

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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AT JESUS' FEET.

THE world for fame and wealth aspires,
There are no bounds to its desires;
With vigilance and care it seeks,
But not at Jesus' feet.

With Mary, I would come and sit,
Myself to Jesus' care commit,
Receiving what he sees most fit,
While seated at his feet.

Fame's worldly heights I would not gain,
By seeking an exalted name;
I'd gain a humble, lowly seat,
Close by my Saviour's feet.

I would not go beyond the cross,
And more than Christ can give, engross;
I'd consecrate myself complete
And learn at Jesus' feet.

Oh! give me then some lowly place,
Where I may see thy smiling face;
I'd wish to have no higher seat
Than at my Saviour's feet.

—D. M'D. O'Farrell, in Censer.

General Articles.

THE PREPARATION FOR HEAVEN.*

BY MRS. E. G. WHITE.

IF we would enter Heaven we should strive to bring all that we can of Heaven into our lives on earth. The religion of Christ never degrades the receiver. It exerts a heavenly influence upon the minds and manners of men. When the word of God finds access to the hearts of the rough and coarse, it commences a process of refining upon the character, and those who endure it become humble and teachable, like little children. The mighty cleaver of truth has severed them from the world, and then the work to be accomplished, to mould them after the divine Pattern, is begun. They are to be living stones in the temple of God, and are hewed, and squared, and chiseled, to fit them for God's building. Those who are naturally full of self-esteem become meek and lowly of heart. They have a change of character, and are transformed by the renewing of their minds, and the regeneration of the Holy Spirit.

God said in the beginning, "Let us make

man in our image, after our likeness;" but sin has almost obliterated the moral image of God in man. This lamentable condition would have known no change or hope if Jesus had not come down to our world to be man's Saviour and Example. In the midst of a world's moral degradation he stands, a beautiful and spotless character, the one model for man's imitation. We must study, and copy, and follow the Lord Jesus Christ; then we shall bring the loveliness of his character into our own life, and weave his beauty into our daily words and actions. Thus we shall stand before God with acceptance, and win back by conflict with the principalities of darkness, the power of self-control, and the love of God that Adam lost in the fall. Through Christ we may possess the spirit of love and obedience to the commands of God. Through his merits it may be restored in our fallen natures; and when the Judgment shall sit and the books be opened, we may be the recipients of God's approval.

John saw the holy city, the New Jerusalem, with its twelve gates of pearl and twelve foundations of precious stones, coming down from God out of Heaven. The streets are of transparent gold, clear as crystal. Everyone who shall enter those gates and walk those streets will here have been changed and purified by the power of the truth; and the crown of immortal glory will adorn the brow of the overcomer.

The nations that have kept the truth shall enter in, and the voice of the Son of God will pronounce the glad welcome, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Then how can we afford to devote our God-given powers to our own pleasure for one moment? We must yield our whole service to our Master. We must wage, continuously, the battle of self-denial and sacrifice. Christ died that we might live, and with the same spirit of love we should seek to win souls as the purchase of his blood. The word of God, through his apostle, declares, "We are laborers together with God." Our work may seem at times very discouraging; but if one soul is turned from the error of his way to righteousness, there is joy in Heaven. The Father and the Son rejoice in the presence of the angels. The song of triumph is sung and echoed and re-echoed through the courts of Heaven. Then why should we not be wise in this life, and work for the salvation of man to the glory of God? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Your lives must here be refined, ennobled, elevated; and Christ, the hope of glory, must be formed within you. Your favorite sins will be laid

aside; you will fear to offend God, and you will love his law.

For more than forty years I have stood in the desk proclaiming salvation to sinners, and my heart has yearned over them with pitying compassion. I saw before me the purchase of the blood of Christ. There is value in every soul. Said the Lord through his prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." It is the truth received in the heart and practiced in the life that makes men so valuable in the sight of God.

John beholds an innumerable company, precious, refined, purified, around the throne of the Majesty of Heaven. The angel inquires of John, "What are these which are arrayed in white robes? and whence came they?" and John answers, "Sir, thou knowest." Then the angel declares: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." Now we have the precious opportunity of washing our robes of character in the blood of the Lamb till they are spotless in his purity. To all who shall do this the promise is, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

We want you to lift your minds from the things of earth to the heavenly glories. We want you to live for the future, immortal life, and decide, "As for me and my house, we will serve the Lord." Now is the accepted time. Now give yourselves, without reserve, to Jesus. Be determined that you will have Christ, even if this requires the loss of everything else. The very obstacles and difficulties of the way are for the purpose of making you mighty in faith and giving you spiritual strength. Every effort you make to lead others in the path of God's commandments is registered in the imperishable records. Let not the enemy deceive you. He has filled the world with heresies; but the word of the Lord endureth forever. Plant your feet on his immutable counsels, then you will be all ready to come under God's rules of government in the kingdom of bliss. If you ever sing the song of triumph and redemption, you must now be learning its notes. Is Jesus abiding in your hearts? If he is there you will talk about him, you will reveal him in life and character. You will sing his praise, making melody in your hearts unto the Lord. The

*Sermon at Orebro, Sweden, June 27, 1886.

sweet spirit of meekness will be cherished, and self will be crucified. When you come to Christ you will not boast, "I am holy." Let God, alone, say that of you, for you know not your own heart. This boast is a sure evidence that you know not the Scriptures nor the power of God. Let God write in his books, if he will, that you are an obedient child, keeping his statutes with a cheerful heart, and the records will reveal it before angels and men at the day of reward.

I have never dared to say, "I am holy, I am sinless;" but whatever I have thought was the will of God, I have tried to do with all my heart, and I have the sweet peace of God in my soul. I can commit the keeping of my soul to God as unto a faithful Creator, and I know that he will keep that which I have committed to his trust. It is my meat and drink to do my Father's will, to present before a dying world the cross of Calvary, to preach repentance toward God and faith toward our Lord Jesus Christ, to point the way of the commandments of God, that path that leads to the open gates of the eternal city. If you lose Heaven you lose everything. If I can only see the King in his beauty, it is all I desire. Let me listen to the sweet music of his voice, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Who of you shall we meet in the congregation of the blessed? We want to see you crowned in the city of God. When the Judgment is set and the records searched, may your names not be blotted out of the book of life. This life is of great consequence to us, for in it we have the privilege of preparing for an unending life. I beseech you, therefore, see to it that your influence is not against the commandments of God. The law is just as Jehovah wrote it, in the temple of Heaven. Man may trample upon its copy here on earth, but the original is kept in the ark of God in Heaven. Above it is the mercy-seat, and Jesus, our great High Priest, stands before the ark, to mediate in man's behalf. We want you to keep God's commandments and live, and his law as the apple of your eye; for, "whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Seek immortality and the crown of life; then the eternal treasures shall be yours, and an inheritance in the kingdom which God hath promised to those that love him.

JEALOUSY FOR GOD.

IDOLATRY, superstition, Socinianism, all the types of paganism, do not more conclusively demonstrate that man is by nature a religious being, than they demonstrate that the carnal mind is enmity against God. The abominations of the Gentile world are not the crude rites of mankind, as many philosophers would have us believe, adapted to the infancy of human knowledge, expressing the natural sentiments of piety and reverence in a form as yet imperfectly developed, and promoting the education of the race in larger and juster views. They are not tendencies towards God in the direction of a proper worship, the feeble and obscure utterances of childhood, sincere and honest, but uninstructed. They are not the results of involuntary ignorance. On the contrary, they are stages of degradation which men have successively reached in their apostasy from God; they are the utterances of alienated hearts, the slanders of malignant and poisoned tongues.

The heavens declare God's glory, and the firmament showeth his handiwork; the invisible things of him are clearly seen, even his eternal power and Godhead, being understood by the things that are made. Creation

and providence, the structure and laws of our own souls, proclaim his being, his attributes, and his will; so that men are without excuse. There are radical principles in the mind, which, if cherished and developed according to their proper tendencies, would rebuke the errors of the heathen; so that they may be said to know God, as possessing the germs of that knowledge in the constituent elements of reason. The real difficulty is their reluctance to glorify his name. Hence, they become vain in their imaginations, suppress the light of nature, and their foolish heart is darkened. Hence it is that they have changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things, and have changed the truth of God into a lie, and worshiped and served the creature more than the Creator. This is the natural history of paganism.—*Dr. J. H. Thornevell, on the Sacrifice of Christ.*

FALSE SECURITY.

To search out and expose all the errors that are in the world would be a hopeless task indeed; therefore, it is only by teaching truth that we can hope to successfully combat falsehood. Thus, by showing that the Scriptures do teach certain things, we just as plainly show that they do not teach the contrary; for "God is not the author of confusion;" and all his promises in Christ "are yea, and in him Amen, unto the glory of God."

Within the past few years, and especially within a few months, the writer's attention has been repeatedly called to certain views which substantially teach universal salvation; and he has been asked to accept these views as divine truth; or, failing so to do, to show that they are unscriptural. The latter he will seek to do, not by examining at length a host of wrested and misapplied texts, but by showing that the Bible teaches that *few*, comparatively, will be saved.

That these views of universal, or well-nigh universal, salvation, taught by Universalists, Unitarians, Mormons (both Salt Lake and Josephites), and by the advocates of the Age-to-Come theory are contrary to the divine truth, and that they lure thousands to eternal ruin by affording them false security of future felicity, must be apparent to every candid, unbiased student of the Scriptures. Indeed, to learn this one need not be a *student*, but only a casual reader of the Bible; for the fact that "the wicked shall perish," and that "the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away," stands out in bold relief in every part of the inspired volume; and the feat of discovering in it anything to the contrary was not accomplished till the conditions portrayed by the apostle were met, that is, until the beginning of the last days, in which men "will not endure sound doctrine," but "shall turn away their ears from the truth, and shall be turned unto fables."

The doctrine of universal salvation could never obtain among men were it not for false views and erroneous ideas of the character and attributes of Deity. It is too often the case that finite minds, all warped by sin and self-interest, seeking to find excuse or palliation for wrong-doing, forget that perfection demands that every part, every attribute, be perfect, and think to magnify the love of God by dwarfing his justice! They forget that though "God is love," he "is of purer eyes than to behold evil," and that he "is angry with the wicked every day."

If we believe that God is an intelligent being, and that as such he created all things, we must believe that he had a purpose, a design

in that creation. Just what that purpose was concerning this earth we learn from Isa. 45: 18: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." The character of the beings which he designed should inhabit the earth, may be inferred from the fact that "God made man upright." But we are not left to inferences upon this important point, for we have oft repeated, in substance, the declaration, "The righteous shall inherit the land, and dwell therein forever." Ps. 37:29. In perfect accord with this text are the words of our Saviour, "Blessed are the meek, for they shall inherit the earth;" and also the comforting assurance of the apostle Peter: "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

God certainly designed that this earth should be peopled with intelligent, loyal subjects; not with stocks and with stones, or even with beasts which have no understanding; but with beings endowed with volition, and capable of serving their Creator from choice: "not from constraint, but willingly." This purpose made probation a *necessity*, and sin a *possibility*. It is useless to discuss the whys and the wherefores of the case. We are not ignorant of the sequel; man sinned, and fell; but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here, as elsewhere in the sacred word, the promise of eternal life, salvation, is conditioned on belief; and this Son so freely given by the Father, himself tells us: "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." John 3:36. This text, unless wrested from its *evident* meaning, must forever stand against the theory of universal salvation.

Another scripture which forbids the acceptance of the doctrine of the final restoration of all men to divine favor, is Eze. 18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Here are clearly two deaths brought to view, namely, the death which is common to all men; and following that, it is plainly declared, "for his iniquity that he hath done shall he die." This death is in Rev. 20:6 called the second death; and it is clearly the condition into which all pass who are under not the transient but the *abiding* wrath of God. One resurrection or return to life is promised to all men; but only one. They who suffer the second death become "as though they had not been" (Obadiah 16); they are brought into the condition described in Mal. 4:1: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Or, as the psalmist says: "Into smoke shall they consume away" (Ps. 37:20); and in the words of the Saviour, they "shall not see life."

But say some, "While that may be true of a very few, it is not true of any considerable portion of the human family; God wills that all should come to repentance; and surely nearly all if not quite all will come." Such reasoning needs no answer except the words of our Saviour when one asked him, saying, "Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Space forbids a further quotation or a more

extended examination of this subject, but the reader will please turn to his Bible and read Luke 13:13-27; it contains much food for reflection for those who try to believe that all will be saved, or that in a future state they will enjoy a more favorable opportunity of making their peace with God. "Behold now is the accepted time; behold now is the day of salvation." C. P. BOLLMAN.

THE SECRET OF A VICTORIOUS LIFE.

THE words of the apostle Paul are among the most precious legacies bequeathed to the world by great men; a legacy which derives its main value from the fact that it conveys that which was, in its origin, a gift from Heaven. But quite as valuable as Paul's words is Paul's life. Those eloquent and powerful statements of truth which all subsequent generations have carried in their consciences and hearts, would lose half their force if there were not behind them the impulsion of one of the noblest lives ever lived upon earth. The single-hearted devotion to duty, the fearlessness, the noble temper, the patience, and the self-sacrifice of that life constitute one of the supreme achievements of history. For it is in character, and in character alone, that the supreme achievement is to be found. Not in great works of architecture, not in great books, not in great statesmanship, nor in great social movements, is to be found the supreme achievements of which men are capable; a noble character remains, among all the activities and attainments of men, the one supreme and final success; that which neither time nor misconception nor detraction are able to diminish or destroy.

The eagerness with which men turn to the stories of such lives as that of Paul is almost pathetic. They look away from their own failures and infidelities and sins to such a life, and find comfort in the fact that some man has really lived the life which each man would like to live in his best hours.

The great satisfaction, the supreme comfort, which springs from such a life as Paul's comes from the consciousness that here was a man who overcame every obstacle, and, instead of being mastered by the things which seemed against him, triumphed over them. His was a life outwardly all defeat, inwardly all victorious. It appeals to and satisfies the inward aspiration of everyone; for each of us feels that just such a life belongs to him; that we were not made to be baffled and beaten and vanquished, but to conquer and overcome, and to emerge from the struggle victorious against all odds.

The secret of a great life is never difficult to find. When Savonarola was brought to the rack, and his persecutors listened eagerly for the secrets they were about to wring from him, the reformer could only reply in his agony, "My secrets are few, because my purposes have been great." Paul's purposes were great, and his method therefore was transparent. Everything was against him, as men look at life. He stepped aside from the career which was open to him, and which promised the realization of the ambition of a Jew; he expatriated himself; he was a wanderer on the face of the earth, outcast, persecuted, rejected, despised, and finally put to death. All things conspired against him, and yet in the face of all these obstacles no one reads his life with any other consciousness than that here was a great eternal victory. This man, with all the world against him, defeated the world, and calmly held it at bay. And this great result was achieved, not by tricks, nor by persuasion, nor by great gifts of mind, but by a tremendous conviction and a life held steadfastly true to that

conviction. . . . It was matter almost of indifference to him that men rejected him and spurned him and persecuted him. So long as he had the consciousness of a divine work to do, and of divine strength to accomplish it, he cared little for human aid or help. The world was to him simply the field in which his work was to be accomplished; he did not look to it for the rewards of that work. He belonged to his fellows for all service and helpfulness, but they could neither appoint his task nor reward him when it was finished. Like trees, he was rooted in the common soil; but, like them, light and heat, and the dews and rain which give foliage and strength, came from Heaven. Here is the secret of his life, and here is the only secret by which such success as his can be attained. —*Christian Union.*

THE MASTER'S WILL.

I CANNOT see my path across life's trackless ocean,
Nor if the gentle breeze or storms shall bear me on;
Or if the sunshine warm or clouds shall be my portion,
Nor when, nor where, the haven shall after all be won.

I came not on the voyage for profit, nor for pleasure,
Nor seeking praise of men—a transient, vain renown—
No thought had I of labor, nor the peaceful joys of leisure,
The battle's fierce encounter, nor the victor's shining crown.

It was the Master's will! an all-sufficient reason,
Why sailed I forth upon life's troubled, changing sea;
I know that he is able to guide in every season,
I know that he is willing—I know he leadeth me!

Though fair may be the skies, or storms surround my pillow,
I lay me down content, the Master knows the way;
Obeying his commands, or bright or dark the billow,
He'll bring me to my haven, to Heaven's eternal day.

—*Oscar Bliss, in New York Observer.*

FAITH THAT WORKS.

THE Bible has made faith a household word. We hear and read a great deal about it. We ought to know just what it means. And yet a great many people talk and act as if they thought it was some kind of a holy pillow for Christians to sleep on. God is good. Christ has died for us, Christ pleads for us in Heaven. The Bible is full of exceeding great and precious promises. "All things work together for good to them that love God." So let us not fret or worry; let us take things easy; have a good time; dream on our faith pillow sweet dreams, and we will wake up in paradise.

Now in opposition to this vague and shadowy notion Paul writes to the Galatians about "faith that worketh." And he exhorts his Philippian converts to work out their own salvation. And James declares that faith without works is dead, being alone. The truth is that a faith which does not work is no faith at all.

There is a sense in which we of ourselves can do nothing. But that is no reason or excuse for our not trying to do something. God has promised to work in us both to will and to do. Yet he will not and cannot work in us when we refuse either to will or to do. . . . His power waits for more efficient co-operation on our part, as the electricity waits in the battery until the operator connects the conducting wires with its poles. Comparatively small as our part is, he has made it indispensable. He gives us faith in order that we may work. —*Occident.*

KEEP cheerful, hopeful, and contented.

CHOKED CHRISTIANS.

IN the parable of the sower our Lord points out one class of hearers whom he likens to soil overgrown with thorns. It evidently represents rich and naturally productive soil. The seed sown in it was well received and sprang up, but brought forth no fruit to perfection. This is Luke's account; Matthew and Mark say that such hearers become "unfruitful," whether altogether, or in the sense of imperfect and shriveled, we are not careful to inquire; we suppose unfruitful in the sense that salt is not good if it has lost its "savor," and a light is of no service if it is set "under a bushel" or turned into darkness by an outward life that obscures it. At any rate, we have a picture here of a certain type of Christian life that is very sad to contemplate.

The trouble seems to be that the soil was not well prepared before the seed was sown. It was not cleared of thorns. Let us look at some of these thorns and see what they are that choke the good seed. Men and women have essayed to enter upon a Christian life without clearing their hearts and lives of the thorns that are indigenous to the flesh. They forget that God has commanded "the wicked to forsake his way, and the unrighteous man his thoughts," before returning unto him.

Forsaking and clearing them out of life does not mean that we are to bring about a complete moral renovation of our lives before we may return to the Lord and obtain mercy; but that we are to look at these things frankly, and choose between them and God, and in mind, purpose, and affection, forsake them; recognize them as things foreign to the character and thought of a child of God, and renounce them. The alien who comes to this country and becomes an American citizen, leaves his country, and then, after he comes here, he renounces his allegiance to the land and potentate of his birth; the sinner who accepts Christ and God has first to renounce his allegiance to his old life and master and then forsake them. If this renunciation of sins is not heartily attended to, the taking on of the Christian profession is much as the oath of allegiance taken by the anarchist, who seeks to engraft upon his new citizenship all the odious doctrines and practices which he failed to leave behind him when he came to this country. Such will never become good Americans. The thorns and briars which they have not forsaken will forever spring up and choke all ideas of true liberty and good citizenship.

It is in this way that so many professors of religion become unfruitful. All the good impulses and holy purposes with which they started out, perhaps in all good sincerity, to serve God have been choked by the growth of the thorns which they failed to forsake. The thorns spring up and choke them. In some cases a life that is well cleared of these upon beginning the Christian life has been choked by the after incoming of the thorns. Mark tells us, in his version of this parable, that the "cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." It would seem, then, that there is a double danger of being choked by these thorns: a danger that lies in wait as we enter in—that is, a disposition to enter upon the Christian profession without deliberately forsaking all wicked ways; and a danger that threatens us—the peril of these things entering in our lives after we have entered into the kingdom.

It is a dreadful thing to be choked. Those who have, either by accident or design, suffered partial strangulation, tell us that it is one of the most dreadful experiences. It

must, to the all-seeing eye of God, be a dreadful thing to behold so many of his children gasping for a breath of life, being choked by the evil weeds, thorns, and tares indigenous to the flesh or diligently planted there by the enemy of souls while they sleep.

Perhaps it will be well to suggest the things which do most choke these weedy professors. Our Lord gives a list of them: "The cares of this world," "the deceitfulness of riches," "the pleasures of this life," "and the lusts of other things." Look at this catalogued list of deadly thorns. "The cares of this world" have swallowed up many a thousand professors, who have forgotten that they were the children of God, and have given themselves to anxious care about what shall be eaten, and wherewithal shall the body be clothed; more who have "made haste to be rich," or have made riches their goal of life; while others have given themselves up to the pleasures of this life; and still others who, in general, allow the lusts of the flesh and of the eye to dictate to them in all their earthly life. Let us be warned by these very suggestive pictures and teachings of our Lord, and look to our lives and see if there be any of these evil thorns "springing up" or "entering in," to mar and hinder the work of God, and choke his good seed.—*Independent*.

SUGAR-COATED RELIGION.

BUNYAN speaks of religion as going in "silver slippers." In these times, to make it popular, it is sugar-coated. Its hard doctrines are smoothed down. Old-fashioned Bible orthodoxy is largely modified. The Slough of Despond is filled up, or bridged over. Saints and sinners mingle in free converse, and who are the saints and who the sinners it were not easy to tell. The more "jolly" the minister, the more popular.

Since the time that Bunyan's Pilgrim traveled the road to the celestial city, matters have greatly improved. Were he to travel it again, he would not recognize it as the same. It is by no means the rough and perilous road that it was in his day. There are now no foes to be met, no battles to be fought, no chained lions even to frighten the traveler. And, instead of trudging along afoot, staff in hand, at a slow and weary pace, he may speed his way in the cars, and Pullman cars, too, supplied with all desirable comforts.

But, alas, the end! It were well to consider that. Will all these pilgrims arrive at last at the "city that hath foundations"? Is the road that they are traveling the right and the safe road? Will they awake at last and find themselves in Heaven? Will their religion stand the test of the great trying day? When the great separation shall then be made, will all these easy-going pilgrims be found to have traveled the way that leadeth unto everlasting life? The Saviour teaches that that way is a way of repentance, of faith, of self-denial, of humility, of renunciation of the world, and of holy living. He also teaches that many at last will find themselves to have been mistaken. He says: "Many will say to me in that day, Lord, Lord." "And then will I profess unto them, I never knew you; depart from me."—*Clericus, in New York Observer*.

"THE scandal-monger does the devil's retail business," says President Hyde, of Bowdoin College. "Scandal consists of putting a grain of truth with a bushel of surmises, inferences, misinterpretations, and innuendoes, and peddling the product as unquestioned fact." That is poor business, but the scandal market is exceedingly lively nevertheless.—*Evangelical Messenger*.

OUR BROTHERHOOD WITH CHRIST.

THERE is more of comfort and grace in the thought of the brotherhood of Jesus than is ordinarily received from it. It was a part of the joy of the good tidings that the Saviour was "born," for thus he came into our life. That joy is still ours. Not simply that, bearing our nature, he is able to make the atonement, but his life is parallel with ours, except as to sin, and becomes a real example and a sustaining power. Knowing him only by faith, his divinity sometimes becomes to us more real than his humanity. We look up to and depend upon his divine power, but do not walk with him as we should. He is our Elder Brother, but enthroned rather than living with us, and sharing our life in everything except sin. We therefore need to dwell upon the completeness of his humanity, that we may derive the full measure of help and comfort that belong to the thought of our brotherhood with him.

"Unto you is born;" Jesus did not descend in human form; he was born; he is the son of Mary. He is in the fullest sense a member of our race; he has all that belongs to human nature in its purity. Christ's body did not differ from ours; he is "bone of our bone, and flesh of our flesh." "Handle and see," he said even after his resurrection. He was sustained as we are, growing into maturity and exposed to suffering, subject to weakness, and finally to death, as we are. He passed through all the stages of mental development, from the feebleness of childhood to the fullness of his power. There was in him the normal development of the affections and the maturing in righteousness with advancing years. There was to him all that comes from the experience of life; from knowing men, from kindness, from the wickedness of men, and from the sufferings of life. "He was tempted in all points like as we are, yet without sin." He is thus brother to everyone. . . . In one sense, his life was on the level of ours. It rose above it as the heavens are above the earth, but he was not separated from us. He hungered, and thirsted, and was weary; he sat at the table of friends, enjoying their hospitality, and he sat on the well-curb, in the heat of the day, waiting for a drink of the cool waters. He rejoiced in the love and kindness of friends, and his soul was cast down by the indifference of men to his teaching and their hostility to his work.

There was to Christ, in all things, the utmost freedom of choice. There was, indeed, always present the divine nature, but his human nature was in no wise hampered or restrained by it. Nor was he relieved from the necessity of care, thoughtfulness, foresight, prudence, and wisdom. He saw with human eyes. His heart was the heart of a man, and his conscience was a man's conscience. His life was our life in the issues presented to it; in the processes by which he reached conclusions, and in the emotions which he experienced; in its relations, its joys, and its sorrows, but without sin or imperfection. And therefore he lived by faith, continually seeking guidance and help by prayer, and was sustained by hope in the sure word of his Father.

Such a life is full of comfort and grace to us, and should be closely studied and followed. It comes to us with the charm of its pureness and its blessedness, and with the mysterious, sustaining power of the divine presence that entered into it, and made Jesus both the Son of man and the Son of God. It is presented to us by the apostle as the crowning example of that faith by which we should live, and in which there is the victory of life. Being an example, it is an inspiration also. The per-

fect balance of his mind, the patience and purity of his life, and the marvelous love that dispensed blessings in every word and touch, make his the ideal character, and therefore our hope. Great, yet humble; followed by multitudes, himself seeking the individual sufferer that he might give help; with power to command service, yet washing the feet of others; offered the crown, but choosing the cross, that he may save, Jesus is the one life that can draw us to its purity, and by his grace lift us up into the divine image. Keeping it constantly before us, we are the victors over the world, whatever of ill it may have, and in our brotherhood with him we will enter into his glory.—*United Presbyterian*.

GIVING THE BEST.

LET us not be content with serving the Lord a little, with giving him the odds and ends of life, the cold crumbs and broken fragments, as it were, that fall from life's table. Thousands of people are perfectly willing to be Christians if their discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact, their sole purpose seems to be to solve the problem how to grasp the world with one hand and to keep hold of Heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in their garner. "A starless crown and a third-rate harp in Heaven," they seem to say, "are good enough for me, if I can only keep from getting shut out forever."

Such service is little better than no service. In fact, we are not sure that it is considered as service at all. If we read our Lord's life correctly, he would not have allowed such people to count themselves among his disciples. If there was one thing about which he was emphatic, it was that if anyone would follow him, he must leave all. If anyone would be his disciple he *must* take up his cross. What sublime courage it took for a friendless young man, as he appeared to be, to turn away the rich young ruler from his standard, when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked *one thing*, because he would not give up *all* for Christ! His demands are just as imperative now. He asks our all and our best or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ, and give him anything less than *all* it is or hopes to be.—*Golden Rule*.

THE TEMPTATION OF DREAD.

FAITH, and only faith, can quench the fiery darts of Satan's affrighting temptations. This sort of fiery darts is our enemy's reserve; when the other proves unsuccessful, then he opens this quiver, and sends a shower of these arrows to set the soul on flame, if not of sin, yet of terror and horror. When he cannot carry a soul laughing to hell through the witchery of pleasing temptations, he will endeavor to make him go mourning to Heaven by affrighting him with the other. And, truly, it is not the least support to a soul exercised with these to consider that they are a good sign that Satan is hard put to when these arrows are upon his string. You know that an enemy that keeps a castle will preserve it as long as he can hold it; but when he sees he must quit, he sets it on fire, to render it, if possible, useless to them that come after him. While the strong man can keep his house under his own power, he labors to keep it in peace; he quenches those fire-balls of conviction that the Spirit is often shooting into the

conscience; but when he perceives it is no longer tenable, the mutiny within increases and there is a secret whisper in the soul of yielding unto Christ; now he labors to set the soul on fire by his affrighting temptations; much more doth he labor to do it when Christ hath got the castle out of his hands, and keeps it by the power of his grace. It is very observable that all the darts shot against Job were of this sort; he hardly made any use of the other when God gave him leave to practice his skill. Why did he not tempt him with some golden apple of profit, or pleasure, or such like enticing temptations? Surely, the high testimony God gave to this, his eminent servant, discouraged Satan from this method; yea, no doubt, he had tried Job's manhood before this, as to those, and found him too hard; so that now he had no other way left probable to attain his design but this.—*Gurnall*.

THE STORY OF JONAH.

WE have now narrowed down the "incredible" parts of this story to the preservation of the prophet in the sea-monster, and his escape from peril. All other parts are credible, credible in themselves considered, and also are supported by the best of historical and exegetical evidence. But, as is claimed, Jonah's adventure while in the sea and in the sea-monster is not credible. And doubtless more than one person among us has asked, perhaps is now asking, how any intelligent man can believe these questionable parts of the story. Is not such belief, it is asked, confronted by difficulties that are clearly insurmountable? Though Jonah might have been thrown into the sea, and afterwards have reached the shore, and have gone to Nineveh; even though he might have been seized by a sea-monster and swallowed, and have suffered no form of mutilation (as was the case with a sailor in 1758, of whom Heubner gives account), still must it not be conceded that in the monster's stomach Jonah could have retained his consciousness but a few seconds, unless there were divine interpositions? After remaining there for five, or at most for ten minutes, must it not be admitted that there is no power or agency on earth that could have restored him to consciousness? And, according to the record, he remained in that loathsome imprisonment until some hour of the third day after his casting into the sea. God, therefore, must have miraculously interposed, or Jonah never again could have seen the light.

And yet, upon our willing admission that such divine interpositions are possible, and that they have taken place, very much depends. Unless this story of Jonah, and many others which involve just as signal and miraculous interpositions, are true to the letter, the foundations of our Christian religion are gone, and our evangelical faith is not worth contending for a day longer. A new system of religion must be discovered, or helplessly and hopelessly we must remain without the inspirations and consolations that have long cheered humanity. In its dependence upon its alleged facts, Christianity differs from other religions. Other religious systems are speculative; their facts are incidental. The facts of the Christian religion, on the other hand, are real and supreme; that is, if Adam and Abraham never lived; if God did not give the law to Moses; if Christ was a myth, and if he neither lived, died, nor rose again, then, at least in the judgment of anyone who has the least respect for logical methods and conclusions, the whole superstructure of Christianity falls to the ground. Christian people must cleave to the facts, or else be consistent

and abandon their whole system. Logically there is no third course open to an evangelical Christian. The Bible records and Christianity always have been, and always must be, one and inseparable. The self-consistency of Christianity, and the courage with which the natural and supernatural events recorded in the Old Testament are repeated and emphasized by the founders of Christianity, leave no escape from the conclusion that the Bible is one, and that, in the world's redemption, Judaism and Christianity are also measurably inseparable.

And this also is true: the alleged fact that God wrought a miracle in behalf of Jonah, in order that the prophet the more faithfully might declare the divine message, and in order that he might be a prophetic sign of Christ's resurrection and of our own resurrection, is no more incredible than any one of the scores of miracles recorded in the Bible. If you deny one, you must deny all. The story of Jonah is no more incredible than the parting of the waters of the Red Sea; no more incredible than the calling of fire from heaven by Elijah; no more incredible than the preservation of Daniel in the den of lions, or than the walking of his three companions in the midst of fire; no more incredible than the story of Christ's death, burial, and resurrection, of which Jonah's experiences always have been regarded as prophetic types, and upon which in supreme dependence rest the faith and hope of the whole Christian world.—*Prof. L. T. Townsend*.

THE IDEAL CHRISTIAN.

STEADY progress can be exhibited in no department of life except there be an ideal, a clearly-defined object or aim. Without a working model, a pattern, the labors of the workman will be largely wasted for lack of definite direction.

This is precisely as true in regard to Christian living as in regard to any other kind of activity. Every Christian must distinctly form and constantly keep before him an ideal image of what he means to be. Otherwise he will not feel that incitement to a continual advance without which no important advance is likely to be made.

Clearly our ideal of what perfect Christian living is should be ever advancing. It will be if we follow the ever advancing light which God from many sources throws upon our pathway. He whose conscience is not growing tender and more sensitive to slight departures from rectitude or small omissions, who is not becoming keener to detect little infractions of the perfect law, who is not increasingly scrupulous as to the purity of his motives and the fervor of his quick response to all God's calls, he has good reason to suspect the genuineness of his devotion to the Master.

Is there not a fully intelligible sense in which at conversion a new-born child of God is a perfect Christian, perfect as a babe, perfect according to the light and strength at that time vouchsafed to him? Yet, of course, there are other higher perfections toward which he is to press forward, very much greater degrees of likeness to the image of Christ. Will he ever get where no greater approximation to that matchless image is possible to him?

The perfection of man involves continual growth, as his opportunities and his powers expand. He cannot rest in any attainment as a finality. Resting is rusting. And it would seem that this must apply as much to his love as to any other part of him. . . . A higher ideal, a larger perfection, a fuller love, should be constantly coveted and attained. They will accomplish it, who make it their one aim, who allow nothing to distract

them, who concentrate every energy. They will perceive more and more strongly and clearly the transcendent beauty and excellence of the divine will until the pleasure of doing or bearing it so far surpasses the pain and drowns the suffering involved that the pain and suffering practically disappear. . . . The desire will become perfectly concurrent with God, so that there will be no desire for anything that he does not sanction; there will be perfect indifference to everything which is out of God's plan and wish. . . . No other reward will be sought but his approval, no other aim will be cherished but to do his ever blessed will.—*Rev. James Mudge, in Christian Advocate*.

THE DEVOTIONAL HABIT.

"How will I ever get through this day?" said one at an early morning hour, anticipating for that particular day an unusual amount of care and trial. These words were uttered with no misleading ignorance in respect to divine Providence, only with an unmindfulness, at that moment, of infinite love and watchcare. Soon afterward, at the morning hour of family worship, there came a sweet sense of Christ's love and strength, and then the shrinking soul was enabled to go forth with courage to meet successfully the work of life. It was not, we may suppose, any willful distrust of God that occasioned the above remark, but only the temporary suspension of a conscious devotional habit.

How common is such an experience! And because it is so universal we come to think that deliverance from the unreflecting habit is something quite impossible in this life; whereas God would have his servants possess such an elevation of Christian character that, absorbed as they must necessarily be in the affairs of this life, they still will have a secret reliance upon himself all the time—a substratum of holy confidence, a quiet strength and joy! Everyone should so live as always to say with each opening day, "God does keep me and does help me to meet every duty and trial."—*Selected*.

SOMETIMES we think the Holy Ghost is only needed to furnish men to do *spiritual* work; but we are reminded that in choosing of the first deacons to attend to the *temporal* and material interests of the church, called the "serving of tables," the disciples were directed to choose "men of good report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Perhaps the reason why most church quarrels and disagreements grow out of questions and matters affecting the formalities, is because we are not careful to seek the presence and power of the Holy Ghost here, as well as in what we are pleased to call the spiritual interests and concerns of the church. Is not everything that appertains to the church of God a spiritual interest; and ought not everything be done in the power of the Spirit, from the building of the meeting-house to the preaching of the sermon in it?—*Words and Weapons*.

"WHAT wilt thou have me to do?" was Paul's inquiry when Jesus appeared to him on his way to Damascus. This showed a spirit of entire submission. He had been doing his own will, but now he was ready to do the will of Christ. Many persons are willing to work for Christ, if they can have their own way, and choose their own work. But we should be willing to work for him wherever he may place us, and in the work to which he may call us. Hence, instead of doing our own will, we should seek to know and do the will of God.—*Selected*.

The Signs of the Times.

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

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EXPLAINING MIRACLES.

MANY very good persons have in the past been zealous to explain the miracles of the Bible. Of late years the number of these zealous souls has been increasing. Their motive is a laudable one, for they think that if they can take out of the way of infidels some of the difficulties of the Bible, and thus remove their objections to that book, many will accept its teachings. But however honest the motive may be, it is certain that they are engaged in a thankless task. If they knew the cause of infidelity, they would not think to cure it by such methods; and if they would stop to consider, they would see that if it were possible to explain the miracles of the Bible, there would be no inducement for an infidel or anybody else to accept its teachings.

Miracles lie at the very foundation of the gospel, and are the principal part of its superstructure. The very existence of God is a miracle; the creation of the world was a miracle; the fact that it is upheld by the same word that brought it into existence, is a miracle; our own existence is a miracle; and the plan of redemption is a stupendous miracle. A belief in miracles underlies all knowledge, and all true science. The first element of knowledge is to perceive that things exist. Before any advancement whatever can be made in science, the fact that things exist must be accepted. And this requires no reasoning, for we cannot help believing it. But the apostle says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. We look at the heavens and the earth, and ask, How were they framed? And the answer is, God formed them out of nothing; he created the matter which composes them; "he spake and it was; he commanded and it stood fast." By his own word he caused matter to exist where the instant before there was nothing. Who can understand this? Nobody. It is a miracle; but the acceptance of it by faith underlies all true science.

But the devotee of "science falsely so called," attempts to account for the existence of the worlds in some other way. He says that all these things which we see were evolved from a single particle of matter. But when he has gone back to that atom, which, as he claims, has, by repeated self-multiplication, produced the worlds, he is still confronted by the question, How did this atom come into existence? And he can never get back of that "How?" So after all his contempt for miracles, he bases his theories on a greater miracle than does the believer in the word of God. For he assumes that inanimate matter created itself out of nothing; while the Bible brings to view an intelligent Creator.

Suppose that our zealous friends should, by some miracle, succeed in explaining the miracles of the Bible; would the infidel then accept that book? Certainly not; for all reason for accepting it would be taken away. The Bible would then have been brought down to the level of man; it would be nothing more than any man could produce. We might go further, and say that if it were possible to explain the miracles of the Bible, there would be no God in whom to believe. The very existence of God implies the existence of miracles. God could not be God, and not work miracles. An infinite God *must* do things which are above the comprehension of a finite mind. They are not miracles to God; there can be no miracles to him,—for he simply does his own will. But the simplest acts of God must necessarily be above the comprehension of man. If it

were not so, man would be equal to God. That the simplest acts of God are beyond human comprehension is demonstrated every day, in the growth of plants, the sunshine, the rain, and a thousand other things which we think we understand, because they are so common, but which no man can explain. We know that under certain conditions, certain results will follow; but why? God alone can answer.

And so it is a mistaken zeal which prompts one to try to explain the miracles of the Bible. No man can do it, but the very attempt to do so tends to lower God and the Bible in the estimation of unbelievers. It tends to make them think that God does not work in so very mysterious a way after all. Moreover, when believers attempt to explain miracles, the world accepts that attempt as an evidence that everything that God has done may be understood; and consequently when they read of something that absolutely defies comprehension, they reject it as false.

The reason why men are infidels is not because of the difficulties in the Bible, but because of the difficulties in their own hearts. When men lost the knowledge of God, it was not because they had nothing to reveal God to them, but "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." Rom. 1:21-23. The fault was all in themselves. It is an evil heart of unbelief that causes men to depart from God, and it is the same thing that keeps them from coming to him.

Says the apostle: "But without faith it is impossible to please him; for he that cometh to God must believe that he is." Heb. 11:6. This proposition is self-evident. No one can come to God unless he first believes in the existence of God. And no one believes in the existence of God if he has conjured up in his mind some image to take the place of God, which is totally unlike God. And he who believes that God is, must believe in his power to work miracles. More than this, he must believe in the absolute necessity for the performance of miracles, because from the very nature of the case the infinite God must do things that are too wonderful for man to comprehend.

The fact that God is a wonder-working God is the great source of consolation to the Christian. To be sure the Christian rests in the promises of God, but what would those promises avail if infinite power were not behind them. When Christ commissioned his disciples to preach the gospel, he fortified them with the assurance, "All power is given unto me in heaven and in earth." And thousands have read the promises of God, and have confidently rested in them, because of the words: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:26, 27.

The miracles of the Bible are not to be explained, but believed. Our belief in them is the measure of our belief in God. We believe that God exists, that he is the Creator of all things, and accepting this fact, we do not find it at all difficult to believe that he caused the shadow on the dial of Ahaz to turn backward; that he caused the sun to stand still in the heavens, so that one day was as long as two; that he divided the Red Sea, and the River Jordan; that he caused iron to swim, and made the dumb ass speak with human voice; that he preserved Jonah alive three days in the whale's belly; or that he raised the dead. Why should he not do such things? "Our God is in the heavens; he hath done whatsoever he would." He made all things; why should we suppose that he has less power to control than he had in creating? No; it is the most natural thing in the world for our God to do wonderful things, because he is a wonderful God.

So we do not seek to explain any miracle; we cannot afford to waste time in so fruitless a task.

And we know of no better way to convince infidels of the truth of the Bible than to put before them its plain declarations. The promises of God are not to those who understand them, but to those who believe them. Men may say that they can't believe; it is not so; they can believe; they *must* believe or else be lost; for "he that believeth and is baptized shall be saved; but he that believeth not shall be damned."

W.

THE DEEP THINGS OF GOD.

WHEN a man has gazed into the starry heavens through a telescope, he has an idea of depth that he never had before. Let him, for instance, point his telescope toward some portion of the Milky Way, where to the naked eye only a faint haze is visible, and he will see not only countless multitudes of stars, but will be impressed with the fact that there is an infinite depth beyond, which the strongest telescope cannot fathom.

Suppose now that as the enthusiastic astronomer is dilating upon the wonders of the starry worlds, someone should say to him, "Oh! you see more in the heavens than is really there; those little shining specks are not so important as you think they are, but you have been gazing at them so intently for so long a time that everything is magnified to your vision." Almost any intelligent person would tell such an one that it is impossible to overestimate the extent and wonders of the heavens; that the telescope magnifies nothing, but simply helps us to get an approximate idea of the actual size of the heavenly bodies; and that it is just as impossible for any man to comprehend the vastness of the universe as it is for him to comprehend God.

This train of thought was suggested by one who, after a conversation upon the law of God, said: "You have been studying the subject so long that, to you, everything is magnified. It is always the case that when one thinks on a certain subject a great deal, little things assume an importance which they do not actually possess." Is this true? Can a person look into the perfect law of liberty so intently that some portions of it will assume undue proportions? Many who would agree with us in our statement concerning the heavens, will agree with our friend in his statement concerning the law; but it can be shown that the human mind can no more fathom the depths of the divine law, than it can compass the bounds of the universe.

If the law were of human origin it could be fathomed, for what one finite mind has evolved, another finite mind can comprehend. But who can know the Almighty to perfection? And the law of God is the righteous will of God. It is a transcript of his own character. This fact alone should convince anyone that there is no danger of overestimating any portion of it.

Things of human origin may often be comprehended at a glance, and then if one spends time poring over them, minor points assume undue importance. But the Scriptures, which are a commentary on the law, must be searched in order to be understood. One may imagine that his casual glance has enabled him to grasp all that is contained in a passage, and it may seem to him that there is little in it; but Paul says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. And he says: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Verse 10.

These deep things of God are revealed only to those who have Christ, for in him "are hid all the treasures of wisdom and knowledge." Col. 2:3. The psalmist David did not think there was any danger of thinking upon the law so much as to unduly exalt any portion of it, for he said: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. 1:1, 2. And of himself he

said: "O how love I thy law! it is my meditation all the day."

"God is love;" all men who profess to know God, make much of this fact. His love is infinite, because he *is* love, and he is infinite. But no man can understand any more of the love of God than he does of the law of God, for the love of God runs parallel with his law. The love of God is just as extensive as his law, and no more so. Just consider: His law is a law of love, and we read that it was in love that he gave it to men. Deut. 33:2, 3. He desires that all men should have life; but they cannot have life unless they are like him; for only those who are like God can dwell in his presence, and soon the glory of the Lord is to cover the earth as the waters cover the sea. Then those who are not like God will be destroyed. But no man can see God, so as to know what it is to be like him, and so God has given us his law,—the transcript of his character,—that we, by conforming to it, may be like him, and so have life. Thus the law was ordained to life. The angels who have never sinned, but who "do his commandments, hearkening unto the voice of his word," have life for that reason.

But as for men, "all have sinned, and come short of the glory of God;" and "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Why did Christ die? He himself answers: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "Sin is the transgression of the law," and "the wages of sin is death." Hence we know that all men were doomed to death, because they had trampled upon the law of life, and God in his great love for them gave his only begotten Son, in order that they might, through faith in him, escape that awful fate. We say that this was infinite love; that in that one gift God gave all that Heaven had to bestow; and that the infinite power of God himself could do no more for guilty man than he has done. But would God take steps that were unnecessary? To give up his own Son was a sacrifice that a finite mind can never understand; would he have made that sacrifice if man could have been redeemed by any easier way? No, indeed; the love of God was no greater than was necessary to satisfy the righteous demands of his broken law. But that love was infinite; therefore the law itself is infinite. The love of God in Christ helps us to understand the law; the law of God, carefully studied, helps us to understand the love of God. Both work together.

The danger with men is that they will take too narrow and too shallow views of the law, and not that they will get too exalted ideas of its breadth and depth. Christ came to earth to "magnify the law, and make it honorable." He did not make it larger than it was before, but exhibited it in his life, so that its hidden beauties might stand out prominent. He was the living embodiment of the law. He who studies the character of Christ, with a longing desire and an earnest purpose to emulate it, is studying the deep things of God,—the treasures of wisdom and knowledge,—that are hidden in him. As we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, we learn that the greatest things in the law are those things which to the natural mind appear trivial, or which do not appear at all; and with the psalmist we cry to the Lord, "Open thou mine eyes, that I may behold wondrous things out of thy law." w.

THE SURE WORD.

A FEW weeks ago we commented on the transfiguration scene, showing that it was a miniature representation of the coming of the Lord in glory, to raise the righteous dead, and to translate the living. That this was the intent of that wonderful scene is shown by the words of Christ, which immediately precede the record of that event: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark 9:1. And also by the words of Peter, who says with reference to that event: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am

well pleased. And this voice which came from Heaven we heard, when we were with him in the holy mount." 2 Pet. 1:16-18.

Ever after that memorable day, the coming of the Lord must have been a more vivid reality to Peter, James, and John, than it had been before. Jesus said to them, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," and now these three disciples could realize what that glory would be. They had been eye-witnesses of his majesty, and had beheld the glory of his coming.

Perhaps some may be inclined to say, "If I could have such evidence as that, I would have no doubt about the matter. If I could only see for myself, I should know that these things are so." Well now read what Peter says immediately after his reference to the transfiguration:—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21.

Here is something that is more sure than anything that man has seen; it is something that comes direct from "the Spirit of truth." Men's eyes may deceive them; but the word of prophecy does not depend upon any human faculty; it "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Men were simply the unresisting mouth-pieces of the Spirit of God; it spoke the words, and they had no voice in the matter.

An instance of how the prophecy came not by the will of man, is afforded by the case of Balaam. It is true that Balaam was not a "holy man of God;" but the fact that he intended to pronounce a curse makes it more apparent that the prophecy came not by the will of man. Balaam was tempted by the promise of a great reward to go and curse Israel, but God, in his great love for his people, "turned the curse into a blessing." When Balak reproached Balaam for not cursing Israel, the latter replied, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak." Num. 24:13.

While Balaam was thus passive in the hands of the Lord, he uttered this prophecy: "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." Num. 24:17-19.

Here we have one instance of the "sure word of prophecy" concerning the coming of the Lord. Considering the circumstances under which it was uttered, it is a notable instance. It shows most fully that prophecy is something that has in it nothing of the human, but is wholly divine. No human frailty enters into it, but it comes direct from the Holy Spirit. Thus it is "more sure" than human eyesight. For this reason it is that it was said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Still more ancient than the prophecy given through Balaam is the one uttered by Enoch. Jude speaks of the destruction of the wicked, and says (verses 14, 15): "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The well-known prophecy uttered by Job is per-

haps more ancient than that spoken by Balaam. After expressing a wish that his words might be graven in the enduring rock, he said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27.

This prophecy brings to view the Christian's hope, namely, the resurrection of the dead at the coming of the Lord, showing that from the earliest times this was the hope of God's people. It was "the hope of the promise made of God unto our fathers." Acts 26:6. But more explicit than any yet quoted, as showing "the power and coming of our Lord Jesus Christ," is the following by "the sweet psalmist of Israel," who could say, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. The word of the Lord, which was in his tongue, said:—

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." Ps. 50:1-5.

Again the Lord spoke by him to the same intent: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. 96:11-13.

With this we must close for this week. Next week we shall quote further from the "sure word of prophecy" concerning the coming of the Lord, and shall then give further evidence that the word of prophecy is sure. w.

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

WE have before shown that the image of the beast—the union of Church and State in this Nation—is almost formed. But the pretensions of those who are carrying forward that wicked work will so closely resemble the work of the Third Angel's Message, the counterfeit will so closely resemble the true, that those only who receive the love of the truth of God as given in the Third Angel's Message, and whose eyes are anointed with the heavenly eye-salve, will be able to detect the devilry in the thing.

Counterfeit number one. The word of God, spoken directly against the worship of the beast and his image, and intended to save men from that wicked worship, says, "Here are they that keep the commandments of God and the faith of Jesus." These, who are making here the image of the Papacy, pretending boundless faith in Jesus, propose to secure an amendment to the National Constitution, which will make the ten commandments the supreme law of the Nation, to be enforced upon all men as such. Here, then, are those who are set to warn the world against the worship of the beast and his image, urging all people to keep the commandments of God. On the other hand, here, also, are those who are making that image and who will enforce his worship even to the last extreme, and they propose to compel all men to keep the commandments of God. Now where lies the difference between these two classes? How is it that the first of these escape the wrath of God, and get the victory over the beast and over his image and over his mark and over the number of his name, while the second actually make the image of the beast, and worship both the image and the beast, and drink the wine of the wrath of God? Remember that it is "evangelical" Protestantism that is making

the image of the Papacy in the United States, by the proposed establishment of National Christianity, and that it is the Seventh-day Adventists that are opposing it with all their might by giving the Third Angel's Message. Where, then, is the difference between "evangelical" Protestants and Seventh-day Adventists in regard to the ten commandments? Take the first commandment, "Thou shalt have no other gods before me." They all view it and teach its obligations exactly alike. It is so also with the second commandment, with the third, with the fifth, the sixth, the seventh, the eighth, the ninth, and the tenth. Upon all these there is scarcely a shade of difference between the views of Seventh-day Adventists and the great body of Protestants. The only difference that there is between these two bodies is in their respective views of what day is the Sabbath. The Seventh-day Adventists hold to the fourth commandment as it is: "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work;" they endeavor to obey it strictly as God spoke it, as he wrote it, and as he interpreted it. On the other hand the whole body of Protestants hold that the seventh day is not the Sabbath, but that the first day is the Sabbath, and that to so keep the first day is the one great distinguishing badge of Christianity. This is the only difference between the two bodies so far as the ten commandments are concerned. And this is just the difference between the Third Angel's Message and the movement to make an image of the Papacy, against which that message warns men. This is just the difference between the worship of him that made heaven, and earth, and the sea, and the fountains of waters, and the worship of the beast and his image. Therefore, it is evident from the facts in the case as they exist to-day, as well as from the Scriptures, that the Sabbath question is the pivot upon which turns the Third Angel's Message.

All this, however, is nothing new to us. We have known this and have been telling the world so these forty years. All these years we have been holding before the world the great principles of the commandments of God and the faith of Jesus, and calling the attention of the people to the truth that the seventh day is the Sabbath of the Lord, and the great sign which God has set by which it may be known who they are who worship him that made heaven and earth; and also that by this they should escape the worship of the beast and his image. We have known all these years, and have told the world so, that the Sabbath question would yet be the greatest question in the world. The greater part of this time we were counted fools, hobby-riders, and all such like things, by the great body of Protestants. They said that the Sabbath question was the least of the great questions of our holy religion. They said that the great questions of how the gospel of Christ could be conveyed to the masses, at home and abroad, how infidelity and atheism could be checked,—that these were the great, the transcendent questions that must occupy the thoughts and efforts of the church, while as for the Sabbath question, that was one of the least and only incidental at that.

Thus it was in former years. But now how is it? What now is the leading topic in all the temperance and religious bodies in the land? It is, "How shall our American Christian civil Sunday sabbath be preserved?" Large conventions of ecclesiastics all over the land are held solely to discuss this question. The W. C. T. U. works it up all over the United States. Prohibition conventions put it in their platforms. The leading preachers and lecturers of the Nation discuss it from pulpit and platform. Legislatures, both State and National, from beginning to end of their sessions, are petitioned for the enactment of stringent laws in its behalf. The religious papers of the country lift up one united cry that it must and shall be preserved. Knights of Labor, and workmen's unions, and socialists, call loudly for laws enforcing its observance. Political conventions are "worked" and Legislatures are "lobbied" in the interests of the Christian Sunday. Saloon-keepers enforce laws for its observance. Now, instead of its being the least and most incidental of

the questions of our holy religion, it is by their own confession the greatest and most urgent of all. Now, instead of the question of how to reach the masses with the gospel being the greater, that question must take a back seat, while there comes to the front the universal demand for stringent Sunday laws strictly enforced, that *by this means* the masses may be reached. Now, instead of the questions of infidelity and atheism taking the far greater precedence, it has come to this, that if you don't favor Sunday laws you are an infidel, and if you oppose them you are an atheist. Now, instead of the questions of infidelity and atheism taking precedence, it has come to pass that the question of the Sunday sabbath is made the test of fidelity and theism.

What, then, does all this mean? Well, it means this one thing if nothing else, it means that we were telling the truth all these years when we told the world that the Sabbath question would yet be the greatest question in the world. How did we know it? We knew it by the truth of God, the love of which will save men. How could we see it when as yet there was not only none of it, but when those denied it who we said would preach it? We saw it by the light of the Third Angel's Message, of which it is the pivot. And this further shows that the Third Angel's Message is abroad in the world, and there is no use in denying it.

PROPHECY FULFILLED.

MUCH has been said in these columns about the fulfillment of prophecy in regard to the rise and fall of the great empires and nations of history; and also about the prophecies concerning the last days. These things will never grow old, but will grow plainer and more interesting as time passes, and too much never can be said about them. Prophecy, the foretelling of events, is one of the evidences which God has given to show that it is God who has spoken, and that men might believe. "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them." Isa. 48:4, 5.

The Lord utters this as a challenge to all who deny his power: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:21-23. Thus it is shown that prophecy is an attribute of Deity. "Show the things that are to come hereafter, that we may know that ye are gods." From this it is evident that the power to show the things that are to come belongs to God alone, and by the following text it is made yet more evident: "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:9-11.

Although it is interesting to study the great lines of prophecy which show the rise of the successive empires and kingdoms of the world, it is no less interesting to study the prophecies concerning individual nations and particular cities. In all of them God has borne witness of himself, of his power and his wisdom. The history of Tyre is remarkable in its fulfillment of prophecy.

Tyre "whose antiquity is of ancient days" (Isa. 23:7), was founded by a colony from Sidon (verse 12) about twenty-five miles south of the mother city on the eastern coast of the Mediterranean Sea. It was "planted in a pleasant place" (Hosea 9:13), and in the days of Isaiah, 715 B. C., she was "the crowning city," "a mart of nations," and her merchants were princes, and her "traffickers" were "the honorable of the earth." As early as the time

of Jehoram, 904-896 B. C., Tyre, in company with the Philistines, invaded the land of Judah and took silver and gold and "goodly pleasant things" and carried them into her temples; "the children also of Judah and the children of Jerusalem" she sold unto the Grecians that she might remove them far from their borders. Joel 3:4-6; Amos 1:6, 9; 2 Chron. 21:16, 17.

The builders of Tyre were so accomplished that they are said to "have perfected her beauty." A thousand years before Christ, when Solomon was about to build the temple of God in Jerusalem, he wrote to Hiram, the king of Tyre, saying: "Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees, out of Lebanon; for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance; for the house which I am about to build shall be wonderful great." King Hiram answered: "I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him." 2 Chron. 2:7-9, 13, 14.

Five hundred and eighty-eight years before Christ, Tyre was so rich that she could afford to make all her shipboards of fir, and their masts of cedar of Lebanon; their oars of oak of Bashan, and their benches of ivory; their sails of fine linen with brodered work from Egypt, and their coverings of blue and purple from the isles of Elishah. The inhabitants of Zidon and Arvad were her mariners, her own wise men were her pilots, and her army was hired from Persia, Lud, Phut, and Arvad. Her traffic was so great that she enjoyed a continual "world's fair."

Because of the multitude of all kind of riches, and the multitude of the wares of her own making, Tarshish came to trade in her fairs with silver, iron, tin, and lead. Javan, Tubal, and Meshech came with persons of men and vessels of brass. The house of Togarmah came with horses, horsemen, and mules. Dedan came with horns of ivory and ebony, and with precious clothes for chariots. Syria came with emeralds, purple and brodered work, and fine linen, and coral, and agate. Damascus came with the wine of Helbon and white wool; Judah and Israel with wheat, and honey, and oil, and balm; Arabia came with lambs and rams and goats; Sheba and Raamah came with chief of all spices, and with precious stones and gold; Babylonia and Assyria came with all sorts of things in blue clothes and brodered work, chests of rich apparel bound with cords and made of cedar; and she enriched the kings of the earth with the multitude of her riches and her merchandise. See Ezekiel 27.

And yet for all this, she coveted more. As though this was not enough, she envied Jerusalem the trade that passed through her gates; and when Jerusalem was destroyed by Nebuchadnezzar, Tyre rejoiced and exultingly exclaimed, "Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste." Eze. 26:2. Then it was that Ezekiel uttered the following prophecy concerning Tyre: "Therefore thus saith the Lord God: Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God. . . . For thus saith the Lord God: Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots,

and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground." Eze. 26:3-11.

When this prophecy was spoken, Ezekiel was at Babylon, and Nebuchadnezzar had just completed the destruction of Jerusalem, B. C. 587. Soon afterward Nebuchadnezzar invaded Phenicia, and all the towns hastily submitted, except Tyre, which made such stout resistance that it required of the armies of Nebuchadnezzar a siege of thirteen years, from 585, to take it. The main part of the city was on the mainland, but on an island about a half-mile from the mainland, there was the temple of the chief god of the Tyrians, and there was a considerable settlement on the island also. Although the siege lasted so long and was so persistently pressed that by the continuous wearing of the helmet "every head was made bald," and by the constant working of the battering-rams "every shoulder was peeled," yet the city was finally utterly ruined. And although they at last acknowledged the authority of Nebuchadnezzar, "Yet he had no wages, nor his army, for Tyrus, for the service that he had served against it" (Eze. 29:18), because the remnant of the people removed with all their valuables to the island. By the work of Nebuchadnezzar there was fulfilled that part of the prophecy which said that they should destroy the walls and break down the towers, and that with the hoofs of their horses they should tread down all her streets; but there were yet two important statements unfulfilled; these were: (1) "I will scrape also her dust from her and make her like the top of a rock;" (2) "and they shall lay thy stones and thy timber and thy dust in the midst of the water." This part of the prophecy, however, was as perfectly fulfilled as was the other, and it was accomplished in this way:—

After its destruction by Nebuchadnezzar, the Tyrians rebuilt the city, but they rebuilt it on the island instead of on the mainland, and left the old city lying in its ruins. The new city in the course of time regained much of the glory that had so exalted the old, and one of her principal articles of traffic was fish, for when Nehemiah was rebuilding Jerusalem, B. C. 445, he says, "There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem." Neh. 13:16. It was built very strong, being "completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the mainland reached a height not less than a hundred and fifty feet." Thus it stood, a mighty city, when, in 332 B. C., Alexander the Great, in his course of conquest, was compelled also to besiege it, or leave behind him a most powerful enemy. He determined to take the city, and accordingly began "one of the most remarkable sieges ever recorded," which lasted seven months. When Alexander determined to besiege the city he had no fleet, and as the city lay wholly on an island nearly a half a mile from the mainland, with the water between, eighteen feet deep, the prospect of his taking it would seem to have been not the most promising; nevertheless he began the work at once.

His first move was to build a solid mole two hundred feet broad from the mainland to the wall of the city, and, says Grote, "he had stones in abundance" from Old Tyre, for the work. And here was the perfect, literal fulfillment of the prophecy, spoken more than two hundred and fifty years before, that "they shall lay thy stones and thy timber and thy dust in the midst of the water;" for to make that mole the troops of Alexander the Great did literally

lay the stones and the timber and the dust of Old Tyre in the midst of the water.

Nor was that all, for the prophecy had also said that they should "scrape her dust from her and make her like the top of a rock." There was abundance of material there to have made the mole as first designed, only two hundred feet broad, without any very close scraping, if all had gone well. But the channel was exposed to the full blast of the wind, and the work was often broken by the heavy waves. Besides this, as soon as the Tyrians began to see that the enterprise really threatened them, they applied all their power and ingenuity to defeat it by annoying the builders, burning the timbers, and breaking down the mole and scattering the stones in the water. And when, even against all these hindrances, the mole had been carried almost to the city wall, on a stormy day the Tyrians, pouring out their whole naval force in ships and little boats of all kinds, drove a great fire-ship loaded with the most combustible materials against the two great protective towers that defended the advancing mole, setting them on fire, while at the same time every Tyrian that could get in a damaging blow at the mole itself did so. They burnt the towers, drove off the workmen, tore out the woodwork that held the mole together, and the waves being dashed against it, the greater part of the structure was broken to pieces and sank in the sea.

It then became necessary to begin the mole nearly new, but, nothing daunted, Alexander at once set to work not only to rebuild the mole, but to make it broader and stronger than before. Of course the work that had been destroyed formed a good foundation upon which to make the new one both broader and stronger. But every reverse made it necessary to have more stones and especially more dust, and so it came about that in the very nature of the case the builders were compelled to literally "scrape" the dust from Old Tyre and at the last to leave her "like the top of a rock."

But even yet there was one more word of prophecy unfulfilled: "Thou shalt be a place to spread nets upon," and it is evident that this refers to the city on the island rather than to that on the mainland, for another passage says, "It shall be a place for the spreading of nets, in the midst of the sea." Eze. 26:14, 5. This was not fulfilled by the capture of the city of Alexander. Although he took the city he did not destroy it, and although Alexander sold many of the people into slavery, yet the place was soon repopled and regained much prosperity. Under Roman rule Tyre was a free city till the reign of Augustus, who for seditious conduct deprived her of this liberty. At that time she is described by Strabo as a city of great wealth which was chiefly derived from dyeing and selling the Tyrian purple. He also says that the houses consisted of many stories, even of more than in the houses at Rome. It is often mentioned in the Gospels, and there was a company of Christians there with whom Paul stayed a week as he made his last journey to Jerusalem. Acts 21:3, 4. The number of Christians multiplied till Tyre became the seat of a bishop in the second century. And in the fourth century Jerome called it the noblest and most beautiful city of Phenicia, and wondered at what seemed to be the non-fulfillment of the prophecy that pronounced its desolation. In the time of the crusades it sustained a long siege, and was taken in 1124, and was made an archbishopric; but from the conquest of Syria by Selim I., A. D. 1516, its decline was rapid, and soon its ruin became complete.

In A. D. 1610-11 it was visited by Sandys, the traveler, who said: "This once famous Tyre is now no other than a heap of ruins; yet they have a reverent aspect, and do instruct the pensive beholder with their exemplary frailty." In 1697 Maundrell visited it and said of it: "On the north side is an old Turkish ungarrisoned castle, besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, etc., there being not so much as one entire house left; its present inhabitants are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing."

In 1751 Hasselquist was there, and said: "We . . . came to Tyre, now called Zur, where we lay all night. None of these cities, which formerly were so famous, are so totally ruined as this, except Troy. Zur now scarcely can be called a miserable village, though it was formerly Tyre, the queen of the sea. Here are about ten inhabitants, Turks and Christians, who live by fishing." About 1780 Volney was there and said: "The whole village of Tyre contains only fifty or sixty families, who live obscurely on the produce of their little ground, and a trifling fishery."

In 1820 Jolliffe wrote of it: "Some miserable cabins ranged in irregular lines, dignified with the name of streets, and a few buildings of a rather better description, occupied by the officers of Government, compose nearly the whole town." And in 1838 Dr. Robinson spent a Sunday there and wrote of it thus: "I continued my walk along the shore of the peninsula [formed by the mole of Alexander the Great], part of which is now unoccupied, except as a place to spread nets upon, musing upon the pride and fall of ancient Tyre. Here was the little isle once covered by her palaces, and surrounded by her fleets; but alas! thy riches and thy fame, thy merchandise, thy mariners, and thy pilots, thy calkers and the occupiers of thy merchandise that were in thee—where are they? Tyre has indeed become like the top of a rock. The sole tokens of her ancient splendor—columns of red and gray granite, sometimes forty or fifty heaped together, or marble pillars—lie broken and strewn beneath the waves in the midst of the sea; and the hovels that now nestle upon a portion of her site, present no contradiction of the dread decree, 'Thou shalt be built no more.'" And those who have visited it since "all concur in the account of its general aspect of desolation."

Thus the word uttered by Ezekiel 2,474 years ago, concerning Tyre, has been completely and literally fulfilled. Ezekiel said that they should break down her walls and destroy her pleasant palaces. Fifteen years afterward it was done. Ezekiel said they should lay her stones and her timber and her dust in the midst of the water, and they should scrape her dust from her and make her like the top of a rock. Two hundred and fifty-five years afterward it was done. Although the city was rebuilt in the midst of the sea, Ezekiel said in 587 B. C. that Tyre should be like the top of a rock, and should be a place for the spreading of nets in the midst of the sea. In A. D. 1697 that is what she was, and in A. D. 1887 that is what she is, and she shall be built no more. The word spoken by Ezekiel, 587 B. C., is the word of God. Empires perish, nations fall, cities are brought to ruin, the grass withereth, the flower fadeth, but the word of our God shall stand forever.

In A. D. 1727 Anthony Collins, an English deist, said: "A prophecy literally fulfilled is a real miracle, and one such produced to which no exception could justly be made, would go a great way in convincing all reasonable men." We have here noticed some prophecies, more than one of which has been so literally fulfilled that we cannot conceive of any exception that could justly be made in any point. There are yet others that we hope to notice, and as one such "would go a great way in convincing all reasonable men," several such ought entirely to accomplish the task of convincing at least all the reasonable men whom we can reach.

J.

SERVICE REWARDED.

WHILE every Christian ought to serve God, just because he demands it, and also because love to him should furnish the true incentive, yet he is pleased to encourage us by promising us ample rewards for all service rendered to him. Christ says: "He that reapeth receiveth wages, and gathereth fruit unto life eternal." This promise of itself should be sufficient to stimulate us in the blessed work of ministering to the interests of God's kingdom without flagging.

It is a cheering truth that never did a person try to do good without succeeding in do-

ing good to someone. The effort may at the time seem to have been in vain, but it was not. We may think that the kind word we have spoken and the little Christ-like act which we performed have been a failure, but it was not so. We may not speak with the tongue of the eloquent, nor talk with the lips of the learned, yet if we have uttered the truth of God under a deep sense of its importance, and with faith in its power, we may rest assured that God's blessing will be upon it, and this is our reward.

There is a beautiful story told of a little girl who was so afflicted that she could not leave the couch. She was a poor, helpless creature, and had to be constantly lifted. But she talked to those who came to her room about her high joy in the Lord, and tried to persuade them to seek the grace and consolations of the gospel. Many were benefited and brought their friends to her. After a while they brought them from adjoining counties, that she might influence them. Finally she began to write letters to people far away, and that sick girl's bed became a center of blessing to people throughout a large region. She was richly rewarded, while in the very act of doing good to her fellow-creatures. And more than all, there awaits her in the heavenly habitations the choicest rewards for her fidelity to God.

And what was true of that sick and emaciated little girl may be true of all who, like her, are faithful servants of God. The great trouble with too many Christians is, they think they have not talent enough to do much, or that they have not just the right kind of talent to do what is needed, and so they excuse themselves. But this is all wrong. There is no Christian but who can say even a few words for Christ, or minister some little service to someone for Christ's sake. And it is the little services which often favorably affect great and eternal interests and destinies. Let us never forget these inspiring words of the Master: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—*Christian Secretary*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

THE MULTITUDE FED.

(January 8.—Matt. 14:13-21.)

JESUS, to obtain a little season of repose, and for the benefit of his disciples, proposed that they should go with him into a desert place and rest awhile. There were suitable places for such retirement beyond the sea from Capernaum, and they entered a boat to make their way thither. But some who were searching for Jesus saw him depart from the shore, and the anxious people gathered together, watching the slowly receding boat. The news spread from city to city that Jesus was crossing the sea; and many who were eager to see and hear him flocked to the place where it was thought that his boat would land, while others followed him over the water in boats. So when Jesus and his disciples landed they found themselves in the midst of a multitude of people, pressing forward on all sides to meet them.

HUNDREDS of the sick and maimed had been brought for Jesus to relieve, and were disposed upon the ground in positions favorable to arrest his attention. The crowd had awaited his coming with intense anxiety, and their

numbers were continually increasing. The Saviour could not here find the rest he sought, for the waiting company commanded his attention; their needs enlisted his immediate sympathy and aid. He could not steal away with his disciples to secure the coveted retirement, and disappoint this expectant people. All maladies were represented among the sick who claimed his notice. Some were burning with fever, and were unconscious of the anxious friends that ministered to them. There were the deaf, the blind, the palsied, the lame, and lunatic. In looking upon this wretched throng the heart of Jesus melted with compassion.

He was so pressed upon by the multitude that he went a little apart upon a grassy eminence, where he could be seen and heard by all the people. Here he taught them through the entire day, and healed all the sick and afflicted that were brought to him. Those who had been confused in their belief, and longed for some intelligent doctrine to relieve their uncertainty, found their darkness dispelled by the beams of righteousness from the presence of Christ, and were charmed with the simplicity of the truths he taught.

His discourse was often interrupted by the delirious ravings of some fever-stricken sufferer, or the piercing shriek of the insane, whose friends were trying to press through the crowd and bear the afflicted to the Healer. The voice of wisdom was also often lost in shouts of triumph as the victims of hopeless disease were instantly restored to health and strength. The great Physician patiently submitted to these interruptions, and spoke calmly and kindly to all. He came from the other side of the sea because he was weary, but lo, he found more pressing cases for his attention than at the place from which he had secretly departed.

As the sun was setting, Jesus saw before him five thousand people besides women and children, who had been all day without food. He inquired of Philip concerning the probability of obtaining bread for so large a number, that they might not return to their homes unrefreshed nor faint by the way. This he did to test the faith of his disciples, for he himself was at no loss how to provide food. He who would not work a miracle to satisfy his own hunger in the wilderness, would not allow the multitude to suffer for lack of food. Philip looked over the sea of heads and thought how impossible it would be to obtain sufficient food to satisfy the wants of such a crowd. He answered that two hundred pennyworth of bread would not be nearly enough to divide among them so that each one might have a little. Jesus inquired how much food could be found among the company. He was told that Andrew had discovered a lad who had with him five barley loaves, and two small fishes. But this was nothing among so many, and they were in a desert place, where no more could be obtained.

JESUS commanded that this meager store should be brought to him. This being done, he directed his disciples to seat the people upon the grass in parties of fifty and one hundred, to preserve order, and that all might witness the miracle he was about to do. This marshaling of five thousand people into companies was at length satisfactorily accomplished, and they were all seated in the presence of the Saviour. He then took the loaves and fishes, and, having given thanks, distributed them to the disciples and to the multitudes, in quantities sufficient to satisfy their appetites.

THE people had arranged themselves in the required order, wondering what was to be done, but their amazement knew no bounds when the problem was solved, and they beheld food portioned out to that vast assembly from the slender store scarcely sufficient for a score of persons. The food did not diminish, as Jesus handed it to his disciples, who in their turn served the people. As often as they returned to him for a fresh supply, it was furnished them. After all had been satisfied, he directed the disciples to gather up the fragments that nothing might be lost; and the broken fragments filled twelve baskets.

DURING this remarkable feast, there was much earnest reflection among those who were so miraculously served. They had followed Jesus to listen to words such as had never before fallen upon their ears. His teachings had sunk into their hearts. He had healed their sick, had comforted their sorrow, and, at last, rather than send them away hungering, he had fed them bounteously. His pure and simple doctrine laid hold of their minds, and his tender benevolence won their hearts. While eating the food he had provided for them, they decided that this was indeed the Messiah. No other one could do so mighty a miracle. No human power could create from five barley loaves and two small fishes, food sufficient to feed thousands of hungry people. His teachings and work of healing had already nearly convinced them of his divinity, and this miracle crowned their growing conviction with entire belief.

THEY decided that this was the Prince of Life, the promised Deliverer of the Jews. They perceive that he makes no effort to win the applause of the people. In this he is essentially different from the chief priests and rulers, who are ambitious for titles and the honor of men. They fear that he will never claim his right as King of Israel and take his place on David's throne in Jerusalem. But they decide that what he will not assume for himself, they will claim for him. They need no greater evidence of his divine power nor will they wait for any further proof. They quietly consult among themselves, and arrange to take him by force, and bear him upon their shoulders, proclaiming him the King of Israel. The disciples unite with the people in declaring that the throne of David is the rightful inheritance of their Master. Let the arrogant priests and rulers be humbled, and compelled to yield honor to Him who comes clothed with the authority of God. They begin to devise means to accomplish their purpose; but Jesus discerns their plans, which, if followed out, would defeat the very work he designs to do, and put a period to his instruction and deeds of mercy and benevolence.

ALREADY the priests and rulers look upon him as one who has turned the hearts of the people from them to himself. Already they so dread his growing influence among them that they seek to take his life. He knows that violence and insurrection would be the result of his exaltation as Israel's king. He did not come into the world to set up a temporal kingdom; his kingdom, as he had stated, was not of this world. The multitude do not perceive the dangers arising from the movement they contemplate; but the calm eye of divine wisdom discovers all the hidden evils. Jesus sees that it is time to change the current of feeling among the people. He calls his disciples to him and directs them to immediately take the boat and return to Capernaum, leaving him to dismiss the people. He promises to meet them that night or

on the following morning. The disciples are loth to submit to this arrangement. They are ambitious that Jesus should receive his true merits, and be lifted above the persecutions of the priests and rulers. The favored moment seems to have arrived, when, by the unanimous voice of the people, Christ can be elevated to his true dignity.

THEY cannot feel reconciled that all this enthusiasm shall come to naught. The people were assembling from all quarters to celebrate the passover at Jerusalem. They were all anxious to see the great Prophet whose fame had spread through all the land. This, to the faithful followers of Jesus, seemed the golden opportunity to establish their beloved Master as Israel's king. It seemed, in the glow of this new ambition, a very hard thing for them to go away by themselves and leave their Master alone upon the desolate shore, surrounded by high and barren mountains.

THEY remonstrate against this arrangement; but Jesus is firm in his decision, and commands them to follow his directions with an authority that he had never before assumed toward them. They obey in silence. Jesus then turns to the multitude, and perceives that they are thoroughly decided to force him into becoming their king. Their movements must be checked at once. The disciples had already departed, and he now, standing before them with a grand dignity, dismisses them in so firm and decisive a manner that they dare not disobey his commands. The words of praise and exaltation die upon their lips. Their steps are stayed as they are in the very act of advancing to seize him, and the glad and eager looks fade from their countenances. There were men of strong minds and firm determination in that throng, but the kingly bearing of Jesus, and his few quiet words of authority, quelled the tumult in a moment and frustrated all their designs. Like meek, submissive children, they obey the command of their Lord, submitting humbly, and without question, to a power that they recognize as above all earthly authority.

Jesus looked upon the retreating multitude with yearning compassion. He felt that they were as scattered sheep without a shepherd. The priests, who should have been teachers in Israel, were but machines for performing unmeaning ceremonies and repeating the law they did not themselves understand nor practice. When he was left alone he went up into the mountain, and, for many hours, bent in supplication before the Father with bitter agony and tears. Not for himself were those earnest prayers, but for man, depraved and lost but for redeeming grace. It was for man that the Son of God wrestled with his Father, asking that the poor wretched creature might turn from his guilt to the light of salvation.

THE Saviour knew that his days of personal effort for men upon earth were numbered. He who read the hearts of men knew that comparatively few would accept him as their Redeemer, acknowledging themselves lost without his divine aid. The Jews were rejecting the very help that God had sent to save them from utter ruin. They were fastening the chains that bound them in hopeless night. They were bringing upon themselves the certain wrath of God for their blind and obstinate wickedness. Hence the grief of Jesus, and his tears and strong cries for his mistaken people, who spurned his love that would shelter them, and his mercy that would save them from the retribution of their sins. Deep emotion shakes that noble form as he keenly realizes the doom of the people he has come

to save. In every trial and emergency, Jesus went to his heavenly Father for help, and, in those secret interviews, received strength for the work that lay before him. Christians should follow the example of their Saviour, and seek in prayer the strength that will enable them to endure the trials and duties of life. Prayer is the Christian's defense, the safeguard of his integrity and virtue.—*Mrs. E. G. White, in Great Controversy, Vol. 2.*

“A DESERT PLACE.”

MANY persons, anxious to find some excuse for sprinkling instead of baptism, have argued that it was impossible that Philip could have found enough water to immerse the eunuch, because the record says that the way which they went “is desert.” Such persons must have a difficulty with the narrative which forms the basis of the present lesson; for the record says that Jesus departed “into a desert place apart,” and that “when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals;” and yet it says that “he commanded the multitude to sit down on the grass,” before he fed them.

The answer to the objection concerning the eunuch's baptism is, as we see in the latter instance, that “a desert place” does not necessarily mean a place where there is no water and no vegetation. It applies to any uninhabited, solitary place. It may be a sandy, barren waste, or it may be a place where there is vegetation. Even in the great Sahara Desert, which is to most minds a synonym for everything barren, there are oases where there are springs of water, and where vegetation flourishes.

Even supposing that “the way that goeth down from Jerusalem to Gaza,” which Philip and the eunuch traveled, was a sandy desert like the Sahara, we must allow that the two travelers came across a fertile place where there was water enough for immersion, for that the “baptism” means immersion, and that only, is admitted by the best scholars, even though they practice sprinkling instead. When God commands that a certain thing shall be done, and especially when his word says that it was done, it is hardly worth while for men to argue that it cannot be done.

W.

RIGHTS OR DUTIES.

THE politician talks about rights and it is right for him to do so. Civil society is based upon the definition and vindication of human rights. The government that secures to every man his rights is a good government. But in the kingdom of Christ we are to put our duties before our rights. We are to be willing, often, to surrender them, in order that we may do good and glorify God. An eloquent preacher has well said:—

“Man has no right to take his full rights in the world; he is not wholly noble unless he sees the higher law, which declares that all is not his to take which is his legitimately to own.”

How often do we hear even Christians say: “Haven't I a right to do this? Is there any harm in it?” And they act as if an affirmative answer to those questions settled the whole problem of duty. But our blessed Lord gave up his rights in order to suffer and to die for our redemption. He is our example. The highest duty of each of his followers is to deny himself for the good of others—to eat no meat even, if thereby a brother is offended. See 1 Cor. 8:8-13.

The apostle Paul had a legal right to stay in Tarsus and be a good, average Christian there. Nobody could have blamed him for doing so, and he might have been useful while he was comfortable. But, obeying the instinctive impulse of the new life in Christ Jesus, he became a homeless wanderer, enduring shipwrecks, stoning, scourgings, imprisonment, and martyrdom at last. We do not call him a fanatic. We admire and honor him as illustrating the highest ideal of a true life. And our modern missionaries, who surrender all the comforts of home and go to toil and die in the dark places of the earth, are under no special obligations to do this. They have as good a right to stay here and enjoy civilized society as the rest of us have. Many of them have talents and culture that would secure a high degree of worldly success. But they have learned of Jesus that there is something nobler than to claim our rights, and to exercise the power we possess for our own gratification and advancement. They are not content to float along with the great multitude of respectable, self-indulgent people, who only want to be religious enough to quiet their consciences. They long to be Christ-like—to live in this world as Jesus lived, to take him as their pattern—their model of true manliness as well as their Saviour. Such men do not ask, What are my rights? what can I claim or acquire for myself? They do not even ask, How can I be happy? Their one question is, How can I be useful? How can I do good and glorify God? And the happiness which they seek not comes to them. Amid all their toils and privations, they have a peace and joy in the Lord that is better a thousand-fold than the best that this world can give.

Alas! how few even in the church have the Master's spirit of self-surrender. How emphatically we insist upon our rights. How little we appreciate the nobility of sacrifice, the blessedness of being servants for Jesus' sake. When this divine spirit shall be given to us in its fullness, when we shall all live as if we were not our own, the world will be won. It can resist our arguments and our appeals, but it will not be able to stand out against the manifestation of Christian love when we are willing to be all things to all men if by any means we might save some.—*Occident.*

In every proper field of labor, there is more than work enough for all the workers; hence no man who is willing to work need be without his share in life's service. Yet there is not the same work for every workman; and it is for the Lord of the harvest to assign to every man his work. Here is where so many stumble, and stand idle. They have their own idea of the work for which they are suited, and they wait for an opening in that line. It may be that there is work for them carrying water to the harvesters, or scaring away the crows, while there is nothing for them to do in cradling or sheaf-binding. If a man is not wanted to superintend a Sabbath-school, and he is incompetent as a teacher, he may be of service to the entire school by assisting the librarian, or by keeping disorderly boys in check just outside the door. A good door-keeper is as valuable, in his sphere, as a good preacher is in his. In this field, as in others, the harvest truly is plentiful, and the laborers are few. Why so many persons say that there is nothing for them to do in their church is that they are unready to take hold of the work which is waiting for them, and they are waiting for work which will never be ready for them.—*S. S. Times.*

“AND whatsoever ye do, do it heartily, as to the Lord, and not unto men.” Col. 3:23.

The Home Circle.

WHO OF US KNOW?

Who of us know

The heart-aches of the men we meet
Each day in passing on the busy street,
The woes and cares that press them,
Forebodings that distress them—

Who of us know?

Who of us think

Of how hot tears have traced the smiling cheek
Of some we meet who would not dare to speak
The pangs they feel, the burdens that they bear,
Each hour that passes through the solemn year—

Who of us think?

Who of us care

To try and think and know their pain and grief,
And help to bring to breaking hearts relief,
To help to bear the burdens of their care
By tender word and loving look and prayer—

Who of us care?

—S. C. Allen.

A SEALSKIN JACKET.

A STORY FOR GIRLS.

(Concluded.)

FOR a week the thought grew and grew in Nelly's mind, till it blossomed and bore fruit. She knew her father dealt at Cantrell's, so one day she stopped in there, and, in a very shamefaced way, selected a pair of sealskin gloves and had them charged to Mr. Ray.

She did not think then how and where she was to wear those gloves without being found out.

The next Sunday her father was away, gone to New York on business, and her mother had a bad headache. So Nelly drew on the pretty, soft gauntlets, as soon as she left the house, putting her kid gloves into her pocket, and she wore them again to make some calls on the following Saturday.

"You look real nice," said Sue Beers, turning her around like a dressed figure in a shop-window to inspect her. "Real nice; all but that old cashmere dress. I do wish you had a velvet skirt or even a silk. That dress is awfully shabby. It looks too mean for anything."

"I wish I had," sighed Nelly, cast down not only by the consciousness of her old dress, but also of the new gloves which she had gotten dishonestly.

Next Sunday both her father and mother went to church, and the seal gloves had to be left in her drawer. She had cold fingers, for she would not carry her plush muff, and the day was one of midwinter. Sue Beers whispered loudly, "Where's your seal gloves?" And Nelly hushed her with a start and a glance at her mother, who, however, had not heard the question.

It happened soon after that Ella Brown's father died, her only parent living, and she went into deep black. A bright idea struck Sue Beers. She hurried across to Nell's desk at recess and begged her to come with her into one of the unused recitation-rooms.

"O Nell!" she exclaimed, as soon as the door was shut, "I've been struck with a thought, as old Dr. Hodge says. Ella Brown's father is dead, you know, and I don't believe but what you could buy her blue velvet dress. It would look just lovely with your jacket and your hair."

"O Sue! you don't suppose she would sell it, do you?"

"She! I guess she *would*, quicker'n scat. She'd sell her head, if anybody wanted to buy such an empty shell."

"But I haven't got a bit of money, Sue, and I know father wouldn't any more buy it!"

"That's too bad. Haven't you got any kind

of jewelry, though? She'd just as lieves wear any kind with black. She don't know any better."

Nell, too, was struck with a thought. Her one great treasure was a beautiful little watch that had belonged to her father's grandmother; a dainty thing no bigger than a large locket, with a cherub's head painted on the back, and set round with a row of tiny diamonds, too small to be very valuable, but bright as a circle of living sparks. Nelly's grandmother had left her this watch in her will. It was so precious she was not allowed to wear it; but last summer she had had a birthday party, and when the girls all went up into her room for their hats, as they went away, she had shown them this watch, of which she was very proud. Ella Brown was so charmed with it that she offered Nelly her own watch and her garnet pin and ear-rings in exchange for it on the spot; but Nelly would not listen to the proposal.

Now, however, she began to think it possible that Ella would give her the blue velvet dress for her watch, and the more she thought of it the more tempting the idea grew. After school she drew Sue Beers aside and said to her:—

"Sue, would you mind asking Ella if she would give me that velvet dress if I would give her my watch? Say *give*; for, of course, I'd rather tell that she gave it to me."

"Oh, I know she would!" exclaimed Sue. "She raved about that watch, and it *is* yours, isn't it? Your very, very own?"

"Why, of course, Grandma Gordon left it to me in her will, when I was a little baby."

Sue went over to Ella's and the silly, motherless girl was only too ready to give Nelly her dress in exchange for the beautiful watch she had so long coveted. The next Saturday a large box was left at Mr. Ray's door, just at twilight, and Nelly, who was on the watch, took it to her room, and appeared in the dress at her mother's chamber door the next morning, with her hat on and her jacket hanging over her arm.

"Look, mamma!" she said, "this was Ella Brown's dress before she went into mourning. She sent it to me. Isn't it awfully handsome?"

Mrs. Ray was astonished and displeased.

"It is much too valuable a thing for you to accept, Nelly. I am sure your father won't like it."

"O, mother dear! it's no use to Ella. Why shouldn't she give it away, if she wants to?"

Tears stood in Nelly's bright eyes, and she looked so lovely in the soft gentian-blue folds of the dress, her hair showing all its golden lights against the contrasting color, and her face glowing with pleasure, that her mother had not the heart or the courage to protest any more or forbid her to wear it, and her father, being in New York again on business, did not see the new dress until the next Sunday, as he only returned late Saturday night.

Nelly had dressed herself and slipped quietly off to Sunday-school while he was breakfasting, and was already in the pew arrayed in all her finery except the sealskin gloves, when he entered.

Mr. Ray looked at her with an expression of stern astonishment, and Nelly began to feel very miserable; but, of course, nothing could be said then and there. On the way home, however, Mr. Ray did speak, but not to Nelly.

"Amanda," said he, "how could you get Nelly such an expensive dress? I can't afford it, everybody knows as well as you do; and how do you think her finery looks beside my shabby coat and your plain bonnet? I wonder, by the way, that Anne should give you such a bare-looking hat."

"Oh! it had five lovely plumes on it, John; but I put them on Nelly's hat—it looked so shabby with her new jacket."

"A—h! and for the same reason you bought her that velvet dress?"

"Oh! no. I did not buy that at all. Ella Brown gave it to her. It was a new dress of hers, but her father died, you know, and she went into mourning, so she couldn't wear it."

"Then it must go back to Ella Brown. I cannot have Nelly wearing other people's finery, such as I can't afford to buy for her. You must do it up to-night, Amanda, and either you or I must take it back to-morrow."

"O John! I do hate to."

"Very well, then, I will."

Nothing was said to Nelly, who passed the rest of the day in anxious suspense. Mr. Ray never found serious fault with his children or punished them on Sunday—it was a day of peace in his household; but Nelly felt some impending event, and dreaded to have Monday arrive.

After she was at last asleep, Mrs. Ray went into her room and took down the velvet dress from her wardrobe. Behind it she saw a pair of new sealskin gloves, hanging on a lower peg. She had never seen them before, and thinking Anne had sent them with the coat she said to Mr. Ray, who had come upstairs:—

"I didn't know there were gloves sent with that coat, John."

"There were none," he said. "What do you mean?"

"Why, there are a pair hanging in Nelly's wardrobe, and I thought they must have come with the jacket."

Mr. Ray took the candle and soon brought back the gloves.

"Look here!" he said. "Here is Cantrell's stamp on the lining. What does this mean?"

Mrs. Ray did not know. They exchanged looks of painful apprehension, but said no more. Nothing could be done till morning.

Nelly was not allowed to go to school the next day; and very soon after breakfast Ella Brown was surprised to receive a call from Mr. Ray.

"Ella," said he, "I have brought back the dress you gave Nelly. It was very kind of you, but I do not like to have her wear anything so expensive."

"But I don't want it back. I won't have it! I can't wear it, and I want to keep the watch," she said, crossly.

"Watch! What watch?" he asked.

And then it all came out. Ella was angry and impertinent, and at last burst into tears; but Mr. Ray was firm, and she had to give him back Nelly's pretty bauble, and resume her own property.

Next he went to Cantrell's, and found Nelly had bought the gloves there and had them charged to him; and as they were but a little worn, they took them back at a heavy discount. Then Mr. Ray went to his office heart-sick about his child, yet resolved to give her the whole benefit of the lesson she so evidently needed.

He was a man of few words, and all he said to her that night was:—

"Nelly, do you remember I said to you that a sealskin jacket would cost you twice its price? It has cost much more. It made you so selfish that you were willing to strip your mother's bonnet to make yours prettier; so dishonest that you bought gloves without my leave, and had them charged to me; so untruthful that you gave your mother to understand that dress was a gift from Ella Brown, when you had really overpaid her for it. I shall not trust the watch in your hands till you prove your fitness for its possession; and as for the jacket, it is your Aunt Anne's."

She did not think I did you justice, because I said it would increase your love of dress, and lead you into trouble, when she wanted to lend it to you for the winter. I consented unwillingly to put you to the test. I feared, yet I hoped you could bear it, Eleanor, and you have entirely failed. The jacket has cost dearer things than money."

Nelly could not speak. She buried her face in her hands; she was candid enough to see fully and most painfully what she had done.

The lesson was not lost on her, hard as it was, and both her father and mother lived to be glad of Aunt Anne's experiment; but to this day Nelly has never again wished for a sealskin jacket.—*Rose Terry Cooke.*

THE DYNAMOGRAPH.

THE following interesting description of the dynamograph, an electric type-writer and automatic telegraph receiver, is from the *Baltimore Sun*, and will be interesting reading, especially to those who are more or less familiar with ordinary type-writers and telegraphic instruments:—

The dynamograph in appearance somewhat resembles an ordinary mechanical type-writer. It has a key-board, and the types are placed on steel bars, which play upon a common center, as is the case with the type-writer. The motive power used is electricity, by means of which evenness of action is assured. No matter how heavily or how lightly the keys are struck, the impression on the paper is the same. A remarkable feature of the invention used as a type-writer is that the carriage moves automatically both forward and backward. When the end of the line is reached, the carriage returns to the starting-point without the aid of the operator, and the paper bar moves one notch, so that all that is required of the operator is to depress the keys.

The most important field for the new invention is said to be in connection with the telegraph. It is said at the Patent Office that the instrument can be used both as a transmitter and receiver of intelligence over a single wire, no matter how great the distance may be. The receiving instrument does not require the attendance of an operator, but prints the dispatch automatically. The instruments at both ends of the line print the dispatch sent, and so a safe-guard against mistakes is provided. It is claimed that the electric type-writer will be valuable as a local aid to business, and offers many advantages over the telephone. One advantage claimed for it is that, no matter whether a person called up is at his place of business or not, the message can be printed through the medium of his type-writer, and will be there for perusal on his return. The dispatches printed are in letter form and not an endless tape.

This instrument, which has been christened the dynamograph, is considered by Patent Office officials to be one of the greatest inventions upon which patents have been issued. The electricians do not stint their praise, and are positive that the machine will greatly simplify business intercommunication.

BAD luck is simply a man with his hands in his pockets and a pipe in his mouth, looking on to see how it is coming out. Good luck is a man of pluck, with his sleeves rolled up and working to make it come out right.

Look out for mother; she seldom looks out for herself.

Health and Temperance.

APPETITE SLAVES.

THE man who loves tobacco, and uses it in a respectable way—if there may be said to be any respectable way, which we doubt—has an abnormal appetite. To abandon it wholly might seem to be one of the most difficult things of his life. But there is another man who loves intoxicating liquors, and his appetite sometimes brings grief to his friends, if not to himself. The man who uses tobacco has little or no sympathy with the man who uses liquors. He says, "I would not make a fool of myself, and that man ought to be ashamed of himself to allow his appetite to run away with him." But hold, my friend; that man's appetite does not run away with him more than yours with you. You are in the very same boat. In the estimation of many you are quite as silly. Your appetite is quite as abnormal and selfish, only he takes liquor and you take tobacco. Before God, the beam in your eye is about the same size as the beam in his eye. To some people you are equally filthy and disagreeable. But you call yourself a Christian, while he calls himself a sinner. Does God overlook your pious selfishness, and condemn the other because appetite does not take the same selfish turn that yours does?—*India Methodist Watchman.*

FRIED FOODS.

WHAT the spit is to the English cook, and the *bain-marie* to the French, the frying-pan is to the American. The Canadian lumberman slings his soup-pot over his pack; the British sportsman cuts a stick, trims it, and impales his game over or before the embers; our native who "roughs it" cares for no kitchen utensil beyond the culinary *vademecum* of his grandmothers. In it he grills bacon, venison, and fish, makes gravy, fries flapjacks, and stews the maple sugar and water that is to drench them, boils water for tea, coffee, and shaving, and washes the dishes when what was prepared in it has been eaten.

The dietetic chord for the day is sounded at our national breakfast in fried chops, fried cutlets, fried eggs, fried ham or bacon, fried fish, fried fish-balls, fried potatoes, fried sausage, fried tripe, and fried beefsteak. The relative mirror is indicated in fried buckwheat or other griddle-cakes, fried mush or hominy, or, what some prefer to all these, fried bread. Luncheon and dinner maintain the theme in fried vegetables of all sorts, in fritters and pancakes, and, if supper be served, croquettes, fried oysters, and doughnuts "give the diapason closing full."

The reasons for the preference we display for this mode of cookery are neither various nor many. It is the easiest way of making ready raw material or "left-overs" for the table. The steady, slow simmer that from toughness brings forth tenderness; the steaming, roasting, boiling—to perfect which attention must be paid to degrees of heat, to basting and turning—require skill and time. Our middle-class women are overlaid with work, and ambitious to accomplish what they consider as higher things than cookery. What can be hurried up is "put through" in what Americans (and no other people) call "less than no time." The frying-pan makes short work in unrighteousness of whatever is cast into its gaping maw. The housewife—with no conception of the valuable truth that cooking of the right sort will take care of itself, if once put properly in train, while she is busy

with other matters—delays setting about it until the margin of time is reduced to a minimum.

The best writers on dietetics proscribe fried foods so unsparingly that even she whose chief aim in the day is to run through a given quantum of labor, might pause to read and ponder. The pernicious properties of hot grease and substances soaked in it are published in the market-place of medical and domestic journals. "As a broad rule," says Dr. Fothergill, "the harder the fat, the less digestible is it." When all that is volatile and soluble is driven out of it by rapid heating and cooking, and the ever nauseous touch of calcined grease is superadded, the digestive organs give over trying to assimilate it.

Yet our dear sisters continue to fry everything that can be fried; to grow sallow and spleeny; and to take patent medicines to patch up the coats of their stomachs.—*Marion Harland, in Journal of Reconstructives.*

HOW TO BE A "NOBODY."

It is easy to be nobody, and the *Watchman* tells how to do it: Go to the drinking-saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. In the meantime, play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful books. If you read anything, let it be the dime novel of the day. Thus go on keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be a first-class nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons just ready to graduate and be nobodies.—*Scientific American.*

LIVER AS FOOD.

THE California *Scientific Press* says: "We cannot too strongly denounce the use of liver and kidneys as food for man. These organs are constantly charged with the worn-out excrementitious matters of the system, the presence of which, when rightly understood, is disgustingly offensive to the taste. Their presence is evinced by the fact that these portions of an animal are always the parts first subject to decomposition. They make very good food for hens and dogs, but for man—never!"

THE Spaniards have a proverb that "the man who sits with his back to a draught sits with his face to his coffin." This is the time of year to remember health rules. Many a cold will be taken in churches. The people will walk to church in the warm sun of some of the autumn days wearing their overcoats. On entering the building, colder than the outside, having neither sun nor fire, they will remove their coats and sit down in a perspiration. The true method is to carry the coat on the arm, and put it on when entering a cold room and ceasing the exercise.—*Selected.*

THE keeping of fruit requires a uniform, low temperature, just above the freezing point. Fruit, in ripening, gives off carbonic-acid gas, which is deleterious, hence fruit should not be stored in the house cellar, if it can be avoided. Where there is no other place for the fruit, then the ventilation of the cellar must be carefully looked to.

"Be not among winebibbers; among riotous eaters of flesh." Prov. 23:20.

News and Notes.

RELIGIOUS.

—Eight millions of Indians in Mexico have never seen a copy of the word of God.

—There are 600 native newspapers in India, all of which, with the exception of about half a dozen, are bitterly opposed to Christianity.

—It is said that the Province of Honan, China, has a population of fifteen millions. Thus far, but one missionary has entered that field.

—It is estimated that there are over 700,000 Poles in the United States. They are almost universally Romanists, are very clannish, and can be reached only by a native ministry.

—The London *Christian* says that "the progress of Romanism in the Protestant Church of England is painfully indicated by the fact that praying and offering masses for the dead are greatly on the increase."

—The English Church receives in tithes about \$20,000,000 a year. Of this amount \$5,000,000 is expended in schools, hospitals, church buildings, etc., and the remaining \$15,000,000 goes to pay the salaries of the clergy.

—The anti-organites of the United Presbyterian Church held a convention a few days since in Xenia, Ohio, and resolved to withdraw from that communion, in case the General Assembly refuses to yield to their demands, and exclude instrumental music from their churches.

—Rev. Hugh O. Pentecost, of Newark, N. J., has resigned his position as pastor of the Bellevue Avenue Congregational Church. His prominence in the labor movement and candidacy for mayor on that ticket, and his utterances in regard to the Chicago anarchists, were the cause.

—In the village of Adrianople, the Roman Catholic Propaganda has been making such rapid progress among the adherents of the Greek Church that the Bulgarian Archbishop at Adrianople has taken alarm and addressed a complaint direct to the Czar. The Archbishop desires to have a restraint imposed upon the Roman Catholic missionaries.

—Since 1850, the population of the United States has increased 116 per cent.; Protestantism, 185 per cent.; Romanism, 294 per cent. Protestant ministers have increased 173 per cent.; Roman priests, 391 per cent.; Protestant churches have increased 125 per cent.; Roman churches, 447 per cent. In view of these facts, the question: "Does the increase of Romanism threaten the life of the republic?" is pertinent.

SECULAR.

—Copper has been discovered near Stamford, Vt.

—Gold in paying quantities has been discovered in Wales.

—War between Russia and Austria now seems not improbable.

—A cyclone unroofed several buildings at Tucson, A. T., on the 12th inst.

—Natural gas, in considerable quantities, has been struck at Santa Ana, Cal.

—Twenty-two persons were drowned in the recent hurricane off the Orkney Islands.

—Thirty counties in Missouri have, under the local option law, voted in favor of prohibition.

—It is calculated that this year's product of the Michigan iron mines will aggregate 4,700,000 tons.

—The seed and oil mills at Duffield, England, were destroyed by fire a few days since. The loss is \$750,000.

—December 12, a large wholesale boot and shoe house in Chicago was burned, causing a loss of \$250,000.

—Governor Bodwell, of Maine, died suddenly on the morning of the 15th inst., of congestion of the lungs.

—Harper, the wrecker of Fidelity Bank, Cincinnati, has been sentenced to ten years in the Ohio penitentiary.

—At Winchester, Pa., December 16, five men were instantly killed by the explosion of a boiler, and three others were injured.

—A law has been passed in Waldeck, Germany, forbidding the granting of a marriage license to a person addicted to the liquor habit.

—The books of a single firm at Fresno, Cal., show that 4,000,000 pounds of dried fruit have been shipped from that place this season.

—A farm-house near Wessington, Dakota, was burned on the night of the 10th inst. and seven out of a family of nine persons perished in the flames.

—Another Kentucky feud culminated the other day in the killing of seven men, the wounding of several others, and the burning of a number of houses.

—The California and Oregon Railway was completed on the 17th inst., and the entire trip from San Francisco, Cal., to Portland, Or., may now be made by rail.

—Over 250 deaths from scarlet fever have occurred in Paterson, N. J., in little over one month. Gross negligence all around is alleged as the cause for the epidemic.

—Fast trains on the Central and Union Pacific roads now make the run between Omaha and San Francisco in seventy hours—two days and twenty-two hours.

—Joseph Houser (colored), recently appointed pension agent, was seized by a mob at Laforge, Mo., a few days since, and beaten until he was in a serious condition.

—The contract for the new tunnel under Lake Michigan to be taken four miles out from shore for the new Chicago water works, has been let. The tunnel will cost a million dollars.

—Under date of December 15, a general snow-storm, the heaviest in the memory of the oldest settlers, is reported throughout Western Texas. At Cisco and San Angelo the snow is six inches deep.

—Owing largely to a disastrous fire which has closed the famous Hecla and Calumet copper mine, Lake Superior, for at least two years, there has been a large advance in the price of that metal.

—Eight men were killed and over forty were wounded in a riot that occurred during the recent election in Jamaive, in the State of Tamaulipas, Mexico. All of the ballot boxes were destroyed.

—It is now known that the ship, *Alfred Watts*, which sailed from Philadelphia for Japan early in October, has been lost. The officers and crew numbered twenty-seven men, only two of whom escaped.

—The Mexican Congress adjourned on the 15th inst. The most important measures passed were bills authorizing new loans of £10,500,000, and compulsory education in Federal districts and Territories.

—A late London paper says: "Nearly 20,000 men will find employment for the next four years in the construction of the big canal that is immediately to be made for the passage of ocean ships between Liverpool and Manchester."

—At Eufaula, Ala., the other day, two brothers, aged 18 and 20 years respectively, got drunk and murdered an older brother, aged 27. When the murderers found that their brother was dead, one whistled, and danced in his blood.

—A mischievous boy in Portland, Or., lost his head in a cracker factory, a few days since, by putting it over the edge of an elevator in order to throw a cracker at someone below. When the elevator reached the second floor his head was cut off.

—A bill has been introduced into the United States Senate to regulate immigration, and provide that any immigrant who shall come from a foreign port to any port within the United States, shall, before being permitted to land, exhibit a certificate from the United States Consul for the port of clearance of said vessel, stating that said immigrant is not a convict, pauper, idiot, or insane person, and that he is possessed of sufficient means to support himself for a period of six months. A bill has also been introduced authorizing the United States' authorities to expel from the country any objectionable foreigner.

Obituary.

NEDRY.—Died of consumption, in San Francisco, Cal., December 8, 1887, Sarah A. Nedry, aged 48 years, 1 month, and 26 days. Sister Nedry had been a sufferer for fifteen years, but the comfort of the Christian's hope has been her solace through it all. She embraced the truth in Elmore, Ohio, when Elder I. D. Van Horn held a tent-meeting there in 1869. She fell sweetly asleep in Jesus, and rests in hope. The services were conducted by the writer.

A. T. J.

OTIS.—Died on Thursday, December 8, 1887, at her home in Petaluma, of pneumonia complicated with

heart disease and general debility, Mary Jewell Otis, aged 79 years.

She had long cherished the hope that she should live to greet her Redeemer; and during her sickness she repeatedly expressed this desire; but seeing that it was not so to be she became reconciled to die. She took part in the Advent Movement of 1844; and accepted the Third Angel's Message and light of the Sabbath under the instruction of Brother M. G. Kellogg, at Oakland, Cal., and was ready to welcome Brethren Loughborough and Bourdeau to Petaluma when they began the work on this coast, and it was in her house that they lodged at that time.

Elder E. R. Jones gave a very impressive discourse at the funeral, from Rev. 21:4, "There shall be no more death."

F. J. OTIS.

(Review and Herald please copy.)

NELLIS.—Died, December 7, 1887, in St. Helena, Cal., of paralysis of the heart, Brother Sylvester Nellis, aged 62 years. Brother Nellis was a veteran of the Mexican war, and spent more than twenty years in Australia. He had been a member of the M. E. Church for more than thirty years.

During the tent-meeting held in Calistoga, in the summer of 1886, Brother Nellis accepted the present truth, and united with the Calistoga church at the time of its organization. Afterward, locating in St. Helena, he united by letter with the St. Helena church, of which he was a worthy member at the time of his death. During the brief time that he was connected with us he was constantly seeking for light, and his growth in the grace of God was very manifest. Because of his faithfulness and devotion he endeared himself to all.

His death was very sudden, with scarce a moment's warning. At the close of a day's work, he retired early, feeling as well as usual. Sometime between seven and eight o'clock in the evening, with arms folded upon his breast, and without any apparent struggle, his life ceased. We fully believe he sleeps in Jesus. He leaves a wife and two married children and other relatives to mourn their loss. Sermon by the writer to an attentive and sympathizing audience in the new church at Calistoga, from 1 Thess. 4:18.

H. A. ST. JOHN.

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.

Address, A. J. Cudney, 1505 E Street, Lincoln, Nebraska. NEB. CONF. COM.

Publishers' Department.

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NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

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

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

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

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 22, 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 report of the Annual Convention of the National W. C. T. U. says of the one who made the opening prayer:—

"She opened with a prayer that carried all hearts up to God, 'Our Mother God as well as our Father.'"

This is dose enough for our readers at one time, so we forbear giving any more till another time.

A FRIEND in renewing his subscription refers to Rev. 16:13, 14, also Rev. 17:13, 14, and asks if it may not be that modern Spiritualism is warring with the word of God. Of course it may be. Modern Spiritualism does nothing else. It was devised by the great enemy of truth, and its sole object is to lead men away from the truth of the Bible. Our friend need not be in doubt on that point.

LET it not be forgotten, to the credit of the ladies of the National Woman's Christian Temperance Union, recently assembled in annual convention in Nashville, Tenn., that they passed a resolution deprecating the slaughter of birds in order to decorate ladies' bonnets. Of course this pledges each member of the Union to abstain from the use of such decorations, and we may hope ere long to see the savage custom a thing of the past among civilized people.

THERE is no question that is growing faster in the United States to-day than is the Sunday question. It is coming nearer and nearer to the point where it will be an essential factor in the political field. And the *Christian Nation* announces the intention of it all, thus:—

"Let those who will remember the Sabbath to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."—*Christian Nation*, September 28, 1887.

THE *Christian Cynosure* reports the following church item:—

Rev. H. C. Heyser, pastor of a German evangelical church, has resigned. He says: "The cause of the disagreement is due to the fact that we have socialists and anarchists among the church members. They want a religion without a Christ and a world without a God. That is a kind of theology of which I have no understanding, and not being able to preach it resigned. The most influential members in the congregation, it appears, are either saloon keepers or proprietors of shooting galleries, and the church is unable to discipline them."

It would seem that a church that had not the power to discipline such members as that, had better cease to be called a church, because it is in fact just anything at all but a church.

THE National Reformers indignantly deny the charge that they are laboring for a union of Church and State, but insist that what they want is a union of Religion and the State. The Rev. Josiah Strong, D. D., General Secretary of the Evangelical Alliance, and author of the well-known book, "Our Country," has expressed himself to the same effect. He, with the National Reformers, wants not Church and State, but Religion and State. Says Dr. Strong, "I distinguish, as some apparently do not, between *Church* and *Religion*."

Now we think we know enough about mathematics to work out so simple a problem as is here presented. The three terms are these, the State, the Church, and Religion. They say that they design to keep Church and State forever separate and distinct, but that Religion and State must be closely

united. The result of our calculation is that if they succeed in their design they will necessarily have to divorce the Church and Religion. If this solution is not correct, we should be glad if someone would point out the defect in our calculation. We verily believe that when the National Reformers, and their many friends who do not go by that name, shall have accomplished their purpose, no one of acute perception will have any difficulty in distinguishing between Church and Religion. There may be a form of Religion but the power will have fled forever.

THE following from a correspondent of the *Congregationalist*, is an example of the natural working of the theory of a probation after death:—

"One of our clergymen, not long ago, wrote a paper in defense of the Andover theology. The paper was printed and a copy sent to me. Not far from this time I met the son of this clergyman, and as we were conversing on religious matters, he lightly said: 'Well, if there's going to be another chance in the next world, I guess I won't trouble myself about religion now.'"

Let it be remembered that this "Andover theology" is but another phase of the well-known doctrine of the Age-to-come, and that all Age-to-come teaching tends directly to lull men into security.

GOOD WORDS FOR ROME.

QUITE a sensation was made in one of the meetings of the Christian Conference just held in Washington, D. C., by a reference to the Catholic Church. Mr. Simeon E. Baldwin, of New Haven, Conn., asked what church had best observed and guarded the teachings of the Bible regarding the family and divorce, and replied that no church represented in that conference, but only "the older Christian church with its head at Rome." He said that he was sorry that in this conference he had listened to unkind words respecting this old Christian church. At this a member cried out, "I object to that; I don't believe it is a Christian church at all." After the buzz of excitement that followed this had subsided, Mr. Baldwin rejoined:—

"That is exactly the sentiment that I have heard uttered from this platform, and against which I protest. In my work with Mr. Dike in the divorce-reform league, I have found no truer friend than the Roman Catholic Church. One of the great friends to the cause of social advancement is the Roman Catholic Church. It guards the home, it guards the family, it guards the child. We ought to make friends with the Roman Catholic Church, and unless we do it, we reject one of the great factors in the cause of the advancement of Christ."

When Mr. Baldwin sat down, Mr. Dodge, the President of the Evangelical Alliance, under whose auspices the conference was held, said he was sorry that Mr. Baldwin had so entirely mistaken the sentiment of the Alliance on this question. He said that he knew of no one who had not profound respect for the piety of Roman Catholics, and for the good done by them. The only word that had been uttered was that they did not believe in allegiance to a foreign power, a power that was opposed to our free institutions, especially our public schools, but that for the Catholic Church as a Christian church they had nothing but love and sympathy. Said he: "We will always welcome their assistance, and we will defend with our hearts' blood rights for them that we claim for ourselves." The remarks of Mr. Dodge were interrupted by prolonged applause, and the conference broke out in applause at their close.

Thus we see how the barriers between Catholicism and Protestantism are being taken away, and it is not the Catholic Church that is making the advances. How long will it be before professed Protestants will begin to condemn Luther? The Catholic Church has not changed a particle; and if it is now one of the great factors in the advancement of the cause of Christ and social reforms, it must have been so in Luther's day; and if so, he made a great mistake. The truth is, the great body of professed Protestants have become so intoxicated with the wine of Rome—the desire for "catholicity" and church supremacy—that they are even now scarcely able to distinguish between Christ and anti-christ.

LESSON PAMPHLET.

At the late session of the International Sabbath-school Association, the following recommendation by the Lesson Committee was adopted:—

"That the lessons for 1888 be written immediately and, after approval by the Executive Committee, that they be published in two pamphlets, of twenty-six lessons each, for the use of Sabbath-school officers and teachers."

The lessons for the first six months of 1888 are now ready, and orders for the first of the above-mentioned pamphlets may now be sent in. This pamphlet will also contain the lesson that has been prepared for the use of the Senior Division at the camp-meetings. Price, post-paid, 10 cents. Send orders to Pacific Press, Oakland, Cal.

It should be borne in mind that this pamphlet is only "for the use of Sabbath-school officers and teachers." It is not designed for general circulation. Sabbath-school scholars will receive their lesson week by week as heretofore, and that is sufficient for their needs. But the Committee recognized the fact that it is often an advantage to teachers to know what is coming. By means of this pamphlet, moreover, ministers who are traveling from place to place visiting churches, and attending camp-meetings, may always be able to join with the school in the lesson for the day, although they may not have received any *Instructor*. Whenever a minister visits a school, the officers and teachers expect help from him, and valuable suggestions in regard to the lessons, and they have a right to expect this. But very often they are disappointed, because he "didn't have any paper, and therefore couldn't learn the lesson." They will no longer have this excuse, and the schools may hereafter feel perfectly free to call upon a minister to teach a class whenever he visits them.

MISSION DONATIONS.

ON Thanksgiving day the sisters of the Selma church thought of our city mission, and donated liberally from their stores of fruits, bedding, table linen, etc. Accompanying the letter of advice was also a post-office order for \$5.00. This is the first remembrance of the missions since the appeal was made at the State camp-meeting; but as the season for business pressure is now over we shall expect to be frequently remembered in this way. We extend the thanks of the mission for the favors. Above all, brethren and sisters, do not forget to pray for us in this work. N. C. McCURE.

NOTICE.

In the book "Sacred Chronology and the Peopling of the Earth," page 281, there is a misprint. In the eleventh line from the bottom which reads, "A colony from Sidon founded Tyre five miles down the coast," it should read *twenty-five* instead of *five*. We discovered this ourselves, but if anybody finds any other mistake we shall be glad if they will inform us.

In the *Sunday School Times*, George W. Cable gives some good advice about how to study Sabbath-school lessons. One point should be remembered by everybody. He says: "Do not begin the lesson's study in any sort of 'lesson help.' Don't cry 'help' till your strength fails. Go straight to the Scripture text itself. Helps will be good by and by, not to give us first conceptions, but to supplement and confirm our right conceptions, and correct our wrong ones."

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