

# THE Signs of the Times

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

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## The Signs of the Times.

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TRIED, PRECIOUS, SURE.

"A stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16.

"The same yesterday, and to-day, and forever." Heb. 13:8.

THROUGH the yesterday of ages,  
Jesus, thou hast been the same;  
Through our own life's checkered pages  
Still the one dear, changeless name.  
Well may we in thee confide,  
Faithful Saviour, proved and "tried"!

Joyfully we stand and witness  
Thou art still to-day the same;  
In thy perfect, glorious fitness  
Meeting every need and claim.  
Chiefest of ten thousand thou!  
Saviour, O most "precious" now!

Gazing down the far forever,  
Brighter glows the one sweet name,  
Steadfast radiance, paling never,  
Jesus, Jesus, still the same.  
Evermore "thou shalt endure,"  
Our own Saviour, strong and "sure."

—Frances Ridley Havergal.

## General Articles.

### THE NECESSITY OF OBEDIENCE AND FAITH.

BY MRS. E. G. WHITE.

ONE presumptuous act, one deed in disregard of God's expressed will, lost for Adam his beautiful Eden home, and opened the flood-gates of iniquity and woe upon our world; and yet men will declare that God is not particular, and does not require perfect obedience to his law. The precepts of Jehovah are as unchangeable as his eternal throne. To excuse sin on the plea that God is lax in his government is dishonoring to the great Governor of the universe, and perilous to man. It is an attempt to belittle his requirements, and to take away the force of law. Those who advocate such doctrine, place themselves in harmony with the first great rebel, and however high their professions of religion, Christ pronounces them "workers of iniquity." They are saying to the sinner, "It shall be well with thee in thy disobedience and transgression," as said the arch-deceiver in the garden of Eden.

God said to Adam, "Thou shalt not eat of it, for in the day that thou eatest thereof thou

shalt surely die." Satan came, and with specious words presented an enticing temptation. He argued that they were in bondage through the prohibition to eat of the tree of the knowledge of good and evil, that they should be as gods if they would but eat, and he denied the positive statement of God, that they should surely die if they partook of the fruit. The same arguments are used now by all who trample upon the law of God. "Obedience is bondage," men declare, and disobedience is freedom, such as they could never realize under the restrictions of the law. Men are flattered in their course of sin, to believe that they are rising in the scale of greatness, as Satan flattered Adam and Eve to believe they would be as gods if they would but disregard the commandment of their Creator. How many are reiterating his statements while they profess to be sinless!

We need not be deceived by these high professions of holiness which deny the power thereof by rejecting the law of God. "Sin is the transgression of the law," writes the beloved John; and "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." Here is the test of every man's profession. We cannot accord holiness to any man without bringing him to the great measurement of God's only standard for holiness, in Heaven or in earth. If men feel no weight of the moral law, if they belittle and make light of God's precepts, if they break one of the least of these commandments and teach men so, they shall be of no esteem in the sight of Heaven, and we may know their claims are without foundation. Christ, who died to magnify the law, and to attest its validity and immutability, says of such, "I know you not whence ye are; depart from me, all ye workers of iniquity."

God does not change his plans and devise new expedients to save man in different ages or dispensations. With him "is no variableness, neither shadow of turning." He does not abolish the law to bring man into harmony with himself. If he had proposed to destroy the jurisdiction of the law over man at any time, he would have done so when Adam's failure to keep its requirements brought him under its terrible condemnation. But God does not provide any such escape in this emergency. He expels the guilty pair from the garden. The law says the penalty of sin is death, and they have brought on themselves, by deliberate choice, the loss of eternal life. The course of God toward the rebellious has not changed. There is no way back to innocence and life except through repentance for having transgressed God's law, and faith in the merits of the divine sacrifice, who has suffered for your transgressions of the past; and

you are accepted in the Beloved on condition of obedience to the commandments of your Creator.

God's love and justice have provided one way, and one only, whereby man can be saved from eternal separation from Heaven and alienation from God, and that is by faith in Christ and obedience to his law. The Spirit of God operating upon the human heart never leads men to belittle the law of Jehovah. Enlightened by this divine influence, we will see with awe the majesty of its requirements, the heinousness of sin, and feel the terror of its inevitable penalties upon the transgressor.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous," and to this refuge the repentant soul turns to plead the merits of his Saviour's blood. But while the blood of Christ avails for the repenting soul, Christ is not the minister of sin, and there is no peace, no assurance, no genuine hope, for anyone who ignores the claims of God's law and tramples upon its just demands. To trust in man's good purposes or works is seen by the repenting sinner to be utmost folly. To suppose that a few deeds of beneficence or the performance of duty will cancel a life-time of sin, is a blindness that Satan brings over the mind to befog the moral perceptions, and lead men to trust in themselves.

The sinner may plead he has been doing good in most things, but in order not to be out of harmony with the world, he did not obey the fourth commandment, but kept the day the world observed. He has on the whole obeyed more than he has disregarded the commandments of God. Would this reasoning stand approved before the courts of Jehovah? What would it have availed in the case of Adam and Eve? They might have pleaded that their sin was only one little departure from God. They had obeyed him fully up to that time. They could have found excuses more plausible than men can frame to-day; but the way God dealt with them should teach the sons and daughters of Adam how he will deal with them if they break one of the least of his requirements.

Suppose a criminal in court, who had violated the law of his State, should make his plea that he had generally obeyed the laws. He had only stolen his neighbor's goods occasionally, and had led an honest life for the most part; would that relieve justice from executing the penalty? Could a just judge and jury bring in a verdict "not guilty"? You can see the absurdity of the case, and yet men of intelligence in all worldly affairs are not wise in matters pertaining to their eternal salvation. They are found seeking to climb up some other way than God has provided, trying to make terms with the infinite One. Many poor souls are leaning on such a broken reed, building on such an insecure founda-



tion, laying hold on ropes of sand, and at last they will awaken to realize that they are lost, lost!

The heart must be cleansed from its impurity; self-will must be exchanged for God's will; God's ways must be chosen before our own ways. Many names are registered on the church books that have no place in the Lamb's book of life. Let the question be asked with deepest concern, "Is my name written there?"

The great gift of salvation is freely offered to us, through Jesus Christ, on condition that we obey the law of God; and individually we are to accept the terms of life with the deepest humiliation and gratitude. None will ever enter the city of God who do not reverence the statutes of its government; and now is the time allotted to us to gain the mastery, through divine grace, over every rebellious thought and action; to work out our own salvation, not with boasting self-confidence, but with fear and trembling. We are not to pander to the prejudices and customs of this world at the expense of our obligations to God. We should live as in the sight of Heaven, with no other object for our ambition and toil than the glory of our Creator and Redeemer; live, believing that "every one of us shall give account of himself to God." We should ask ourselves, Am I fashioning my character after the Pattern God has given me? Is my eye fixed on Jesus? and are my actions controlled by the influences of Heaven? If our eye be single, our whole body will be full of light, and the world and its sentiments will not sway us from an undeviating progress toward the prize of our high calling in Christ Jesus. Christ prayed to his Father, "I pray not that thou shouldest take them out of the world"—oh, no; they are to be the light of the world—"but that thou shouldest keep them from the evil." We are to be in the world but not of it—shining with the reflected light of Jesus. We must not live for self, blending into the darkness of the world; but kept from its evil we must give our lives into an active, earnest service, as faithful soldiers for the Captain of our salvation. This will sanctify the soul. While we seek the salvation and benefit of others, we shall be workers together with God, learning his methods and partaking of his power.

We need not assume an appearance of melancholy, and sigh and groan and mourn to give evidence that we are Christians, especially devoted and sanctified. And it is no test of vital godliness to be talkative, parading our piety and our knowledge of the truth before others. But the real manifestation of Christ dwelling in your heart will be recognized by a well-ordered life and conversation. Your life will shine with the graces of the Spirit; meekness, kindness, tender compassion, the love of Jesus, and genuine lowliness of heart, will characterize your daily walk.

It is not the profession we make, but the fruits we bear that reveal the condition of the heart. Says the inspired apostle, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." True piety will not stiffen the character in stubborn, set ways and ideas. The Christian will not be unyielding and dictatorial, but will consider himself a learner in Christ's school. He will not be of that class who are fond of lecturing others, sermonizing, condemning, criticising, but will become meek and lowly in heart, representing Jesus, the Light of the world.

There is no need of being offensive in char-

acter, officiously taking a position above the brethren to point out their errors. This is the position of the Pharisee. Let the meekness of Jesus appear in words of wisdom that will inspire desires for the heavenly characteristics. Let the deportment be full of gentle courtesy as becometh the sons and daughters of God.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." If we are desirous of being saved from the evil there is in the world, we must seek this spirit of meekness; then we shall not be led into presumptuous sins; we shall appreciate the great responsibility we are under to observe the law of God; and feeling our weakness shall plead for the divine assistance, and God promises to dwell with the humble and contrite heart. Heaven is open to everyone who desires access to the Source of strength; and God, who spared not his own Son, will freely with him give us grace for every obligation of his law, and make us meet for an inheritance in light.

#### A RADICAL.

We believe in the exercise of a necessary amount of caution and prudence; but there is such a thing as being too cautious, and there are times when to move promptly, and to go ahead boldly, are the most prudent things that can be done. To those who have a dread of everything that is radical, we commend the following, which we clip from the *Occident*. It is good for any place, and will apply to every reform:—

"I don't like Peter Jones; he is too radical." The speaker was one of my very conservative neighbors who always goes with the majority, takes things as they are, floats with the current, reflects other people's opinions like a camelion, never antagonizes anybody, because he has no principles to fight for. He would be a contented monarchist if the government was monarchical. He would be a zealous Romanist if this was a Papal country. Perhaps he would even be a good Mormon, and marry as many wives as he could support or get to unite in supporting him if he lived in Utah. Such men are annoyed by those of us who have decided opinions as to what is right and wrong, and who insist upon doing all that we can to get the world right side up by turning it upside down. I said to him, "Do you know what radical means?" "Yes; it means a man that is always trying to root up something like a hog in a potato patch."

"Don't be too fast." The English word radical, I know, comes from the Latin word, *radix*, a root. But it does not follow that a radical is merely an uprooter. On the contrary, he is a root man in the largest sense. Webster's definition of radical is, "Proceeding directly from the root." And among the secondary meanings that he gives are such as these: "Reaching to the principles; thoroughgoing; fundamental." In order to be "thoroughgoing," a man must sometimes uproot as well as plant. Let us suppose that you and Peter Jones are farming side by side. You are a conservative. You believe in letting what you call "well enough," alone. The fall rains come. The thistles sprout all over your fields. You say: "This is a natural growth. I don't see that it does any harm. I won't disturb it, therefore, but will go out and sow my wheat and barley on it. To plow this soil, so richly carpeted with green, would be hard work, and it looks kind of cruel, too." But Peter is a radical. He believes in up-

rooting what is unprofitable, and in giving the good seed a chance to root itself in a fresh and mellow soil. So while you are scattering seed on beds of thistles, he plows up the thistles. He tries to plow deep enough to kill all their roots; and then he sows his wheat and barley, and harrows it in, that it may germinate and grow vigorously. Which is the wiser of you two?

"Of course, it would not do to let thistles grow in our fields. We have to plow them under."

But are not all errors and all evil customs like thistles? If they are left to themselves they will grow fast and strong, and will choke and kill all that is good. If we would have any plants of righteousness blooming and bearing fruit on this sin-cursed earth, we must make room for them by cutting down and digging up the upas trees of sin.

"But you remember that the Saviour said, 'Let the wheat and the tares grow together until the harvest.' Don't that mean that we are not to uproot what is evil, but leave it for the Lord himself to destroy in his own good time?"

I thought you would bring that in. I never knew a lazy, cowardly conservative yet who was not familiar with the parable of the tares and the wheat. He passes over that of the barren fig tree. He does not read John's declaration: "Now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." Matt. 3:10. But observe, in regard to these tares, they were sown *after* the wheat. . . . Planting is hard work, and it must be done thoroughly, or the scion will droop and die. You, with your shiftless ideas of moral progress, would merely set up your good ideas and institutions here and there, like a child's Christmas tree. But we radicals know that we must dig deep if we would secure permanent results. We may be a little rough sometimes in our efforts to break through the hard crust of human selfishness, and reach the mellow heart soil beneath; but if we fail to get down to that soil, all our labor will be in vain. Superficial work always fails. It is only the man who is determined to make room for the truth, and to plant it deep as the good seed of the kingdom, who will ever really help his fellow-men, or promote the glory of God on the earth.

#### NO NEUTRAL GROUND.

LAST summer it was my privilege to spend five weeks on the famous rock of Gibraltar. Six thousand soldiers, it is said, are stationed there, and my duty was to act as chaplain for a brother who was greatly in need of a rest. . . . Outside the rock, at the north end, beyond what is called the *north front*, there is a piece of ground stretching out towards Spain, generally known as the *Neutral Ground*, measuring about half a mile broad, and extending from the Mediterranean on the east to the bay on the west. It is a sandy desert. There is nothing attractive about it, and yet it is closely guarded night and day. All along the Spanish lines you see little white boxes for the sentinels, and very much the same thing you see on the other side, so that nobody can venture thereon without being observed and challenged. "Why," I said to a friend one day, "can that be? If I go upon that ground shall I be challenged?" "Yes—either by the Spaniards on the one side or by the British on the other." "Indeed! Well, after all," I said, "there is no neutral ground, for it can't be occupied. You must go either to the one side or to the other; and therefore there is no neutral ground."



And when I said this to my friend, he exclaimed, "No; and suppose you could occupy it, it wouldn't be worth, as it is nothing but a barren wilderness, and can be converted into nothing else." Ah! precisely; and is not that also true in regard to spiritual things? You cannot occupy any neutral place. You must either be on one side or another—for Christ or against him. For he said with his own lips, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Sometimes you hear people say, "I don't make any profession—I belong to no church or religious sect. Many nowadays make a profession that is not real, and sit down at the Lord's table, where they have no right to be. But, thank God, I am no hypocrite; I make no professions, and belong to no church." But consider for a moment—is all that possible? Can a man be colorless—having no opinions and no convictions? If you dig down you will find out that the root of all their professed indifference is love for carnal pleasure or worldly advantage. Those that make no profession of Christianity, and go to no church, so act because they love the world more than they love Christ or his house; and can that be right? can that be profitable? for what if you gain the whole world and lose your soul? or what can a man give in exchange for his soul? Soon you will be in eternity; and what will all your worldly gains and pleasures do for you then? What a poor harvest you will have to reap, for "whatsoever a man soweth, that shall he also reap"! Oh, remember there is no neutral ground! You must be either for Christ or against him. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—*Rev. A. Andrew, in British Messenger.*

#### RANSOMED AND REDEEMED.

MANY ages ago these great words were uttered: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes" (Hosea 13:14); and He, the living One, who became dead is alive forevermore, to make them good. The apostle in his grand discourse on the resurrection refers to this passage (1 Cor. 15:55), and He who stooped to the grave, and who now sits on the throne, shall not fail nor be discouraged till death is swallowed up in victory; and the words so long sung in hope shall celebrate accomplished facts: "The Lord himself shall descend from Heaven with a shout;" he will call to his sleeping ones, "Awake and sing, ye that dwell in dust," and millions shall shout in reply, "O death, where is thy sting? O grave, where is thy victory?" Then, when "the adoption, even the redemption of the body," for which we now wait, is come, when millions once the slaves of sin and Satan, and the prey of death, are made joint heirs with "the second Adam, the Lord from Heaven," it shall be seen that with regard to his great purposes of love towards sinners, and hatred to sin, death, and hell, repentance has indeed been hid from his eyes.

This aspect of redemption is found in some of the typical institutions of previous dispensations. Some writer observes on the text in Hosea 13:14, already quoted, "that the words 'ransom' and 'redeem' arise out of two distinctive customs of their [the Jews] national policy. 'Ransom' is a word which means a rescue by a sum paid, or an act of power employed; while 'redeem' is put for that deliverance which is effected by the interference

of the nearest of kin." It devolved on the nearest of kin to redeem the inheritance, and to raise up seed to his brother; and also, should he be murdered, to avenge his death. Here we have a shadow of the office and work of Him who in his wondrous grace became "our near Kinsman." How infinitely does the Antitype exceed the type in all respects! We only now refer to one point which bears on the subject before us. The nearest of kin might inflict deserved vengeance on the murderer of his brother, but he could not raise him up to life again. The Lord Jesus Christ not only avenges his brethren on death, but he raises them up to a more glorious life than sin, Satan, and death robbed them of. This is in agreement with his glorious utterance, "I am come that they might have life, and that they might have it more abundantly."—*Selected.*

#### A CHOICE.

If all Love's gifts of grace or power  
Lay spread before my choice this hour,  
What would I claim as life's best dower?  
Dear Lord, how should I know?

Unfailing love from sun to sun?  
Unfailing wealth, in honor won?  
Unfailing health—all gifts in one?  
Nay; all of these may go.

For love that comes our lives to bless  
Must evermore be counted less,  
In grace and might and tenderness,  
Than gifts that from us flow.

And health, the tender soul may drain  
Of grace to share the sufferer's pain;  
And strength is weakness, power is vain,  
That soothes no human woe.

And wealth of treasure, land, or gold  
Is only sweet to have and hold  
When streams of mercies manifold  
In ceaseless gifts o'erflow.

So, from the dazzling, tempting three,  
How can I choose? Choose thou for me;  
Give or withhold; but let me be  
Content God's will to know.

Give love until I love outpour;  
Give pain till those whose hearts are sore  
May feel for them I suffer more  
Than for my own small woe.

Give wealth, but not for selfish greed,  
But for the sad world's pain and need;  
Give thou thyself; then, rich indeed,  
All else may come or go.

—*Mary Lowe Dickinson.*

#### A "DANGEROUS DRIFT."

To drift in the wrong direction, or from truth to error, is always dangerous; and the apostle Paul foretold a drift of this sort when in writing to Timothy (1 Tim. 4:1) he said that in the latter days some should "depart from the faith, giving heed to seducing spirits, and doctrines of devils." And again, in his second letter (2 Tim. 4:3, 4), the apostle says: "For the time will come when they will not endure the sound doctrine; but, having itching ears [Revised Version], will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

Such is the "dangerous drift" against which the apostle would warn those who live in the last days; but it is not the "drift" against which a late writer in a religious paper published in the city of Chicago, warns his readers; he says:—

"As to the influence of spirits upon mortals, either for good or evil, there seems to have been no doubt in the minds of early Christians. The dangerous drift toward gross materialism is, perhaps, no more plainly manifested in any direction than in the silence of religious journals and of the pulpit in respect to these things. We scarce hear a word concerning angelic presences or of the

position and condition of those who, once here, have long since departed. . . . We do not yet know ourselves or our surroundings. God is always trying to enlighten and instruct us; but, alas! we are dull scholars. There are discoveries to be made yet in spiritual things, as there has been and doubtless are still in material things. . . . Modern Spiritualists will have lost their hold upon the masses of their followers when certain strange phenomena which cannot be denied are better understood. The phenomena now so strange will be familiar when we follow more closely the leadings of God's unerring Spirit and his word."

"As to the influence of spirits upon mortals, either for good or evil, there" not only "seems to have been no doubt in the minds of early Christians," but there certainly was no doubt of this in the apostolic churches; and there can be no doubt now in the minds of any who accept heartily the testimony of the Scriptures upon this important subject. Speaking of the good angels the apostle says (Heb. 1:14), "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And in the texts quoted in the outset we are explicitly warned against the influence of evil spirits. Then, too, we have the testimony of many other texts which might be quoted; but the limits of this article forbid their citation; and a mere reference to the fact that our Lord himself recognized this very influence must suffice on this point.

The writer whose language has been quoted, errs, however, in confounding the good and evil spirits which the Scriptures recognize, with the spirits of the dead. This is a view which, though quite common, is none the less unscriptural. The well-known song, "I Want to Be an Angel," rests upon no better foundation than the imagination of the author; for no human being ever has been or ever will be an angel, either good or bad. A single scripture will suffice to satisfy any candid mind upon this point. When our Lord was questioned by the Sadducees relative to the relation which in the resurrection a certain woman should bear to seven brethren each of whom had in turn had her to wife, he answered (Luke 20:35, 36): "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels."

Our Lord did not say, they shall be angels, but they shall be "equal unto the angels," and equality certainly disproves identity. Then, too, the angels were certainly created before man was, for in Job 38:7 we read that when the foundations of the earth were laid all the sons of God shouted for joy. Again, we know that the angels which kept not their first estate, but sinned against God, fell before the fall of man, for it was their leader who tempted Eve, when as yet there were but two human beings upon the face of the whole earth. It is certainly needless to dwell longer upon this part of the subject.

The dangerous drift of the present day is not towards a "gross materialism," but towards a gross spiritualism, or devil worship. The Bible teaches that good and bad angels come to this earth, and that they exert an influence in keeping with their characters. Avowed Spiritualists and a host of professed Christians, who are really Spiritualists, but not professedly (sometimes even unwittingly), teach that these angels are the spirits of the dead; and thus tens of thousands of souls are led captive by Satan at his will, supposing that they are following the leadings of the spirits of friends whom in life they dearly loved.



If the language quoted from the Chicago journal means anything, it is simply this, that "Modern Spiritualists," as such or under the name of "Spiritualists," "will have lost their hold upon the masses" when the churches have all become (as they are rapidly becoming) Spiritualist. And the sentence, "The phenomena now so strange will be familiar when we follow more closely the leadings of God's unerring Spirit and his word," might justly be paraphrased thus: "The phenomena now so strange will be familiar when we surrender ourselves fully to the leadings of seducing spirits (supposing that we are following God's Spirit), and when, contrary to the express command of the Lord (Isa. 8:19, 20), we seek 'unto wizards that peep, and that mutter,' instead of seeking unto our God."

The Scriptures plainly teach that "the dead know not anything" (Eccl. 9:5), and that when a man is dead "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21); nevertheless men professing to accept the Bible as the word of God, presume to endow the spirits of the dead with both knowledge and power and send them forth to do the very work which the Scriptures plainly tell us is done by good and evil angels. It is indeed a "dangerous drift" when both pulpit and press unite in proclaiming to the world that "the phenomena now so strange" is only the workings of the Spirit of God imperfectly understood! Our Saviour when on earth taught that it was blasphemy to attribute to demons the work of the Spirit of God. Are not they in danger of incurring this guilt who attribute to that Spirit the unclean and unholy works and doctrines of Spiritualism?

That there is real phenomena connected with Spiritualism is generally admitted by the well-informed; but if we accept the testimony of the Scriptures we must conclude that the spirits which produce this phenomena are the spirits of devils spoken of in Rev. 16:14; and it is at the very time that they are accomplishing their work of deception that the Saviour says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Brethren, "the coming of the Lord draweth nigh," "therefore let us not sleep, as do others; but let us watch and be sober." C. P. BOLLMAN.

#### OUR WAYS.

How much disposed we are to choose our own way and take charge of our own interests, without any regard to an overruling Providence! With all our ignorance and weakness we think that we can best direct our own course and manage our own affairs. Perhaps this is true so far as our fellow-men are concerned, who know less about our matters than we do ourselves; but it is not true so far as our heavenly Father is concerned, who knows all about us, and who has infinite resources at his command.

We are directed to cast our burden and care upon the Lord, and the psalmist exhorts us to commit our way unto him. Were we to follow this counsel, and daily and hourly implore the divine direction, and with filial trust commit all our interests into the hand of our heavenly Father, who can doubt the fulfillment of the divine promise, that all things shall work together for our good? We may not be able always to see how this can be, but trusting in him who has promised, we are resigned and happy in our lot, knowing that what may not be a present comfort is a necessary means toward an ultimate good.

All our anxiety comes from the fear that something is going wrong, and that some disaster, which we cannot avert, will ultimately overtake us. But when we commit all our interests into the hand of our heavenly Father, who is infinitely wise and good, and who has promised to watch over us and take care of us, we know that under his watchful eye no evil can befall us. What cause, then, have we for anxious and corroding care? Implicit trust in God would bring peace and comfort to our minds. He knows what is best; and if we commit our way unto him, he will do for us what he sees to be best; and what more can we desire? It is only when we want to manage our affairs in our own way, and for our own purposes, without regard to the divine will, that we get into trouble. The great remedy for all our trouble is unreserved consecration to God, and implicit confidence in his goodness and fatherly care.—*Selected.*

#### THE FIRE DID IT.

WHILE Moses was up on the mountain, Aaron took the gold that the people brought him and made a calf for them to worship. When Moses came down and reproached him he was frightened, and stammered out, They brought their gold to me, and I cast it into the fire, and there came out this calf. He did not make the idol; oh, no, the fire made it; he only threw the gold in, and was not responsible for the result! It was a very strange and wonderful thing, but so it was, and the fire only was to blame. That is the way people talk and reason still. The world is full of just such cowards as Aaron was that day. Men do what they know to be wrong, do it deliberately, and then throw the blame on somebody or something else.

Mr. Moody says that he once went from cell to cell in the Sing Sing Prison, talking with the convicts. But he found only one man among them who acknowledged that he was guilty and deserved to be punished. All the others were the victims of circumstances. One man was drunk, and meeting another man as he was staggering home, he thought that he would play the part of a robber just for fun. So he pointed his pistol at the other man, and the pistol went off of itself and killed him. He did not mean to do it. The pistol was to blame. Another had been found guilty of forgery. But he was as innocent as a newborn babe. The pen, somehow, would write somebody else's name on the paper. The pen was to blame. He did nothing but hold it.

A young man comes home from college in disgrace. He has been caught in an act of malicious mischief or of beastly debauchery. But he assures his sad and confiding parents that he never meant to do anything wrong. Some other students led him astray and then left him in the lurch. He was as much surprised as anybody could be when he found what he had done. A bridegroom, before the honeymoon is over, is brought home between midnight and morning, dead drunk. When he wakes up from his stupor and sees how sad and horrified his young wife is, he protests most vehemently that he is not to blame. He only stepped into a saloon to take a social glass with a friend. But the liquor must have been drugged, for he soon lost all consciousness. Of course he was not blameworthy, but only unfortunate. It was the fault of the bar-tender or of the brandy. And so it is all around us. Men and women are meanly shirking responsibility just as Aaron did. He put the gold into the fire on purpose to make a calf. And we are told that after it was melted and moulded he fashioned it

with a graving tool (see Ex. 32:4); and yet he told Moses that the fire made the calf. He invoked the agency of the fire to accomplish his foolish and wicked purpose, and then laid all the blame upon it. How transparent the falsehood! and yet how many excuse themselves in the same mean and dishonest way.

The truth is that in nine cases out of ten men's excuses for their follies or their crimes are just as bad as Aaron's was. They knew that they were putting themselves in contact with and under the influence of persons or things that would involve them in wrong. Those who handle pitch must expect to be defiled, and the fault is but their own. They could not lay it over on the pitch, for its nature is to defile, and they knew it.

With multitudes business is the fire out of which comes the idol that they worship. They take the pure gold of their young manhood into some place of trade and traffic. They mean to be honest, and yet they mean to make money. They encounter keen competition. They are told that certain practices of doubtful integrity are customary—that everybody does so. They sacrifice conscience to custom. They know that what they do is wrong. But it is the fault of the business and not theirs. And so it is in society. The lady in fashionable life cannot be sincere. Sincerity would be rudeness. So she tells what she calls white lies, and almost believes that she is not guilty—that she has to do what others do. And the politician adopts the theory that all is fair in politics as in war. And the ardent reformer uses doubtful methods for securing popularity and success, claiming that the end justifies the means. And so the world goes on, casting its personal guilt upon the scape-goat of circumstances, and half believing its own false and flimsy excuses.

An eloquent preacher says: "There are currents flowing always in all bad directions. There is a perpetual river flowing towards sensuality and vice. There is a river flowing perpetually towards hypocrisy and religious pretense. There is a river always running towards skepticism and infidelity. And when you once have given yourself up to either of these rivers then there is enough in the continual presence, in that great movement like a fate beneath your keel, to make you lose the sense and remembrance that it is your own will that you are there, and only think of the resistless flow of the river which is always in your eyes and ears."

There is little hope for any man who thus tries to excuse his guilt. If the prodigal in our Saviour's parable had come home laying the blame of his degradation upon the citizens to whom he had joined himself, or the swine; his father would not have welcomed him as a true penitent. But when he came crying, "I have sinned," he showed that he was earnest and sincere. What is needed in the preaching of the gospel is to awaken in man the sense of personal responsibility. When they quit excusing themselves—claiming that they are the victims of circumstances, or were overcome by resistless influences—and cry out with the prodigal, "I have sinned," they are ready to welcome that grace which can save the chief of sinners. But as long as a man fails to realize, or is unwilling to confess, his personal guilt, how can he repent heartily, and trust, as a lost sinner, in a divine Saviour?—*Obadiah Old-school, in Interior.*

TON on, and in thy toil rejoice;  
For toil comes rest, for exile, home;  
Soon shalt thou hear the bridegroom's voice,  
The midnight peal: "Behold I come!"  
—*Horatius Bonar.*



## WE MUST HAVE A STANDARD.

THE whole tendency of the times is to make us act by the standard of what others do. If they play cards, we play cards. If they dance, we dance. If they read certain styles of books, we read them. We throw over the walls of our character the tangled plumb-line of our lives and reject the infallible test which Amos saw. Amos 7: 8.

The question for me should not be what you think is right, but what God thinks is right. This perpetual reference to the behavior of others, as though it decided anything but human fallibility, is a mistake as wide as the world. There are 10,000 plumb-lines in use, but only one is true and exact, and that is the line of God's eternal right.

There is a mighty attempt being made to reconstruct and fix up the ten commandments. To many they seem too rigid. The tower of Pisa leans over about thirteen feet from the perpendicular; . . . why not have the ten granite blocks of Sinai set a little aslant? Why not have the pillars of truth a leaning tower? My friends, we must have a standard; shall it be God's or man's?—*T. De Witt Talmage's Sunday Sermon.*

That's it exactly; why not put first-day in the fourth granite block of Sinai instead of seventh? Most people do, even Dr. Talmage. The perpendicular is, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." How does it read when, "according to the tendency of the times," it is "set a little aslant"?—*Sabbath Recorder.*

## HOW TO WRITE.

THE first thing in writing is to have something to say. Now everybody can talk, or nearly everybody; and it is pleasant to sit and chat with a friend about the weather, and the fashions, and what Mrs. Milligan had for dinner; but if all this talk was printed in a book, you wouldn't care to read it. So there is a difference between speaking and writing. If you expect people to read what you write, it must be something more interesting than common talk. I don't say the words must be longer and more high-sounding, I don't say anything yet about the words; I haven't got to that. I only say that the subject must be more interesting than ordinary gossip. Or, if you are going to write about common things, you must be able to tell more about them than most people know. You can write about the weather if you have watched it carefully for ten years, and lived outdoors most of the time where you could notice a great many things that other people never see about the clouds, and the stars, and the winds. But if you haven't had this experience, don't try to write about that subject.

Never try to write at a subject you don't know anything about; and never try to write at what everybody knows all about already. Write something new. Ah! that's the hard part of it, to find something new to write about—something that you know all about, and nobody else knows anything about. You must keep your eyes open, and perhaps you will see some things that no one else ever noticed; or perhaps you will think some new thoughts about things that others have seen; or perhaps you will think the same things that others have thought, only they have never expressed their thoughts. In any of these cases you may have something to say that is worth saying.

But don't imagine that people will read what you write if you go to saying the same old things over again, in the same old way

that they have read and read until they are tired of them. I'll tell you one thing not to do. When you read a story or a poem that you think is bright or beautiful, don't say to yourself: "Oh! I'll go and write something just like that." Don't try to write anything just like somebody else. If you have any ideas of your own, write them; and then you must make a practice of reading a good deal in the best books, from which you will see whether they have said the same things you have, just as a man who has some fruit to sell will look around in the market to see if the market isn't already full of the fruit.—*Treasure Trove.*

## THE ABSOLUTENESS OF THE MORAL LAW.

THE sanction of the moral law is not derived, as Mr. Romanes considers, from the fact that it is our interest to obey it. He is greatly in error in supposing that the reason why it is the chief end of man to glorify God is because this is the happiest thing for him to do. That is not the reason. And that Mr. Romanes can suppose it to be the reason is a melancholy testimony to the absolutely unethical nature of his philosophy. The moral law is absolute. The obligation of the categorical imperative does not arise from the fact that we shall be comfortable if we obey it. A thing is right simply because it is right. Neither personal nor tribal advantage is the measure of ethics. The idea of obligation has not its root in the idea of utility. The concept of justice is not derivative; it is original.

Honesty may be the best policy, but a thing is not honest because it is politic. "Virtue alone is happiness below," Pope declares in his splendid verse, and he is right. But it is not because of the reward inherent in it that virtue is virtue. "The idea of duty differs by the whole diameter of existence from the idea of self-interest." True it is, and the first of truths, that—

"Because right is right, to follow right  
Were wisdom, in the scorn of consequence."

Consequence! It is beside the question. "Better were it," says Cardinal Newman, "for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are upon it to die of starvation in extremest agony, so far as temporal affliction goes, than that one soul should tell one willful untruth, though it harm no one, or steal one poor farthing without excuse." This is the language of the theologian. But the philosopher gives a like judgment. "The dictum, 'All's well that ends well,'" Kant happily observes, "has no place in morals." And morals have no real place in any philosophy which bases itself on the doctrines of utilitarianism.—*The Forum.*

TAKING up a reproach against a neighbor is a dangerous business. One cannot follow it and go to Heaven. Persons have been killed recently by handling old shells that had been dropped twenty-five years ago, during the war. If you should happen to plow up one, you had better bury it again. If people bring to you reproaches against their neighbor, carry them no farther. If they lay them down at your door, leave them there till they die. Positively refuse to have anything to do with them. You take them up at your peril. They are an unclean thing, which we are not permitted to touch. Scandal-mongers should find no market for their wares at the house of a Christian. They may offer to give them to you; but you should spurn all such offers, as you would an offer to give you the small-pox or the yellow fever.—*Free Methodist.*

## WHICH WAS SANCTIFIED, THE SABBATH INSTITUTION OR SEVENTH DAY?

ONE of the most common first-day-of-the-week arguments is that God had anticipated a change of the Sabbath and therefore sanctified the institution and not the day. They then attempt to prove it by quoting the fourth commandment. But as most of those who use this argument get it from the writings of Dr. Timothy Dwight, we will quote from his *Theology*, Vol. 4, Sermon CVI. After quoting the Sabbath commandment he proceeds as follows:—

"It cannot escape the notice of every reader of this passage [the fourth commandment] that the duty of remembering the Sabbath to keep it holy enjoined at the beginning, and the blessing and consecration mentioned at the end, are applied to the Sabbath and not to the day. . . . The blessing also and the sanctification were annexed to the Sabbath day and not to the seventh."

If such language as this should come from a man who was unlearned and did not have the benefit of a classical education, it might be thought excusable, but coming as it does from the late president of Yale College, it deserves severe criticism.

I have before me a literal word-for-word translation of the Sabbath commandment of the decalogue, which I quote in full:—

"Remember the day of the Sabbath to keep it holy. Six days thou shalt work, and perform all thy labor; but the seventh day is Sabbath to Jehovah thy God. Thou shalt not do any labor; thou, nor thy son, nor thy daughter; thy servant, nor thy handmaid, nor thy beasts, nor thy sojourner who is within thy gates. Because in six days Jehovah made the heavens and the earth, the sea, and all which in them is and he rested in the seventh day; for this cause Jehovah blessed the day of the Sabbath, and pronounced it holy." The reader will notice in this word-for-word translation just the contrary to what Dr. Dwight teaches; we are told to remember the day of the Sabbath, and reminded that Jehovah blessed the day of the Sabbath, and not the institution only.

But even if he did take the words just as they are in our King James's edition it does not appear how he could separate the institution from the day. Christ said, "The Sabbath was made for man," and how it was made we read in Gen. 2:2, 3 and Ex. 20:11. The highest authority in the universe tells us it was made out of the seventh day, and the facts of God's creative work and of his rest upon the last day of the first week of time. Therefore you cannot change the day without destroying the institution.

But to prove by plain text of Scripture that the blessing and sanctification were inseparably connected with the seventh day, let us quote Gen. 2:2, 3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made."

Oh, how the first-day advocates hang onto these old threadbare arguments! But after these sophistries are all well sifted, they become as the chaff of the summer threshing-floor; no place can be found for them; and it leaves their advocates just where Absalom was when his hair was caught in the tree, with nothing to stand upon. Let us stand firmly on the sure foundation, and remember that the seventh day is the Sabbath of the Lord.

ELMER E. FRANK.

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# The Signs of the Times.

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

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## THE SPIRIT OF ANTICHRIST. NO. 4.

If we examine the heathen world, we shall find that the deception by which Eve fell was the same by which they plunged into abominable idolatries. Pride, the exaltation of self to the place of Deity, resulted in degradation; for "pride goeth before destruction," and "when pride cometh, then cometh shame." Paul also is authority for the statement that when one is "lifted up with pride," he is in danger of falling "into the condemnation of the devil." 1 Tim. 3:6.

Although there was heathenism centuries before the time of Plato, we may take the heathenism of his day as a type of all, since it was he who first systematized the so-called philosophy of the heathen. Everybody knows that one of the cardinal points in Plato's philosophy was the theory of the immortality of the soul; but perhaps comparatively few realize that this doctrine of his sprung directly from the idea that the soul of man is itself supreme, a part of God. We quote the following concerning his teaching:—

"There is no doctrine on which Plato more frequently or more strenuously insists than this,—that soul is not only superior to body, but prior to it in point of time, and that not only as it exists in the being of God, but in every order of existence. The soul of the world existed first, and then it was clothed with a material body. The souls which animate the sun, moon, and stars existed before the bodies which they inhabit. The pre-existence of human souls is one of the arguments on which he relies to prove its immortality."—Prof. W. S. Tyler, of Amherst College, in *Schaff-Herzog Cyclopedia*.

By the following quotation from Priestly's "Heathen Philosophy," it will be seen that this doctrine of the pre-existence of human souls, upon which Plato built his doctrine of their immortality, is in reality a claim that the soul is self-existent, or, in other words, that each soul is a god:—

"Every soul," he says (Phædrus) 'is immortal. That which is always in motion is from eternity, but that which is moved by another must have an end.' Accordingly he maintained the *pre-existence* as well as the *immortality* of the soul; and in the East these two doctrines always went together, and are always ascribed to Pythagoras; the soul and the body being supposed to have only a temporary connection, to answer a particular purpose. 'The soul existed,' he says (*De Leg.*, lib. 10), 'before bodies were produced, and it is the chief agent in the changes and the management of the body.' Agreeably to this doctrine, Plato maintained that all the knowledge we seem to acquire here is only the recollection of what we knew in a former state."

The heathen philosophy, therefore, was simply a deification of the human. The mind of man was made the "lord of itself and all the world beside," a part of God, and consequently answerable only to itself. Now what was the result of this self-exaltation? The apostle Paul gives the answer. Speaking of the heathen, he says that they are without excuse,—

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." Rom. 1:21-25.

"Professing themselves to be wise, they became

fools." Pride, which caused the fall of Satan, was at the bottom of their degradation. To be sure they had knowledge, and made great progress in the arts, but they attributed whatever knowledge they had to their own innate superiority. They looked within for everything, and began to worship themselves, because in their conceit they couldn't imagine anything else in the universe so worthy of worship as themselves. Thus that which they did know contributed to their folly, because they cut themselves loose from the only source of wisdom. The light that was in them became darkness, and the darkness was very great. Now read the further consequence of their claim that they possessed the attributes of Deity:—

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [margin, "a mind void of judgment"], to do those things which are not convenient [not proper]; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgments of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom 1:28-32.

Quotations from history might be given to any extent, to show that the first chapter of Romans does accurately describe the moral condition of the ancient heathen world; but they are not necessary to our present purpose. We merely wish to show that the working of the spirit of antichrist is the same in all ages of the world; that since the elevation of man to an equality with Deity by claiming for him inherent immortality, was the cause of the moral degradation of the ancient heathen, the same thing in this age will result in the same way. Compare the quotation in the preceding paragraph with Gal. 5:19-21, and it will be seen that the two lists of sins are almost identical, and that when men became so swelled up with pride that they fancied themselves gods, and thus cut themselves loose from God, the abominable practices into which they fell were simply the outcroppings of their own human nature which they were worshiping instead of God.

But there are only two great opposing forces,—Christ and antichrist,—and when men cast off their allegiance to God, they necessarily enlist under the banner of Satan. And so while the heathen were exalting self, they were in reality worshiping the devil. It could not be otherwise. In harmony with this conclusion, are the words of Paul: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Cor. 10:20. The psalmist, also, describing the apostasy of the Israelites, says that they "were mingled among the heathen, and learned their works. And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils." Ps. 106:35-37. From Lev. 17:7 and Deut. 32:15-17, also, we learn that when the Jews forsook the Lord, and practiced heathen worship, they sacrificed to devils.

Heathenism everywhere, and in all ages of the world, is simply some form of devil worship. The ancient heathen, like modern Spiritualists, consulted with "familiar" spirits, as we learn from Deut. 18:9-12:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."

The most noted of these places where the ancients

consulted with familiar spirits were the oracles of Apollo, at Dodona, Delphi, and Trophonius, in Greece. The priests and priestesses who conveyed the messages of these oracles to the people, would in these days be called mediums, clairvoyants, etc. It is well known that the philosopher Socrates had a familiar spirit, a *dæmon*, without whose advice he would do nothing.

From the *Gospel in All Lands* (September, 1887) we take the following extract concerning the religion of the inhabitants of Java:—

"The native Javanese . . . are Mohammedans as much as anything. In former times they were Buddhists and Brahmins. They worship their ancestors, and seem to have gathered something from every system of religion with which they have come in contact. The number of the spirits worshiped is almost without limit. In nearly every place there is a patron spirit to whose influence the good or bad fortune of the village is ascribed."

Concerning the religion of the inhabitants of Ceylon, the same authority says:—

"Buddha has a multitude of followers among the Cingalese. But mild and moral as his doctrines are, they have failed 'to arrest man in his career of passion and pursuit,' and many of his so-called followers have stolid indifference for religion of any form. 'Yet, strange to say, under this coldness there are superstitious fires whose flames overtop the icy summits of Buddhist philosophy,' and excite a deeper awe in the mind of the Cingalese. Hence, demon-worship, their earliest form of religion, is still extant. Devil-priests, on every domestic occurrence, and in their calamities, are called in, and their barbarous ceremonies performed. Devil-dancers are implicitly relied upon in times of sickness, and before the patient they personate the demon which is afflicting him, and spend the night in performing fiendish rites, and in the morning exorcise the demon and go away with the rich offering, praying that the life of the sufferer may be spared. Buddhist priests connive at this worship, and even practice it, because they cannot suppress it."

Like the Javanese, the Chinese, also, as is well known, worship their ancestors, and their gods, like those of the heathen of Greece and Rome, are simply deified dead men and women, whose fame is thus perpetuated. Anybody who has been in a Chinese "Joss House," has seen, among the images of supposed ancient heroes and sages, a "good devil" and perhaps a "bad devil," whose favor must be gained, or whose wrath propitiated; and one can scarcely pass through a street in a Chinese village without seeing the burning tapers which are designed to drive the evil spirits away. And so if all the nations of heathendom were passed in review, it would be seen that the Scripture writers were correct in their statements that the heathen sacrifice to devils.

W.

## A HOLY DAY, NOT A HOLIDAY.

THE *Christian Church News* (Oakland) says:—

"The Seventh-day Adventists believe that Saturday ought to be kept as a holiday of rest now by all Christendom, but they are not willing to affirm it openly and publicly."

Possibly the *News* thinks that it has warrant for such a statement; if so, we are happy to tell it, and others who may be equally misinformed, the exact truth about the matter.

In the first place let it be understood that Seventh-day Adventists hold to no belief which they are not willing to affirm openly and publicly. Such a charge is a little out of the usual order, for they are usually complained of as being too ready to urge their belief upon the attention of others. They hold to nothing which they are not willing to have brought to the light of day, and upon which they do not invite the freest criticism, believing that truth will survive every attack upon it, and will shine the brighter for those attacks; and they do not wish to hold any doctrine which is not truth.

Secondly, it is a gross error to say that "Seventh-day Adventists believe that Saturday ought to be kept as a holiday of rest now by all Christendom." Nothing in the world is further from their desire. They do believe that the seventh day of the week, commonly called Saturday, ought to be kept as the Sabbath of the Lord, not simply by all Christendom, but by all the world; the obligation rests



upon the infidel and the heathen, as well as on the professed Christian, because when God said: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," he addressed the whole world, and not any special class. "The Sabbath was made for man," and therefore the obligation to keep it rests upon all mankind.

But Seventh-day Adventists do not believe that Saturday ought to be kept as a holiday by anybody. It is a *holy day*, made such by the Creator himself, and so it ought to be kept. To observe the seventh day as a holiday,—a day of amusement, joy, and gaiety,—would be to violate the commandment of God, and we not only *believe*, but we *know* that that commandment ought to be strictly observed by every person in the world. This we and all Seventh-day Adventists are willing and anxious to declare openly and publicly, at all times and in all places. Let it be forever remembered, however, that when we say that all men ought to keep the seventh day, we do not mean to intimate that they should be forced to do so, nor that anybody should attempt to force them to keep it. This follows as a natural consequence of the fact that the Sabbath is a holy day and not a holiday. Civil laws cannot make a holy day, neither can they enforce the observance of a holy day. If the State were to attempt to enforce the observance of a holy day, it would at the best succeed in making men hypocrites, but it could not secure the proper observance of the day. And since anything less than the proper observance of the Sabbath is sin, it is evident that for the State to attempt to enforce the observance of the Sabbath would be to strengthen men in sin, by making them believe that the outward observance of the Sabbath, which is all that the State could exact, is all that God requires. It would, in fact, be compelling men to sin. Therefore, even if Seventh-day Adventists were in the majority, which we are sure they never will be, we should be utterly opposed to any movement looking toward the enforced observance of the seventh day.

While we are free to declare our belief in regard to Sabbath, we are just as free to declare our sentiments in regard to Sunday. Sunday was from the beginning of its career only a holiday, the "wild solar holiday of all pagan times." The Catholic Church adopted it, along with many other heathen customs, from the pagans, by which she so conciliated them that they gave her their allegiance; and the Protestant churches have received it as a legacy from the Catholic Church.

Since the most that can be said for Sunday is that it is only a holiday of the church, without any divine sanction whatever, there is no obligation resting upon anybody to keep it. It has no more sacredness than Monday or Tuesday, or any other working day of the week. This we are willing to affirm openly and publicly, and we have no fear that our statement will be disproved. But although Sunday is not a sacred day, it is a religious institution, an institution of the church. Therefore when the State makes laws enforcing its observance even as a holiday, it goes beyond its right. To compel men to observe Sunday is to compel them to commit sin; for men will not rest upon two days of the week, and if they are compelled to rest on Sunday, they are thereby forced to labor upon the Sabbath, thus disobeying the commandment of God. Moreover, even though men would observe both days, if their conscience would not allow them to disobey God, Sunday laws would still be iniquitous, because they tend to elevate Sunday above the other working days of the week.

Therefore we are willing to affirm openly and publicly that we are utterly and uncompromisingly opposed to Sunday laws of every kind and degree. We are opposed to them not because they would interfere with *our* rights as citizens, but because they are against the rights of every citizen. The gospel gives to every man the fullest liberty of choice as to whether or not he will obey God. "Whosoever will, let him come," is the gospel call, and this invitation carries with it the negative, that whosoever is not in-

clined may stay away from the waters of life. Now when the State makes laws concerning any establishment of religion, it cuts directly across this freedom of choice. It compels some to do that which their conscience tells them they ought not to do; it forbids others to change their practice when their conscience shall become enlightened; and it compels others to conform to a religious practice, when they have no conscience at all in the matter. If anybody wishes a more explicit declaration of our position upon this matter, we are prepared to give it, and to answer any questions that may be asked. w.

### IS IT TEMPERANCE OR SUNDAY?

THE *Independent*, in its notice of the recent meeting of the Woman's Christian Temperance Union, at Nashville, Tenn., makes the following comment on the resolution which was passed in favor of Sunday liquor laws:—

"It is our opinion that the great fight against liquor will be made more successfully on a much broader platform than that of a Sunday law. It is possible to make so much of the Sunday feature of the law as to injure the cause, and of this there is some danger."

The *Independent* is correct; if the fight against the liquor traffic is ever to be successful, it will have to be made on a basis much broader than that of a Sunday law. For although a Sunday liquor law might be secured, the liquor traffic would still be entrenched as strongly as ever, yes, even more strongly than ever. Perhaps this may not be apparent to all, for many imagine that to oppose the so-called Sunday liquor laws is to array one's self on the side of the saloons, and against temperance. This can easily be shown to be an error.

In the first place, the passage of a Sunday prohibitory liquor law gives the liquor traffic a legal status on other days. It is true that it is not expressly declared that liquor selling is right on other days than Sunday; but the natural inference from a law declaring it to be wrong to sell liquor on Sundays is that it is all right to sell it on other days. The mother says to her boy, "Johnnie, you must not play with your ball to-day; it is Sunday." The only idea Johnnie would get would be that it is wrong to play ball on Sunday; he certainly would never get the idea that it is not right to play ball at other times; and the mother would not expect him to. If the boy were doing anything that is wrong in itself, smoking, for instance, she would use different language. She would say, "You must not do that, my son;" and this she would say on Monday or Wednesday just the same as on Sunday. If she should say, "You must not smoke to-day; it is Sunday," the boy would conclude at once that all the wrong consisted in doing the act on Sunday, but that his mother would not object to his smoking on any other day. Even so to discriminate, and say that liquor shall not be sold on Sunday, is to say in effect that liquor-selling is all right in itself on any other day than Sunday.

This idea is strengthened by the fact that those who oppose the "Sunday saloon" also oppose the Sunday newspaper, the Sunday railroad train, Sunday mails, etc., things which are perfectly legitimate in themselves. By classing the "Sunday saloon" with these other things, the professed temperance people lift it to the same level.

But it is argued by many that the Sunday prohibitory liquor law is a move in the right direction, and that it is best to take what they can get, hoping for more by and by. They say they expect to get prohibition sometime, but they cannot get it all at once, and so they will take prohibition on one day. It is strange that the fallacy of this plea cannot be seen by everybody at a single glance. It is right here that we find the plainest kind of evidence that the Sunday liquor law is not a move in behalf of temperance, but is only a movement for the protection of Sunday. Suppose for a moment that the movers in this affair were all true temperance men,—men who believe that the liquor traffic ought to be prohibited because it is an evil, and only an evil, to society,—does anyone suppose that they would be

content with closing the saloons on Sunday only? No; when once they had massed their strength sufficiently to close the saloons on one day in the week they would close them every day. If they want total prohibition, there is no reason on earth why they shouldn't get what they want, if they have the power to secure prohibition one day in the week. With their hands once on the monster's throat they would not relax their grasp until it was choked to death.

It matters not that many of those who strenuously favor a Sunday liquor law are honest in their intentions, and are really actuated by temperance principles, the fact remains that there are not enough of such ones to carry the thing, for if there were they would have absolute prohibition. Those who look no further than the protection of Sunday are largely in the majority. We say again that the securing of a Sunday prohibitory law is not a move in the direction of total prohibition, but rather against it: for the fact that a lot of professed temperance men have the power in their hands to prohibit the liquor traffic, and stop short with prohibiting it one day in the week, will give that traffic a prestige that it has never before had.

We conclude, therefore, that the whole thing centers around Sunday, and is prompted, with few exceptions, by no other motive than to protect that day from desecration. If any feel inclined to dispute this proposition still further, and claim that the only desire is to protect the homes of the people—that Sunday is a general holiday, and if the saloons are allowed to keep open, the laboring men and the youth, being idle, will be enticed into them more than at any other time, we would call attention to the fact that the working men are at liberty from about 5 o'clock Saturday afternoon, and that from then till midnight they have seven hours' holiday, during which time the saloons are in full blast, and still there is no attempt on foot to abolish the Saturday-night saloon. There is ample opportunity for the laborers to spend all their money in drink before Sunday morning, and too often this is done. If this is a "home-protection movement," then let it cover all the time when homes are in danger. More than this, the youth are usually at leisure the whole of Saturday, yet the "temperance" zeal reaches no further than the suppressing the Sunday saloon. The more arguments men bring to bear to support the Sunday prohibitory law, the more is its real nature disclosed. We repeat, the movement is against temperance, rather than in its favor, and wholly in the interest of the Sunday. The following from the *Christian Statesman*, of December, 1887, will bear out this assertion. It occurs in the report of a National Reform meeting in Philadelphia:—

"The Rev. Dr. Barr showed how a consistent national Christianity would throw open to religious influence large classes of men and women who are now utterly inaccessible. For example, there are from six to ten thousand saloon-keepers in this city, who, from the very nature of their business, cannot be reached with the gospel. A Christian Government would abolish their business, and leave them free to be reached like other men."

This, of course, looks toward entire suppression, but the principle is the same. In a meeting in the interest of a Sunday law, held in Oakland last winter, Rev. Dr. Briggs complained that the churches were charged with the duty of instructing the people in morals, and then, on account of the absence of any Sunday law, the people were free to wander into all places of amusement, so that the churches could not get at them. And whenever any "Sunday temperance" movement is sifted to the bottom, this will be found to be the ultimate object.

The *Independent* is right; if the professed temperance people of the country want to make any real headway against liquor, they will have to build a much broader platform than Sunday laws; for when their Sunday laws shall have been passed, liquor will be here still, and more strongly entrenched than ever. w.

"THE Lord is nigh unto all them that call upon him, to all that call upon him in truth." Ps. 145:18.



### THE BIBLICAL AND MISSIONARY STUDIES AT HEALDSBURG.

For several reasons the Special Course of Biblical Lectures of the Healdsburg College has not yet begun. It will open January 3 and continue till April 19. In many respects the course for this year will be more profitable to advanced students than that of any previous year. The experience of each year fits both teachers and students to do better work the succeeding year. Besides this, more classes will be organized this year, so that the students of last year can go forward with their studies, and not be led over the same subjects that were studied last year.

More attention will be given than in any previous year to the teaching of the various branches of Bible and missionary work. By a vote of the late General Conference it was recommended that this work be more thoroughly taught in our schools, so that when Bible-workers enter the city missions they may engage at once in practical training, instead of having to spend much time in acquiring a knowledge of the Scriptures.

Missionary correspondence and visiting will be taught by Sister M. L. Huntley, who for many years has been secretary of our International Tract Society, and has conducted large and successful classes in this work at South Lancaster.

"It is expected that students in this course will become thoroughly experienced in the most approved methods of practical missionary labor. To aid in securing this experience, a Students' Missionary Class will be formed to do practical missionary work. This work will consist of visiting among people of the vicinity, and also of correspondence with home and foreign countries. The class will meet from two to four times per week and report their experience in labor, submit for criticism letters written to correspondents, and receive instruction and counsel upon the various topics pertaining to this work. This will include, also, besides the practical work mentioned above, a knowledge of the duties of Tract and Missionary secretaries, treasurers, and librarians, and the methods employed by them in keeping their records."

It is to be regretted that so much important work must be crowded into fifteen weeks. We are sure that more time could be used to profit in this work, but our late camp-meetings, followed so closely by the General Conference, made it impossible to begin the course sooner.

But while we regret the shortness of the time, we are sure that this late commencing and short term has its advantages for some. There are those whose business engagements hold them till near the close of the year. There are others who think they cannot afford to attend the school for more than four or five months. For both of these classes the present year's engagement offers special advantages, and we hope they will let nothing deter them from entering the school next January.

Let all who intend sometime to attend the College remember that time is precious. Do not let another year pass by without your becoming better posted and better fitted to engage in the Master's work.

W. C. WHITE.

### PLAN OF BIBLICAL COURSE FOR 1883.

It has been thought best that I should say a word in regard to the work contemplated in the Biblical Course the coming quarter.

First, we want to make it as profitable as possible to all who attend, whether they have been there before or not. Therefore we expect to give as full a view of the present truth as is possible in the time that we shall have. This work in the regular Bible-class will be carried forward much in the same form as a series of sermons would be in a new place, where it was certain that the minister would remain fifteen weeks. This on the part of the teacher. Then it will be the work of the students to learn to make Bible-readings, following the same course.

Secondly, we wish to make this term one of special

interest and profit to those who have publicly labored in the cause, or who intend to do so. Therefore all these will form a special class, and in addition to the course named above, will be given: (1) The history of the rise and establishment of the Papacy, and of the formation of the union of Church and State, both in the establishment of the Papacy, and in the making of the image to the Papacy, which is fast approaching in our own country; (2) drill in speaking; (3) drill in writing reports of sermons, and of meetings, and in writing articles for the press; (4) drill in reading, especially in reading the Scriptures, and hymns. In short, it is intended to make this class a school of practice for work in the field, so that when the school term is ended, and the students go into the field to work, they will be simply going on with that which they have been doing in the class. In this class we want to do everything that can be done to profit those who take the course, and to make them efficient in the work to which we hope they have devoted their lives.

ALONZO T. JONES.

### THE PLACE OF THE SABBATH IN THE THIRD ANGEL'S MESSAGE.

We have shown that the Third Angel's Message alone presents to the world the truth, the love of which is to save men from being deceived by the lying wonders of Satan; that the truth of this message alone will develop in those who receive the love of it, the righteousness which will shield them from the "deceivableness of unrighteousness," which Satan will work "with all power and signs and lying wonders" in them that receive not the love of it. This message calls upon all men to "keep the commandments of God and the faith of Jesus," while Satan's whole endeavor is by whatever means he may employ, to keep all people from doing this.

Although it is universally true that Satan is engaged always in deceiving men and seducing them from the truth of God on every conceivable point, yet there are in the Third Angel's Message two main points, above all others, against which all of Satan's power will be employed, and all his signs and lying wonders will be wrought to deceive men into receiving a counterfeit of each instead of the true, and into believing a lie instead of the truth. These two points are: (1) The Sabbath of the fourth commandment; and (2) the coming of the Lord. Inseparably connected with these main points there are two others; with the first, the obligation of the ten commandments as a whole; and with the second, life and immortality only through faith in Christ. Through opposition to these Satan will largely develop his deceptions, but against the first two points all his power and signs and lying wonders will culminate.

That the Sabbath of the fourth commandment is the pivot upon which turns the controversy of the Third Angel's Message is clear both by the Scripture and by the facts in the case. The three messages of Rev. 14:6-12 are not three distinct and separate messages, so that each one is fully given and past before the next one begins. But rather they are cumulative, the second blending its voice with the first, and the third blending its "loud voice" with the other two, thus making what might be termed a threefold message rather than three distinct messages. Yet they are properly termed first, second, and third, because there is this order in their rise. The first warns of the hour of God's Judgment come, and calls upon men to worship him that made heaven, and earth, and the sea, and the fountains of waters. Then there follows another, announcing the result of the rejection of the first. And then the third angel follows them, warning against the evil which is developed through the "fall" announced by the second, in consequence of the rejection of the first.

The first carries "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him;

for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." When this message, which would have healed Babylon, was rejected, then there followed another, saying, "Babylon is fallen, is fallen," etc. Out of this "fall" there grows the image of the beast and the worship of the beast and his image; therefore "the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." The first angel speaks of the hour of God's Judgment come. And since "as many as have sinned in the law shall be judged by the law" "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:12, 16), therefore the third angel follows close upon this, saying, "Here are they that keep the commandments of God, and the faith of Jesus." Keeping the commandments of God and the faith of Jesus will fit men to stand in the Judgment.

The first message calls the attention of all men to the Judgment of God, and tells them that its time is come; and the third message follows, telling all men what to do that they may meet the Judgment in peace, that is, "keep the commandments of God and the faith of Jesus."

The first message calls upon men to worship God. They refuse, and are led to worship the beast and his image instead. Then the third angel follows, not only warning against the worship of the beast and his image, but also telling them what they must do to worship God, that is, "keep the commandments of God and the faith of Jesus."

The First Angel's Message commands men specifically to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." The Third Angel's Message calls men specifically to "keep the commandments of God." Now is there any part of the commandments of God that points specifically to "Him that made heaven, and earth, and the sea, and the fountains of waters"? There is decidedly. Let us read: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Therefore as the first message commands men specifically to "worship Him that made heaven, and earth, and the sea, and the fountains of waters;" and as the third message, following, calls men to keep the commandments of God and the faith of Jesus; and as the fourth commandment, through the Sabbath of the Lord, points specifically to "Him that made heaven, and earth, and the sea, and the fountains of waters;" therefore it is certain that in the time of the Third Angel's Message every nation and kindred and tongue and people will be called to keep the Sabbath of the Lord, and so to "worship him that made heaven, and earth, and the sea, and the fountains of waters," and escape the worship of the beast and his image.

The keeping of the Sabbath of the Lord—the seventh day—is the sign that those who do so worship the true God. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord." Eze. 20:20. And it is the sign that he is the true God, because it is the sign that he made heaven and earth and all things that are therein. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Now as the one great question, above every other, of the Third Angel's Message is whether men will worship Him that made heaven, and earth, and the sea, and the fountains of waters or whether they will worship the beast and his image; and as the keeping of the Sabbath of the Lord



is the sign that those who do keep it do worship Him that made heaven and earth; and as the seventh day is the Sabbath of the Lord; therefore it certainly follows that the keeping of the seventh day as the Sabbath of the Lord is the one point above every other that distinguishes the worshipers of Him that made heaven and earth from the worshipers of the beast and his image, and is the pivot upon which the Third Angel's Message turns.

So much for the Scripture proofs; now for the proofs from the other side of the controversy.

J.

### TOBACCO AND WHISKY.

THE fiftieth Congress has assembled, and the President has delivered his annual message. As the Government annually receives more money than it knows what to do with, the question how to reduce the surplus in the National Treasury is the principal one before Congress. The President has recommended that the tariff on foreign fabrics be reduced, while the revenue on certain home products, whisky and tobacco for instance, shall be retained. This has made a great stir in our own country, and has caused much favorable comment in England. Upon the question itself, we have nothing particular to say, but Hon. James G. Blaine has made some remarks upon it, about which we have a few words to say. In an interview with Mr. Blaine, the following conversation occurred. Mr. Blaine, speaking of the President, said:—

"He recommends that the tax on tobacco be retained, and thus that many millions annually shall be levied on domestic products which would far better come from a tariff on foreign fabrics."

"Then do you mean to imply that you would favor the repeal of the tobacco tax?"

"Certainly; I mean just that," said Mr. Blaine. "I should urge that it be done at once, even before the Christmas holidays. It would, in the first place, bring great relief to the growers of tobacco all over the country, and would, moreover, materially lessen the price of the article to consumers. Tobacco to millions of men is a necessity. The President calls it a luxury. It is well to remember that the luxury of yesterday becomes the necessity of to-day. Watch the number of men at work on farms, in coal mines, along railroads, in iron foundries, or in any calling, and you will find ninety-five out of one hundred chewing while they work. After each meal, the same proportion seek the solace of a pipe or cigar. These men not only pay millions of tobacco tax, but pay an enhanced price, which the tax enables the manufacturers and retailers to impose."

"Well, then, Mr. Blaine, would you advise the repeal of the whisky tax?"

"No, I would not. Other considerations than those of financial administration are to be taken into account with regard to whisky. There is a moral side to it. To cheapen the price of whisky is to increase the consumption enormously. There would be no sense in urging the reform wrought by high license in many States if the National Government neutralizes the good effect of making whisky within the reach of everyone. At twenty cents a gallon it would destroy high license at once in all the States. Whisky has done a vast deal of harm in the United States. I would try to make it do some good. I would use the tax to fortify our cities on the seaboard."

"But, after fortification construction, would you still maintain the tax on whisky?"

"Yes, so long as there is whisky to tax, I would tax it, and then if the National Government should have no use for the money, I would divide the tax among the Federal Union with the specific object of lightening the tax on real estate. If ultimately relief could be given in that direction, in my judgment it would be a wise and beneficial policy. Some honest but misguided friends of temperance have urged that the Government should not use the money derived from the tax on whisky. My reply is that the tax imposed on whisky by the Federal Government and the consequent enhancement of the price has been a powerful agent in temperance reform by putting it beyond the reach of so many."

Mr. Blaine's argument for retaining the whisky tax while abolishing the tobacco tax is not good. The same argument by which he would justify free tobacco is equally valid for free whisky. To test it we have but to substitute the word "whisky" for "tobacco" in the above extract and read it again.

To repeal the tax on whisky would be just as much of a relief to the producers of whisky as the repeal of the tobacco tax would be to the growers of

tobacco. This would lessen the price of whisky to consumers as well as that would lessen the price of tobacco. Whisky to millions of men is a necessity as well as tobacco is. It is just as true of whisky as it is of tobacco that the luxury of yesterday becomes the necessity of to-day. By watching the number of men at work on farms, in coal mines, along railroads, in iron foundries, or in any calling, you will find that a vast percentage of them, though perhaps not exactly drinking *while they work*, do drink as well as work; and it is a fact that thousands of them actually drink while they work. After each meal the same percentage seek the solace of a drink of whisky, of wine, or of beer, as the others, and many of the same ones do of the pipe or cigar. These men also not only pay millions of whisky tax, but pay an enhanced price for the whisky itself, which the tax enables the manufacturers and retailers to impose. Then why not abolish the tax on whisky as well as on tobacco? One is just as much of a luxury as is the other; and one is no more of a necessity than is the other.

There is another point that makes the argument of Mr. Blaine inconsistent, and that is that whisky is now made an essential ingredient in manufactured tobacco whether in the shape of cigars, cigarettes, fine-cut, or plug. See the tobacco advertisements everywhere of the "Piper-heidseik," the "Champagne Cocktail—A chew as good as a drink." Any manufacturer of tobacco can tell of large quantities of brandy, New England rum, etc., that are used in his business. A few years ago, when prohibition was proposed in Virginia, the strongest argument against it, made by a Richmond paper, was that the manufacture of tobacco would be most seriously interfered with, because the whisky, rum, brandy, etc., that was necessary to the business could not be obtained. Now why should the tax be removed from manufactured tobacco and not removed from whisky, which is the most essential ingredient in it? Suppose the tax be removed from the tobacco, the price will not be materially lessened to the consumers, as long as the manufacturers of tobacco have to pay a high tax on the whisky which they put into the tobacco.

Mr. Blaine says the enhancement of the price of whisky has been a powerful agent in temperance reform, by putting it beyond the reach of many. But to make tobacco free does not help the matter a particle, it will rather make it worse, because the more there is consumed the more whisky there is consumed, and that only increases the intemperance. For, as he says, "To cheapen the price of whisky is to increase the consumption enormously." Then it is certainly true that to cheapen the price of tobacco is likewise to increase the consumption enormously, and that is only to enormously increase the consumption of whisky, because the whisky is in the tobacco.

Again says Mr. Blaine, "Whisky has done a vast deal of harm in the United States." That is true. And it is equally true that through the mediumship of tobacco, whisky has done, and is doing, more harm in the United States than by any other means. And no effort in behalf of temperance in the United States can consistently stop short of tobacco. If whisky is to be taxed in the interests of temperance, how can tobacco be made free when it itself is saturated with whisky. If prohibition is the only remedy for the evil of the liquor traffic, then, to be effectual, prohibition must include tobacco also, or at the very least it must prohibit the use of liquor in the manufacture of tobacco. But whatever either tax or prohibition may do or try to do, there is one thing certain, no argument can be framed to justify free tobacco that will not equally justify free whisky. Tobacco and whisky are boon companions in devilry, and the devilry of tobacco only paves the way for that of whisky.

J.

An assembly of Catholic Hungarians has voted an address to the Pope. It favors granting temporal power to him. Semi-official journals protest against the address, which they say does not represent the genuine opinion of the Hungarian Catholics.

### THE WEEK OF PRAYER.

WE would again call the attention of our readers, especially of those who are in any way connected with the body of Sabbath-keepers, to the week of prayer, which has already been referred to. December 17-24, inclusive, is the time appointed, and the day or evening following, being Christmas, is designated as the time for special offerings to be made to foreign missions. It is expected that during the week of prayer all the churches will hold meetings every day, or in the evening, if it is not possible for all the members to assemble in the day-time. For each day's meeting a special article has been prepared. These subjects are the following:—

For Sabbath, December 17, which is appointed as a fast-day, "The Importance of Devoting the Week of Prayer to the Special Work of Seeking God;" Sunday, December 18, "Steps by Which We Place Ourselves in a Condition Where God Can Accept Us;" Monday, December 19, "The Blessing of God Brought to Us Through Faith;" Tuesday, December 20, "The Object of God's Blessing, and How It Can Be Retained;" Wednesday, December 21, "Missionary Work—in the Family, in the Neighborhood, and in the Church;" Thursday, December 22, "The Work in Great Britain and Scandinavia;" Friday, December 23, "The Central European Mission;" Sabbath, December 24, "The Obligation, Privilege, and Blessing of Giving."

The Christmas exercises are expected to be such as shall harmonize with the spirit of the week of prayer. It is hoped that during that week all will have had such a sense of their dependence upon God, and of his abundant goodness, that they will feel it to be a very feeble expression of the gratitude due, to give liberally for the missions, which are now languishing for want of means. It has been proposed that at the Christmas gathering, before the offerings are made, brief sketches of the different foreign missions be given; and a circular letter suggesting a programme for the evening, and giving statistics of the missions, has been prepared and sent out.

Concerning the propriety of making gifts instead of receiving them on Christmas, nothing need be said. The plan has been tested abundantly. Some have thought that the children would be disappointed to see a Christmas tree with nothing on it for them; but our experience is that they are much better satisfied when the donations are for some worthy enterprise, and they are allowed to share in the giving, than when they are the recipients. With the latter plan there is always more or less envy, because some are more highly favored than others, while in the proposed plan there is no chance for envy; a lesson of unselfishness is taught, and the children prove the truth of the saying that it is more blessed to give than to receive.

Sabbath-keepers who are isolated so that they cannot meet with others should spend the week of prayer in seeking God by themselves, following the course of the meetings as nearly as they can from a reading of the subjects. Their Christmas offerings may be sent to either of the Publishing Houses, or to the nearest Tract Society Secretary, and they will all be credited to the Foreign Mission Fund. w.

FRUITFULNESS is an evidence of Christian vitality. When the seed of the kingdom has been sown in the heart, it will bring forth fruit in the life. The psalmist represents the good man as bringing forth fruit in his season. And Christ ordained that his disciples should bring forth fruit, and that their fruit should remain. The apostle Paul assures us that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Wherever these fruits are found, they afford evidence of the indwelling life and power of godliness in the soul, and they will manifest themselves by good works in the life. Where there is no Christian fruit, there is no Christian life.—*Methodist Recorder*.



## The Missionary.

### CENTRAL EUROPEAN MISSION.

THE outlook for this mission is highly encouraging. It is not possible to make the same speed in the publishing house in Basel that can be made in other places where so many tongues are not used, and where there are laborers of more experience. But what has been done, and is being done, proves that success may be expected here. The work of revising and translating is progressing as fast as the multiplicity of other duties will allow. Besides the large works, there have been thoroughly revised, "Matthew 24," "God's Memorial," "Truth Found," "Second Advent," "The Sabbath by Elihu," "Which Day and Why?" "Two Laws," by Brother Andrews, and other small tracts have been remodeled. Most of these are now in German. It was decided by the translators that the pamphlet, "Ministration of Angels," needed to be almost entirely rewritten, it being too defective in language, argument, and arrangement, for translation and general circulation. This was partly done, but had to be laid aside for a while for other pressing work. We hope to have this done ere long.

Reports from the French work grow more encouraging. What seemed to be most wanted was a company of instructed and experienced canvassers and colporters. With more experience, yet without much training, some are having good success. One canvasser recently took one hundred and twelve orders in eleven days for the "Life of Christ" in French.

The first edition of the "Life of Christ" in German is exhausted, and the second is being pushed as rapidly as possible. The orders now in cannot all be filled till the second edition is ready. The presses and bindery have of late been unable to meet the demands of the work. Of "Matthew 24" in German 1,700 copies have been sold during the past season.

The greatest need in the German field is preaching. It was expected that Elder Conrad would labor in Germany during the last season; but the scarcity of help in translating has kept him in Basel most of the time. He now hopes to go into the field about the first of January. Considering that there has been so very little preaching in the German tongue, the progress of the work among the Germans seems somewhat remarkable. And still we are hearing of other companies of Sabbath-keepers in Germany who know nothing of our work. These ought to be searched out, and taught the way of God more perfectly. I feel assured that if one-twentieth the number of preachers that are laboring in the United States were working in Germany the results would surprise everybody. And as far as periodicals are concerned, our experience teaches that we cannot expect many permanent subscriptions in the absence of ministerial labor.

Preparations are being made for advance in the Russian work. Brother Laubhan is having good success, laboring under difficulties that cannot be appreciated in other countries. But he is a native Russian, and a citizen of the empire, having extensive acquaintance, and he can labor as, and where, others could not. Publications are now being translated into the Russian language, in Zurich. There are one hundred Russian students in the University of Zurich, and some in Berne. May the Lord direct that some of these may serve the cause in their own country.

The weather in Basel this fall has not at all

fulfilled the general predictions. For the last six or seven weeks it has very nearly resembled that of Willamette Valley, Oregon, but somewhat colder. Snow has been lying on the hills around the valley most of the time since the 10th of October. The sun keeps itself well hidden. But the sickness which prevailed in the fall has passed away. All seem to be of good courage.

J. H. W.

Basel, Schweiz, Nov. 25, 1887.

### "PLEASE, SIR, WILL YOU READ IT?"

"SIR," said an old man, one day, to a minister, "would you like to know how it was that I, an old, gray-headed sinner, was instrumentally led to become a Christian?"

"Yes," replied the minister; "I should very much like to know."

"Well, sir, I was walking along the street one morning, when I met a bright-eyed boy. The little fellow stepped up to me, and in the most polite manner imaginable, said: 'Please, sir, will you take a tract? And, please, sir, will you read it?'

"Now, I had always hated tracts, and when anybody offered them to me I generally got angry, and, shame to say it, I sometimes swore dreadfully at them. But that 'please, sir,' overcame me that morning. I could not swear at that gentlemanly little fellow, with his kind 'please, sir.' No, no; so I took the tract, and I thanked the boy. As I had promised him that I would read it, I did read it. By God's mercy, the reading of that tract led me to see that I was a sinner. It showed me that Jesus Christ was my only Saviour. It was the means of bringing me to Christ. That 'please, sir,' was the key that unlocked my hard old heart."—Selected.

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### HEROD AND JOHN THE BAPTIST.

(January 1.—Matt. 14:1-12.)

MULTITUDES had flocked to the wilderness to hear the words of the wonderful prophet. He had laid the ax at the root of the tree. He had reproofed sin, fearless of the consequences, and prepared the way for the ministry of Christ. Herod was affected as he listened to the pointed testimony of John, and with deep interest he inquired what he must do to become his disciple. He was convicted by the plain truths uttered by John. His conscience condemned him, for a woman of vile passions had gained his affections and controlled his mind. This unprincipled woman was ambitious for power and authority, and thought if she became the wife of Herod her object would be gained. As Herod listened to the practical truths proclaimed by John, reproving the transgression of the law of God, and setting forth the future punishment which the guilty must suffer, he trembled, and greatly desired to break the chain of lust which held him. He opened his mind to John, who brought Herod to the law of God face to face, and told him it would be impossible for him to have part in the kingdom of the Messiah unless he should break away from the unlawful connections with his brother's wife, and with his whole heart obey the commandments of God.

HEROD was inclined to act upon the advice of John, and stated to Herodias that he could not marry her in defiance of the law of God. But this determined woman would not be

thwarted in her designs. Intense hatred was awakened in her heart toward John. Herod was weak in principle, vacillating in mind, and Herodias had no great difficulty in re-establishing herself in his favor, and holding her influence over him. Herod yielded to the pleasures of sin, rather than submit to the restrictions of the law of God.

WHEN Herodias had gained influence over Herod, she determined to be revenged upon the prophet for his daring to reprove their course of crime, and she influenced him to imprison John. Herod intended to release him, but his purpose was delayed from time to time through fear of displeasing Herodias, who was determined he should be put to death. While he was delaying, she was active, planning how to be revenged in the most effectual manner on the prophet, because he had ventured to tell the truth, and reprove their unlawful life. She knew that although Herod kept John in prison, he designed to release him, for he honored and feared him, and believed that he was a true prophet of God. John had made known to Herod the secrets of his heart and life, and his reproofs had struck terror to the guilty conscience of the king.

In many things Herod had reformed his dissolute life. But the use of luxurious food and stimulating drink was constantly enervating his moral as well as physical powers, and warring against the earnest appeals of the Spirit of God, which had struck conviction to his heart, and was urging him to put away his sins. Herodias was acquainted with the weak points in the character of Herod. She knew that under ordinary circumstances, while his intelligence controlled him, she could not compass the death of John.

SHE had tried, but unsuccessfully, to gain the consent of Herod to have John slain. Her revengeful spirit was now at work to accomplish her inhuman design by strategy. She knew that the only way to accomplish her purpose would be through the gratification of the king's intemperate appetite. So she covered her hatred as best she could, looking forward to the royal birthday, which she knew would be an occasion of gluttony and intoxication. The king's love of luxurious food and wine would give her an opportunity to throw him off his guard. She would entice him to indulge his appetite, which would arouse passions of the baser order, subvert the finer sensibilities, produce a recklessness of consequences, and an inability to exercise his proper judgment and decision.

SHE was acquainted with the effect of these carnivals upon the intellect and morals. She knew that the unnatural exhilaration of the spirits induced by intemperance lowers the moral standard of the mind, making it impossible for holy impulses to enter the heart and govern the excited passions; that festivities and amusements, dances, and free use of wine cloud the senses, and remove the fear of God; therefore she prepared everything to flatter his pride and vanity, and indulge his passions. She made the most costly preparations for feasting, and voluptuous dissipation.

WHEN the great day arrived, and the king with his lords was feasting and drinking in the banqueting hall, Herodias sent her daughter, dressed in a most enchanting manner, into the royal presence. Salome was decorated with costly garlands and flowers, sparkling jewels and flashing bracelets. With little covering and less modesty, she danced for the



amusement of the royal guests. To their perverted senses she seemed a vision of beauty and loveliness, and charmed away the last remnants of self-respect and propriety. Instead of being governed by enlightened reason, refined taste, and sensitive conscience, the baser qualities of the mind held the guiding reins. Virtue and principle had no controlling power.

THE mind of Herod was in a whirl. His faculties were confused, judgment and reverence were dethroned. He saw only the hall of pleasure, with his reveling guests, the banquet table, sparkling wine and flashing lights, and the young girl in her voluptuous beauty dancing before him. In the recklessness of the moment he was desirous to make some display which would exalt him still higher before the great men of his kingdom; and he rashly promised, and confirmed his promise with an oath, to give the daughter of Herodias whatever she might ask.

THE object for which she had been sent into the royal presence was now gained. Having obtained so wonderful a promise, she ran to her mother desiring to know what she should ask. The mother's answer was ready—the head of John the Baptist in a charger. Salome was shocked. She did not understand the hidden revenge in her mother's heart, and at first refused to present such an inhuman request; but the determination of the wicked mother prevailed. Moreover, she bade her daughter make no delay, but hasten to prefer her request before Herod would have time for reflection. Accordingly Salome returned to Herod with her terrible petition: "I will that thou give me, by and by, in a charger, the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her."

HEROD was astonished and confounded. The riotous mirth ceased, for his guests were thrilled with horror at this inhuman request. An ominous silence settled down upon the scene of revelry. The king, though drunken and confused, endeavored to summon reason to his aid.

HE had been exalted for constancy and superior judgment, and he did not wish to appear fickle or rash in character. The oath had been made in honor of his guests, and had one of them offered a word of remonstrance against the fulfillment of his promise, he would gladly have saved the life of John. He gave them opportunity to speak in the prisoner's behalf. They had traveled long distances to the mountains in the wilderness to listen to his powerful discourses, and they knew he was a man without crime, and a prophet of God. Herod told them if it would not be considered a special mark of dishonor to them, he would not abide by his oath.

BUT though at first they were horror-stricken at the unnatural demand of the girl, they were so far intoxicated that they sat in silent stupor, without reason, reverence, or thought. Though they were invited to release the monarch from his oath, their tongues were dumb. No voice in all that company was raised to save the life of an innocent man, who had never done them harm. Herod, still under the delusion that, in order to maintain his reputation, he must keep an oath made under the influence of intoxication, unless formally released from it, waited in vain for a dissenting voice, but there was none. The life of God's prophet was in the hands of a

company of drunken revelers. These men occupied high positions of trust in the nation, and grave responsibilities rested upon them, yet they had gorged themselves with dainty food, and added drunkenness to surfeiting, until their mental powers were enervated by the pleasure of sense, their brains turned with the giddy scene of music and dancing, and conscience lay dormant. By their silence they pronounced the sentence of death upon the anointed of the Lord, to gratify the horrible caprice of a wicked woman.

Too often in these days the most solemn responsibilities rest upon those who, from their intemperate habits, are not in a condition to exercise the calm judgment and keen perceptions of right and wrong with which their Creator endowed them. The guardians of the people, men in authority, upon whose decisions hang the lives of their fellow-creatures, should be subject to severe punishment if found guilty of intemperance. Those who enforce laws should be law-keepers. They should be men of self-government, in full harmony with the laws governing their physical, mental, and moral powers, that they may possess full vigor of intellect and a high sense of justice. In the martyrdom of John we have a result of intemperance among those invested with great authority. This eventful birthday feast should be a lesson of warning to the lovers of pleasure, and an exhortation to Christian temperance.

HEROD waited in vain to be released from his oath, then reluctantly commanded the executioner to take the life of John. The head of the prophet was soon brought in before the king and his guests. Those lips were now forever sealed that had faithfully declared to Herod the reform he must make in his life, when that monarch inquired why he could not be the prophet's disciple. Never more would that voice be heard in trumpet notes calling sinners to repentance. The frivolities and dissipation of a single night had caused the sacrifice of one of the greatest prophets that ever bore a message from God to men.

HERODIAS received the gory head with fiendish satisfaction. She exulted in her revenge, and thought that Herod's conscience would be no more disturbed. But her calculations were greatly in error; no happiness resulted to her through her crime. Her name became notorious and abhorred because of her inhuman act, while the heart of Herod was more oppressed by remorse than it had been by the condemnation of John. And the very act which she imagined would rid the world of the prophet's influence, enshrined him as a holy martyr, not only in the hearts of his disciples, but of those who had not before ventured to stand boldly out as his followers. Many who had heard his message of warning, and had been secretly convinced by his teachings, now, spurred on by horror at his cold-blooded murder, publicly espoused his cause and declared themselves his disciples. Herodias utterly failed to silence the influence of John's teachings; they were to extend down through every generation to the close of time, while her corrupt life and Satanic revenge would reap a harvest of infamy.

AFTER the feast of Herod had ended, and the effects of his intoxication had passed away, reason again resumed her throne, and the king was filled with remorse. His crime was ever before him, and he was constantly seeking to find relief from the stings of a guilty conscience. His faith in John as an

honored prophet of God was unshaken. As he reflected upon his life of self-denial, his powerful discourses, his solemn, earnest appeals, his sound judgment as a counselor, and then reflected that he had put him to death, his conscience was fearfully troubled. Engaged in the affairs of the nation, receiving honors from men, he bore a smiling face and dignified mien, while he concealed an anxious, aching heart, and was constantly terrified with fearful forebodings that the curse of God was upon him.

WHEN Herod heard of the wonderful works of Christ in healing the sick, casting out devils, and raising the dead, he was exceedingly troubled and perplexed. His convictions were that God, whom John preached, was indeed present in every place, and that he had witnessed the wild mirth and wicked dissipation in the royal banqueting room, and that his ear had heard his command to the executioner to behead John, that his eye had seen the exultation of Herodias, and the taunting and insult with which she had reproached the severed head of her enemy. And many things which he had heard from the lips of the prophet now spoke to his conscience in louder tones than the preaching in the wilderness. He had heard from John that nothing could be hidden from God, therefore he trembled lest some terrible punishment should be visited upon him for the sin he had committed.

WHEN Herod heard of the words of Christ, he thought that God had resurrected John, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. "And king Herod heard of him [Christ] (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded; he is risen from the dead."

THE Lord followed Herod, as is described in Deuteronomy: "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear, day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."—*Mrs. E. G. White, in Great Controversy, Vol. 2.*

CHRISTIAN training, it matters not how thorough it may be, cannot be substituted for conversion. It is not an end, but means leading to an end. It matters not what instruction may be imparted to a child, it cannot change his moral nature, but it may be the means of leading him to Christ, whose Spirit and grace can renew and save his soul. It is the duty of every parent, and of every Christian, so far as they have opportunity, both by precept and example, to instruct and train the children in the way they should go, asking the divine blessing upon their labors; but unless this instruction leads to the renewing of their hearts by the divine Spirit, so far as their salvation is concerned, it will prove ineffectual. To trust in anything short of this is a delusion and a snare.—*Methodist Recorder.*



## The Home Circle.

### O GOD, INSPECT MY WORK.

O FATHER, Father up in Heaven,  
Bend low thy loving ear,  
And listen to the words I speak,  
And say, "My child, I hear."

Thou gavest me a solemn trust,  
A life-work here to do;  
I sought in weakness and in want  
To be to it most true.

But earth and hell combined to thwart  
My work, and I was weak;  
My poor life-work, oh! fix it, Lord—  
For help to thee I seek.

Unravel all the bad, I pray;  
The stitches dropped, pick up;  
I'm but a little one, you know,  
And bitter is life's cup.

Yes, fix it up, my poor life-work—  
Say, have I toiled in vain?  
I tried to do it well thou know'st,  
For thee to bear its pain.

But I can see to-day, and know  
'Tis poorly done, not well;  
How thou can'st ever say, "Well done,"  
I'm sure I cannot tell.

But shall it come to naught? be vain?  
Must I go empty hand?  
Forbid it, Father up in Heaven—  
Oh! make my work to stand.

For Jesus' sake thy blessing add;  
Oh, crown my work with thine!  
So shall it not be vain and lost,  
And joy of heart be mine.

—Mrs. W. H. Bailey.

### A SEALSKIN JACKET.

#### A STORY FOR GIRLS.

"O MOTHER!" said Nelly Ray, tossing back her rich brown curls, as she took off her hat and flung it on the chair, dropped her school satchel at her feet, and spilled its contents on the floor, "I do just wish you'd buy me a sealskin jacket."

"I wish I could, dear," sighed Mrs. Ray, who thought her Nelly ought to have all that any other girl had, yet had not the means to indulge her girlish whims.

"Father is very much pressed for money this year. He really don't know how to keep you at Miss Packard's."

"Seems to me father never does have money," Nelly said pettishly. "All the other girls have got new seal jackets, or else they're going to have them. Ella Brown has got a brown plush coat trimmed with real sable. It is perfectly lovely; but I'd be content with sealskin."

"Well, we'll see," said her mother, glad to pacify the girl for the moment.

"Would you be quite content with that, Nelly? for, if father feels as if he could buy you such an expensive thing, he won't be able to get you anything else new this winter."

"Dear me! I shouldn't want another thing, of course. A good long seal jacket is what I'm crying for."

And Nelly laughed, flushed up to her bright eyes with lovely girlish color, picked up her scattered things, and went up to her room, singing.

That night, when Nelly had gone out to see a neighbor's daughter, with much doubt and some fear, Mrs. Ray laid the girl's wish before her father.

Mr. Ray's kindly, sensible face clouded.

"Amanda," he said decidedly, "it can't be done. I have not got the money to spare, and if I had, I think it would be all nonsense. We are not rich people, everybody knows, and Nelly is not a delicate child, who needs to be coddled with furs. Her cloak is

good enough and pretty enough to match the rest of her dress. A sealskin coat would cost her double its price."

"What?" said Mrs. Ray; but before her husband could answer her, the door-bell rang sharply, and a telegram was brought in. It was from Mrs. Williams, Mr. Ray's only sister, who was the wife of a wealthy man in Boston. Her husband had been very ill lately, and a sudden hemorrhage of the lungs coming on, his physician had ordered him South for the winter. This message was to ask Mr. and Mrs. Ray to come on and say good-by to them immediately.

"We must go by the early train to-morrow morning," said Mr. Ray. So when Nelly came in, she found her mother packing and her father gone back to his office, to put his business in condition to leave it with his clerks. Nothing more was said or thought about the seal jacket, till one day soon after Mr. and Mrs. Ray reached Boston. Mrs. Williams, who was watching her maid pack away the clothing she meant to leave behind, said:—

"Belle, bring me that large white box," and opening it, she showed a very long and elegant sealskin sack to her sister-in-law.

"Isn't it pretty, Amanda?" she asked.

"I had just bought it. It seems a pity I can't use it on the voyage; but it would only be a day or two, and then I should have to give it trunk-room all the rest of the way."

"It is very pretty, Anne."

"Don't you want to wear it for me this winter, Manda?"

"No, dear; thank you. Nelly is crazy for one, and I should take it for her, only that John would not like it. He decidedly refused to buy her one, and said, too, that it would cost to her twice its price. I'm sure I don't know what he meant."

"I think I do," laughed Mrs. Williams. "I'll speak to John about it myself."

What she said or he said Mrs. Ray did not ask or know; but the result was that the sealskin sack went back to Brompton with Nelly's parents, and the box was given to her with only these words:—

"Here's the sealskin coat, Nelly."

Aunt Anne had made a special request that she should be told nothing more. Mr. Ray added:—

"And, Manda, don't ask me to buy her another thing this year," so that Mrs. Ray concluded her husband had bought the coat of his sister at a discount, and that Anne did not want to own she had sold a thing she was perfectly able to give away, if she chose to.

Nelly was delighted. She hugged her father and kissed her mother, and danced about the house in delight.

She did not quite like to be told she must not wear this fine garment to school; but still it was a great thing to have it, and her last year's cloak was really quite good-looking for a cloth cloak, the buttons were so expensive and the plush trimming so heavy.

She was a very well-satisfied young lady when she walked out the next Saturday to make calls. Her dark brown cashmere dress, trimmed with velvet, was not new, to be sure, but it was handsome, and her little velvet turban and long feather looked as well as a hat ever looks in its second season.

Susan Beers, her dearest friend, was first to comment:—

"Why, Nell, what a lovely jacket! but where's your muff? I should think your hands would freeze."

Nelly colored; but she was honest.

"I haven't any muff, Sue, except a plush one."

"Oh! Of course you couldn't carry that.

Why don't you get a pair of seal gloves? They are perfectly lovely, and so much handier than a muff."

Nelly went home with a new idea.

"O mamma," she said, coaxingly, as her mother was brushing out her long, tangled curls at night, "can't you get me a pair of seal gloves?"

"No, Nelly. Father has set his foot down, and you know what that means—that you can't have another unnecessary thing this winter."

"Well, I should think it was pretty necessary to keep my hands warm. Don't you think it is?"

"My dear, where is your plush muff?"

"Why, I can't wear that with a seal jacket."

"Oh!" said her mother, and the conversation stopped short. Mrs. Ray began to have an idea of the situation.

The next day was warmer, and Nelly was comfortable in her kid gloves; but alas! she heard two of her acquaintances behind her in the church porch say:—

"Nell Ray's got a sealskin. Hasn't she?"

"Yes; but how it looks with that old turban she had last year—rusty velvet and a limp feather."

Nelly did not profit much by her church-going that day, and on Wednesday afternoon her mother found her ripping her best hat apart.

"What are you about, Nelly?" she asked.

"Oh! I'm going to steam this old velvet. It's so dusty it wants brushing, too; and my feather is all dragged out. I must curl it over the stove. I ought to have a new bonnet; this looks so horrid with my sealskin jacket."

Mrs. Ray turned away to hide a sad little smile.

But the velvet, for all its steaming and brushing, did not look much better when Nelly's deft fingers replaced it on the frame; and she burned off the end of the feather, trying to curl it, so that was spoiled.

Mother, mother-like—for who but a mother ever loves us with such pure unselfishness, such tireless devotion?—took the rich cluster of plumes from her own velvet bonnet, Aunt Anne's present, and fastened them onto the old turban in a graceful fashion, which hid all its deficiencies.

"I don't need them, dear," she answered to Nelly's thanks; yet her bonnet lost its beauty with its feathers, and more than one person said that winter, "What an ugly, bear-looking hat Mrs. Ray wears."

Still, there were the gloves and the muff, neither of them suited to the coat. Nelly could not think of any way either to improve her old dress, and she would not have thought it necessary, but that she saw Belle Bradford and Ella Brown, one Saturday, making calls, each with a velvet skirt and cloth overdress under the sealskin jacket and the sable-trimmed plush coat.

"O girls, what lovely new dresses!" exclaimed Nelly, whose taste for dress was strong. "That is just the loveliest blue, Ella!—like a gentian in the sunshine, and the sable fur is perfect against it. And your garnet is perfectly charming, too, Belle."

Miss Belle Bradford was a supercilious young person, and she answered, in a cool, careless tone:—

"Yes; it contrasts rather well with the sealskin. One really can't wear anything that looks decently with fur but velvet. They seem to suit." And she eyed Nelly's old cashmere with such calm superiority that the girl felt as if she had committed a grave offense.

"Oh, dear!" she said to herself, "why can't I have things like all the other girls?"



Just then Susan Beers came along. She, too, had a new suit of fine wine-red cloth, heavily trimmed with velvet and jet, in very bad taste; and, as she thrust her hand through Nelly's arm, she said:—

"Look there. Ain't those seal gloves sweet?"

"Just as pretty as they can be, Sue. Oh, dear, how I do wish father would give me some!"

"My!" said Sue. If I waited for pa to give me things, I guess I shouldn't ever have 'em. He don't think nor care, and ma's sick in her room all the time. I just went to Cantrell's and got my gloves and had 'em charged to pa. He'll pay the bill and he'll scold; but then he always scolds about something or another. I don't mind it."

Nelly was disgusted. Her father never scolded; but the rare, stern words of reproof he had to use sometimes were harder to bear than any anger. Yet there was a seed sown in her mind. All our words are seeds and have their own harvest. Is it always of wheat or other good grain?

(Concluded next week.)

### VEGETABLE CLOTHING.

ABOUT two hundred years ago the governor of the island of Jamaica, Sir Thomas Lynch, sent to King Charles II., of England, a vegetable necktie, and a very good necktie it was, although it had grown on a tree and had not been altered since it was taken from the tree.

A gentleman who witnessed two natives manufacturing this lace, thus describes it: A tree about twenty feet high and six inches in diameter, with a bark looking much like that of a birch tree, was cut down. Three strips of bark, about six inches wide and eight feet long, were taken from the trunk and thrown into a stream of water. Then each man took a strip while it was still in the water, and with the point of his knife separated a thin layer of the inner bark from one end of the strip. This layer was then taken in the fingers and gently pulled, whereupon it came away in an even sheet of the entire width and length of the strip of bark. Twelve sheets were thus taken from each strip of bark, and thrown into the water.

The men were not through yet, however, for when each strip of bark had yielded its twelve sheets, each sheet was taken from the water and gradually stretched sidewise. The spectator could hardly believe his eyes. The sheet broadened and broadened until from a close piece of material six inches wide, it became a filmy cloud of delicate lace over three feet in width. The astonished gentleman was forced to confess that no human-made loom ever turned out lace which could surpass in snowy whiteness and gossamer-like delicacy that product of nature.

The natural lace is not so regular in formation as the material called illusion, so much worn by ladies in summer; but it is as soft and white, and will bear washing, which is not true of illusion. In Jamaica and Central America among the poorer people it supplies the place of manufactured cloth, which they cannot afford to buy; and the wealthier classes do not by any means scorn it for ornamental use. The tree is commonly called the lace-bark tree. Its botanical name is *Lagetta lintearia*.—C. J. Russell, in *St. Nicholas* for May.

It is good that we sometimes have trouble and crosses, for they make a man enter into himself, and consider that he ought not to put his trust in any earthly thing.

TILL you are innocent yourself, don't condemn others.

## Health and Temperance.

### THE USE OF UNCOOKED MILK.

THE question of the habitual use of uncooked milk which prevails in this kingdom is one which demands serious attention. Again and again have milk epidemics of typhoid fever, scarlet fever, and diphtheria shown conclusively how severely the incidence of the disease in question has been felt upon those using uncooked milk, as opposed to those taking milk only after it has been boiled or otherwise cooked.

At one time it was thought that the matter involved only the question of the cleanliness of the dairy and the freedom of those engaged in its management from communicable disease; and the mere fact of milk coming from country dairies has been held to be a sufficient guarantee of its wholesomeness. As a matter of fact, our experience goes to show that the danger is at its greatest according as dairies are situated in the more remote and rural localities; for it is precisely in scattered rural areas that first cases of ill-defined sore throat and other affections in the families of those having to do with cows and milk are most likely to pass unnoticed. But recent experience has shown that disease in the human subject, whether unrecognized or concealed, is not the only—perhaps not the greatest—danger that has to be contended with in connection with our milk service.

It has now been shown that the cow herself may suffer from a disease which at present is rarely, if ever, regarded as of any importance by dairymen, and which may give to the milk, at the actual moment of entering the pail, the power of producing scarlet fever in those who consume it in its raw state. Just as the excellent arrangements which have been made for the medical supervision of dairies must at times fail to detect certain cases of disease in the human subject, so must any veterinary or other inspector of cows fail in certain cases to prevent scarlatina-producing milk from being dispatched from the dairy.

We would therefore once again urge the importance of using milk only after it has been boiled or otherwise cooked. And for those who have not habituated themselves to the somewhat altered taste of boiled milk as a beverage, we may note that if milk be boiled immediately after its delivery by the milkman, and be then set aside in a cool place for some six hours, the taste which is sometimes objected to will be found to be almost entirely removed; and not only so, but milk so treated keeps good and wholesome for a longer period than does unboiled milk.—*London Lancet*.

### HOW TO TREAT FAINTING.

IF, from any cause, whether a sudden shock of grief or fright, or from loss of blood, a person faints, lay her flat on her back, and do not raise her head. Fainting comes from the blood not passing through the brain, and is, of course, more likely to continue while she is in the upright position, and while the head is high. Do not mingle in your mind severe cases of fainting with apoplexy. In these the face is red or purple, and they arise from too large a quantity of blood in the brain. Therefore, when a person becomes insensible with the face pale, keep the head low; when with face red, keep the head high. There is another point with regard to fainting which you should observe. You know that when a woman falls into this state, it is the common practice to sprinkle her with cold water, and

it is a very good plan if it be not carried too far. If, however, the face, bosom, and hands become cold, that very condition will prevent her recovering; therefore, when this occurs, the cold should be changed for warm applications, such as heated flannels, etc., for sudden changes of temperature will have the proper effect much better than the continued application of either one or the other.—*Care of the Sick*.

### PURE AIR.

PERSONS who are moderately intelligent on other topics appear to have small thought, or that very perverted, on the subject of hygiene in their sleeping-rooms, and especially those occupied by children. The ventilation of a bed-chamber cannot be too carefully attended to; and, as says Horace Mann, "Seeing the atmosphere is forty miles deep all around the globe, it is a useless piece of economy to breathe it more than once." Yet nine mothers out of ten will carefully close all the windows, "for fear of colds and night air," and leave two or three children to sleep in a stifling atmosphere, and see no connection between the colds and throat troubles they have and the vitiated air she compels them to breathe night after night.

Let the morning air and sunshine into the bedroom as soon as possible after the occupants have arisen; and if there is no sunshine, and it is not raining, let in the air. Do not make up beds too soon after they are vacated. You may get your house tidied sooner, but it is neither cleanly nor healthful to snugly pack up bed-clothing until the exhalations of the sleepers' bodies have been removed by exposure to the air.—*Agriculturist*.

### WINE IS A MOCKER.

THE unnatural and impossible proposition—the ridiculous falsehood—that the use of wine or beer decreases the use of stronger liquors or diminishes drunkenness and crime, needs refuting every morning, just as do all other false pretenses made by the poisoners of men.

France consumes nearly thirty-nine gallons of wine *per capita*, about forty times more than any other nation, and uses the largest quantity of spirits per head. She is also becoming a large consumer of beer, and drunkenness is increasing so rapidly that her wine-drinking legislators are declaring it a public danger which must be attended to.

England in 1830 tried to substitute beer for strong liquors, and licensed many thousands of beer shops to induce people to quit drinking gin. The result was a larger consumption of spirits and all the filthy drunkenness on beer added to the former hideous stock.

Good men in those dark days believed the "beer act" was to be a grand conservator of morality and sobriety, but after a year's trial it was seen to be a tremendous mistake. And in a few years more the beer act was denounced as the greatest calamity that had ever befallen England. But as it helped to pay a Government revenue, like spirits, tobacco, and opium, there has never been any attempt to repeal or amend it in the interest of the public welfare.

In the early days of wine-making in California the argument was used that wine would supplant whisky and diminish intemperance; but in a few years most men conceded that it had a marked opposite effect.—*Censor*.

THE most healthful form of exercise is that which involves exhilarating outdoor activities.



## News and Notes.

## RELIGIOUS.

—There are twenty-two Protestant churches in the city of Rome.

—The South Sea Islanders, at their last missionary meeting, raised \$1,910 for a new yacht to carry the gospel to New Guinea.

—Three hundred and sixty thousand dollars, or about \$1,000 per day, is needed to carry on the work of the American Missionary Association.

—A bill is in preparation to meet the difficulty of getting rid of incompetent clergy in the Church of England, and will be introduced during the next session of Parliament.

—It would seem that the Welsh are the most Protestant people in the world, for, according to the *Methodist Times*, of London, there is not a Welsh-speaking Roman Catholic congregation in existence.

—The *Gospel Age* says: "A church in a Northern city in which there gathers a congregation possessing far more than average wealth, was described by a visitor the other day as the church of retired Christians." There are doubtless many churches to which the same title would be applicable.

—A Jewish journal thus protests against choir singing: "The psalmist said, 'Young men and maidens, old men and children, praise the Lord.' The modern rabbi says: 'Young Christian men and maidens in the choir, praise the Lord, the old men can pay for it, and the children listen.'"

—The *Chicago Evening Journal* says: "If there is in all human thought, in all the world of sympathy and love, a kindly and gracious emotion, it is the inspiration drawn from Christ and his religion. Yet the anarchists despise his name, reject his divine mission, revile his undying truths, and deny that he was God revealed in the flesh. Jesus Christ said also, 'Render unto Caesar the things that are Caesar's,' and he held that obedience to human laws was a preparation and discipline for obedience to divine laws, and was also its matured and beneficent fruit. For this reason anarchy has espoused infidelity. Lawlessness is anarchy. All that hates and despises the law is anarchy. Anarchy is revolt against all law, human and divine. Anarchy begins in infidelity. It begins in a denial and defiance of God. It ends in such tragedies as were enacted at the Haymarket in Chicago, May 4, 1886, and in the jail of the same city November 11, 1887."

## SECULAR.

—Prince Chung, the father of the Emperor of China, is dead.

—A Washington restaurant-keeper has been fined \$100 for refusing to serve a colored lawyer.

—Recent advice from Orkney Islands reports the loss of twenty fishing smacks in a hurricane.

—Herr Most, the anarchist, has been sentenced to one year's imprisonment in the penitentiary.

—In his recent message to Congress the President has committed himself unreservedly to free trade.

—A Chicago firm has recently been detected in sending giant powder caps through the mail as samples.

—The fiftieth Congress met at the Capitol, on Monday, December 5. Carlisle was re-elected Speaker of the House.

—Two men were killed and several cars demolished by a rear-end collision a few days since near Percival, Iowa.

—It is stated that the Fisheries Commission cannot agree on any terms of settlement of the difficulties between this country and Canada.

—Property to the amount of \$250,000 was destroyed by fire at Montgomery, Ala., on the 8th inst. This is the largest fire in the history of that city.

—A statement of the claims for damage of nine British sealers seized in Behring Sea, amounting to about \$300,000, has been forwarded to Washington.

—The Republican National Committee has decided upon Chicago as the place of holding the next National Republican Convention, and June 19 is the time fixed.

—The mayor of Lebanon, Pa., has instructed the chief of police and members of his force to arrest every person heard using profane language in public or within the hearing of passers-by on the street. He says he is determined to enforce the once obsolete law on this subject.

—Pittsburg, Pa., is suffering from an epidemic of typhoid fever. Bad water is said to be the cause.

—Arendsdorf, the supposed murderer of Rev. George Haddock, has been acquitted. There are a great many people who will find it very difficult to believe that the jury in this case brought in an honest verdict.

—Late advices from Baracoa, Cuba, state that during the recent heavy gale there the sea invaded a portion of the city, destroying about 100 houses. The telegram also reports the loss of the steamer *Gurweig*, and an American schooner.

—It is announced that the Pennsylvania Railroad Company will have its first passenger train equipped with steam-heating apparatus ready for travel in a few weeks. The Lehigh Valley Company is also preparing to heat its cars the same way.

—December 10, M. Jules Ferry, the noted French statesman, was shot, but not fatally, by a man who declared himself to be one of the twenty persons who are sworn to kill a number of prominent Frenchmen and bring about a revolution.

—I. S. Kallloch, ex-mayor of San Francisco, and formerly a Baptist minister in that city, died on the 9th inst. at his home in New Whatecom, W. T. At the time of his death Kallloch was superintendent of the Bellingham Bay and British Columbia Railroad Company.

—A malignant type of diphtheria is causing numerous deaths in several counties in Arkansas. Three deaths occurred in one family inside of twelve hours. It is said that the local physicians acknowledge themselves unable to control the disease, and have advised that physicians from abroad be called upon.

—One day last week a ten-year-old boy in the juvenile dormitory at St. Joseph's Home, Jersey City, N. J., took a companion aged four to the kitchen, gagged him with a handkerchief, removed the child's pants, and deliberately placed him on the red-hot range. The child cannot live. His tormentor shows no signs of remorse.

—The Franz Brewing Company and the Selzer Brewery, of Sioux City, Iowa, closed their doors on the 7th inst. The proprietors say that they are through with manufacturing beer in Iowa. The Federal questions involved in the prohibition law having been decided against the brewers they withdraw from any further contest.

—Three police officers were shot, two of them fatally, at Holyoke, Mass., on the 4th inst., while attempting forcibly to enter a room where they were not wanted. The man who did the shooting claims that he was justified, as the police had no warrant. The police claim that the law gave them the necessary authority, it being Sunday.

—It is said that in New Jersey there are some fifty-two hundred acres under cranberry culture. The leading cranberry-growing States are Massachusetts, New Jersey, Wisconsin, and Connecticut. The entire crop in the United States last year, from cultivated plants, was about 600,000 bushels. Some growers claim to have raised a barrel of cranberries to the square rod.

—Two cases of leprosy of the most loathsome type, being that known to medical men as *dephthiasis mutilans*, have been discovered near Rothsav, Minn. Both patients are Norwegians and heads of families. None of the members of their families have the disease. Before leaving Norway both men were fishermen, and lived almost exclusively on fish diet, and it is to this fact that they attribute their affliction.

—On the 8th inst. three men were discovered in an attempt to blow up the fortifications at Halifax. The men escaped. It is believed that their plan was to bore an auger-hole through the cover of the gun-cotton tank and attach a fuse. If this had been accomplished, not only George's Island, with its magnificent fortifications, but all the ships in the harbor and two-thirds of Halifax harbor must have been destroyed.

—A mysterious disease has for some time been baffling the physicians in Ottawa, Canada, but investigation showed that the water supply of the city was pumped from a river in the immediate vicinity of a stagnant creek, which received the refuse of a slaughter-house, and this is undoubtedly the cause of the epidemic. "This," remarks a leading daily, "is only a specimen of the criminal carelessness so often exhibited by supervisors or aldermen of cities."

—A bill has been introduced into the Reichstag providing for another increase in the German army. This will, of course, impose additional burdens upon an already overtaxed people. Prince Bismarck is known to have greatly hurt the chances for the immediate passage of this bill, which the military press estimates will add 500,000 men to the effective force in the event of mobilization. It would not be at all strange if "his holiness," the Pope of Rome, is called upon to use his influence for the passage of this bill, as he did for the septennate a year ago.

—December 4 there were several shocks of earthquake throughout the Province of Calabria, Italy. The railway station at Mongrassano was destroyed, and the town of Bogliano-Gravina suffered greatly. The first shock at Bisignano was felt at 5 o'clock in the morning. The people at once fled from their houses, and this prevented an awful calamity. The second shock, which was much more violent, occurred at 7 o'clock. Bisignano was entirely destroyed. Four thousand persons were rendered homeless. Twenty-five are known to have been killed.

—The somewhat famous prohibition cases before the United States Supreme Court from Kansas, have at last been decided by that tribunal. The decision in each of these cases is to the effect that a State has the right to prohibit the liquor traffic within its borders. These cases were taken before the Supreme Court on the plea that State prohibition is a violation of the Fourteenth Amendment, which provides that no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty, or property without due process of law.

## Appointments.

## NEBRASKA STATE MEETING.

THE State meeting for Nebraska will be held at the mission rooms, 1505 E Street, Lincoln, January 11-18. We desire to have at this meeting a full report of labor from all parts of the State. All Tract Society officers, all our ministers, canvassers, and Bible-workers in the State are urgently requested to be present, as important plans will there be laid for future work.

Where it is convenient to do so, it would be well to bring bedding, as a large attendance is expected. Board and lodging-room will be furnished free.

J. P. GARDINER.

## LINCOLN, NEBRASKA, MISSION.

THE Lincoln Mission will resume its work January 15, in connection with the State meeting and the special drill that follows.

We expect that the attendance will be much larger than ever before since the mission started. The Bible instruction and instruction in the canvassing work will be given free as in the past, and the board will be only \$2.00 per week, and a little help in the house-work. The board is 25 cts. higher than last summer on account of the fuel being more expensive. If our brethren make liberal donations in the line of provisions, we can make the expenses still lighter.

In this connection we would suggest that boxes of provisions might be brought as baggage by those coming to the State meeting. It would be well for each church to work this matter up as soon as possible and have a good supply in readiness at that time. Potatoes might be shipped, in fair weather, in any quantities, but should be shipped early in the week, so they can be taken from the depot as early as Thursday.

In addition to the instruction in the Bible and canvassing work, there will be a chance for those who desire to receive instruction in book-keeping, especially such as will fit them to keep church records, secretaries' and librarians' books, etc., shorthand writing, music, grammar, etc. These studies will cost a trifling sum each week.

Those wishing to attend should write at once and state what studies will be taken, especially if shorthand is to be taken, as the text-books will have to be ordered from the East for this study.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 15, 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.

THE New York *Observer* has sent letters to 501 Congregational Churches in New England, asking how they stand concerning the doctrine of probation after death. Of the replies received, 459 express emphatic disapproval of the theory, and the *Observer's* conclusion is that "not more than four to five per cent. of the churches of New England tolerate the hypothesis of *post-mortem* probation."

We have received from the publishing house in Battle Creek, Mich., a pamphlet of fifty-two pages, entitled, "Prophetic History of the World," containing what we conceive to be an exposition of the seventh and eighth chapters of Daniel, in the Dutch language, and also an assortment of tracts in the same language. The tracts are the following: The Law and the Gospel—The Sabbath of the Bible—The Sanctuary of the Bible—The Sabbath Made for Man—Seven Reasons for Sunday-keeping Examined—Which Day Do You Keep, and Why?—Is Man Immortal?—The Millennium—Who Changed the Sabbath?—The Sufferings of Christ—and two temperance tracts: The Curse of Our Nation, and Alcoholic Poison. We are glad that the Hollanders may now read the truth in their own language. People who are acquainted with any of that nationality should make a note of this.

THE subject of a discourse by Dr. Barrows, pastor of the First Congregationalist Church, San Francisco, a few Sundays ago, was, "The Sunday Question—the Present Needs and Hopes Concerning It." In this discourse he is reported to have said:—

"Catholicity is needed to obtain a true solution of this question. All we can expect is a civil moral law. If the Catholics, the Protestants, and the Jews all ask for it, where is the Legislature that would refuse? A breadth of view is necessary which will drop out of sight all our minor, individual views, and will unite us for the one common cause. This question is of supreme importance in this country at the present time, and we know of no other which equals it, except the temperance question."

We will not at present comment on the anomaly of "a civil moral law," but will ask special note to be made of the fact that Protestants are seriously proposing an alliance with Catholicism in order to influence legislation in favor of Sunday. Leaving aside all question as to whether or not Sunday should be observed as the Sabbath, is it not evident that somebody's rights are going to be infringed when Protestants and Catholics unite to influence legislation? When did Rome ever combine with any power, except to her own advantage? Is it not time for somebody to be aroused?

THE following news item we clip from the *Christian Union*:—

"The Rev. Dr. J. B. Fulton is still delivering his series of lectures against Romanism, and was recently attacked by a mob in Biddeford, Maine, which stoned the hall and drove the lecturer away. Dr. Fulton, however, has returned to Biddeford, by invitation of the Protestant clergymen of that city and Saco, and has begun another series of lectures on the same subject."

The story is told that a poor shoemaker used to attend the theological controversies, which were conducted in Latin. When asked what benefit he derived from the discussions, since he knew nothing of the language, he replied that he could always tell which party was in the wrong, because that party always got angry. If we did not have any knowledge of Romanism, we should know that it is a gross error, because it always replies with violence to any

attacks upon it. Truth never uses any arguments but those of sober reason. Whenever any religious body attempts to use physical force in defense of its dogmas, it may be set down as a fact that it is utterly impossible to uphold those dogmas from the Bible. The same principle applies in the case of the attempts of professed Protestants to secure laws enforcing Sunday observance. It is because they cannot uphold it by the Bible as a religious institution, that they wish to have it enforced as a civil institution.

## WEEK OF PRAYER.

THE California Conference Committee have provided help for the week of prayer as follows:—

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San Diego—W. M. Healey.  
Woodland—H. A. St. John.  
Fresno—E. R. Jones.  
Lemoore—E. P. Daniels.  
Calistoga—J. D. Rice.  
Los Angeles, Norwalk, Santa Ana and some other points they may select—G. K. Owen, Mrs. G. K. Owen, W. S. Swayze, and Brother Gibson.  
Arroyo Grande—R. S. Owen.  
Humboldt County—Jasper Smith.  
Santa Rosa—Geo. Derrick.  
Vacaville—L. A. Scott.  
Burrough Valley—Lucius Church and Geo. Hutchings.  
San Jose—John Morton.  
Petaluma—N. N. Lunt.

## EXCESSIVE CONSCIENTIOUSNESS.

WHAT the *Independent* terms "a curious case of conscientiousness" has just developed in Dubuque, Iowa. The facts, as given, are these:—

"The ladies connected with the management of the Iowa Home of the Friendless have been in the habit of having a great ball every year, to raise money for their institution. This year, owing to a series of revival meetings in the city, the date of the ball was postponed until it was expected that the meetings would be concluded. As the meetings, however, were to continue, and the excitement of the coming ball was distracting the attention of the young people, several of the clergymen offered to canvass for money for the Home, if the ball should be given up, and expressed the opinion that a larger amount would thus be raised. No notice was taken of this offer. Then a number of ladies, some of them interested in the Home, offered to give it a thousand dollars on the same condition, this being a considerably larger sum than the ball usually netted."

The ladies gave this generous offer "earnest and prayerful deliberation," and then respectfully declined it, and the following is a part of their reason therefor:—

"As a band of Christian women, working for a charitable institution, we cannot consistently, or in justice to ourselves, admit or assume for any consideration that this innocent amusement that we have for years provided as a means to help us in support of our charitable work, can be in any way inconsistent or detrimental to a Christian life or character. . . . We earnestly recommend these young converts and those that may feel that this or any other amusement or recreation will be a blemish on that higher and better life to which all these things must be subservient, to lean not on any human arm for counsel or support, but as individuals to search their own consciences in the sight of their heavenly Father, and he will give them strength to follow its dictates fearlessly and cheerfully. And it was further resolved that it is now too late to abandon the proposed ball, preparations having already proceeded too far in that direction, and in justice to those who have labored hard and given much valuable time in order to make it a financial success, we cannot further consider the proposition of the committee."

The *Independent*, with fine sarcasm, says that "the sensitiveness of these ladies for the rights of those of their number who have labored to make the ball a success, is something touching." But it seems as though a little conscientious fear of endangering the salvation of souls, would have given better evidence of the true spirit of Christianity. In this affair we have an instance of how people may delude themselves into thinking that they are conscientiously serving God, when their every act proclaims them "lovers of pleasures more than lovers of God."

## ALDEN'S MANIFOLD CYCLOPEDIA OF KNOWLEDGE AND LANGUAGE.

To those who wish a cheap cyclopedia, and yet one which is sufficiently comprehensive for all practical purposes, we can heartily recommend this work, the first volume of which is before us. It is more than a mere cyclopedia, as the following extract from the Publisher's Notice will show: "The 'Manifold Cyclopedia' undertakes to present a survey of the entire circle of knowledge, whether of words or of things, thus combining the characteristics of a cyclopedia and a dictionary, including in its vocabulary every word which has any claim to a place in the English language. It does not especially attempt originality of treatment, but aims rather to give the generally accepted views of the most eminent scholars of the world, upon all the topics discussed." An excellent feature of the work is that the pronunciation of every name is indicated. The first volume contains 630 pages, and covers the ground from A to America. From this some idea can be gained as to the comprehensiveness of the work. The book is four inches by seven in size, single column, well illustrated. The price, 50 cents in cloth, and 65 cents in half morocco binding, with 10 cents additional for postage, places it within the reach of everybody. The volumes will be issued at intervals of about one month, and a specimen copy may be ordered and returned if not wanted. John B. Alden, publisher, 393 Pearl Street, New York.

## PROGRESS.

EXTENSIVE improvements have been made in our office of publication during the past season. A new building 70x100 feet has been erected—increasing the manufacturing departments to fully double what they were. New presses and new machinery have been added, until now we have the largest and most complete printing and publishing house west of the Rocky Mountains. We hope very soon to give our readers a detailed description of this establishment.

The office now has in its employ one hundred and forty-two persons, and the weekly pay-roll amounts to over \$1,300. Twelve steam-power presses are kept in constant operation. Paper and all other stock are ordered direct from the manufacturers in the East. Last week an order for over ninety tons, or *nine car loads*, of paper was given, amounting to over \$13,000.

This will give our readers some idea of the magnitude of our work, and how rapidly it is increasing. Every department of our office is crowded to its utmost capacity, and notwithstanding our increased facilities, we still find it difficult to keep up with the orders. It has been found necessary to run several of the departments night and day. We are glad to see this, and desire to thank our friends who are laboring so energetically to increase the circulation of our books and periodicals. We hope that by united effort we may see the work move forward still more rapidly during the coming year.

C. H. JONES.

## TO THE NORTH PACIFIC CONFERENCE.

As I am to change my field of labor, all communication of an official nature should be addressed to Elder Samuel Fulton, Box 18, East Portland, Or. My future address will be Rural Health Retreat, St. Helena, Cal.

J. FULTON.

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