat Aunt Deborah, earnestly knitting. The lamp-light fell upon her sober face, and Sam wondered if she ever looked really smiling and pleasant. "It doesn't seem as though she would be so stiff with a fellow," he said to himself. Then, in response to her, "Come in," he entered the room and handed her the money.

"I believe that is all ma'am," said he.

"Yes, that pays the whole sum," said Aunt Deborah; "you have done well."

"I am still very sorry I have troubled you, and I hope you forgive me," he said.

"I do, with all my heart," she said, earnestly.

"Thank you," said Sam, as he started out, picking up his old hat from the floor, where he had placed it on entering.

"Come back," said Aunt Deborah; "I've something more to say to you."

With a startled look he turned into the room. Aunt Deborah went to the cabinet and unlocked it. She first took out a pair of new shoes, then half a dozen pair of socks, some underclothing, two nice shirts, a neat, woolen suit, and lastly a good felt hat.

"Sam," said she, to the astonished lad, "I have taken your money, not because I wanted it, but because I wished to test you. I wished to see whether you really meant to pay me. That Flipper boy would never have done it, I am sure. You have done so well in bringing me your little savings that I have learned to like you very much. Now I wish to make you a present of these articles. In the pocket of this jacket you will find the money you have paid me. I wouldn't take a cent of it. It is yours. You must keep working and adding to it, so that you can soon help your mother more. Go to work now with a light heart, and grow up a true and honest man. Tell your mother I say she has a fine son."

In making this speech, Aunt Deborah's features relaxed into a pleasant smile; and Sam smiled, too, and was so pleased that he could hardly utter his thanks.

"And, mind," she continued, suddenly changing the current of his thoughts, "don't associate with that Flipper boy."

"Please, ma'am," said Sam, feeling a twinge of conscience that his former companion should bear so much of the blame, "you have been very kind to me, but Bill Philper didn't know the stone would turn as it did, and break your window."

"Then why did he run away?" inquired

Aunt Deborah somewhat fiercely. "It's quite proper that you should try to excuse him, Sam; but I should like to teach him a good lesson."

"You—you—have taught me a good lesson," said Sam, with a blushing face; "and I—I—thank you very much for it."

Aunt Deborah smiled benignly again, and warmly bidding Sam to come often to see her, she let him out at the door. She felt very happy as Sam disappeared down the street; and he was very happy, as he hurried home with his great bundle, and told his mother all about it, which made that good woman very happy, too. So they were very happy all around. And it all came about because Sam had stood up like a brave boy to confess his wrong, which is always manly; and had offered reparation for it, which is always right; and had gone forward, in spite of the taunts of his companions, denying himself pleasures and comforts, in order to do that which he knew to be right, which is always heroic.—*St. Nicholas.*

Sir John and the "Erebus."

FORTY-ONE years ago last May, England fitted out Sir John with two fine ships. They were the *Erebus* and *Terror*. Away they sailed from the wharf, where many came to see them off, among them Lady Franklin, Sir John's wife.

Away they pushed through the sea toward the North. On they went, further and further from their home, to see if they could find the north pole or what was called the "northwest passage." Soon they met icebergs, or great mountain castles, moving down from the North. But the *Erebus* and *Terror* turned aside and sailed north, north, north, hundreds of miles.

Then the winter came on. The two ships were soon hedged in by the ice. They could neither go forward nor backward. The ice became thicker and thicker; the nights longer and colder. The men were clothed in fur, and there were stoves in the ships, but they shivered with the cold. No word came to them from their friends. They tried, however, to be cheerful, hoping for spring and the breaking up of the ice so they could sail out of their prison and find the Northwest passage. They sang, told stories, read, celebrated each other's birthday; good Sir John read sermons and prayers to his men, as was his custom, and exhorted them to be of good cheer. It was a joyful thought to them of making wonderful discoveries in that strange land, and then coming back some day with the news. But the spring came and went, another and another, but no tidings of Sir John. Then there was alarm. Meetings were called, speeches made, great sums of money raised; brave captains and crews offered to go in search of him. Vessel after vessel went and came, only to report failure.

Five years passed; seven; nine; ten—hope was dying—eleven. Lady Franklin did not give up, but fitted out, at her own expense, a little ship. Captain and sailors bid good-by to wives and friends, not knowing they would ever see them again, as they resolved not to come back till they found out something as to the fate of Sir John. So this little ship disappeared far away northward, and, like the others, in a few weeks was in the midst of majestic palaces of ice. But it worked its way on, when lo! one day, as the captain was hunting here and there, he came upon parts of a ship, and he knew it was Sir John's. He also found Sir John's own handwriting and many other things that told of great sufferings and death.

It appeared that he had died June 11, 1847, but he was not found till 1857. All had perished. He was a noble man, with a heart tender as a woman's. When the little ship came back with the news, England mourned, as did this nation, over the fate of Sir John Franklin.—*The Pansy.*

Health and Temperance.

Opium and Tobacco.

OFFICIAL reports show that the demand for opium is such that its importation into the United States is increasing with alarming rapidity. And the number of fresh victims upon the shrine of this fascinating Moloch increases with the dawning of every morning and the setting of every sun. And it is erroneous to suppose that only depraved and abandoned characters become victims of the terrible "opium habit." In my careful researches on this subject I have found far more victims of opium whose lives have been passed in the surroundings of wealth, intelligence, and culture, than in the haunts of squalor, wretchedness, and crime (the latter being chiefly addicted to alcohol, tobacco, and chloroform).

Women of refinement and culture, of more or less note, men of grandeur of intellect and apparent moral character, youth with its rose-tinted hopes of a glorious, possible future, all alike are subject to the fascinations and entanglements of this seductive devil!

Ministers, whose trumpet notes of warning to flee the wrath to come, ring in tones of eloquent entreaty from the pulpit, are themselves standing helpless, hopeless, and powerless upon the ghastly brink of a narcotic hell! And there are learned physicians, too, who daily and hourly listen to the song of this siren, knowing full well that every sylvan note but draws them nearer and nearer to their impending doom!

No department of business, no profession however exalted and pure, is exempt from the horror of the opium hell if once induced to enter the maelstrom of its fascination and seductive influence. The various narcotic habits are tightening upon our people like the ever-contracting folds of an iron shroud, from which there is no escape. Tobacco has become the all-powerful, all-potent ruler of men. The grandest minds, the proudest intellects in our commonwealth freely acknowledge their subserviency to this disgusting narcotic.

Meta Lander, in her excellent work on the "Tobacco Problem," has shown the disgusting slavery of tobacco in a truthful manner, and we cordially indorse her book and recommend it to the careful reading of all our State and local superintendents of narcotics.

But while the tobacco habit is enslaving the men of America, we find with alarm the growing tendency of our people, especially the women, toward the formation of drug habits, especially morphine, chloral, chloroform, and cocaine. But for several years I have been fully impressed with the idea that of all the stimulants and narcotics to which mankind has fallen victim the "opium habit" is without a parallel in its devastating influence.

While alcohol has filled our land with woe by the enslaving of our men, opium has reaped its harvest of devastation among our women, and has wrought a weight of woe and home desecration unknown to the demon of alcohol. Opium is more seductive and deceptive than alcohol, or any other narcotic. It carries with it the golden keys to the sunniest bowers of Paradise, ere long to unlock for its victims the lowest depths of the ghastliest hell. But the supernal ecstasies of the opium paradise can in nowise compensate for the unutterable horrors of the opium hell!

Study the evil more carefully in all its fearful forms, arrange wise, energetic, patient committees who will conscientiously prosecute the work of this toilful department. Strenuous legislative enactment against the pernicious sale of opium, chloral, cocaine, and chloroform, is our present aim and hope. I learn with sorrow that many of our State and local Unions are

entirely without a department of narcotics. Dear sisters, the woe is upon us, and its insidious presence is sitting to-day as a ghastly specter by the hearth-stones of thousands of once happy homes in our land! It rests upon us as the deepening shadow of a great sin, and shall we longer live blindly indifferent to its baleful invasion?

And this fearful narcotic desecration is permitted by one of the grandest Governments the sun ever smiled upon! Upon whom rests the blame? Upon us all if we now fail to take advantage of the spirit of the times that evidently points encouragingly toward the possible future when narcotic addiction will be rendered far more difficult by wise and prudent legislative enactment. Dear sisters, shall I appeal in vain for your assistance in this important and toilful department?—*Mrs. James Havens, National Superintendent and Lecturer W. C. T. U., Department of Narcotics, Denver, Colorado, in Union Signal.*

Why Canon Farrar Signed the Pledge.

CLERGYMEN of the English Establishment have been so slow to accept the American theory and practice of temperance, *i. e.*, total abstinence, that the following opinion of the distinguished Archdeacon of Westminster has all the more weight:—

My reasons for taking the pledge were partly general and partly special. First, I became convinced that the use of alcohol in any form was not a necessity. I saw that whole nations have lived and flourished without it. I believed that the whole race of man had existed for centuries previous to its discovery. I was struck by the indisputable fact that in England 20,000 inhabitants of our prisons, accustomed to it all their lives, and the majority of them brought into prison directly or indirectly by the use of it, could be, and were, from the moment of their imprisonment, absolutely deprived of it, not only without loss, but with entire gain to their personal health. Men enter prison sickly and blighted, are deprived of drink, and leave prison strong and hale; and women who, when incarcerated, are hideous to look upon, after being made compulsorily sober by act of Parliament, recover the bloom of health and almost of beauty.

Next, I derived from the recorded testimony of some of our most eminent physicians, that the use of alcohol is a subtle and manifold source of disease, even to thousands who use it in quantities conventionally deemed moderate; and from the testimony even of many who discountenance total abstinence, that all the young, and all the healthy, and all who eat well and sleep well, do not require it and are undoubtedly better off without it. Then the carefully drawn statistics of many insurance societies convinced me that total abstinence, so far from shortening life, distinctly and indisputably conduce to longevity. Then I accumulated evidence that drink is so far from being requisite to physical strength or intellectual force, that many of the greatest athletes, from the days of Samson onwards, "whose drink was only at the crystal brook," have achieved without alcohol mightier feats than those which have been achieved with it; and many of the world's wisest, even if they have not said Pindar, have yet drawn out a better inspiration from other sources than can be drawn chemically from the fumes of wine.

Seeing all which and much more; seeing, too, in the holy Scriptures God's own approval of his Nazarites, who, as the prophet Jeremiah tells us, were purer than snow—"They were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire"—I saw, or thought I saw, grounds sufficient, and superfluously sufficient, to make me an abstainer.—*Sel.*

(Continued from page 731.)

19. What seems to have called out the parable of the laborers?—It was probably the conversation with the rich young man who could not give up his worldly possessions for the sake of being saved.

20. What question did this young man ask the Saviour?

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" Matt 19: 16.

21. What did Jesus tell him he must do?

"And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Verse 17.

22. What inquiry did the young man then make?

"He saith unto him, Which?" Verse 18.

23. Which of the ten commandments did our Lord then mention?

"Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother; and, thou shalt love thy neighbor as thyself." Verses 18, 19.

24. What reply did the young man then make?

"The young man saith unto him, All these things have I kept from my youth up; what lack I yet?" Verse 20.

25. What did Jesus tell him was still necessary for him to do in order to have treasure in Heaven?

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Verse 21.

26. How did the young man receive this instruction?

"But when the young man heard that saying, he went away sorrowful; for he had great possessions." Verse 22.

27. What remark did Jesus then make?

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven." Verse 23.

28. What anxiety did Peter manifest?

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?" Verse 27.

29. What assurance did the Saviour give him?

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life." Verses 28, 29.

30. How did he then illustrate the saying, "Many that are first shall be last, and the last shall be first?" Chap. 20: 1-16.

31. What makes labor valuable in the sight of God?—Not the time and strength it requires, but the love and faith that actuate it.

Note.

THE householder thus makes the first last, and the last first, because the first had been working for hire, while the others had simply trusted his promise. He who works in my kingdom for the sake of a reward hereafter, may do his work well, but he honors me less than others who trust me without thinking of future gain. The spirit in which you labor for me gives your service its value. He who is called late in life and serves me unselfishly, will stand higher at the great day than he who has served me longer, but with a less noble motive. Many are called to join my kingdom and work in it, but few show themselves by their spirit and zeal especially worthy of honor. If the first find themselves last, it will depend on them-

selves, for though no one can claim reward as his due in the kingdom of God, yet I give it of favor, to those first who serve me most purely. He, I repeat, who works most devotedly, without thought of reward, will be first, though, perhaps, last to be called; he will be chosen to honor, while others less zealous and loving, though earlier called, will remain undistinguished."—*Paraphrase, by Dr. Cunningham Geikie.*

News and Notes.

RELIGIOUS.

—It is stated that "at the recent English Church Congress the discussion on the topic of 'The Church and Amusements' showed the predominant tone to be in favor of a more indulgent spirit toward the better class of dramatic and musical entertainment." We are a little curious to know how that church can be "more indulgent" toward "dramatic and musical entertainments."

—The *New York Commercial Advertiser* says: "We are not discouraging or sneering at foreign missions, but some day Christians may wake up to the fact that New York is one of the largest pagan cities in the world, larger than Bombay, Singapore, or Kioto; that more men and women are dying in sight of Christian spires and in sound of Christian bells than are dying outside of Christian influence in any part of those heathen centers named."

—The *New York Times* says that by the death of the Marquis of Ailesbury, his son, Lord Savemake, becomes the owner "of eleven livings of the Church of England." This son is a frequenter of concert saloons and betting rings—"a cross between a professional pugilist and a betting tout"—but under the laws of the Established Church he is the owner of eleven pulpits and of the revenues that support them, and may sell the same to the highest bidders.

—Under the caption, "Misleading Spirits," the *Golden Gate* (Spiritualist), of August 7, says: "Whoever surrenders his individual judgment and places his trust implicitly upon the communications of spirits, as given through promiscuous mediumship, is almost certain to be deceived." It would not be amiss to say, "is absolutely certain to be deceived;" for we read (Rev. 16: 14) that "they are the spirits of devils, working miracles." And again, the apostle Paul describes Spiritualism as working "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2: 9, 10. The only safe course for any one is to follow the rule laid down in Isa. 8: 19, 20.

SECULAR.

—A fire in Duluth, Minn., a few days since, destroyed elevators and other property to the value of about \$1,000,000.

—November 19, the Haddock murderers at Sioux City were all admitted to bail in sums ranging from \$15,000 to \$25,000.

—A blunder of a telegraph operator in Missouri, a few days since, caused a serious railroad accident in which two men lost their lives.

—A cyclone struck Girard, Kansas, November 22, doing considerable damage to light buildings. Several persons were seriously injured.

—The captain and seven of the crew of the French man-of-war *Penguin*, were massacred recently by the natives of one of the Feejee group.

—An explosion of fire-damp in a Wilkesbarre, Pa., coal mine a few days ago seriously burned and otherwise injured forty-two men, twelve of them fatally.

—Montana is anxious for a Statehood. A committee of citizens at Helena is getting up a strong memorial to Congress and will go to Washington to press the claim.

—The Municipal Council of Paris has requested United States Minister McLane to intercede with the Governor of Illinois in behalf of the condemned Anarchists of Chicago.

—November 25, a rain-storm, accompanied by cyclonic manifestations, swept over the center of Gloucester County, N. J. In the vicinity of Pitman Grove the wind blew with the force of a tornado. One report says: "The thunder, lightning, and hail were terrific."

—The Emperor of Austria, who is a great smoker, has been ordered by the doctors to give up the weed. They attribute his neuralgia to it.

—The spread of cholera in the Republic of Buenos Ayres, S. A., is creating great alarm. On the 26th ult. seventy-two new cases and fifty-four deaths were reported at Rosario.

—Sunday, November 21, the Socialists of London held a monster mass meeting in Trafalgar Square. The temper of the meeting was very bad and many of the banners bore incendiary inscriptions.

—Another Anarchist plot has been discovered in Chicago. The plan is to blow up the water tower some stormy night, start fires in several different places, and then capture the city during the confusion.

—Lord Salisbury, replying to the memorial which the Socialists left at his residence recently, says of the proposals which it contained: "I am unable to adopt or support them, as I am convinced that the proposals, if effected, would cause additional distress and suffering far exceeding what prevails at present."

—November 27, Superintendent Bell, of the Foreign Mail Office, received a dispatch from the Postmaster General of Belgium informing the department that the United States mail for Russia, while passing through that country on the night of the 26th, was robbed of 141 registered packages. It is supposed that the robbers secured about \$200,000.

—The Seth Thomas Clock Co., of Thomaston, Conn., have prepared drawings for the great clock which is to be placed in the tower of the new city hall at Philadelphia, and which, if completed in accordance with their plans, will be the largest in the world. The bells upon which it will strike the hours and quarters will weigh fifty thousand pounds, and the glass dials, as contemplated, measure 25 feet in diameter.

—The *New York Tribune's* cable special of November 27, from London, says: "The Irish crisis has arrived at last, as was predicted, and political circles both in London and Dublin are exceedingly disturbed by the possibilities before us." Another dispatch says: "In the opinion of leading Liberals the Government is entering into a labyrinth from which there is no escape in safety. Shelving the Irish question next session will be found impracticable."

—In his speech from the throne, read by the Minister of the Interior at the opening of the Reichstag, the other day, Emperor William says: "Although the policy of the empire is always pacific, Germany, in view of the development of the military establishments of neighboring States, cannot longer defer increasing her defensive force, especially her peace effective. A bill, therefore, will be submitted providing for an increase to take effect from the beginning of the new financial year."

Obituary.

BOLLMAN.—Died in Oakland, Cal., Nov. 23, 1886, of inflammation of the lungs, stomach, and bowels, caused by whooping-cough, Anna I., youngest daughter of Calvin P. and Lena Bollman, aged 1 year, 10 months, and 25 days. The funeral was held on the 25th from the Seventh-day Adventist church. Appropriate words of comfort were spoken by Elder John Fulton, after which we laid the little emaciated form of our loved one away to await the morning of the resurrection, when, if faithful, we know that she will be restored to us in that land where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." C. P. B.

(Review please copy.)

GREGORY.—Died at St. Helena, Cal., Nov. 18, of lingering consumption, Prof. W. B. Gregory, aged 29 years and 6 months. The last few weeks of his life he spent in carefully reviewing the past, and confessing all his sins. His mind seemed to derive great consolation from Psalms 147: 11: "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." This he often repeated with great satisfaction. He came to California in the spring of 1885 with a friend who kindly cared for him during his last sickness. The funeral services were conducted by the writer, Sabbath afternoon, November 20, and we laid him away to rest for a "little while," until the Life-giver shall appear.

J. N. LOUGHBOROUGH.

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 2, 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.

THE Archbishop of Philadelphia has published the decisions of the recent Plenary Council of Baltimore. He has announced that all Roman Catholics must abstain from selling intoxicants on Sunday or leave the church. This decree has been affirmed by the Vatican, and will be rigidly enforced all over the United States. To those who disregard this injunction, the priest will refuse absolution and so deprive them of the sacraments. This action places the Catholics on substantially the same ground with a great many Protestant prohibitionists; *i. e.*, they are very zealous for prohibition—on Sunday.

FROM our publishing house in Basel, Switzerland, we have just received a pamphlet of 300 pages with four excellent maps showing the positions of the churches and companies of Sabbath-keepers in Europe, Australia, and New Zealand, giving "historical sketches of the foreign missions of the Seventh-day Adventists with reports of the European missionary councils of 1883-84-85, and a narrative by Mrs. E. G. White of her visit and labor in these missions." We shall take pleasure in presenting our readers with extracts from time to time. We shall give it a more extended notice at another time.

WE would call special attention to the article entitled "The Papacy—Its Position, Policy, and Prospects," on the second page of this paper. It is the first in a series of about four articles, in which will be found one of the best sketches of the Papacy that we have ever seen. It reveals the danger that still threatens the nations, from the insidious policy of this mistress of witchcrafts. Dr. Wylie is the author of the "History of Protestantism" from which our readers have read selections in our columns. We are glad of the opportunity to present these articles on the Papacy. They will well repay a careful study.

IN their anxiety to be rid of the Sabbath, many men now teach that the law of God was abolished at the cross. But the apostle John, fifty-nine years after the crucifixion, said: "Whoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins [transgressions of the law]; and in him is no sin [transgression of the law]. Whoever abideth in him sinneth not [transgresseth not the law]; whosoever sinneth [transgresseth the law] hath not seen him, neither known him." 1 John 3:4-6. That doesn't look as though the law was abolished.

NOTWITHSTANDING the fact that the liquor traffic has always and persistently violated all laws that stood in its way, the liquor dealers in their late convention at Chicago, passed, among others, the following resolution:—

"Resolved, That it is our duty, as it is of all good citizens, to obey the laws of our country, and we condemn every violation of law regardless of the damage inflicted in its observance upon any industry or upon any general business interests."

In view of the past history of the business it is but natural that people should have some lingering doubts as to the sincerity of the liquor dealers in

passing this resolution. But these doubts might possibly be dispelled were those men to "bring forth fruits meet for repentance." They might do this by aiding in the strict enforcement of the prohibition laws in Kansas and Iowa. A liberal reward offered by them for the conviction of the murderers of Dr. Haddock and others, would certainly entitle them to some credit, though it might bring some of their friends to the gallows; and helping to enforce the laws would certainly ruin their business. We cannot even yet think that the liquor dealers were sincere in their resolution.

MR. HENRY GEORGE is an avowed Socialist, he pretends to be nothing else, and hitherto he and his theories have been considered unworthy of any serious notice; but since he polled 68,000 votes in New York City alone, he has become a very respectable personage. The papers are perplexed and politicians are dismayed. They hate to indorse his theories, yet they know not how to draw away his followers without, and they dare not enter a presidential campaign against the so-called labor vote of the whole country. An immense amount of trimming may be expected between now and 1888. As might be expected, neither is this pie free from Rome's officious finger.

FROM the following, reported by the *Watchman*, Boston, may be gathered a pretty good idea of the danger that lurks in a spirit that is entirely too widely prevalent everywhere in this our day:—

"A striking evidence of the morbid state of mind generated by the agitations in the name of labor was given by a meeting called in the interests of law and order at Peabody. The riotous proceedings of some of the strikers had aroused, as it was supposed, the conservative spirit of the citizens, and the meeting was called to give expression to it. But resolutions condemning mob violence were voted down! Thinking that the vote was given under misapprehension of the character and bearing of the resolutions, it was reconsidered, and after further exciting talk, was again carried against the resolutions. In answer to the question, 'Do you want mobs?' voices cried, 'Yes! yes!'"

A CORRESPONDENT of the *Watchman* says: "In any of our large Baptist Churches of New York, a motion to put a member under discipline for going to the theater, or for playing cards, or for dancing, would be refused serious consideration. . . . Within forty years there has been a great change in the mental attitude of our people in regard to amusements."

Upon which another Baptist paper remarks: "When you add to this the fact that the pulpit of the First Baptist church of Boston is occupied by a New Theology preacher, the outlook for pure and undefiled religion in some of our city churches certainly is not overly flattering. We sometimes doubt if as much good could be said of them as of the worst churches in Asia that were so severely condemned by the revelator."

THE report of a Spiritualist Convention held in Rockford, Ill., contains the following:—

"Resolved, That Spiritualism, according to the modern acceptation of that term, embraces all those who believe in the immortality of the soul."

Yes, the doctrine of the immortality of the soul is the only foundation of Spiritualism. Those who believe that doctrine do really believe the fundamental principles of Spiritualism, and why should not Spiritualism embrace all who believe it? The rest of the theory of Spiritualism is only the logical result of this. For if the soul is immortal, and if people, when they are dead, are alive and know all about the living, why should they not "communicate"? If these are angels, why cannot they speak with men? for we know that angels have often communicated with men. If their power of thought

and of their whole spiritual being is increased by death (!), why can they not communicate that thought to men? The alarming progress that Spiritualism is making is altogether because of the almost universal belief in the doctrine of the immortality of the soul; and only those who believe the word of God, that "the dead know not anything" (Eccl. 9:5), will be able to resist this delusion. For Satan is yet to work "with all power and signs and lying wonders" (2 Thess. 2:9), and Spiritualism, resting on the immortality of the soul, is one of the great channels through which he will do it.

The "Signs of the Times."

IN taking the above heading we do not refer to those *signs* such as earthquakes, hurricanes, fires, pestilences, tidal waves, distress of nations with perplexity, etc., which are largely on the increase, and which show conclusively that we are nearing the end of this dispensation; but we do refer to this paper whose object is to keep the people informed in regard to these things, and which soon enters upon its thirteenth year.

January, 1887, this journal will enter upon its thirteenth volume, and the publishers are determined to spare no pains or expense to make it one of the very best religious and family papers in the land. The same writers that have given character to the paper in the past are expected to continue their work on the next volume, and arrangements have been made with persons in different parts of the world to furnish communications under the heading of "Foreign Correspondence." Thus our readers will be kept posted in regard to the work in different parts of the field. Besides this, other important improvements are contemplated which will add to the appearance and value of the paper.

We are thankful for the words of commendation we have received from almost every quarter during the past year, but greater than this is the knowledge of the great good the paper is accomplishing in bringing souls to a knowledge of the truth. There is hardly a nation on earth that is not visited by the SIGNS OF THE TIMES, and the Judgment alone will reveal what has been accomplished by this instrumentality. Hundreds of instances might be mentioned of persons that have accepted the truth from reading the SIGNS alone, never having seen a living preacher.

In this country the long winter evenings are upon us, and it is the most favorable time to introduce reading matter to our friends and neighbors. Now the question may arise with some, What can I do to assist in the work? Much every way. First, you can subscribe for the paper yourself. Secondly, subscribe for it for some of your friends. (The paper can be sent directly from the office if desired.) Thirdly, join a missionary society, if you have not already done so, and assist in sending out these papers to all parts of the world. It will require some sacrifice, but let us remember that no reward will be given unless some sacrifice is made.

Now, as we enter upon the new volume, we hope to receive the same hearty co-operation in trying to extend the circulation of the SIGNS that we have had in the past, and our readers may rest assured that our best endeavors shall be to keep up the standard, and make it both interesting and useful.

C. H. JONES.

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