

# THE Signs of the Times

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

VOLUME 18.

OAKLAND, CALIFORNIA, FIFTH-DAY, DECEMBER 8, 1887.

NUMBER 47.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

### JUDGE NOT.

Judge not; for why should mortal weak  
Attempt to judge his fellow-man?  
Our own heart sins more numerous are  
Than mighty ocean's shifting sand.  
Forgiveness only marks the road  
That leads us to our Father God.

Judge not; the mote within thine eye  
May larger than thy brother's be;  
While striving to remove the one  
You may be like the Pharisee;  
Self-righteousness may blind thee quite,  
And heavy "beams" shut out the light.

Judge not; perchance within the soul  
Repentance as a germ may lie;  
Then water it with tender love,  
Nor let harsh judgment make it die;  
Our fellow-traveller's life demands  
The tenderest pity at our hands.

Judge not; to God alone belongs  
The judgment of created man;  
His wisdom guides; his love directs  
His justice—an unbroken span;  
Then leave to God alone the time  
Of judgment,—'tis a work divine.

—Mrs. A. Robinson.

## General Articles.

### CHRISTMAS GIFTS FOR CHRIST.

BY MRS. E. G. WHITE.

CHRISTMAS and New Year's will soon be here, and what plans are we making in reference to them? How shall we employ them so that we may be workers together with God? The people in general celebrate the professed anniversary of the Saviour's birth, by feasting and merriment, and by making gifts to earthly friends. Time, thought, and money are devoted to these things, and Christ and his cause are neglected. The very day chosen to honor Christ is devoted by the many to honoring and pleasing themselves. Appointed to keep the Saviour in remembrance, it is spent in causing him to be forgotten.

The Christian should pursue a course the opposite of this. At these seasons God's grace is brought before us in a special manner. We are bidden not only to recall the manifold blessings of the year, the rich gifts which Providence has so bounteously bestowed, but above all to remember the priceless gift of

God's dear Son. Here is an exhaustless theme for thought. The perfection of our Saviour's character awakens the admiration of angels. The brightest and most exalted of the sons of the morning heralded his glory at creation, and with songs of gladness announced his birth. They veil their faces before him as he sits upon his throne; they cast their crowns at his feet, and sing his triumphs as they behold his resplendent glory. Yet this glorious Being loved the poor sinner, and took upon him the form of a servant, that he might suffer and die in man's behalf. Jesus might have remained at the Father's right hand, wearing the kingly crown and royal robes; but he chose to exchange all the riches, honor, and glory of Heaven for the poverty of humanity, and his station of high command for the anguish of Gethsemane, and the humiliation and agony of Calvary.

Oh, the mysteries of redemption! How dark and selfish is the human heart that can turn away from such incomparable love, and set itself upon the vain things of this world! Our souls are cold and dull because we do not dwell upon the matchless charms of our Redeemer. If we occupy our thoughts in contemplating his love and mercy, we shall reflect the same in our life and character; for by beholding we become changed. Only by exalting Jesus and abasing self can we celebrate aright the birth of the Son of God.

God's purposes of grace toward us are measureless. Rich and glorious beyond our power to express or to conceive are the blessings of redemption. Yet God has not left us to the enjoyment of these without requiring returns on our part. He calls us to become co-laborers with Christ in the great plan of salvation. All who receive his grace are to communicate the precious gift to others. It was by a sacrifice that redemption was purchased for us, and we, in our turn, are to sacrifice, to make known to others the unsearchable riches of Christ.

When selfishness is striving for the victory, let us look to our Exemplar. The cross of Calvary appeals to every follower of Jesus to unite with the Saviour in seeking that which was lost. The wounded hands, the pierced side, the marred feet, plead for the sinner, whose redemption was purchased at such a cost.

If we keep Christmas at all, we should show that we understand its significance. Instead of saying by our actions that we are putting Christ out of our minds and hearts, let us testify to men, to angels, and to God, that we remember our Redeemer, by following his example of self-denial for others' good.

The end of all things is at hand. "The great day of the Lord is near, and hasteth greatly." The people of the world are to be warned. Are we doing what we might and

should do to diffuse the precious light of truth? Brethren, you see the truth, you understand the claims of God's law, you know that no willful transgressor can enter into life; and yet you see that law made void in the world. What is your duty? You are not to ask, What is convenient for me? What is agreeable? but, What can I do to save souls? All around us, on the right hand and on the left, lies our work; everywhere are souls to be won for Jesus. The men and women whom we daily meet are Judgment-bound. They are either to live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifice are we willing to make for their salvation?

The people are perishing for lack of knowledge. There are hundreds and thousands in our own country that know nothing of the special truths for this time. In other lands millions are buried in ignorance and superstition. There are those who will be responsible for these souls that have never heard the truth.

Brethren and sisters, I present before you our foreign missions as the object of your Christmas gifts. While we are not to neglect the fields at our own doors, let us at this time remember those that are in still greater darkness and destitution. Few realize the vast extent of the work which God has committed to us in our foreign missions. Europe alone, with an area about the same as ours, has a population of 350,000,000,—six times that of the United States. And this is made up of many nations and peoples, that differ widely in their habits and customs, and among whose teeming millions more than a score of languages are spoken, with hundreds of dialects.

It is under many difficulties, and only by self-denial and sacrifice, that the missionary work in Europe has been carried forward. There is great poverty among the laboring classes. In Italy the most capable workmen in the factories receive only fifty cents for sixteen hours' work, and those less experienced twenty-five cents, and from this meager pittance some are obliged to support a family of from eight to twelve. In Scandinavia the common laboring man earns about fifty-three cents, with which he pays his house rent and taxes, and supports his family. Those who accept the truth run the risk of being thrown out of employment, besides cutting themselves off from all hope of assistance from other churches or missionary societies. Often starvation stares them in the face. Of course this class can do little toward supporting those who labor among them.

In the Piedmont Valleys it is difficult for the missionary to gain access to the people in summer, as they leave their villages, and as-

ceed the mountains to find pasture for their cattle. Upon returning to their homes at the approach of winter, they take up their abode in the stables, the heat from their animals supplying the lack of fuel. It is here that the colporter must meet them. In many places halls cannot be obtained, and meetings and Bible-readings are held in the stables. Sometimes as many as forty or fifty persons assemble to hear the truth. In some places the worker has walked seven miles, twice a week, to hold an evening meeting, returning home in the darkness—for he could not afford a lantern—across the mountains, and along the edge of precipices where he was obliged to creep on his hands and knees. During our visit in Italy two of the workers walked fifteen miles to an evening service, returning on foot next morning, to save the small sum required for railroad fare. Thus in the midst of poverty and hardship, our brethren across the sea are seeking to spread the light of truth. Can we to whom God has intrusted means, who are enjoying so many of the comforts and even the luxuries of life, stand by and refuse to lend them a helping hand?

In nearly all parts of Europe the laws are more or less oppressive upon those who observe the Sabbath. But there are few countries in which the difficulties in the way of presenting the truth are greater than in Russia. Proselyting from the State church is forbidden; preaching by dissenters is prohibited; even colportage must be conducted with great caution, or the missionary will render himself liable to imprisonment, or exile to Siberia. Yet notwithstanding all this, and although comparatively little labor has been given to this field, there are two hundred Sabbath-keepers in Russia. This result is due in a great degree to the influence of our publications. All over the wide field these silent messengers are preparing hearts to receive the warning.

What is needed now in all our European missions is means to send out laborers, and to enable our printing-houses to publish books in the different languages. There are colporters willing to work if they can have the books. Shall we not supply them?

The banner of truth is to be unfurled in far-distant countries. The great and testing truths which God has committed to us are to be given to all nations, tongues, and peoples. We invite all, men, women, and children, at the coming Christmas to do all that they possibly can do to aid in the accomplishment of this work. Let us throughout our churches unitedly resolve not to make the holidays a time of feasting and selfish gratification. Let us excuse the members of our household from making presents to us. Our time, our money, belongs to God. Every hour, every moment, is precious. Dollars, dimes, and even pennies should be treasured up to aid in bringing souls to Christ and the truth. Shall not every needless ornament, every extravagance, every selfish indulgence, be given up, and all these little outgoes, these tiny streams, flow into the Lord's treasury? Past pledges should now be canceled, as far as possible. Those who have robbed God in tithes and offerings should come before him and make restitution. And to these let us add our free-will gifts.

Let your Christmas tree be dedicated to God, and let its boughs be laden with offerings for Christ. Do not give as though it were a task, doling out your donations with a niggardly hand. Good works are no drudgery. In giving to us his Son, God has poured out to us all Heaven in one gift. Let us with an overflowing heart, with gratitude and joy because of Christ's matchless love, bring him our offerings. Teach your children by your

own example the blessedness of doing for Christ. Train them to go on errands of love for him, and in all their gifts to remember the gracious Giver.

If there are any who are in need of food or comfortable clothing, they should be remembered; we are not to neglect Christ in the person of his saints. But let us be constantly seeking to make God and his cause first in our thoughts and plans.

Many hardly know as yet what self-denial is, or what it is to suffer for the truth's sake; but none will enter Heaven without making a sacrifice. Yet self-denial will not make us joyless; it will not cast a shadow upon our holidays. It is not what we have, not the abundance of the things of this life, that will make us happy. Our happiness depends upon the relation we sustain to God. An approving conscience, a contented spirit, sweet communion with Jesus, will make us the happiest beings in the world.

God marks and remembers every act of liberality performed by his people. Every effort we make for Christ will be rewarded by him. If the means intrusted to our keeping is employed for his glory, to save souls, he will give more into our hands. Every ray of light shed upon others will be reflected upon our own hearts. Every act performed, every gift bestowed, with an eye single to the glory of God, will result in blessings to the giver. No joy can equal the assurance of being an instrument in the hands of God of saving souls.

I pray God that those who profess to be followers of Christ may in truth follow in his steps; that they may be rivals in their missionary efforts; that they may be temperate in all things; that they may run with patience the race for the incorruptible reward; that when the Judgment shall sit and the books shall be opened, all may receive the crown of righteousness, which the Lord, the righteous Judge, shall give them at that day.

#### OUTWARD MORALITY AND INWARD PURITY.

A MAN may be outwardly moral without being a Christian, but he cannot be a Christian without being moral. . . . While outward morality should be insisted upon as an essential accompaniment of true piety, it should ever be remembered that it is not sufficient of itself to secure the salvation of the soul. A man's life may apparently be blameless, and yet his heart may be averse to God, and full of moral impurity. To be a Christian, a man must not only have clean hands, but also a pure heart; he must not only be right in his outward acts, but also in his moral affections, purposes, and aims. True religion is heart work. It goes to the very center and core of man's moral being, inspires him with spiritual life, and creates him anew after the image of his Maker. It transforms his whole spiritual nature, and brings him into harmony, in all the moral affections and purposes of his soul, with God. It cleanses away all spiritual defilement, and purifies the fountain of thought and affection. In a word, it makes him one with Christ. He is spiritually united to him. Christ is formed in his heart the hope of glory. He is his life. His Spirit quickens and animates him. And being thus united to him, he is made a partaker of his holiness. He is washed; he is sanctified. The blood of Jesus Christ cleanseth him from all sin.

This great truth should never be forgotten, that outward morality and inward purity are essential to the salvation of the soul. Neither of these can be dispensed with. While we should be careful to maintain good works, we

should also remember that none but the pure in heart shall see God. Morality can never take the place of true heart religion, nor can any amount of spiritual experience and enjoyment release a man from the duties of morality. While there are many who trust in mere outward morality to save them, there are others who make loud professions of religion, whose lives are sadly out of harmony with their profession. Let us remember that if we would secure the favor of God and a home in Heaven, we must be pure in heart and upright in life—we must be holy and obedient.—*Methodist Recorder*.

#### WEEDS.

WE are hoeing in the orchard to-day. A few weeds have started since we cultivated it. They will not average one to a square yard. They are very small. They look very innocent. Some of them are quite pretty. But we cut them all down. If one of those weeds should say: "Oh! spare me, I am a harmless little thing; and surely there is room enough in your great field for those trees and for me too. I don't want to supplant them. I could not if I would. I only ask you to let me grow under their shadow." What would we say to this appeal? Would we not reply: "You are little now, indeed, but if we leave you you will grow. In a few weeks you will be large enough to steal moisture from the soil that will affect the growth and fruitage of the trees. The nourishment you would abstract would make several pounds of apples or pears. We plow and fertilize and irrigate here in order to get fruit; and in this effort you will oppose us to the extent of your ability. You are a thief and a robber. But this is not all. If we let you grow you will go to seed. You will scatter the germs of a wide growth of weeds on this mellow soil, and next year we shall have to cut down thousands of your children. No, no, little weed, though you look so innocent, you are dangerous, and you must die."

"But," persists the weed, "did not God make me as well as the tree? What right have you to destroy so ruthlessly anything that he has created or even permits to grow?"

And then we have to go to the Bible. We remind the weed that he is not even named in the first or second chapters of Genesis. The earliest mention of him is in Gen. 3:18. When God cursed the ground after Adam sinned, he said to him, "Thorns also and thistles shall it bring forth to thee." Weeds sprang up outside of Eden as one of the consequences of the fall. They belong not to the earth in its natural, but in its fallen condition. God permits them to grow in order to increase the toil and sorrow in which we are to earn our daily bread. The locusts that devour our harvests and make our fruitful fields as barren as the desert, are creatures of God. They are beautiful, too. But shall we therefore yield to them and slave that they may live? There are a great many creatures of God in this fallen world that we must fight against. We don't live in the garden that God beautified and blessed, but outside of it on the soil that has been blighted by sin.

While hoeing these weeds in the orchard I could not help thinking about the weeds that spring up in our hearts. They are evil thoughts and desires that soon grow into evil habits. How innocent they seem at first. They start up in the soul of our fallen nature as spontaneously as weeds. They are not exotics that we have to import. They appear without any seed sowing or planting. And for this reason men say that we have a right to let them grow. But if a habit is useless, if it consumes time or money that might

be profitably employed, then it is a weed. It is not merely a cumberer of the ground, but interferes with the growth of the plants of righteousness and ought to be destroyed.

Nothing in this world, except weeds, grows so rankly as evil habits. An indulgence that looks to-day like that tiny green shoot from a thistle seed will soon become a hedge of thorns. The soil of our moral nature, corrupted by depravity, is full of germs that are ready to spring up and choke away every growth of the good seed of the kingdom. Our business is to watch for these weeds and to destroy them relentlessly as soon as they appear. This is the work of our probation. Upon our doing it faithfully depends our success in this life and our happiness in the life to come.

It will not do for the lazy and self-indulgent to say: "I have a natural appetite for this thing. God made me to love it and to desire it. It is one of his good creatures, and it does me no harm." This is what the drunkard says when he begins to take a little wine to help digestion or to enliven social intercourse. That single glass a day is like the weed in the shadow of my young fruit tree. It is the germ of a possible growth that may blight the hopes of the soul for time and for eternity. It is our duty to look ahead and to inquire what is the tendency of such things. Those weeds in my orchard may die for want of moisture. Gophers may eat their roots and destroy them. But I won't trust to such contingencies. I know that they may live, and if they live they are bound to grow, and therefore I cut them down. And so ought every man to reason who is tempted to form any useless habit. It may not live until it becomes a tyrant. But that has been the history of such habits in thousands of instances. The history may be repeated in your case, and the only way to be sure that it will not is to kill the habit as soon as it appears.

I am sick and tired of hearing people say, "It does no harm." "It is an innocent indulgence." The question for an intellectual and moral being to ask is, "Will it do any good?" Life is too short and the interests depending upon it are too momentous for us to waste an hour or an energy upon things that are useless. If there were in pleasurable indulgences the tendency to positive evil, we cannot afford them heart room any more than I can afford these weeds orchard room. We need all the soil within for the germination and culture of truth and purity and love. John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The world is not all vice and crime. But it is, in its whole native growth, ungodly. All our devotion to it—its interest and its customs—interferes with that full consecration of the soul to God, in which only it can live. Let us uproot every thought, feeling, or habit that does not tend to promote our growth in grace. Thus only will we be as wise as the orchardist who will not spare any weed that may possibly injure the growth of his trees.—*Rusticus.*

### NEARER HEAVEN.

THE simple fact of our time getting shorter every day does not imply that we are getting also nearer Heaven. As time is flying, it may carry us on its wings nearer hell than Heaven. The true and only reliable rule by which to judge upon this point is whether we are getting nearer holiness. If we are growing in conformity to the divine likeness and nature; if we are dying daily to sin and living unto God; if we are realizing more and

more of the love of Christ within us; if we are rising higher in spirituality of affection and thought; if we are delighting ourselves more heartily in the service of God, then are we, indeed, getting nearer Heaven.

Let us distinctly and vividly understand this. There is a danger lest we think too much of Heaven as a place of beauty, of pleasure, of glory, of great society, without thinking of it as a place of spotless purity; and all those features of Heaven as arising out of this. Let us, then, press on toward purity, through the blood of the Lamb; and in the proportion we do this we shall get nearer Heaven.—*Rev. John Bates.*

### THE SECRET OF A HAPPY DAY.

"The secret of the Lord is with them that fear him."

Just to let thy Father do  
What he will;  
Just to know that he is true,  
And be still.  
Just to follow hour by hour  
As he leadeth;  
Just to draw the moment's power  
As it needeth.  
Just to trust him, this is all!  
Then the day will surely be  
Peaceful, whatso'er befall,  
Bright and blessed, calm and free.

Just to let him speak to thee  
Through his word,  
Watching, that his voice may be  
Clearly heard.  
Just to tell him everything  
As it rises,  
And at once to him to bring  
All surprises.  
Just to listen, and to stay  
Where you cannot miss his voice,  
This is all! and thus to-day  
Communing, you shall rejoice.

Just to ask him what to do  
All the day,  
And to make you quick and true  
To obey.  
Just to know the needed grace  
He bestoweth,  
Every bar of time and place  
Overfloweth.  
Just to take thy orders straight  
From the Master's own command.  
Blessed day! when thus we wait  
Always at our Sovereign's hand.

Just to recollect his love,  
Always true,  
Always shining from above,  
Always new.  
Just to recognize its light  
All-enfolding,  
Just to claim its present might,  
All-upholding.  
Just to know it as thine own,  
That no power can take away.  
Is not this enough alone  
For the gladness of the day?

Just to trust, and yet to ask  
Guidance still;  
Take the training or the task,  
As he will.  
Just to take the loss and gain  
As he sends it;  
Just to take the joy or pain  
As he lends it.  
He who formed thee for his praise  
Will not miss the gracious aim;  
So to-day and all thy days  
Shall be moulded for the same.

Just to leave in his dear hand  
Little things,  
All we cannot understand,  
All that stings.  
Just to let him take the care  
Sorely pressing,  
Finding all we let him bear  
Changed to blessing.  
This is all! and yet the way  
Marked by him who loves thee best;  
Secret of a happy day,  
Secret of his promised rest.

—F. R. Havergal.

It is the sad, sorrowful, and disappointed heart that oftenest is taught the preciousness and worth of prayer.

### WORK.

EVERY human being should work in some way for the advancement of Christ's cause on the earth; and he should work cheerfully, remembering that God is not a hard master. Work and smile; work and rejoice; work and sing as you work; work now, while the day lasts; work while in good health; work to the end, doing with your might what your hands find to do; work to make people happy here as well as hereafter; work in the church, and out of it; work skillfully, like any good workman that needeth not to be ashamed; work in this beautiful world, the temple of God, to make it more beautiful; work in the pulpit, lecture-room, at home, abroad, in the field, the nursery, at the forge—anywhere where God has placed you. Don't stand around, all the day idle. Don't postpone to-day's work until a more convenient to-morrow. Don't attempt the work of an orator if you are not gifted in that direction. Don't attempt to do what you cannot do well.

Work as a Christian while you work as a blacksmith, or a shoemaker, or a merchant, doctor, or financier. Work anywhere, in any respectable calling, rather than stand still as a nobody and a do-nothing; and remember that in working, if you expect success, you must in all your work seek first the kingdom of God and his righteousness, believing that all other things shall be added unto you. In all your labors, remember that the hardest work in this world will end in a complete failure if you neglect to work out your own salvation. Don't fail of that. Don't shirk, and "retire" from work while you have health and strength to work, no matter how old you are. Let come what will, stand up erect like a man, doing your own work manfully and hopefully.—*Independent.*

### A LIKENESS.

IN reading an article a few days since entitled, "How Mongolians Pray," I was impressed with the thought that after all human nature is much the same everywhere, and heathen and professed Christians are very much alike in this, at least, that they each choose their own way rather than God's way. After speaking of praying barrels, praying wheels, clock-work praying wheels, praying flags, etc., etc., the writer says:—

"The whole thing would be laughable were it not too serious a matter by far for laughter. The deluded worshipers really believe that this charm repeating, and wheel turning, and flag fluttering, makes merit which cancels sin. They live in this belief, and they die with this lie in their right hand. This idea, too, is the cause of much sin. Believing as he does that this merit cancels sin, a Mongol aims not at leaving sin and being holy, but at providing for plenty of merit."

It is merit that cancels sin; not the merit of saying long and numerous prayers, however, but the merit of the Lord Jesus Christ, received by humble faith in his atoning sacrifice. But the faith that would appropriate this merit must be a faith that works. The apostle James says, "Faith, if it hath not works, is dead, being alone." And again, "But wilt thou know, O vain man, that faith without works is dead?" The Mongol trusts wholly for merit to a certain class of works; the misguided Christian makes an equally fatal mistake by trusting wholly to faith without corresponding works.

We know that faith is essential, and that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

life." But we know also that the first strain of the song of the angels on the plains of Bethlehem was, "Glory to God;" the second was, "On earth, peace, good-will toward men." The work of redemption is complete only when all that was lost in Adam is restored in Christ, and this includes not only a right to the paradise of God, but the ability and the disposition to obey God perfectly, as our first parents did before the fall, and as they might have continued to do had they not listened to the voice of the tempter. Indeed, so important is this thought that the apostle Paul speaks of it in one place as though it were the sole object of Christ's coming to this earth; he says: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin [margin], condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

How few, comparatively, there are who ever look at the matter in this light, and so thousands upon thousands in Christian lands are blindly trusting to a dead faith in Christ, which works little or no reformation in the life, and which, instead of glorifying God, brings dishonor upon his cause and name. A faith that does not lead its possessor to a cheerful, willing obedience to all of God's requirements is no better than the senseless mummeries of those who expect to acquire merit by the multitude of prayers which they recite, or which they are supposed to recite, by carrying a flag or turning a wheel.

C. P. BOLLMAN.

#### GOSPEL PREACHING.

THE maxim of Paul, "preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect," is a golden mile-stone from which many roads lead; and into what fields of thought they open!

The church is largely leavened with the world, adopts worldly maxims, and robes the gospel in worldly charms, seeking by making it attractive to make it effective. The pulpit sometimes becomes the platform for lectures more fit for the lyceum, and sometimes a stage for dramatic acting more fit for the theater. The service of sacred song is turning into a display of art, in which an appeal to esthetic taste takes the place of the divine savor and flavor of worship. In His house, where "the Lord alone shall be exalted," classical music is exalted, pagans and papists are hired to lead us in praise; or a profane, drunken organist sometimes uses the keys of the grandest of instruments to play out the congregation, and play out the impression of the gospel! We build Gothic cathedrals, furnish them with crimson and gold, adorn them with the pencil and chisel of art; then we have concerts and lectures, fairs and festivals, entertainments and excursions; and we say, "Surely we shall draw the people to the house of God." But they do not come. The writer went to a splendid church on the Pacific Coast, where a silver-tongued preacher had his throne, and a choir of artists warbled music; there were seven performances by organ and quartette and then a grand oration, but the church was more than half empty.

Such charms do not permanently draw the eyes of men to God's house, and their feet to his altars and feasts. Zion's attractions are peculiar to herself; they "are not of the world, even as He is not of the world." The church, robed in the world's charms, instead of drawing the world to herself and to Christ, takes the infection of the worldly spirit; therefore her Master bade her "keep herself

unspotted from the world," "hating even the garment that is spotted by the flesh."

If we mean to draw souls to God's house, let it be by proper charms of a pure gospel, simple and soul-satisfying; by praise full of devotion, and of prayer full of devoutness; by that atmosphere which is peculiar to the assembly of true worshipers. These secular attractions, even while their powers last, make the cross of none effect; they turn the mind from things of Christ. Even when they draw, it is in the same direction as the world does.

If the church would attract worldly souls, she must offer them what the world does not and cannot—solid, substantial satisfaction, draughts of living water from a divine fountain, and not stagnant water from a broken cistern. Quench the thirst of souls and they will come.—Arthur T. Pierson.

#### THE HORN AGE.

In the Canton of Neuchâtel a gang of manufacturers of spurious archaeological articles have been recently convicted and sentenced to terms of imprisonment, differing in length from several days to several months. If amusing ingenuity could have any weight in mitigating punishment, it would lighten the sentence of the scamp who invented the "horn age" for the enthusiastic antiquarian, and then disinterred various articles which he had prepared to represent this imaginary period in the history of the lake-dwellers. His "horn age" is not one particle more imaginary than hundreds of other fancies with which men have entertained themselves while they have endeavored to use them to discredit the testimony of the Scriptures. Such credulity among learned investigators shows that it is not wise for the unlearned to be in haste to accept alleged discoveries until the evidence is satisfactory and convincing. Much vaunted biblical criticism in regard to the Old Testament Scriptures has no more foundation than the "horn age."—N. Y. Observer.

#### "WHERE ARE THE NINE?"

"GOING to prayer-meeting to-night?" asked Mrs. Blair.

"Oh, dear!" sighed I, "I am so tired, and we have hardly time to get there. It is quite a walk for tired feet down to that church, Mrs. Blair."

"The longer we sit here the less time there is. And there is the car, you know."

"Five cents to go, five cents to come. Can't afford it. Still, I have not been to prayer-meeting in three months; I suppose it is my duty as a member of the church to go once in a while, so I'll go to-night. I would be glad to go often, but it is always like this—too tired—too little time—too poor."

To make up for lost time we hurried into our wraps and walked briskly down the street. We were a little late, for the small company of worshipers were singing when we entered.

The pastor rose at the close of the song of praise. He looked slowly about the room.

"Were there not ten cleansed? Where are the nine? This church records a membership of four hundred; making the figure as large as we can, one hundred are present. Some have come because they love the house of God—they love to meet in prayer. Others of you (alas! it is too true) have come because it is your duty. You are members of the church; if for nothing but appearance's sake, you must come once in a while."

Oh, accusing conscience, keep still! Your careless words are returning to attack you.

"One hundred present," continued the pas-

tor; "where are the three hundred? We must be fair. Some could stand before the throne of God and feel their excuse was a worthy one. They are lying on beds of sickness and suffering. They may be watching beside the dying. Mayhap it is a deed of mercy, for which they had no other time, has kept them away. Some mother must stay by her restless babe. We will be lenient. One hundred could not by any possible means have come. Where are the two hundred? Where? Would they willingly stand before a God of power and justice, and say: 'I was too tired to go to thy courts as thou hast commanded.' 'I owe a duty to my family, and had a game of romp with the children.' 'A great singer was to be here, and music is an educator to soul and mind'? Where are the two hundred? Workers in Christ's vineyard, be faithful. Where?"

The pastor came down the aisle after service, and as he heartily took my hand, I could not refrain from saying, prompted by my newly-awakened conscience:—

"Every word went to my heart. One of the tired ones among the two hundred has come back."

It is a rest, ye tired ones. I found it so. Try it and see.—Jean E. Lancashire, in *Christian at Work*.

#### MINDING OTHER PEOPLE'S BUSINESS.

PAUL wrote to the Philippians, "Look not every man on his own things, but every man also on the things of others." But in his letters to the Thessaionians and to Timothy he denounces busy-bodies, and Peter puts "busybody in other men's matters" in the same category with murderers, thieves, and evil-doers. 1 Peter 4:15. How shall we reconcile these passages? Evidently each of us is to take an interest in the affairs of our neighbor. We are, in a certain sense, to make them our own, because we are to love him as ourself. And yet we are not to be officious and meddling. We are not to make ourselves his conscience-keepers, to obtrude our advice unasked, to assume the right to control his affairs as we control our own.

Busybodyism is the perversion of the law of love. It is the Satanic interpretation of the second of those two commandments into which our Saviour condensed the decalogue. If I really love my neighbor as myself I will respect his rights. If I esteem him as highly as I esteem myself, I will give him credit for the ability to manage his own affairs without any outside dictation or suggestion. I am to look on the things of others only as I want others to look on my things. I am to take a benevolent interest in them and in theirs. I am to manage my own business so as not to injure them, and I am to be ready to help them if my help is needed.

The good Samaritan was not a busybody. But he would have been if he had stopped that man before the robbers met him and had insisted upon telling him just what he ought to do. The man had a right to go down from Jerusalem to Jericho if he chose. He probably had some good and sufficient reason for going. That was his business and none of the Samaritan's. But when the man was wounded, and needed help, then it was the Samaritan's business to help him. Then it was time to pause in looking at his own things in order to look on the things of that suffering fellow-man. This parable illustrates the principle. Love draws the line between an impertinent and a benevolent attention to the affairs of others. When we are sure that our interference is prompted solely by the spirit of the good Samaritan, we know that it is right.—Interior.

## AFRAID OF A SHADOW.

MARGARET J. PRESTON, in the *Christian Intelligencer*, gives the following incident, as told by a Scotch clergyman whom she heard recently at Torquay, in England:—

"I was sitting in my study one Saturday evening, when a message came to me that one of the godliest among the shepherds who tended their flocks upon the slopes of our highland hills was dying, and wanted to see the minister. Without loss of time I crossed the wide heath to his comfortable little cottage. When I entered the low room I found the old shepherd propped up with pillows, and breathing with such difficulty that it was apparent he was near his end.

"Jean," he said to his wife, "gie the minister a stool and leave us for a bit, for I wad see the minister alone."

"As soon as the door had closed he turned the most pathetic pair of gray eyes upon me I had ever looked into, and said, in a voice shaken with emotion, 'Minister, I am dying, and—and—I'm afraid!'

"I began at once to repeat the strongest promises with which God's word furnishes us; but in the midst of them he stopped me—

"I ken them a'," he said mournfully, 'I ken them a'; but somehow they dinna gie me comfort.'

"Do you not believe them?"

"Wi' a' my heart!" he replied earnestly.

"Where, then, is there any room for fear, with such a saving faith?"

"For a' that, minister, I'm afraid—I'm afraid!"

"I took up the well-worn Bible which lay on his bed and turned to the psalm which I have read to you to-day. 'You remember the twenty-third psalm?' I began.

"Remember it?" he said vehemently, 'I kened it lang afore ye were born; ye need na' read it; I've conned it a thousand times on the hill-side.'

"But there is one verse which you have not taken in."

"He turned upon me with a half reproachful and even stern look. 'Did I na' tell ye I kened it every word lang afore ye were born?'

"I slowly repeated the verse, 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'

"You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did these shadows ever frighten you?"

"Frighten me?" he said quickly, 'Na, na! Davie Donaldson has Covenanters' bluid in his veins; neither shadow nor substance could weel frighten him.'

"But did these shadows never make you believe that you would not see the sun again—that it was gone forever?"

"Na, na, I couldna be sic a simpleton as that."

"Nevertheless, that is just what you are doing now." He looked at me with incredulous eyes.

"Yes," I continued, 'the shadow of death is over you, and it hides for a little the Sun of Righteousness, who shines all the same behind it; but it's only a shadow; remember, that's what the psalmist calls it; a shadow that will pass, and when it has passed, before you will be the everlasting hills in their unclouded glory.'

"The old shepherd covered his face with his trembling hands, and for a few minutes maintained an unbroken silence; then, letting them fall straight before him on the coverlet, he said, as if musing to himself, 'Aweel, aweel! I hae conned that verse a

thousand times among the heather, and I never understood it so afore—afraid of a shadow! afraid of a shadow!' Then, turning upon me a face now bright with an almost supernatural radiance, he exclaimed; lifting his hands reverently to Heaven, 'Aye, aye, I see it a' now! Death is only a shadow—a shadow with Christ behind it—a shadow that will pass—na, na, I'm afraid nae mair!'"

## SOMETHING WRONG IN THE HEART.

I CANNOT believe that we can have earnest piety among ourselves unless we feel that these blessings which we ourselves possess we must impart to others; and unless they are like fire in our bones that can set others alight with the same blessed fire—that fire which Christ came to kindle upon earth. I believe that when a church renounces missionary work, or when a church is not expanding in the missionary work, there is something fatally wrong in the heart. I am sure that when ancient imperial Rome began to contract its dominions and to recall its legions and armies from one and another distant land; and when, for instance, she left the Dacian provinces; and when again she left England, and could no longer possess it as she had done for centuries, these were signs that she herself was stricken with death at the heart, that the augury was true concerning her.—*Archbishop Trench.*

## THE GREAT DELIVERER.

THE deliverance of the children of Israel from Egypt was one of the earliest instances of God's protection of his church, and often have his people turned to it since to assure themselves in peril. Richly have the evidences of his protecting presence been multiplied. Such scenes, remembered among his people, have made heroes. By them the might of Moses as an Egyptian soldier became the power that conquered the ignorance and sinfulness of the Israelites, and the perils of the desert during the long campaign of forty years. By them Joshua took heart, Gideon went to the battle, David braved the Philistine giant defying the armies of the living God, Elijah met the idolatrous priests at Carmel, Daniel entered the den of lions, Paul went to Rome. The covenant-keeping Jehovah, who came between the Israelites and Egyptians that memorable night, has come to dwell in his church. Its history repeats on higher planes the journey in the desert. Its deliverances have been marvelous. Thousands re-echo the ancient psalm, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick." This same protecting God dwells by his Spirit in each renewed life, and looks out on its foes as he did on the Egyptians at the Red Sea. "Blessed are all they that put their trust in him."

God opens a way for his people in their need. Shut in by mountains and the sea before and on each side of them, with the Egyptians behind and pursuing, there was no escape. "When Israel went out of Egypt . . . Judah became his sanctuary. . . . The sea saw it, and fled." "He saved them for his name's sake, that he might make his mighty power to be known." That was no triumph of man. Never were people more helpless than they. All that they could do was to "stand still and see the salvation of the Lord." That deed shows God to us. That scene has become the symbol of the deliverance of the soul from sin and death. The words "Saviour" and "redemption" took their place in the Bible in connection with this deliverance from Egypt, and that other

deliverance which always recalled it—the return from the captivity.

But these words have gathered new significance with human experience and hope, till their fullest meaning appears in the shouts of the victorious host standing by the glassy sea and singing the song of Moses, the servant of God, and the song of the Lamb. Rev. 15:3. And still the God who delivered his chosen by opening a way in the sea, who has redeemed by the sacrifice of his Son those enslaved by sin, is the God of our daily lives, to whom in every strait we may appeal, "Lead me in a plain path, because of mine enemies." When we come to impassable waters, we have a more powerful instrument than the mantle of Elijah. 2 Kings 2:14. We have the wonder-working Spirit of God. In every peril wherein our adversaries are too great for us, if we turn to him, "God is faithful, who . . . will with the temptation also make a way to escape."—*Selected.*

## PURE IN HEART.

ALMOST everyone appreciates the duty of governing the tongue, although few people dwell upon the necessity of controlling the thoughts. Right speaking is a recognized duty, but right thinking is too often classed among the impossibilities of life. "It may be wicked to feel so, but I can't help my thoughts," apologetically says some detractor. The excuse is a generally accepted one, but it has not sufficient foundation in fact. Isolated thoughts cannot always be controlled. They flash into the mind like obstinate sprites, and the more one fixes the attention upon them in disapproval, the more impossible does it become to expel them. It is, however, within the limits of human effort to control the tendency of the thoughts. When a malicious or frivolous member of the tribe starts into being, they can best be combated, not by out and out fighting, but by turning instantly to another class of valuable and interesting reflections. The mind may be so thoroughly disciplined that its thoughts shall be drilled battalions of soldiers. They will doubtless be always raw troops, not marching according to strict military rule, and not in all cases sure to obey upon the moment, but they will steadily improve with practice, conforming themselves more and more to the true and the good.

Physiologists have a great deal to say about the force of habit. Dispose the brain toward a certain line of thought, and it will keep it with increasing steadiness, for purely physical reasons. It has its automatic action, as the fingers have theirs, when they so accustom themselves to seeking the keys of the piano that they find them without the aid of the eyes. The discipline of the thoughts contributes to the intellectual as well as moral development. There are in all lives unoccupied intervals of time—when one is riding to and from his place of business, or taking his "constitutional," for example. He cannot read or study to advantage at such moments, but instead of letting the mind drift whither it will, he can fix it upon the last poem he has read, or upon some truth from an author of value.

But, after all, intellectual development is of small value as compared with that of the moral nature. The study to which everyone should lend the greatest energy is that of uprooting all evil from the heart and mind, denying shelter to whatsoever is not absolutely pure and true.—*Anon.*

LET not a day go by without a silent lifting of the heart to God in prayer.

# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 8, 1887.

## THE SPIRIT OF ANTICHRIST. NO. 3.

We shall now proceed to show that the teaching of the doctrine of the natural immortality of the soul, has from the very beginning been accompanied by sin, and that it is the cause of all the sin that has ever cursed this earth.

When God placed our first parents in Eden, everything was perfect and pure. Adam and Eve were sinless. They had full liberty to enjoy the fruit of every tree that was pleasant to the sight and good for food, with the exception of one tree in the midst of the garden, which was a test of their loyalty to God. Into this garden of delight the tempter came. "Now the serpent ["which is the devil, and Satan," Rev. 20:2] was more subtil than any beast of the field, which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" Gen. 3:1. In this question we find a covert insinuation against the justice of God. The idea is this: "Is it so, that God has said, Ye shall not eat of every tree of the garden? Has God been so arbitrary as to thus curtail your happiness?" There was an attempt to make Eve feel that she was being wronged, in being deprived of the fruit of that tree, and that she was not treated with the consideration due to so noble a creature. She replied that God had said that they should not eat of the tree, nor touch it, lest they die. Satan then replied:—

"Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

It is unfortunate for the advocates of the natural immortality of the soul, that the very first announcement of it that was ever made was made by the father of lies. We have already demonstrated from the Scriptures that the teaching that man can have immortality without Christ is the spirit of antichrist, and here we find that the doctrine was introduced into the world by the very antichrist himself. If we study Satan's words a little more closely we shall find that they were identical with the teachings of modern Spiritualism, and that the first Spiritualist lecture ever delivered was given by the devil in the garden of Eden, with only Eve for an audience.

When Satan affirmed that Adam and Eve were by nature immortal, by saying, "Ye shall not surely die," he added, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This was as much of a lie as the other, and was a companion to it, and a necessary consequence of it. Our common version does not give the full force of the original. We know not why the translators rendered it, "Ye shall be as gods," for the Hebrew plainly reads, "Ye shall be like God, knowing good and evil." This lets in new light on the subject. It shows that Satan recognized the fact that immortality is an attribute of Deity, and that the possessor of it must necessarily be his own judge of right and wrong. It was by this lie that Satan deceived Eve, and caused her to sin. Notice that the assertion of immortality and of the power of judging for themselves of right and wrong, constitutes the one deception; and bear in mind that it was this claim of natural immortality for man which "brought death into the world, and all our woe, with loss of Eden." Therefore we have proved the proposition that the doctrine of the natural immortality of man is the cause of all the wickedness that has ever cursed our earth.

We may go back even further than this, to the

time when sin first entered the universe, and we shall find that the cause of it was pride, and the claiming of attributes that belong to God alone. In Isa. 14:12-14 we read the following description of the fall of Satan:—

"How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! for thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High."

This gives in plain language the sin of Satan. He aspired to be equal with God; he coveted the position that belonged only to the divine Word, the Son of God; and there the spirit of antichrist first sprung into existence. Turn now to Eze. 28:11-19, and read a description of Satan's former position in Heaven, and the cause of his fall. Satan here appears with the title, "King of Tyrus." He is so called because he is "the god of this world" (2 Cor. 4:4), and the one who actually holds the reins of power in all wicked governments, such as that of Tyre. The man who held the position of king of Tyre is in the prophecy called "the prince of Tyrus" (Eze. 28:1-10), because he was secondary to Satan, who controlled him. Moreover it is certain that verses 13-15 could refer to no one but one who had been in Heaven. Now read the description:—

"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the King of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

Thus we learn that pride, an undue regard for self, forgetfulness of the fact that no one can have anything except from God, and a desire to be equal, in some respects at least, to God, led to Satan's fall. And this cause of his fall was exactly the same in nature as that by which Eve fell; and it is the identical principle by which Satan has perpetuated sin in the world until the present time.

From the fall of our first parents, every great system of error has been based upon that first great falsehood uttered by Satan. How natural that it should be so! Error is simply a departure from God, a failure or refusal to acknowledge him as of supreme authority. But just in proportion as men fail to recognize the claims of God, they usurp the place which he should occupy. That is, to the extent that they neglect God, they follow their own ways, and thus to that extent they make themselves gods, and worship themselves. But, as we have already seen, the claim that man is immortal is also a claim that he is a god. Thus the two things go together. The doctrine of natural immortality, be-

ing a gross error, leads to the commission of the sins which are natural to man. It was the first cause of sin. But if there should be a people who had no belief of any kind concerning man's nature and his future condition, but who were following their own inclinations, they would soon develop the idea that they were immortal. And this would be because pride, which is *always* present in the natural heart, would lead man to feel that there could be no being in the universe greater than himself. As Gibbon aptly expresses it ("Decline and Fall," chap. 15), "It must be confessed that in the sublime inquiry [concerning the nature of man], their reason had often been guided by their imagination, and their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the desire of fame, which transported them into future ages, far beyond the bounds of death and of the grave, they were unwilling to confound themselves with the beasts of the field, or to suppose that a being for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration." And so dead men would be deified. w.

## THE LINK IS STILL MISSING.

A VERY zealous defender of the first-day sabbath has unearthed the following. It is not new, but it is just as good as new, for its extreme thinness has hindered its being used very much:—

"Consider a few facts as to why the Jewish Christians did not immediately give up the observance of the seventh day. How carefully and gradually Jesus unfolded his new doctrines, even to the chosen apostles. To the multitude he spoke only in parables, 'as they were able to hear it.' Mark 4:33. Had Jesus at once and plainly told the people the radical change which he had come to make in the Jewish system of worship, they would have killed him immediately. Even the apostles would have been horrified, and doubtless would all have left him. During all the ministry of our Lord, nothing stands out more prominently than the fact that he was gradually but cautiously preparing the minds of his disciples for the great change which his gospel was destined to make in the worship of God. . . . Just before Jesus died, he said: 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth.' John 16:12, 13."

Well, now, what a pity that, after spending the three years and a half of his ministry in "cautiously preparing the minds of his disciples for the great change which his gospel was destined to make in the worship of God," he did not once even so much as intimate to them what that change was to be! Surely this was an excess of caution. True, indeed, he spoke to the multitude in parables, but to his own disciples he spoke plainly. Many things he said to them that would not have been listened to by the mass of the Jews. But he gave his disciples the following commands and exhortation, which would insure that everything that he said should have the widest publicity:—

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20.

"If they have called the Master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." Matt. 10:25-27.

It is certain that the disciples followed this counsel, for but a few weeks after the resurrection, Peter stood before the entire Jewish Sanhedrim, and boldly charged those men with the murder of Jesus. When threatened with imprisonment and stripes, the apostles plainly told the Jews that they should

pay no attention to their commands not to preach, but should obey God rather than men. And that they did proclaim all that they had learned of Jesus, is shown by the words of Paul, who, like the rest, had seen the Lord and learned of him. To the Ephesian elders he said: "I kept back nothing that was profitable unto you;" "wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts. 20:20, 26, 27. This he did in the face of death, showing that he was not deterred by fear, yet never a word did he say about the change of the Sabbath. Why this silence on so important a subject?

If anything more were needed to show that a disregard for the law of God is always accompanied by a low estimate of Christ's character and work, it is shown in the statement that Christ refrained from telling the Jews about the change of the Sabbath, for fear that they would kill him. Such a base charge could not be made except by one whose disregard for the law has blunted all his finer sensibilities. The idea that Jesus, who came to earth for the express purpose of giving his life for man, should, through fear of man, keep back part of his message, is too absurd for sober comment. Read the eighth chapter of John, and learn how he called the Jews liars and murderers, and charged them with being children of the devil; read the denunciations in the twenty-third chapter of Matthew, and then try to imagine him cowering before their hard looks, to the extent that he would not tell them necessary truth. Such an imputation indicates that the one making it regards Christ as less than man.

It is indeed true that Jesus said that he had many things to say which the disciples could not then bear; but if the change of the Sabbath was one of those things, how does it happen that the Holy Spirit did not reveal it, so that it could appear in some of the writings of the apostles? Is it claimed that the Holy Spirit did gradually lead the church into Sunday-keeping? Where is the proof? If the church was gradually led to that practice, it must be that at first only a very few were led to that practice. Where are their credentials? What have they to show that *they* were led by the Spirit more than others? Nothing but their own assertion, even as "the church" can give nothing but its own assertion to show that it is led by the Spirit in its practice of Sunday-keeping. But if we are to believe every man who claims to be led by the Spirit, we shall have to accept all the errors that flood the earth. No, we will "try the spirits, whether they are of God," and we can try them by nothing except the law and the testimony.

It would seem as though the frantic efforts of the Sunday advocates to find something to support their cause, ought in itself to be sufficient to show thinking persons its inherent weakness. Never did evolutionists search more eagerly for the "missing link" than do the advocates for Sunday for some direct evidence to show that the Sabbath has been changed from the seventh to the first day of the week. They have no doubt but that the change was made, only both Jesus and his apostles neglected to say anything about it. We appeal to candid people, who desire to know and obey the truth, if the fact that the Bible nowhere mentions the change of the Sabbath, nor intimates that any change was made, nor commands anybody to keep the first day of the week, is not sufficient evidence that the Sabbath never was changed by divine authority, and that the Lord did not design that anybody should ever keep the first day of the week. Shall we be Bible Christians? If not, can we be Christians at all?

Two separate French writers of note have recently made the statement that "in these times it is no longer the church which influences society, but that society influences the church." This is said of Protestantism. The *Christian at Work* remarks that "doubtless they are right now;" and adds that "it is, unfortunately, too true that the church everywhere is too much inclined to compromise with the world."

### THE THIRD ANGEL'S MESSAGE.

THE Third Angel's Message being that part of the truth of God which is designed especially to warn the world against the worship of the beast and his image, and which embodies the truth, the love of which will save from the deceptions of Satan all who receive the love of it; and as the enforcement of the worship of the beast and his image, and the accompanying power and signs and lying wonders, is, as we have seen, most dangerously near, it becomes especially important that we should study this message with the most intense interest. This message presents the truth of God which is to save the people of this generation, whosoever of them will be saved when the Lord comes.

The Third Angel's Message calls all men to the keeping of the commandments of God and the faith of Jesus. The commandments of God here referred to are the ten commandments—the law of God—and that "law is the truth." Ps. 119:142. The faith of Jesus is the faith of Him who said, "I am the way, the truth." John 14:6. The truth of this message is therefore the very supremacy of truth itself, and to receive the love of the truth of this message is to receive the love of the very highest manifestation of truth that is known to the universe of God. How appropriate therefore that this should be the message which should be given to men to save them from the influence of the "lying wonders" of Satan's greatest efforts—that this should be the *truth* the love of which should save the men of this generation from the delusion of believing only a *lie*.

The law of God is itself righteousness (Ps. 119:172), and therefore holds as unrighteous all the race of man, because all have transgressed it. Rom. 3:19, 20. And being transgressors, the only way in which they can ever attain to harmony with the righteous law of God is through the righteousness of God, which is by *faith of Jesus Christ*. Rom. 3:20, 21. The righteousness embodied in the Third Angel's Message, therefore, is the very supremacy of righteousness itself, and to receive the love of the truth of this message is to receive the love of the highest manifestation of righteousness that is known to the universe of God. How appropriate therefore it is that this should be the message which should be given to men in this generation to save them from all the "deceivableness of unrighteousness" which Satan will work with all "power and signs and lying wonders."

The line is clearly drawn. The "strong delusion that they should believe a lie" comes upon men because "they believed not the truth, but had pleasure in unrighteousness." Because men received not the love of the truth, Satan works in them with all deceivableness of unrighteousness. In the Third Angel's Message is embodied the supreme truth and the supreme righteousness. Satan's work is to deceive men into the making of an image to the beast, and the worshiping of the beast and his image. The Third Angel's Message is aimed directly against the worship of the beast and his image. Therefore it is absolutely certain that in the Third Angel's Message is embodied the truth, the love of which alone will enable any person to withstand the power and the lying deceptions of Satan, which are now dangerously near to being plunged upon the world. This message alone embodies the truth, through the love of which alone any soul will ever get "the victory over the beast, and over his image, and over his mark, and over the number of his name."

We have found that the agency through which Satan is to develop his lying wonders is already in the world, and that the power—the tyranny of a national religion—by which Satan's work is to be made effective is not only already in process of formation, but is near completion. But is not the Third Angel's Message also already in the world? Most assuredly it is and has been for forty-two years. Starting in February, 1845, with but one person, it has spread from the Atlantic to the Pacific, and from British Columbia to Mexico; building up thirty-eight Conferences; establishing two large printing-houses, issuing millions upon millions of pages of

printed matter every year; building one of the largest health institutions in the world, besides other important health and educational institutions—all in our own country. From this country it has spread to Australia, New Zealand, and the smaller islands of the Pacific; to Europe, establishing missions, churches, Conferences, and printing-houses in Great Britain, Scandinavia, Russia, and Central Europe; to Central America, South America, and South Africa: thus having almost compassed the earth with its solemn warning and its gracious call. The "few" everywhere receive the love of the truth which it embodies, while the "many" believe not its truth, and receive not the love of it, but have pleasure in unrighteousness.

That the Third Angel's Message shall encompass the earth, even to every nation, and kindred, and tongue, and people, giving them ample opportunity to receive the truth and the love of it, which, if received, will deliver them from the power of Satan and give them victory over all his deceivableness of unrighteousness, is clear from the word of God. This we shall now make plain.

1. This is the "third" in a series of messages in which the second and the third follow the first in quick succession. Rev. 14:6-12. The first of the three (verses 6, 7) said with a loud voice to every nation, and kindred, and tongue, and people; the second *followed* this one, and the third angel *followed* them. As, therefore, the first one was to go to every nation, and kindred, and tongue, and people, and as the third one *follows*, it likewise must go to every nation, and kindred, and tongue, and people.

2. The third angel says with a loud voice, "*If any man* worship the beast and his image," etc. This phrase, "If any man," shows that it is to all men; that it is a universal message.

3. Of the beast it is said that, "*All that dwell upon the earth* shall worship him, whose names are not written in the book of life of the Lamb." Rev. 13, 8. The work of the image of the beast is to cause the earth and them that dwell therein to worship the beast, as well as himself; therefore, the worship of the image of the beast is indirectly the worship of the beast, and it is the mark of the beast which the image causes men to receive. Now as the worship of the beast is to be by "all them that dwell on the earth;" as the Third Angel's Message is the warning against that worship; and as obedience to this message is the only means of escaping that worship and the wrath of God; it is, therefore, certain that this message must go to "all that dwell on the earth"—the warning must be as extensive as the worship will be.

Here, then, is a message of the word of God which is to be sounded loudly to all the world, calling upon men to keep the commandments of God and the faith of Jesus, that out of "all that dwell upon the earth" there may be gathered a people of whom it can be truly said by the Lord, "*Here* are they that keep the commandments of God and the faith of Jesus," and that so all who will may escape the wrath of God, which is poured out without mixture into the cup of his indignation. Having almost compassed the earth, the preliminary work of this message is almost done. Soon it will rise up in the strength of God, and speak with a mighty voice that will arrest the attention of the nations and kingdoms of all the earth, and turn it to such a worldwide study of the commandments of God and the faith of Jesus as there has not been since the world began. This makes it incumbent upon all people *now* to study the commandments of God and the faith of Jesus as they have never studied them before, asking themselves the question, "Am I one of whom this scripture speaks? Am I one who truly keeps the commandments of God and the faith of Jesus? Have I received such a love of this truth that I can stand against all the wiles of Satan when he shall work with all power and signs and lying wonders?"

By the evidences which we have now presented from the word of God, it is certain that we have reached the day and generation when all these things shall be. God sends no message to a people

to whom its warnings do not apply. He did not send a warning of a coming flood to a people who should never see a flood; the people whom the Lord warned of a coming flood, those were the very people who saw the flood come. The people whom the Lord besought to escape from the impending doom of Sodom, those were the people who saw the doom of Sodom. So the people to whom the Lord sends this message of warning against the worship of the beast and his image, these are the people who will see the worship of the beast and his image. The people upon whom God calls to keep his commandments and the faith of Jesus, that they may escape the wrath of God which is poured out without mixture into the cup of his indignation, these are the very people who will see the wrath of God poured out without mixture—these are the people who will see the seven last plagues poured upon the earth.

It was necessary to bring out the points shown in this and the four preceding articles, that the reader might fully understand that which is to follow. In the next two, or perhaps three, articles we shall trace the development of the working of Satan, even to its culmination. J.

### A SUNDAY-SCHOOL LESSON.

THE international Sunday-school lesson for November 27 was on Matt. 12:1-14, and was entitled, "Jesus and the Sabbath." It has given the lesson writers of the "evangelical" papers another opportunity to display their erudition on the subject of the Sunday-sabbath. The one that seems to contain the most authoritative statements on the subject is found in the *Congregationalist*. The subject is summed up in the following oracular utterances:—

"No rule for its observance can be binding, which has ceased to be useful in developing man's higher life. No particular portion of time is in itself more sacred than another. God created the universe in six periods of time, and then entered on a period of rest. In Jewish law, corresponding to this fact, the last of the days of the week was fixed upon as the day of rest. But the day which we call Saturday was never in itself more sacred than any other of the seven. One-seventh of the time by divine law is sacred. Jewish law and custom made that time fall on Saturday. To Christians the day of the Lord's resurrection, the first day of the week, gathered about itself peculiarly sacred associations. At first they observed Saturday and Sunday each week by abstaining from labor, and by gathering together for worship. Gradually they ceased their observance of Saturday, and made Sunday their sabbath. The custom became confirmed and sanctioned by the churches, guided by the Holy Spirit. Sunday is therefore the sabbath of the Christian church, and every true follower of Christ will use it as a precious gift of God for himself, for his neighbors, and for the world."

Here is a series of rather important statements, and we desire to examine them a little more closely than merely to read them over.

1. "No rule for its [the Sabbath] observance can be binding, which has ceased to be useful in developing man's higher life." In another place the same writer says, "The moral law which the ten commandments expressed . . . is inseparable from the nature of man who is governed by it." This being true, then can any rule for its observance ever cease to be useful in developing man's higher life? God has given definite rules for the observance of the Sabbath. The Sabbath being a part of the moral law, and inseparable from the nature of man, then rules for its observance must involve moral duty; and again we ask, Can any such rule ever cease to be useful in developing man's higher life? If it can, who is to decide just when it ceases to be useful? Is each man to decide the question for himself and in his own case? If so, then what is the use of having any rule at all in the matter? This proposition of this lesson writer inevitably makes every man his own judge in matters of morals, and ends in the subversion of all law.

2. "No particular portion of time is in itself more sacred than another." Perhaps not "in itself," but when God makes sacred a particular portion of time, and calls it sacred, then it is more sacred than any portion of time which he has not made sacred. Now

the word of God is, that "God blessed the seventh day and sanctified it;" and the Lord "rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." If, therefore, there is any such thing as the seventh day, then it is certain that that particular portion of time is more sacred than another. God blessed that portion of time and made it holy, which he has done to no other portion of time; therefore if the blessing and the hallowing of a thing by the Lord has any effect at all in making that thing sacred, then it is made certain by the word of God that that particular portion of time known as the seventh day is more sacred than any other. And whoever does not regard it so commits sin. The above statement by the *Congregationalist's* lesson writer contradicts the truth.

3. "God created the universe in six periods of time, and then entered on a period of rest." Yes, that is so, and these six periods of time were the first six days of the first week of time; and the period of rest upon which he then entered was the seventh day, which, when he "had rested" upon it, he blessed and sanctified, to be forever a like period of rest for man in his remembrance of the Creator. But if the lesson writer means here the geological idea of six periods of time for the creation of the universe, and then a seventh period for the rest of the Lord, then when did the seventh period end that the Scripture might be fulfilled in saying that he "blessed the seventh day and sanctified it, because that in it he had rested"? According to the Scripture the seventh day and its rest were past before God blessed and sanctified the day. But according to the geological period idea, this period of rest is not yet past, consequently the blessing and the sanctification cannot yet have been put upon it, "because that in it he had rested," and from that it inevitably follows that there is no divinely-appointed Sabbath for man. And the sum of the matter is that the scientific idea of creation is in direct contradiction to the word of God. We know that the great mass of the divines of the present day have adopted that idea, nevertheless; but that in nowise proves that the scientific idea is the scriptural one, as it contradicts the word of God; it only proves that in this the divines have forsaken the word of God and are turned unto fables.

4. "In Jewish law, corresponding to this fact, the last of the days of the week was fixed upon as the day of rest." Is then a commandment that "is inseparable from the nature of man," a "Jewish law"? If so, how so? And by whom was the last of the days of the week fixed upon as the day of rest? It was by the Lord himself. He not only in the commandment said the seventh day is the Sabbath, but by withholding the manna on a certain day and causing it to keep over that day, which it would not do any other day, and by continuing this for forty years, he showed to all people precisely what he means when he says in the commandment, "The seventh day is the Sabbath." The people had no part whatever in the fixing of the day of rest. It was not only fixed without their will, but directly against the will of some of them. The lesson writer is correct in saying that the last of the days of the week was fixed upon as the day of rest. And it was fixed upon by the Creator himself, and no power can unfix it—there it must remain fixed forever. God has given commandment that the seventh day is the Sabbath, he has also given his own interpretation of what he means by the seventh day; that interpretation he has held before the world from Sinai to this day, and no power can reverse it. The day which God fixed as the Sabbath by withholding the manna is the day which he means when he says in the commandment, "The seventh day is the Sabbath of the Lord thy God," and that day is "the last of the days of the week,"—the seventh day, commonly called Saturday.

5. "The day which we call Saturday was never in itself more sacred than any other of the seven," says Mr. A. E. Dunning, D. D., the *Congregationalist's* Sunday-school lesson writer. But God says that it was, and is, more holy than any other of the seven. The Lord made that day holy. He calls it holy. He commands man to keep it holy. This he has done for no other day of the week. Therefore that day al-

ways was, it always is, and it always will be, "more sacred than any other of the seven." We prefer to believe the word of God rather than that of Mr. A. E. Dunning, D. D., and everybody else will do well to do so also.

6. "One-seventh of time by divine law is sacred." Which one?

7. "Jewish law and custom made that time fall on Saturday." Neither Jewish law nor Jewish custom made that time fall on Saturday. It was the example of God in resting that day from the work of creation; it was the law of God which commanded that day to be kept, and the custom of God, kept up for forty years, in withholding the manna on that day and causing it to keep over that day,—it was the law of God and the acts of God which made that time fall on Saturday. And those who have respect to the law of God and the ways of God, will remember that that time always falls on Saturday, and will honor God by keeping it holy unto the Lord. Isa. 58:13.

8. "To Christians the day of the Lord's resurrection, the first day of the week, gathered about itself peculiarly sacred associations." Suppose it did, what effect can that have upon the peculiarly sacred associations of the seventh day and the commandment of God to keep it holy? By what right can the peculiarly sacred associations which the first day of the week gathered about itself, rob the seventh day of the peculiarly sacred associations with which God has clothed it? It is a queer idea that because the first day of the week should have gathered about itself peculiarly sacred associations, therefore the commandment of God, which enjoins that the seventh day shall be kept sacred, should be made void!

9. "At first they observed Saturday and Sunday each week by abstaining from labor, and by gathering together for worship." This is not wholly true. It is true that at first they kept Saturday, because the word of God says, "They rested the Sabbath day according to the commandment." Luke 23:56. But as for their observing Sunday also, at first or at any other time, the word of God says nothing about it. But suppose we grant that they did keep Sunday also, by what authority did they keep it? The word of God says, they kept the Sabbath—Saturday—according to the commandment. Did they keep Sunday too according to the commandment? If so, according to what commandment did they keep it? There is nobody in the wide world who can point to any commandment of God for keeping the day called Sunday. And nobody in the wide world ever kept Sunday in obedience to a commandment of God. There is no such commandment. Where there is no commandment of God there can be no obedience to God. And as there is no commandment of God for keeping Sunday, therefore nobody can obey God by keeping Sunday.

10. "Gradually they ceased their observance of Saturday, and made Sunday their Sabbath." That is to say, they ceased to obey the commandment of God, and obeyed one of their own instead. As they made Sunday their sabbath, their own will was the only authority for its observance. Consequently their humility was only a "voluntary humility," and their worship was only "will worship," and as it was all contrary to the word of God, the result was to beguile them of their reward. But now, dear reader, "let no man beguile you of your reward in a voluntary humility . . . after the commandments and doctrines of men." "For these precepts, though they have a show of wisdom, in a self-chosen worship, and in humiliation, and chastening of the body, are of no value to check the indulgence of fleshly passions." Col. 2:18-23 with Conybeare's and Howson's translation.

11. "The custom became confirmed and sanctioned by the churches guided by the Holy Spirit." We have read, before, somewhere, some such doctrine as this. Let us see where. Here it is:—

"Question—Is it, then, Saturday we should sanctify in order to obey the ordinance of God?"

"Answer—During the old law Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday."

the man who owned the field is represented as saying to his servants who asked if they should not pull up the tares: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

IN the interpretation of the parable, the field is declared to be the world, the good seed the children of the kingdom, the tares the children of the devil; the harvest is the end of the world, and the reapers are the angels. The Saviour then says: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:40-43. This declaration is so plain that no comment can make it plainer. It shows conclusively that there is never on this earth a time of righteousness and peace until the wicked have been destroyed, and that the punishment of the wicked and the reward of the righteous do not take place until the coming of Christ and the end of the world.

THE parable of the net that was cast into the sea (Matt. 13:47-49) seems to be of a little different nature from that of the wheat and tares. There would be no object in giving two parables in close connection, to teach exactly the same thing. In this chapter many parables are given illustrative of the kingdom of Heaven, because all its features could not possibly be represented in one parable. The parable of the net is, we think, more limited in its application than the parable of the tares and the wheat. The latter represents the good and bad as living together in the world until the final Judgment; the former represents both good and bad persons as being taken into the church, and remaining there until they shall be separated by the decisions of the Judgment.

NOTICE that in this parable there is first a gathering out from the sea, which doubtless represents the world. Into the net are gathered a quantity of fishes out from the great mass of fishes. The net contains both bad and good. When it is drawn ashore, the catch is sorted, the good being preserved, and the bad thrown away. Even "so shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." The company here brought to view by the fishes in the net is a company of supposed good people, of those whom it is proper to expect that they will be good. The church is just such a company. According to their profession, all the members of the church ought to be good; but they are not. Many that say, "Lord, Lord," will be cast out at the last day.

No one has any reason to feel safe, simply because his name is on the church roll. The gospel net gathers in both bad and good. This does not mean that any of those whom it gathers in are good in the sense that they are fit for translation, but that they are composed of good material out of which to make saints. The work of the gospel, after it has

gathered them out, is to transform them fully into the divine image. But some are bad; they will not be transformed; they resist the good influences that are cast around them, and so grow worse instead of better.

THIS parable takes all the point out of the infidel cavils concerning church members who act dishonestly or who fall into gross immorality. Christ has told us beforehand that there will be false professors. Therefore there is no point to the cavil that infidels love to make against religion, when some professors show that they are unsanctified in life. We learn that both bad and good are drawn into the gospel net. The church is not composed of perfect creatures, but of candidates for perfection. The church is Christ's school, and Christians are learners of Christ, striving to follow the divine pattern, until at last they may come "unto a perfect man, unto the measure of the stature of the fullness of Christ." Who has any right to say that the church is a failure, because it contains some dull scholars, and some who refuse to perform their allotted tasks? We judge a school and a teacher, not by the dull, the lazy, or the obstinate pupils, but by those who follow the instruction given them. If those who obey orders show improvement, we say that the school is a good one, and the teacher competent; and we do not pass sentence of condemnation because those who refuse to obey are not benefited. So we must judge of the church of Christ and of Christianity; not by the lives of false professors, but by the lives of those who heed the example and teachings of Christ, and who yield themselves to the influence of the Holy Spirit.

#### OPPORTUNITY.

PAUL writes to the Philippians thanking them for the gift received by their messenger, Epaphroditus, and says: "I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity." Phil. 4:10, Revised Version. It was not an easy matter to send money from Philippi to Rome in A. D. 64. There was no mail service, no express, no banks to draw and honor drafts. The only way was to intrust the money in coin to a special messenger. And that messenger could not go by steam and in a few days, as now. The journey was both tedious and perilous, as we learn by reading the twenty-seventh chapter of the Acts. Indeed, Epaphroditus, who bore the bounty of the Philippians to the apostle, was sick at Rome and "nigh unto death," as the result, doubtless, of exposure during that journey. See Phil. 2:27. The primitive churches were poor, many of their members were slaves. They were not able to give much. But what they did give for Paul at Rome or for the poor saints in Jerusalem it was no easy matter to send to them. How they would have rejoiced in our facilities! How such facilities would have stimulated their liberality!

Now, God's rule for giving, or rather for doing good in all Christian ways, is stated by Paul in Gal. 6:10, "As we have therefore opportunity." Every new opening for benevolent effort should be to a Christian what a new channel is for a river. The current passes into it and fills it of its own accord. No effort, no pumping, is needed.

But how can we obey such a rule in these days when it is all opportunity? The Christian in any town in the United States can send his gifts to any part of the world, by mailing a draft to the treasurer of a missionary society in New York, and specifying for

whose benefit the money is sent. He can have Bibles distributed in China or India by making a donation for that purpose. He can write a letter to cheer the heart of a laborer in the foreign field, and a five-cent postage stamp will insure its delivery, as addressed, in China or India, within a few weeks. Suppose that Paul, while a prisoner at Rome, had enjoyed our opportunities of communication—that he could have mailed a letter to any place in the Roman Empire, and known that it would be taken there as fast as steam could carry it and promptly delivered at the cost of an obolus—the Athenian three-cent piece. Would he not have wanted to write day and night, and to keep all his companions busy writing? And would he not have expected to have received scores of letters every day from the churches that he had founded and the converts that he had won to Christ? With such facilities would even he, the great Christian enthusiast, have dared to say, "Do good to all men as ye have opportunity"?

Yes, for what he wrote to the Galatians was not for them and their times only, but for all believers in all time. Opportunities are providential. God gives them on purpose that the progress and triumph of his gospel may be hastened. The printing press, the steam-car, the steam-ship, and the international postal service are divine arrangements for facilitating the work of the church. Jesus said to his disciples, "Go ye into all the world, and preach the gospel to every creature." And now, in the progress of modern civilization, he is helping us to obey this, his last command. No one who believes in that triumphant declaration of the Saviour, "All power is given unto me in Heaven and in earth," can think for a moment that there is no connection between the advance of the race in the facilities of communication and the mission of the Christian church. "All things are yours," wrote Paul to the Corinthians, and he wrote it for us. The world belongs to our ascended Lord. He rules and overrules to bring about the fulfillment of his promises. He owns and controls every steam-car on the land and every steamship on the sea. They are all opportunities for us, and we are bound to avail ourselves of them to the extent of our ability.

Indeed, the measure of Christian obligation may be stated in two words—ability and opportunity. We receive both from God; we receive them as his stewards; they are charged against us in the books before the throne, and we must offset the charge by a corresponding Christian activity and benevolence. If, with our improved facilities, we can do an hundred-fold more than we could have done had we lived a thousand years ago, then that is just what we ought to do.

We are persuaded that a prayerful study of our opportunities would lead us to a renewed consecration of ourselves and our wealth to the work of our Lord and Saviour on the earth. He is going before us, throwing the doors wide open, and he says with renewed emphasis, "Go ye into all the world, and preach the gospel to every creature."—*Interior.*

No man has a right to keep company with those who retard his Christian progress, or to engage in any business or pleasure which makes it more difficult for him to serve the Lord.—*Central Baptist.*

ONE of the greatest privileges of the Christian is to feel God a friend, walking beside him through all the by-paths of daily life, ready at any time to offer help and yield consolation.

## The Home Circle.

### DEPENDING UPON GOD.

I know not what the day may bring  
Of sorrow or of sweetness,  
I only know that God must give  
Its measure of completeness.  
I reach for wisdom in the dark,  
And God fills up the measure,  
Sometimes with tears, sometimes with-cares,  
Sometimes with peace and pleasure.

For hours of grief and saddened face  
True wealth of heart I borrow;  
And heavenly wisdom oftentimes comes  
Clad in the guise of sorrow.  
I know not which is best for me  
Of all his mercy bringeth;  
I know his praises every day  
My willing spirit singeth.

I know not what my life may yield  
Of fruit that will not perish;  
I know God gives both soil and seed,  
And all the growth must cherish.  
How great his work! How small my part!  
I wonder at my weakness;  
And his great patience fills my heart  
With gratitude and meekness.

I know not what e'en Heaven can give  
To blessed souls who gain it;  
I know God's goodness it must show,  
For earth cannot contain it.  
And if eternity but rings  
With love the same sweet story  
That earth is telling every day,  
Thine, Lord, shall be the glory.

—The-Guardian.

### THE NEW GIRL.

"You couldn't spare me a very little money, could you, father?" Janet leaned over him as he counted some bills.

"If it is for something positively necessary, my daughter."

"I can't say it is exactly that; but I never get a cent of pocket money now, father."

He sighed heavily as he answered: "I know it, and I'm sorry; but the pressure seems harder and harder every year. Wants seem to increase faster than the means of supplying them. Hand this to your mother, Janet."

"Forgive me for worrying you, father. I ought to be making my own spending money, but there are so few ways of doing that unless I go away from home."

"We can't let you do that. There's enough for all, if we are careful."

"Take it out to Bridget," said her mother, as Janet gave her the money from her father.

"Twelve dollars. Dear me!" said Janet to herself, rather fretfully, as she walked slowly to the kitchen. "Bridget has earned it, and I don't grudge it to her, but how I wish I could earn twelve dollars."

"Wirra, wirra!" Bridget sat on the floor, holding an open letter and rocking herself backward and forward with dismal groans. Pots, pans, and kettles were around in their usual confusion. "It's meself must be lavin' yez the day, Miss Janet."

Servants were hard to find, and Janet's face wore the accustomed expression of dismay with which such notices were always received, as she asked, "What's the matter, Bridget?"

"It's me sister's got the fayver, bad, and it's meself must be goin' to her. An' it's six weeks entirely I'll be shtayin' when it's so far to be goin'."

As Janet handed her the money, a sudden thought came to her.

"I'm sorry for you, Bridget. Of course you must go if you must. Perhaps we can get along without anyone till you are ready to come back."

"Mother," she said, turning to her, "Bridget's going away for a few weeks." Mother's face grew as dismayed as Janet's had, for

she was not strong, and there were four boys.

"An' plase ye, ma'am, it's afther comin' to try to get the place I am."

"What do you mean, Janet?" said her mother, laughing as the young girl courtesied low.

"You can't do it all, Janet."

"What I can't do, I'll hire. I want to do something, and I want to get a little money I can feel is my own; and that I have a right to spend if I want a new book or a bit of music or anything else. I can't get a school—there are forty applications where there is one vacancy. I can't dispose of fancy-work or painting, and if I could, I might dabble over them for a month, and then not clear more than Bridget does in a week, there are so many waiting to do that kind of work. Kitchen work is the only work there appears to be plenty of for girls."

"You may try it, but I think you will get tired of it."

Janet spent a good share of her first week's wages in buying gingham aprons, rubber gloves, and paying a stout woman to come for half a day to scrub and scour until the last traces of good-natured, slovenly Bridget's presence were removed. Then, with clean kitchen, clean utensils, and clean towels, Janet took hold of her work with a right good-will.

"We'll all co-operate," said father, when he heard of her intention.

"We'll all co-operate," cried the boys; and they kept their word well in bringing wood and water and sweeping the walks. And after the first morning, she found that Tom had made the fire before she came down.

"There's great satisfaction in doing things thoroughly," said Janet to her mother, after the first day or two. "Before, when we have been without a girl, I have always hated it because I tried how much I could shove out of the way. Now that I am making a business of it, I don't feel that way. And, mother, you would be astonished to see how little cleaning there is to be done when nobody makes any unnecessary dirt, or how much work can be saved by using your wits to save it."

She never told her mother how her back ached during those first days of unusual exercise. This wore off as she became accustomed to it. Every day she learned more and more to simplify her work. A few minutes in the kitchen just before bed-time she arranged things so exactly to her hand that there was no hurrying or crowding at the busy time in the morning. Careful handling of table linen and other things made the wash smaller, so that the stout woman could do two weeks' wash in one. Janet found that there were few days in which she could not sit down when the dinner work was over. Other surprising things came to light.

"What's the matter that you don't burn any wood nowadays?" said Tom; "I have so little splitting to do." Bridget, like so many of her sisterhood, had always seemed to consider it her bounden duty to keep up a roaring fire all day, regardless of whether there was need of it or not, and father always looked blank over the fuel bill. One-half the quantity was now found amply sufficient, and a difference was soon apparent in many other things. The food for one person is always noticeable in a small family where a rigid hand must be kept on expenses, besides which Janet was not slow in perceiving how many things went further than before. Odds and ends were utilized which had been thrown away or had counted for nothing, for no one felt afraid of scraps done over by Janet's hands.

"We never were so comfortable before," said father.

"We never had such good things to eat," declared the boys, who had highly appreciated the dainty, though plain cookery, as contrasted with Bridget's greasy preparations; for Janet, full of an honest determination to earn her wages, had given much attention to the getting up of palatable, inexpensive dishes, seeking a variety, where Bridget had moved in one groove.

"I almost dread having Bridget come back," said mother.

But the time came when she was hourly expected. Mother sighed as she took note of the spotless kitchen, in which it was now pleasant to come and lend a hand at cookery, or sit with her knitting while Janet moved briskly about.

"It's time I was settling with you, Janet," she said. "Six weeks—I owe you \$18."

"No; six off for hiring Mrs. Holt, and a few other things."

"Not a bit off, dear; I've been looking over the bills for the month, and I find quite a difference; more than pays all your extras. Not only in meat and groceries and fuel, but I notice it in the wear and tear and breakage—dear me! I don't think \$5.00 a week covers the expense of Bridget being here."

"You don't, mother, dear?" said Janet, in great delight; "then you are not tired of your new girl and anxious to have Bridget back?"

"No indeed," said mother, fervently.

"Then she isn't coming back. I've found my way of earning, and am going to stick to it for a while. It isn't all pleasant to be sure, but I don't know any kind of business that is. Only," she said, laughing, "I shall insist upon having my wages as regularly paid as if I were Bridget. I shall clothe myself out of them, and so be saving dear old overworked father about \$5.00 a week, if you are right in your calculations, mother."

"What will you do with Bridget when she comes?"

"Mrs. Whitcomb wants a girl, so she can go there. O mother, dear! it's a real comfort to feel as if I were supporting myself. And I wonder why I never thought before how pleasant a way it is, this doing kind and pleasant things for you all."

And Janet worked on, feeling sure she had found her best way of securing her pocket money in this expending of her energies for those she loved. How many daughters, restless and fretful for something to do, might find the same way blessed to themselves and to others in homes made bright and sweet by their faithful ministration.—Selected.

### BIRD DOCTORS.

A CLEVELAND man discovered a bird's nest in his barn, and found in it two young swallows. Upon taking one bird in his hand he was astonished to find one of its legs very thoroughly bandaged with horse-hair. Having carefully removed the hairs one by one, he was still more astonished to find that the nestling's leg was broken. Upon visiting the "patient" the next day the leg was again bandaged as before. The bird surgeon was not again interfered with, but in about two weeks it was found that the hairs were being cautiously removed, only a few each day, and finally, when all were taken off, the callus was distinctly felt, and the union of the bone evidently perfect, as the bird was able to fly off with its mates.—Selected.

THE interest in female education in Japan is increasing. Two Japanese gentlemen have become responsible for fifty thousand dollars toward the establishment of a school for girls belonging to the higher classes.

"Q.—Had the church power to make such change?  
 "A.—Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit."—*Catholic Catechism of Christian Religion*.

The Sunday-sabbath doctrine leads to Rome every time, but this is not always so clearly shown as it is here by the *Congregationalist's* lesson writer. Christians need to be told that the Holy Spirit guides neither the church nor individuals away from the law of God. Whoever turns away from the commandment of God is not led of the Spirit of God. The Holy Spirit guides men into the truth, and the law of God, exactly as he wrote it, is the truth. And "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

12. "Sunday is therefore the sabbath of the Christian church," etc. But it is not the Sabbath of the Lord. And no man is under any obligation to keep the sabbath of the Christian church. The Christian church has no authority to make a Sabbath. And as this writer has plainly said that the Christians "made Sunday their sabbath," we should like to know how and where the Sunday-sabbath comes in as "a precious gift of God." God did not give it at all. They made it themselves, it is their own gift to themselves, and as they ceased to observe the commandment of God that they might make this for themselves, there is nothing precious about it. The Sabbath of the Lord is that which the commandment of God directs shall be kept. And the word of God is, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Jesus observed it, and left us an example that we should follow his steps. Will you follow the steps of Jesus in keeping the Sabbath of the Lord? or will you follow the pernicious doctrines of men, which lead straight to Rome? J.

#### TRUE TEMPERANCE IS SELF-CONTROL.

True temperance is temperance in *all things*. To be temperate in one thing and intemperate in others is not temperance at all. This will be the more readily seen when it is understood, as it always ought to be, that *temperance is self-control*. Whatsoever it may be in which a person has not the control, the mastery, of himself, just so far he is intemperate. Thus it will be seen at a glance that the practice of temperance is not completed when a person has only renounced the use of strong drink. A person may never have touched a drop of spirituous or of malt liquors, yet at the same time he may be intemperate in many ways. In many things he may not have control of himself.

Some there are, yes, a multitude, who have not control of their temper. They are as quick-tempered as a flash. In this respect they have hardly any control of themselves at all. They are intemperate. Others there are by the thousands who are ruled by their passions. Such was Felix, before whom and with whom Paul reasoned of righteousness, *self-control*, and judgment to come. Such are intemperate. Others again are ruled by their appetites—things which in themselves are perfectly lawful, but by which thousands of people allow themselves to be controlled, instead of assuming the mastery themselves, and acting with self-control. These are intemperate. Others yet again allow the desire of gain to rule, and to drive them onward into many foolish and hurtful things. All such are intemperate.

So it is in all things, in every phase of life. Instead of ruling themselves they allow themselves to be ruled by some wicked, sinful thing. One is controlled by strong drink, another is controlled by impure thoughts and lustful desires, another by a gluttonous appetite, and so on through the long list of human frailties. All are intemperate. Each one lacks something of that self-control which he owes himself, in filling the place of a real manly man, or womanly woman, in the world. No one of us has much in which he can boast himself over his fellow-mortals.

"Happy is he that condemneth not himself in that thing which he alloweth," saith the Lord.

Rom. 14:22. It is perfectly allowable to eat and to drink. How could any live without it? But the human race from the first pair onward through the world's history has condemned itself in that thing which in itself is one of God's good gifts to men. God created men and women in the world together. He himself established the marriage relation and surrounded it with his own holy sanctions. He created men and women with social qualities, capable of enjoying and mutually profiting by the social relation with the sanctions which he established. But for men and women to condemn themselves in these relations, which in themselves are perfectly allowable, has been not the least of the banes of human existence. The Lord directs that men shall be diligent in business, and prosperity is the inevitable result of such a course. But instead of holding the course with an even hand under God, men allow prosperity to lead them into the love of it for its own sake, and so condemn themselves in the thing which in itself is not only strictly allowable, but highly commendable. In all these things we must needs keep ourselves the subjects of our own control, or else we shall always be what we always have been, and that is, very slaves sold to serve under the arbitrary and cruel mastery of a perverted appetite or an unholy ambition.

It is for this cause that in the Scriptures we are so often exhorted to the practice of self-control, that is, temperance. Does the great apostle tell of "the faith in Christ"? He does it by reasoning of "righteousness, temperance [self-control], and judgment to come." Acts 24:24, 25. Does he call men to a race for the heavenly crown? He lays down the one great rule of the contest, "every man that striveth for the mastery is temperate in all things." 1 Cor. 9:24, 25. Does he give directions as to who shall be intrusted with the care of the flock of God? One of the necessary qualifications is that he shall be "temperate." Titus 1:8. Does he enumerate for us the fruits of the Spirit of God? One of these precious fruits is "temperance." Gal. 5:23. Does Peter show us how we shall obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ? It is by adding to "faith virtue; and to virtue, knowledge; and to knowledge, temperance," etc. 2 Peter 1:5, 6, 11. Does Jesus himself tell us who shall be his follower? He says: "If any man will come after me, let him *deny himself* [control himself, master himself], and take up his cross daily, and follow me." Luke 9:23.

This is true temperance. Without it man is not himself. Without it he is not the whole man that God wants him to be, and which he must be to enjoy the full, symmetrical measure of all his powers.

It follows from this that if a man will be master of himself in all things, he must have the full use of his own will. Paul simply expressed the experience of the human race when he said, "To will is present with me; but how to perform that which is good I find not." Rom. 7:18. Every man is ready to, and does, will to do certain things, but he cannot hold himself up to the height of his will. He resolves to do many things, but cannot hold himself to his resolution. To will to do better is ever present with every man, but they do not do better. How to perform that which their own better judgment, and their honest convictions, tell them is the right thing to do, is what they do not find.

The sole trouble about all this failure is that men have not the full use of their own will. Evil habits and intemperate practices destroy the will; they render impotent the power to perform that to which the mind readily assents as being right and proper. To convince men of what is right is ever the easiest task of the reformer, while the hardest task is always to bring them up to the place where they will do that which they know to be right. With temperance workers it is not at all difficult to convince men that the use of alcoholic drinks is injurious, and that the only right thing to do is to let it entirely alone; but the great task is to get them to let it entirely and forever alone. It is not at all difficult to convince men that the use of tobacco is only injurious and that continually, without one redeeming

quality; but it is the hardest kind of a task to get them to quit it, even when they themselves confess that they ought to quit it. It is so also with the man or woman who uses opium or arsenic or morphine, or who is addicted to any wrong habit whatever.

And yet all are ready to say, "Oh, I *could* quit it if I only would!" Yes, that is true, but they don't. As one old gentleman expressed it, who had been an inveterate user of tobacco, and had at last really quit: "I always said I could quit it if I would, but I *couldn't would*." In that single expression there lies couched whole volumes of philosophy. Men can quit evil habits if they will, but they can't will. Men can do right if they only will, but they can't will. They can say "I will," but they can't do "I will." This truth was excellently illustrated in an article in the sanitary columns of the *New York Independent*, a few years ago. In discussing the subject of "Stimulants and Narcotics as Related to Health," the writer referred to those who have become enslaved by the use of these things, and then remarked:—

"If ever we have seen sadness in this world, it is in the case of those who are conscious of this enthralling enchantment and yet feel unable to extricate themselves from the wiles of the adversary. . . . We do not believe anything has happened to us over and above the experience of most practitioners; yet we almost shudder to recall instance after instance where life has been burdened with this direful deceit, and whole families involved in the secret malady. The remedies are few *unless the will itself is rallied to a high determination, and then for a time fortified and affiliated with another will stronger than itself*."

This is true. And whether the remedies be many or few, this is the *only* one that is sure. But it is also true that with no human will can any will be fortified or affiliated in any adequate degree whatever. A stronger human will may be found, and by it the weak will may be fortified in a certain sense by personal encouragement and watchful influence, and this only while that stronger will is present. But even then there can be no affiliation of wills so that the weaker will shall be really vitalized from the energy of the stronger. That is an impossible relationship between human wills. Under such circumstances the most that can possibly be done is that the weaker will shall be encouraged and guarded by the stronger until it shall of itself recover its wasted energies. But that is not enough, by far, and therefore such a remedy can never be certain in its results.

Far more than that is required if the wasted energies of the will are ever to be restored. As we have stated, what is required is that the stronger will shall be one that can be ever present, and which, at the same time, can be so affiliated with the weakened will that the weaker shall be actually vitalized and renewed by the very energy itself imparted from the stronger. It is evident that such a remedy would prove effectual and permanent. And there is such an one offered willingly to every enthralled soul. It is found alone in the will of the Lord Jesus Christ. There is a will with which by faith every weakened and enthralled will on earth may be fortified and affiliated, and that to such a degree that whereas it was a struggling, despairing victim, it may be transformed and translated into the glorious liberty of a conqueror, to such a degree that whereas the enthralled soul could only cry, "O wretched man that I am! who shall deliver me from the body of this death?" he may freely and gladly exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." And then, and so, God, in Christ, "worketh in us both *to will* and *to do* of his good pleasure." Jesus is the great Physician, who will supply strength for every weakness, a remedy for every ill, freedom to every slave, and victory to every warrior. Through Jesus Christ alone every man may become master of himself, and so, alone, can we be temperate in all things.

But out of Christ none can attain to it. Christ filled the measure of every perfection. He did it as a man, that in him man might do it. Out of Christ man is not himself, as he ought to be, nor as God wants him to be; he is handicapped with the weight

of his own wrong tendencies, entailed upon him, or acquired by him, and of himself he cannot rise to the complete dignity of a man. But in Christ his lapsed powers are restored, he recovers the strength that he must have to control himself completely. In Christ, and in him alone, can man surely acquire the mastery of himself, and so succeed in the practice of true temperance—self-control. Then he will be his own free man and Christ's servant forever.

J.

## The Missionary.

### HURON, ATCHISON COUNTY, KANSAS.

WE have been here a little over two months, and as the result of our work have about thirty keeping the Sabbath. Some of these were in infidelity when the meetings began, but show evidence now of true conversion to God. We have sold some \$60 worth of books, and taken five names for *Review* and *Sickle*.

R. F. BARTON,  
GEO. W. PAGE.

November 27, 1887.

### THE HUGUENOT GALLEY-SLAVES.

THE French galleys were vessels usually a hundred and fifty feet long and forty wide. They were employed to guard the coasts, and sometimes to attack English cruisers that approached the shore. Along each side of the galley ran a bench or seat, to which the slaves were fastened by an iron chain around one leg, and of sufficient length to allow them to sleep on the deck beneath. Here they remained night and day, exposed to the torrid heat or the winter's cold, half fed, and urged on by blows and imprecations in the painful task of pulling the heavy oars. In these floating dungeons, surrounded by convicts and criminals of the deepest guilt, the pure and gentle Huguenots sometimes continued for ten or twenty years, chained to the bench, or often died of exposure or the enemy's shot, and were flung ignominiously into the sea. Old men of seventy years or boys of fifteen or sixteen soon yielded to the fearful toil; but others, more vigorous and mature, endured long years of torture, and were at last released at the instance of the Protestant powers. The captains of the galleys usually treated their galley-slaves with barbarous severity. They scourged their bare backs to make them row with speed; they threw them on the deck, and had them beaten for trivial faults. Emaciated, faint, and feeble, the poor slave often sunk beneath the blows and died, happy to escape from the intolerable torments inflicted by the stately and gracious Louis.

But the most unsparing of their tormentors was usually the chaplain or priest of the galley. He was almost always a Jesuit. The disciples of Loyola were thought peculiarly fitted for this unattractive task. It seems to have been the duty of the chaplain to see that the Huguenots were not spared in any one of their sufferings, and to strive to induce them to recant by incessant cruelty and blows. Yet such was the wonderful constancy of these faithful martyrs that they chose rather all the pains of their sad condition than to accept an idolatrous mass. With one word of recantation, they were offered a release from all their sufferings; with one feigned submission, they might have been free. No promises moved them from their resolution; no artful insinuations could deceive them into insincerity. "You must know," said Father Garcin, a priest, to the maimed and bleeding Marteilhe, who has left an account of his im-

prisonment—"you must perceive that the church has no share in this matter. You are punished for disobedience to the king." "But suppose," he replied, "we wish for time to reflect, could we not be set free?" "By no means," said the priest; "you shall never leave the galleys until you recant." And he ordered their torments to be redoubled. It was the church that instigated the barbarity of the king.

In the galleys might be seen for many years a sacred company of the purest, the most refined, and the most intelligent of the French. The men who might have saved and reformed the nation were chained, in horrible torture, amidst robbers and assassins. Marolles, once counselor to the king, by the express order of Louis, was secured by a heavy chain around his neck, and compiled his "Discourse on Providence" while fastened to the oar. Huber, father of three illustrious sons, was also a galley-slave. The Baron De Caumont, at the age of seventy, labored with the rest. But few ministers of the reformed faith were found among the number, since, if captured, they were usually put to death. More than a thousand Huguenots appear on the list of galley-slaves, and it is believed that the real number has never been told.—*Historical Studies*.

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### GENERAL REVIEW.

(December 25.)

THERE being no set lesson for this date, we present a few fragmentary notes on certain portions of the lessons that have been studied during the quarter. Some of the first lessons were records of notable miracles performed by Jesus. These were performed in response to faith exercised by the individual, and should serve to direct our minds to the power of faith. The eleventh chapter of Hebrews gives a list of things that have been done through faith, and the inquiry might naturally arise, Whence does faith derive this extraordinary power? The answer will be found in an examination of what faith is, which we can give only in the briefest manner.

FAITH is confidence in another. It is a giving up of one's own ideas and will, to some other who is thereby acknowledged to be superior. It is trust, such as the innocent child reposes in its parents' word. Now anybody knows that whenever such confidence is reposed in any person, it always produces a certain degree of consideration for, or tenderness toward, the trusting one. The traveler who is appealed to for guidance by a fellow-traveler, feels an interest in that other; the fact that a stranger has confided in him makes him feel kindly toward the unknown one. Even the hardened ruffian could scarcely find it in his heart to do harm to one who, trusting to his honor, would unhesitatingly cast himself upon him for protection.

Now whatever good things there are in man, are from above, and exist in the heart of God as much more strongly than in the heart of man, as God is greater than man. So when Abraham, with child-like trust, believed God when he made a promise which to all human appearances could never be accomplished, his simple belief "was counted unto him for righteousness." It is not irreverent for us to say that such trust touched the heart of God, and made him feel especially tender

toward Abraham. Faith accomplished what nothing else could. And let it be remembered that there is good reason for this. Perfect faith implies perfect worship. Faith and humility are inseparable. The greater one's faith in another, the lower his opinion of himself. So that perfect faith in God, such as Abraham exhibited, implied perfect willingness to do whatever God required of him. Such faith is as powerful to-day as it ever was. It suffices to secure pardon for sin, even as it did for Abraham, and nothing but such faith will secure pardon. The cleansing of a sinner from the defilement of sin is the greatest of all miracles, and it is one that is daily being performed in response to faith. Whenever God sees such trust and submission in the heart of anyone, nothing that that one can ask for can be denied. Then who would not pray, "Lord, increase our faith"?

JESUS said to his disciples, on one occasion, "Truly the harvest is plenteous, but the laborers are few." This suggests the query, Who are the laborers? and how do they stand related to the work of Christ? Their relation to Christ is most intimate. Christ is the great source of light. "In him dwelt all the fullness of the Godhead bodily," and "God is light, and in him is no darkness at all." His disciples derive the light from him, and are, in turn, to be the light of the world. See Matt. 5:14. Thus they are sharers in Christ's work. He himself said to the Father: "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. Thus the disciples become "workers together with God," and prepared, by the only means possible, to receive the cheering words, "Enter thou into the joy of thy Lord." Only those who are sharers in Christ's work can be partakers of his joy.

THE lesson for November 20 is a most important one. In it occurs these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. There is no freedom outside of Christ. The Christian is the only man on earth who really has his liberty. Sin and lawlessness are a grievous yoke of bondage, and Christ alone can break this yoke from off our necks. Anarchists fight against all law; they feel that something is galling their necks, and they imagine that it is the law, and so they would fain abolish law. But that which galls them is the yoke of sin which they bear. The law of God in Christ Jesus is not a grievous yoke. There is no man so much at liberty as the one who keeps the law of God, and this can be kept only when one is in Christ. The one who perfectly obeys the law never feels it. Said the psalmist: "I will walk at liberty; for I seek thy precepts." Ps. 119:45. And our Saviour set forth the whole matter in the following words: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8:34-36. Before this he had said: "And ye shall know the truth, and the truth shall make you free." Verse 32. This agrees with the other, for Christ is the truth. John 14:6.

THE parables in the thirteenth chapter of Matthew seem to be the most expressive of any in the Bible. The parable of the tares utterly refutes the comparatively modern idea of a temporal millennium. In the parable,

## A LESSON FOR MOTHERS.

MRS. HUBBARD is the wife of a poor mechanic, who occupies one of the little cottages built for working-men in a growing manufacturing town. She is a thrifty housewife, striving hard to keep her home bright and cheery, and her children becomingly dressed; but with all her good qualities she possesses a hasty temper, which she has not yet learned to keep in subjection. It was on a bright Sunday afternoon, not many weeks ago, that she dressed her two little children, Mary and Willie, for an excursion. Willie wore a white suit, which his mamma had just finished, and of which he was very proud. Just as he was leaving the house his mamma discovered a dark spot on the dazzling white dress.

"What is that, Willie?" she asked sharply, pointing to the discolored speck.

"Only a dease spot, mamma, only a wee little dease spot," answered the child in a pleading voice.

"I'll make a grease spot out of you, sir!" she exclaimed in anger, as she raised her hand to strike him.

The little fellow dodged to avoid the well-aimed blow, but in his fright he struck his head against the sharp corner of the table, and when his mamma picked him up he was unconscious. When the doctor came the child was delirious, and the old man shook his head gravely when asked if there was danger. Brain fever set in at once, and in a day or two it had finished its cruel work, leaving little Willie so cold and still.

A few hours later, in a darkened room, the heart-broken mother sat by the coffin that contained all that was left of her precious boy. While she sat there, weeping bitter tears over the wreck which her passion had caused, her little daughter, Mary, crept softly into the room, and stealing close up to her mother's side, whispered, "Mamma, darling, is Willie a dease spot now?"

"Oh, Willie, Willie! how can I bear it?" cried the distracted woman, falling on her knees beside the tiny coffin.

Poor Mary was too young to understand the cause of her mother's grief, and slipped quietly out of the door, too much frightened to ask why her question was only answered by a storm of sobs and tears.

What a life-time of pain and anguish are in store for that desolate mother! In time the troubled spirit may find peace, and come forth from the fiery furnace of affliction, chastened, refined, purified; but just now remorse, that bitterest of all passions, has almost dethroned reason itself.

Oh! tired and weary mothers, be patient with the little ones that now make discord as well as music in your homes. Not long will the tramp of baby feet disturb your slumbers, or weary you in your waking moments. Soon these little restless beings will be grown up and gone from your sheltering love; or, perchance, as in the case of Willie's mother, you may be called upon to weep bitter tears over tiny hillocks that hide the precious darlings from your sight. No matter if Susie's dress has not as many ruffles and tucks as the little girl's over the way, if, instead, home is made happy by a mother's smile and blessing. Better keep yourself sweet than wear out your temper working by lamp-light that Freddie's jacket may compare favorably with that of your neighbor's boy. There is something besides houses, and lands, and money, and fine clothes, to lay up for your children. See to it now, that for yourselves you lay not up treasures of remorse, heartaches, and desolate homes.—*Belle V. Chisholm, in Lutheran Observer.*

## Health and Temperance.

## HOW TO PROMOTE HEALTH.

AFTER all that has been stated of the effects of the atmosphere in high altitudes or at the level of the sea, the influence of forests and ocean, of sea-coasts and interior places, humidity and dryness, cold and heat, the winds, electricity, and ozone, and no matter what of other conditions, the paramount considerations for the promotion of health are an abundance of pure air and sunshine and outdoor exercise. Without these, no climate is promotive of health, or propitious for the cure of disease; and with them, it is safe to say, the human powers of accommodation are such that it is difficult to distinguish the peculiarities of any climate by their joint results on the health and longevity of its subjects.—*Bell's Climatology.*

## LITTLE VICES.

He uses tobacco a very little, said the fond bride. He takes a social glass, but seldom. Her cheek flushed, her pride was hurt in having to say that of her hero, almost perfect, but she deemed, in her unsophisticated heart, he would be easily persuaded to renounce even that for her sake; but she did not persuade him, did not like to dictate. Men do not like to be trained. So she appeared to notice as little as possible; and the stones grew, one upon another—slowly, surely, the pile rose, occasionally noticed, but long ago found too heavy for removal by her slender hands. Now she wrings those hands and moans, looking back to the days when she held his. There is no mounting over that bastion. Can she feel a loving pride in a habitual drunkard? O, young lady anticipating marriage, beware that there be not even the commencement between you at the start of a wall of separation!—*Selected.*

## HOT WATER.

*Hall's Journal of Health* publishes some interesting hints relative to hot water—as a remedial agent. It says:—

"A strip of flannel or a napkin folded lengthwise and dipped in hot water and wrung, and then applied around the neck of a child that has the croup, will usually bring relief in ten minutes.

"A towel folded several times and dipped in hot water and quickly wrung and applied over the seat of toothache or neuralgia, will generally afford prompt relief. This treatment in colic works almost like magic. I have seen cases that have resisted other treatment yield to this in ten minutes. There is nothing which will so promptly cut short a congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly.

"Pieces of cotton dipped in hot water and kept applied to old sores or new cuts, bruises, or sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water from a height of three feet.

"Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bed-time is the best of cathartics in the case of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to diet, will cure any case of dyspepsia.

"Headache almost always yields to the si-

multaneous application of hot water to the feet and the back of the neck."

Too much can scarcely be said in favor of the use of hot water as a cure for dyspepsia. But care must be taken not to drink more than a few sips of either hot or cold water while there is undigested food in the stomach; and no food should be eaten within less than an hour after drinking any considerable quantity of water. Care in these particulars is especially necessary in cases of slow digestion. One fact should be borne in mind, namely, that there is no remedy which will avail much in dyspepsia unless the patient eats hygienically.

## HOW TO MAINTAIN GOOD DIGESTION.

OBSERVANCE of four things is required to keep the organs of digestion in good condition: first, the kind of food eaten; second, the amount eaten; third, the manner in which it is taken; and fourth, the state of the system at the time of eating.

The quantity and quality of the food taken should vary with age, occupation, temperament, temperature, and habit. When persons contemplate making extraordinary effort, either mental or physical, less food than usual should be eaten. After full growth is reached, if the same amount of food be taken as during the growing age, without increase in regular labor, the digestive organs will become diseased.

Little drink should be allowed at meals to weaken the digestive fluids. These are the saliva, gastric juice, and bile. Bile is not found in a healthy stomach; if it is ejected in vomiting, it shows that the action of the stomach is inverted. Knowledge of this would save many from swallowing emetics and cathartics to rid the stomach of bile.

Copious draughts of water should be taken between meals, to furnish the stomach material for the necessary digestive fluids. Water-drinking an hour before meals should constitute a habit from infancy to old age. Its quantity must be regulated by the condition of each person. Lean people usually drink very little and are large eaters, while fat persons are apt to eat little and drink much. If the order be changed, it will, in most cases, make the lean grow fat, and the fat people will have the comfort of seeing their own shadows grow less.

If one meal follows another too quickly, before the stomach has time to rest, the gastric cells will not be well filled, and digestion will not be well done. Of all the organs in the body, none requires such absolute rest as the stomach. The feebleness of the person, the more carefully should this be observed.

Food should never be taken immediately after severe exertion of mind or body. At such times there is too much blood in some parts of the body, and too little in others. Rest restores this equilibrium. From thirty to sixty minutes is required at such times to restore to the stomach the power for complete digestion.

The Spanish fashion of lounging after eating is far better than the habit of our Anglo-Saxon race, of rushing to and from meals as if life depended upon the small amount of time used in eating.—*Demorest's Monthly.*

FROM recent experiments by Dr. Parsons, on the disinfection of clothes and bedding by heat, the conclusion is reached that the germs of the ordinary infectious diseases cannot withstand an exposure of an hour to dry heat of 220° Fahrenheit, or an exposure of five minutes to boiling water or steam of 212°.—*Selected.*

## News and Notes.

### RELIGIOUS.

—Cumberland Presbyterians now number about 150,000.

—Yale and Amherst Colleges have put the Bible on the list of elective studies.

—China, with its teeming millions of people, has 800 missionaries and only 25,000 professed Christians.

—The Jewish Ministers' Association of America began its semi-annual convention in New York on the 28th ult.

—The New Zealand Methodist advocates independence for New Zealand Methodism, which is now joined to Australia.

—More than 100,000 sermons are distributed each week among the non-church-going people of Berlin, by a force of 2,000 colporters.

—A German paper is authority for the statement that at Vienna last year no less than three hundred and sixty-three Jews became Christians.

—It is estimated that there are in the city of Chicago over 50,000 Swedes, whose religious wants are only partially supplied by nine Lutheran Churches.

—The Protestants in Prussia number 18,243,587, or 64.42 per cent. of the total population; the Catholics, 9,621,624, or 33.07 per cent.; 366,543, or 1.30 per cent., are Jews.

—The Episcopal Church claims to have in Virginia a colored membership of 6,000. The colored members of the same communion in West Virginia number 2,500.

—At a recent Unitarian meeting, one of the speakers said that the requirements of the Unitarians of their ministers are that "they should be cultured, eloquent, and religiously inclined."

—It is predicted that during the year 1888 the Northern Presbyterians will score a membership of 700,000, and they will raise a million for foreign missions, and another million for ministerial relief.

—In Lutheran Sweden 98 out of every 100 of the people can read and write. In Roman Catholic Italy, Austria, France, and Spain, only 25 out of every 100 can read or write. Comment is unnecessary.

—In 1850, in that part of our country known as the Northwest, there were no more than ten Scandinavian pastors—namely, two Swedes and eight Norwegians. Now, there are no less than 570 Scandinavian pastors, over 1,600 congregations, with a communicant membership of about 170,000.

### SECULAR.

—It is said that forty tons of chewing-gum are consumed annually in Boston.

—December 2, successful experiments with dynamite shells were made at Sandy Hook.

—It is predicted that 200,000 Eastern people will visit California during the present winter.

—Raspberries and strawberries are daily coming to the San Francisco market from Watsonville, Cal.

—The town of Eminence, Ky., was partially destroyed by fire on the morning of the 2d inst.

—Ninety valuable horses were burned in a livery stable at Los Angeles, Cal., on the morning of the 3d inst.

—A shock of earthquake was felt at Chorley, county of Lancaster, England, at 7 o'clock on the 1st inst.

—An earthquake a few days since at Besignane, Calabria, destroyed twenty houses and killed several persons.

—More than 3,500,000 passengers are carried annually in this country by street-cars moved by electric motors.

—Prohibition in Georgia was defeated at an election held in that State November 26. The contest is said to have been a peculiarly bitter one.

—Ninety-five cigar factories in Havana, Cuba, shut down last week owing to the demands of cigar-makers for an increase in wages. Some 12,000 operatives are idle.

—Congress will be asked to appropriate \$12,000,000 to provide 742 twelve-inch mortars for coast defenses. These guns are capable of throwing shells weighing 265 pounds a distance of five miles. It is proposed to place 128 of these mortars at San Francisco.

—All the newspaper editors in St. Petersburg were summoned before the press censor one day last week, and instructed to adopt a moderate tone regarding Germany.

—Russia has increased her debt tenfold since the Crimean war. Since the close of the Russo-Turkish war, the Czar's Government has borrowed nearly \$100,000,000 per annum.

—The governor of Sinaloa, Mexico, has recently issued a proclamation offering a reward of \$10,000 for the capture of Eraclio Bernal, the most desperate character known in the history of Mexico.

—It is stated by the *Electric Review* that in Montgomery, Ala., electricity is used on eleven miles of road, and the cost is reported by the general manager to be only one-half the cost of horse-power.

—A school in the village of Werchobistritzki, Russia, was destroyed by fire a few nights ago. A large number of girls were sleeping on the upper floors and sixteen of them were burned to death.

—Gladstone's physicians have advised him to take an ocean voyage, and it is stated upon good authority that he will visit this country early next spring. If he should do so, he will no doubt be well received.

—December 1, about 6,000 men were thrown out of work in New York City, principally by order of the Commissioner of Public Works, the Board of Electrical Control, and the Standard Gas Light Company.

—The American Consul at Melbourne, Australia, has applied to the commission having charge of the arrangements for the exhibition to be held there, for 100,000 square feet of space for American exhibitors.

—Slush ice stopped running in the Mississippi River at La Crosse, Wis., on the night of November 27. The thermometer marked twenty degrees below zero, and the river was closed by ice the earliest ever known.

—The *Cologne Gazette* announces that in accordance with an agreement of the Central European Alliance, restoring the equilibrium of the Mediterranean with the approval of England, Turkey is to be protected and inviolable.

—The Pope has conferred the title of Count upon John Goode, of New York. Goode is a native of Ireland, has an income of \$150,000 per year, and it is said is thus honored by "his holiness" for his adherence to "the church."

—On the 26th ult., a wind-storm blew down a hall in Mineola, Texas, in which some colored people were having a dance. Of seventy in the building five were killed and about twenty injured. Six of the injured had legs or arms broken.

—The statement is made that Tennessee has an area of 5,100 square miles of coal, which covers twenty-two counties. During the past six years the output of coal in the State has grown from 494,000 tons to 1,700,000 tons, an increase of 400 per cent.

—During the month of October the Southern Pacific Railroad shipped East over 24,000,000 pounds of California fruits. The shipments were made up of 10,524,970 pounds canned goods, 4,041,490 pounds dried fruits, 6,534,430 pounds green deciduous fruits, and 3,012,130 pounds of raisins.

—The London police claim to have evidence of a new conspiracy hatched in America for the assassination of Balfour and the destruction of public buildings in London. They say that they have men in every dynamite organization in America who keep them thoroughly advised of every movement planned in that direction.

—Jake Sharp, the rich New York street railroad magnate who furnished the money to bribe several aldermen, who are now behind the bars of Sing Sing, and who was himself convicted of bribery, and sentenced to a long term in the same prison, has been granted a new trial by the weak-kneed judges of the Court of Appeals.

—December 3, Sadi-Carnot was elected President of the French Republic, instead of President Grevy, who resigned on the previous day. The name Carnot is a historic and honorable one in France, and the new President, though not looked upon as a particularly able or brilliant man, commands the respect and confidence of the people.

—The other day while the trial of Most, the anarchist, was in progress in New York City, Judge Cowing announced that he had received a threatening letter. The letter read: "If you charge against Herr Most you will die. Death for all officers is their due. Liberty." The same day Paul Wolf, an anarchist, was arrested in Chicago for making threats against the peace and good order of that city. He preached anarchy and foretold the violent deaths of Grinnell and Gary and all the jurors in the anarchist trial. Wolf was sober at the time.

—The Italian Government has decided to ignore the action of the Pope's partisans who have recently been demanding the restoration of "his holiness" to temporal power. Their action renders them liable to prosecution under the law, but Minister Zanardelli thinks that no greater service could be rendered them than to bring them into prominence through a public trial.

—It now transpires that, though not in the dictionaries, the word "boodler," which first came into general use to describe certain corrupt New York officials, is not a slang word, but is derived from the Dutch word "beedeler," and means property or valuables in general. As applied to the dishonest New York, and later to certain Chicago officials, it means that they acquired property dishonestly.

—A meeting called by the Trades Federation and in behalf of the widows and orphans of the anarchists recently executed in Chicago, was held in Cooper Union, New York City, November 28. It was an anarchist meeting pure and simple. Red flags, ribbons, feathers, neckties, and hat bands were numerous, and the speeches were of an incendiary character. The police were present in force, but the meeting was not interrupted.

## Obituary.

BRAND.—On the 8th of November Sallie J. Brand, wife of Homer Brand, fell asleep in Jesus, at Harrisburg, Oregon.

Sister Brand was in her twenty-sixth year. She embraced present truth in company with her husband and several others during my labors in that place about one year ago. She was an earnest and faithful worker in the cause, and was doing missionary work even while the icy hand of death was being laid upon her. She was exceedingly anxious for the conversion to present truth of her father, mother, brothers, and sisters. It is hoped that her prayers for them may not have been offered in vain.

Just before her death this dear sister talked to her sorrowful companion in the most comforting manner possible, and to the friends around her bedside she spoke of the blessed hope, urging them to be prepared to meet her when the Life-giver comes. A few minutes before her death she offered one of the sweetest of prayers, closing it with, "Lord Jesus, receive my spirit," and then she fell asleep. "Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

Sister Brand leaves an aged father and mother, two brothers, and two sisters, a husband, and a little babe of five weeks, besides a large circle of friends, to mourn their loss. Words of comfort by the writer from Titus 2:14. H. W. REED.

## Appointments.

### NEBRASKA APPOINTMENTS.

THE Lord willing we will hold meetings in Nebraska as follows:—

December 9-12, Ravenna and Lincoln.

" 15-20, Stearns Prairie.

" 29-Jan. 3, Blair country.

January 5-9, Decatur.

" 13-16, Jackson.

We desire a general rally at each of the above-named places.

The first meeting at each place will be held at 7 P. M.

J. P. GARDINER,

A. J. CUDNEY.

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

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

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

## Publishers' Department.

## THE AMERICAN SENTINEL.

ITS CIRCULATION, WHAT OTHERS SAY OF IT, ETC.

THE following items concerning its circulation we clip from an editorial note in the December *Sentinel*.

It is with devout thanks to God that with this number the *Sentinel* closes its second successful year. A year ago we stated that there had been more than 136,000 copies of the *Sentinel* circulated in that year, and that we hoped to see more than 250,000 copies circulated in 1887. And now at the close of 1887 we are happy to announce that our hopes have been realized. More than 255,000 copies of the *American Sentinel*, by actual register, have been printed and circulated in 1887; 1,651 paid subscribers were received in October alone. The *Sentinel* is a success. It has come to stay. Its field is constantly enlarging; its work is growing constantly more important. Everybody needs the paper. And, reader, we bespeak your good offices in helping us to see that everybody gets it. (1) By subscribing, or renewing your subscription, yourself; and (2) by getting your neighbors and acquaintances to subscribe or to renew their subscriptions. We hope to make the *Sentinel* for 1888 still an improvement over that of 1887. We hope to see more than 500,000 copies printed and circulated in 1888, and we shall see it if you will help us.

A gentleman in Norfolk, N. Y., says:—

"I think the *Sentinel* very valuable, and believe that it is called for at this time. It is doing a very important work. I wish you success."

A member of the California State Senate writes thus to a friend who sent him a copy of the *Sentinel*:

"I heartily indorse the principles advocated by the *Sentinel*, and wish it Godspeed in its good work."

An attorney in Pottsville, Pa., writes to the publishers:—

"GENTLEMEN: Inclosed please find fifty cents for one year's subscription to your paper, which advocates a doctrine to which I cordially subscribe, to wit, that Church and State must be kept separate and apart if our Republic and her glorious institutions are to be preserved."

A member of the Tennessee Senate says:—

"Permit me to assure you that I am well pleased with the *Sentinel*. When I returned home from Nashville, I found that the *Sentinel* for last year, bound in paper covers, had been sent to me without charge. If it was by mistake please let me know the price, and I will cheerfully pay it."

The same gentleman also ordered a pamphlet on the Sabbath question, which had been advertised in the *Sentinel*.

The President of the New York Conference says:

"Your card is at hand, and also a set of the new '*Sentinel* tracts.' They are excellent, although I have read them previously in the *Sentinel*. I am a careful reader of that periodical and prize it very highly. It deserves a large circulation and thorough study. Its importance cannot be overestimated."

A member of the Ohio Supreme Court writes thus to the publishers:—

"MY DEAR SIRS: I return you my many thanks for your kind and courteous letter of the 11th inst., and for several numbers of the *Sentinel*, which came to hand at the same time with your letter. Several articles in the *Sentinel* which I have read have been to me full of interest and instruction, and I am, I trust, excusable for my curiosity in desiring to know who is the 'Ohio Boy' who has been so kind and considerate as to have my name placed upon your list. The speech of Senator Crockett I will carefully read, as the subject is very suggestive."

A letter from the secretary of the Young Men's Christian Association, Savannah, Ga., says:—

"GENTLEMEN: Copies of *Pacific Health Journal* and *American Sentinel* have been read, and have been placed on prominent files in our reading-room. I trust you will send us these two excellent publications regularly, and it will always give me pleasure to call the attention of our young men to them."

A subscriber in Washington Territory writes as follows to the editors:—

"The *Sentinel* is an ever welcome visitor; we only regret that it is not a weekly instead of a monthly periodical. Will renew when the time expires. You are the right ones in the right place, and have already won many friends here. May angels guard and success attend you."

A lady from Kirkwood, Illinois, ordering the *Sentinel* sent to some friends, says:—

"You are certainly sounding out the truth on the question of religious liberty."

## TO LOCAL TRACT AND MISSIONARY SOCIETIES.

MANY clubs of from 10 to 100 copies of the *SIGNS* expire in December, 1887. Please look at the address label on your package of papers this week, and if your subscription is about to run out please renew at once. Terms to clubs—sent to one name and address—\$1.50 per copy.

The International Tract and Missionary Society, at its last annual session, indorsed the *SIGNS OF THE TIMES* by the following resolution:—

WHEREAS, The *SIGNS OF THE TIMES* is our pioneer missionary journal, and finds favor with the people, while it conveys to them the principles of the Third Angel's Message; therefore,

Resolved, That we recommend to State T. and M. Societies to take as large clubs as they can use to advantage, and that we urge all ministers, colporters, and the members of local missionary societies, to make constant and strenuous effort to place the paper in the hands of the people.

No pains will be spared on the part of both editors and business managers to keep the *SIGNS OF THE TIMES* up to the standard which it has already attained, and to make it even better than ever before. Their only aim is to make it an acceptable medium to convey present truth, and they ask the hearty co-operation of all lovers of the common cause, in giving it the circulation which its merits demand. Nothing more than this is desired; and this much is due, not to the paper, but to the cause of truth.

## SACRED CHRONOLOGY, AND THE PEOPLING OF THE EARTH.

"SACRED CHRONOLOGY" is a new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. The peculiar and valuable feature of this work is that the chronology is established by the words of the Scripture itself. This is a most valuable little work. The chronology of the history of the kings of Israel and Judah, as given in Kings and Chronicles, is often a perplexity to the Bible student. In this work the subject is relieved of all difficulty. Beside the connection as given in the words of Scripture, there are tables given which show at a glance the successive kings of Israel and Judah, and which of them reigned at the same time. Thus the subject is made so plain that it can be very easily understood.

"The Peopling of the Earth" is a series of historical notes on the tenth chapter of Genesis. It gives an outline of the origin and descent of all the principal nations of the earth—the Greeks, the Romans, the Scotch, the Irish, the Welsh, the English, the Germans, the Scandinavians, the Russians, the Chinese, etc., etc. It forms an excellent introduction to universal history.

This little book is just the thing for Bible students everywhere—in college, in Sabbath-school, and in the home. Send for a copy; you will find it invaluable. Cloth binding, 300 pages, sent post-paid for \$1.00. Address, Pacific Press Publishing House, Oakland, Cal.

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THIS volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, in which he outlines the history of the whole dispensation, it sketches the fulfillment. It pictures the siege and overthrow of Jerusalem, and the destruction of the Temple. It calls our attention to the bitter persecutions of the Christians in the first centuries, and notes the rise and growth of the Papacy. It gives a clear conception of the character and influence of the Waldenses, who, through centuries of persecution, maintained the purity of their faith, and by their missionary efforts prepared the nations of Europe for the Reformation.

Brief and life-like sketches are given of the works, the successes, and the persecutions of Wycliffe, Luther, Tyndale, Huss, Jerome, Knox, and other reformers and martyrs. Considerable space is given to the life, work, and influence of later reformers and great religious leaders such as George Whitefield, the Wesleys, and William Miller, and this is followed by chapters treating upon The Origin of Evil, The Agency of Evil Spirits, The Snares of Satan, Spiritualism, Character and Aims of the Papacy, The Coming Conflict, The Scriptures a Safeguard, Desolation of the Earth, and the Judgment.

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

The period of history covered by this volume, is one of the deepest interest to all classes of readers. The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 8, 1887.

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

DECEMBER 31 is the day of the Pope's jubilee. Great preparations are being made for the celebrations on that day and forward, as long as there is anything to be made out of it. On that day he is to receive "the members of the international committees," who will make him a present of 1,000,000 *lire*—\$51,813.47. On January 4 and 5 he will receive the deputations from foreign countries, who will offer three presents. The United States and Canada send \$200,000. January 6 the jubilee presents will be exhibited, and January 15 the Pope will make ten new Catholic saints.

In the *New Thought* of November 26, Prof. J. S. Loveland says:—

"Nothing more clearly proves the mighty power of modern Spiritualism than the numerous methods in which it is and has been assailed. Open, direct assault has always resulted in victory for it, and defeat to its enemies. But when the assailants have been within the ranks, the result has been far different. The crusade, started some years since, on the plea of morality, against alleged free-love, has done more than all other things combined to cripple the Spiritualistic movement."

This, coming from a Spiritualist, is a damaging admission. If it is true that the crusade against free-love gave Spiritualism a check, it must be that Spiritualism thrives best in a free-love soil. What conclusion, then, must we draw from the fact that Spiritualism is at the present time making very rapid progress?

ALTHOUGH there were no public meetings of the Conference last week, it was a busy week for the delegates. There was a vast amount of committee work to be done, and this occupied the time of many of the delegates almost constantly night and day. Quite a large number made a trip to the College, at Healdsburg, and the Rural Health Retreat, at St. Helena, having a most enjoyable trip, while they were becoming better acquainted with our work on the coast. We very much desired to have our Eastern friends take this trip, that they might appreciate the situation here, and be able to aid us by their counsel. On the evening of the 3d there was a meeting of the Conference, to attend to some unfinished business. Our relation to Sunday laws was the principle question of the evening, and a good-sized audience listened attentively to the discussion, which continued to a late hour. Immediately following this there was a final meeting of the Missionary Society. The body adjourned *sine die* about midnight. Some further details will be given later.

AND now the delegates have all, with few exceptions, returned to their respective fields of labor. Sunday morning about a car load left, and Monday morning two cars were filled. Others had found it necessary to leave immediately after the practical adjournment one week previous. Thus has closed a most interesting and profitable session of the General Conference. If the work planned at this gathering shall be prosecuted with earnestness and faithfulness, we believe that a long step in advance will be seen all along the line.

Not by any means the least important thing gained by this Conference is the strengthening of the ties that bind the different fields of labor together. We believe that all the delegates feel more than ever before that the work is one, that natural divisions, as oceans and mountain chains, cannot make divisions among those who are laboring in the cause of God, and that since we are all laboring in

one common cause, our various interests are all one. As for the Oakland church, it has enjoyed a rare privilege in entertaining our brethren and sisters from the East, and in thus becoming intimately acquainted with them. We part from them with sincere regret; our prayers follow them as they journey to their homes. And as we resume our accustomed labors, feeling added responsibilities as a consequence of this meeting, we are strengthened with the belief that our brethren are praying for our success, as we are for theirs. Prayers for the success of the general work will be more intelligently offered now than ever before.

A SHORT time ago, among other instances of a like nature, we mentioned the case of Jacob Sharp, the New York briber, how it had been carried up from court to court on appeal after appeal, until it had reached the Court of Appeals, and how preparations were being made to carry it to the United States Supreme Court if the Court of Appeals should decide against him. Well, the Court of Appeals has rendered its decision, and it reverses all the decisions and actions of the courts below, in the case. The old criminal now walks out of jail on \$40,000 bail, to appear, perhaps, sometime for a new trial, when the whole process must be gone through with again. And all this because he has money enough to warp his wicked way through the courts of the State, and exhaust the course of legal procedure. All that a man has to do now is only to be sure that he steals enough to enable him to follow this process and he is safe. Law now is only applicable to the poor; it is but the plaything of the rich. These things cannot long continue so; at this rate the whole fabric of civil society must soon fall.

## A NEW BOOK.

THE Pacific Press Publishing House has just issued a new book that is of special interest to all Bible students. It is entitled "Sacred Chronology," and "The Peopling of the Earth." The "Sacred Chronology" is a revised reprint of "Bliss's Analysis of Sacred Chronology," first printed in 1850. It is the best treatise on the subject of the Bible chronology that there is. It has the advantage of being later than all the others, and the additional advantage that it establishes the dates of the events of the Bible, by the words of the Bible itself. It consists of three parts:—

First, an explanation of what chronology is, with full explanation of the different cycles, epochs, periods, and eras, such as the Julian Period, the Era of the Olympiads, the Roman Era, the Christian Era, etc.

Second, the chronology of the Bible, given in the words of the Bible itself, from creation till the writing of the book of Revelation, A. D. 98. With this also there are given the following tables: (1) A table of dates from Adam to Aaron; (2) a table of the times of the judges; (3) a comparative table of the kings of Israel and Judah from the division of the kingdom at the death of Solomon to the accession of Jehu; (4) a like table from the accession of Jehu to the fall of Samaria. By these tables in addition to the text, the reigns of the kings of Israel and Judah are made so plain that anyone can easily understand their relation. To many it is one of the most perplexing parts of the Scriptures to get a clear understanding of the times and the reigns of the kings of Israel and Judah, as given in the books of Kings. This little treatise with its tables relieves the subject of all difficulty.

Third, is an essay on the chronology of the patriarchal age, vindicating the faithfulness of the Hebrew text as against the claims of the Samaritan and Septuagint versions.

"The Peopling of the Earth" is a little treatise of fifty-two pages, containing a series of historical notes on the tenth chapter of Genesis. Beginning with the text (Gen. 9:19), "These are the three sons of Noah; and of them was the whole earth overspread," the sons of Noah and their sons and grandsons, as given in the tenth chapter of Genesis, are sketched in their history as they overspread the whole earth. The

matter is given in an easy, running narrative of the nature of which some idea may be gathered from the statement of a gentleman who said that he had read it, and was really interested in it, when he was seasick. And everybody knows who has ever had any experience in that direction, that a thing of any kind must be intensely interesting to find any favor with a person who is seasick.

The book altogether—"Sacred Chronology" and "The Peopling of the Earth"—contains 300 pages, and is almost invaluable to any diligent student of the Bible. The price, too, places it within the reach of all. Bound in cloth, \$1.00; sheep, \$1.50; full morocco, \$1.75. Every minister, mission worker, Sabbath-school teacher, and college student ought to have a copy. Send for one and study it.

THE *Interior* says:—

"When George Washington was presented with his little hatchet, his fingers ached to cut something with it. It is admitted that George was a good little boy, and meant no harm by chopping down the cherry tree. It has been so ever since. When power is put into an American parvenu's hands—and we are all parvenus in this country, more or less—his fingers burn to exercise it, and if there is no useful work in sight he is sure to do mischief—and is very liable to anyway. If he has the self-confidence of combined egotism and inexperience, he is irrepressible in his ugliness of purpose."

This is just the position we take with reference to the National Reformers. There are very many good people among them. There are many well-meaning persons who are anxious to see laws enacted for the better observance of Sunday. They say that they do not wish to infringe in the least upon the rights of those who keep the seventh day, and we give them credit for honesty of purpose. But they don't know what they would do if they had the power. As the boy who has a brand new, sharp knife, cannot rest content until he has tried its edge, so the man who comes into the possession of power to which he is unaccustomed, must needs test his new toy to see how it works. He may not mean any harm, but power is a very dangerous tool in the hands of an inexperienced person. Keep every semblance of power to persecute for conscience's sake out of the hands of even the best of men, if you would have religious liberty.

## YEAR BOOK FOR 1888.

As it is desired that this book should be ready for circulation by January 1, we request those in charge of our publishing houses, colleges, health institutions, State Conferences, Tract Societies, Sabbath-school associations, and health and temperance organizations, who did not report to me at General Conference, to immediately send to Battle Creek such reports as they desire should appear in the "Year Book."

The committee promises to have it ready by January, if all on whom we depend for material will respond without delay. Special care should be exercised when preparing the State directories of ministers and licentiates, city missions, and other institutions and organizations in each State, to write names and addresses *plainly and accurately*. By examining the last "Year Book" carefully it will be seen what matter should be furnished for the coming year.

Address all correspondence to me at Battle Creek, care *Review and Herald*.

F. E. BELDEN,  
for Committee.

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