

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

VOLUME 13.

OAKLAND, CALIFORNIA, FIFTH-DAY, DECEMBER 29, 1887.

NUMBER 50.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

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

Entered at the Post-Office in Oakland.

OUR EVER PRESENT HELP.

"Our help is in the name of the Lord." Psalm 124:8.

WE look to thee, most gracious Lord, With prayerful, steadfast eye. Our trust, dear Lord, is in thy word; Oh, hear thy children's cry!

How long, O Lord! how long shall sin And Satan ride apace? How long, O Lord, shall evil win, - And triumph in the race?

Arouse thy slumbering church, O Lord, To hear the groans and cries That daily, from ten thousand hearts, In intercession rise.

Direct us, Lord, and send us might, When Satan's hosts assail. Thou only canst defend the right; With thee we must prevail.

-Anna Holyoke Howard.

General Articles.

THE JUDGMENT OF THE GREAT DAY.*

BY MRS. E. G. WHITE.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

HERE is presented before us the great and solemn day when the Judgment is to sit and the books are to be opened, and the dead are to be judged according to the things written in the books. We must all meet the unerring record of our lives written in the books on high. We are probationers, on trial. God is testing us to see what kind of characters we will develop in this life. Angels of God are weighing moral worth. Our heavenly Father has sent us a message warning us of the fast-hastening Judgment, that we may prepare for that day of final reckoning.

I have questioned in my mind as I have seen men and women hurrying to and fro on matters of business or pleasure, whether or not they ever thought of the day of God,

that is about to break upon us. We need not be in darkness as to what is coming on the earth. We cannot afford to meet that day without a preparation, and light has been given us from Heaven, that we may understand the requirements of God. "Search the Scriptures" is the command of Christ. "Watch and pray, lest ye enter into temptation." There is a witness that follows us in all our actions of life. Our very thoughts and the intents and purposes of our hearts are laid bare to his inspection. As the features are produced upon the polished plate of the artist, so are our characters delineated upon the books of record in Heaven. Are you fitting up in the graces of Christ? Will your robe of character be white and spotless in the day of his appearing? Every interest should be shaped, and every action directed toward this all-important event. We should live daily in great humility before God, seeking divine strength lest we fail of his grace and prove ourselves unworthy of eternal life. We should be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

You cannot afford to be found a transgressor of God's great moral law. You are to be judged by its precepts. If God had no law, there could be no Judgment, and the cases of men and women would not be called into the solemn tribunal, before the righteous Judge. If we have not been found in harmony with God's requirements in this life, we will be no more in harmony with his requirements in the future life. What excuse quirements in the future life. What excuse can we plead for disobedience to the law of God's Government? And what excuse can we render in the day when the motives of the heart will be tried? You may say now, "The whole world is out of harmony with God's precepts, and I cannot be singular," but in that day you will not venture to present this before the God of Heaven and earth. When the books are opened, the character will be revealed, and every mouth will be stopped. You will be convicted of guilt before the revelation of your own life. one unsaved will see where he departed from right, and will realize the influence his life of disobedience exerted to turn others from the way of truth. "Every one of us shall give account of himself to God," and the quick and the dead shall stand before the Judgmentseat of Christ. The secret things will be made known. There was an eye that saw and a hand that registered the hidden deeds.

When Belshazzar had his great sacrilegious feast, there was present in the splendid halls a witness which he did not discern. The revelers were drinking their wine, and partaking of their luxurious feast, and praising the gods of silver and gold, extolling their own wisdom, magnifying their deeds, and dishonoring God, but right over against the wall, facing the king, a bloodless hand was tracing the terrible characters testifying of his true condition: "Thou art weighed in the balances, and art found wanting."

The Lord is weighing character in the sanctuary to-day, and those who are careless and indifferent, rushing on in the paths of iniquity, will not stand the test. God has endowed us with reasoning powers, and he requires us to use them to his glory. He has given us this body, which he wishes us to preserve in perfect health, that we may render the best service to his cause. He has paid an infinite price for our redemption, and yet men and women dependent from day to day upon his mercies, for life, for health, for food, for all the blessings they enjoy, refuse to obey his laws, refuse to accept his Son as their Example and Saviour.

It may seem to you that obedience to God's law requires too much self-denial and sacrifice. Does it require more sacrifice than Jesus has made to save you? He has led the way, and will you follow? He says, "I have kept my Father's commandments." He left the royal throne of glory. He changed the kingly crown for a crown of thorns. He placed his feet in the blood-stained path which led the way to Calvary, and he has stated to us that those who are partakers with him of his sufferings shall be partakers also with him of his glory. We shall never have to endure the shame, the insult, the mockery, the agony of the crucifixion, and the depth of woe and temptation that the Author of our salvation has endured for our sake; but we should ever keep before us the scenes of his humiliation, and never exalt ourselves in pride and self-sufficiency.

Christ was despised and rejected of men. Those he came to save could not see in him anything desirable. Should he come unto our world to-day without earthly honor or princely power, who would receive him as the King of glory? How many proud church members would be so ashamed of Jesus and the reproach that would be likely to be attached to them should they accept him, that they would refuse to follow him; but his matchless love led him to endure infinite sorrow and reproach that he might bring many sons and daughters to glory. Who is willing to-day to be on the Lord's side?

We cannot wait until the Judgment before we consent to deny self and to lift the cross. It will be too late then to form characters for Heaven. It is here and now that we must take sides with the humble, self-denying Redeemer. It is here we must overcome envy, strife, selfishness, love of money, and love of

Sermon at Orebro, Sweden, June 27, 1886.

the world. It is here that we must enter the school of Christ and learn the precious lesson of meekness and lowliness of mind; and here it must be our aim and our earnest effort to be loyal to the God of Heaven, by obeying all his commandments.

Our only safety is in constant communion with God. Our petitions should ascend in faith that he will keep us unspotted from the corruptions of the world. Did not Jesus tell us that iniquity would abound in the last days? But his grace will be granted to us according to our day. Those who are open to the influence of the Spirit of God will receive strength to withstand the evils of this

degenerate age.

Enoch walked with God three hundred years previous to his translation, and the state of the world was not more favorable for the perfection of Christian character then than it is to-day. How did Enoch walk with God? He educated his mind and heart to ever feel the presence of God, and when in perplexity his prayers would ascend to God to keep him, to teach him his will. "What shall I do to honor thee, my God?" was his prayer. His will was merged in the will of God, and his feet were constantly directed in the path of God's commandments. Enoch was a representative of those who shall be on the earth when Christ shall come, who will be translated to Heaven and never taste of It is fitting that we pray, as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law.'

Many close their eyes, lest they shall see the truth. They do not want to see the defects in their life and character, and it disturbs them if you mention to them anything about God's law. They have discarded God's standard and have chosen a standard of their own. Their hearts are not inclined to keep the way of the Lord, for it runs in an opposite direction from the path they had marked out. But we want to warn you: Be not deceived by the first great adversary of God's When the Judgment is set and the books opened, your life and mine will be measured by the law of the Most High. Those who have washed their robes of character and made them white in the blood of the Lamb, will be found keeping the commandments of God; and when every man is judged according to the things written in the books, they will receive the commendation of Heaven and an eternal inheritance.

THE ANCIENT HOPE.

In the days of the apostles the disciples were comforted and encouraged by the pros-pect of the personal return of the Lord Jesus Christ. An angel had said to them as they watched the Lord depart from the earth, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Acts 1:11. This, and not death, was the hope of the church; and thus it ought to have remained up to his actual return. His coming should have continued to be the hope of the church; but this, alas! for centuries has not been the case.

In confessions of faith, the truth that the Lord Jesus will come again may still have had a place; but practically, to by far the greater number of his disciples, it has been a mere doctrinal statement that has not been enjoyed, and which has had no influence upon their lives. The Lord, however, desired that it should be otherwise.

He intended that his church should look for him, that she should watch and wait for his return. Again and again, during his per-

sonal ministry, the Lord Jesus foretold this great event; and after his ascension the apostles referred continually to it. . . therefore it will be to enter upon that glory which awaits us only at our Lord's return.
. . . The whole church will at once be introduced to full eternal happiness and glory at our blessed Lord's return. Not only as in-dividuals will our cup of joy be full to overflowing, but we shall rejoice throughout eternity with the whole company of the redeemed.

Oh! how should the solemnity and certainty of these events come home to every one of us, and with what earnestness should each person who reads these lines seek upon scriptural grounds to settle for himself that he is really Christ's; because by nature we are lost, ruined, and undone, and deserve nothing but punishment; but we have, at the same time, to accept God's only remedy, namely, salvation through faith in the blood and righteousness of the Lord Jesus Christ, by whom alone eternal life, pardon, and justification can be obtained. See Eph. 2:1-9; Gal. 3:26; Acts 10:43; Rom. 5:1; John 3:16; Rom. 8; 16, 17.—George Müller.

THE DECLINE OF CIVILIZATION.

THE San Francisco Chronicle has the following editorial comment on the way that Sullivan, America's champion human bull-dog, has been received by royalty in England. The Chronicle's comparison is a just one; but it seems to forget that Sullivan went to England with the official indorsement of the most cultured city in the United States, and that the bloody sports of the arena are fully as popular in this country as in England. Rome's decline began with the introduction of gladiatorial shows; why are we not justified in concluding that England and America are going the same way?

A London dispatch says: "The Prince of Wales, who was very much prepossessed by the American's independence, sent his equerry to a well-known jeweler's in Bond Street and ordered a handsome gold watch to be made, bearing the inscription, 'To John L. Sullivan, Boston, U. S. A., with best wishes of Albert Edward, Prince of Wales.'"

Does not this carry the reader back at once to the pages of Suetonius and Gibbon, and to the times when the brawny gladiators were the pets and boon companions of the dissolute masters and rulers of the Roman Empire? Can we not, in our imagination, see Domitian, given over to those vices which evoked the merciless satire of Juvenal, not the least of which was the emperor's inordinate fondness for the sports of the arena and the delight at the sight of human blood? Does not this gift from the heir of the British throne to John L. Sullivan, with the best wishes of the giver, unavoidably recall the decadence of the Roman Empire, and conjure up the picture of the times when the sect called Christians were butchered to make a Roman holiday, and when cruelty, luxury, and licentiousness reigned supreme in that city which had been the mistress of the

And who is the man whom the future king of England so delights to honor, and to whom he extends a token of his admiration and his best wishes? Simply a man who enjoys the notoriety of being the most powerful brute that walks erect; a creature who can strike a harder blow with his fist than any other living animal except the gorilla and the grizzly; a human being who, so far as the record shows, has never done a kindly or manly or generous act in his whole life,

who has never used his vast strength for the protection of the weak and feeble, who has never done his country or his kind one moment's service; but who, on the contrary, has been a rowdy, a bully, a swashbuckler, a terror to women and inoffensive men, a drunkard, and a brawler, and altogether a disreputable and wholly useless member of society. This is the man whom Albert Edward, Prince of Wales, heir apparent to the kingly and imperial throne of Great Britain, honors with his presence, and favors with his best wishes.

PENALTY A NECESSITY OF LAW.

Law is a necessity of things, and penalty is a necessity of law. This second affirmation, although equally true, may not be assented to so readily as the preceding one. Sometimes there is not a clear apprehension of the difference between the necessity of penalty as a final issue, and the necessity of penalty immediately executed upon the transgressor. It is not affirmed that penalty is always immediate upon the transgression of law, nor that, where transgression has occurred, the penalty may not be counteracted. What we do say is that every law has its penalty. Natural penalty, or rather the *penalty natural to law*, is progressive derangement tending to ultimate destruction. If disorder be not immediately destructive, then, during the deranged action which follows departure from law, the subject by interposition, as we shall see, may be recovered to obedience; but if not recovered, the destruction of the subject, whatever it may be, is necessary, and therefore certain.

We wish to reiterate and illustrate this form of expression until the two cognate truths become lucid and settled convictions. We can perceive enough of the nature and relations of things to know that penalty lies not wholly, nor perhaps mostly, against the subject that transgresses the law. The necessity of penalty is connected with the general good. has created things, as we have noticed, in relationship to each other, and the restoration or destruction of a transgressing subject is necessary to the harmony and safety of the

whole.

In the realms both of matter and mind there are facts that elucidate this subject: the physical will illustrate the moral. If a planet should "shoot madly from its sphere," its destruction would be necessary, not so much on its own account (if we may so speak), as on account of its deranging influence upon other bodies. When it lost its place and balance among the spheres, it passed into a condition of disorder which would necessarily terminate in its destruction. This, however, would not be the greatest evil. In its disorder it would necessarily encroach upon the orbits of other bodies, derange the whole system to which it belonged, and, if not destroyed, it would involve the whole in eventual ruin. When it left its prescribed place, then, in view of the safety of other parts of the system, its destruction would become necessary. The very laws which preserved it in its place would cause its destruction out of its place; and in order to save it, God would have to destroy all the physical laws of the system (and then it would not be saved), or adopt some expedient to bring it back and balance the injury which its aberration had occasioned to the members of the solar family. Destruction is a necessity when any member of a system persistently violates the laws of the system.

So an animal which violates its instincts departs not only from the laws of adaptation which secure its own happiness, but, as God has filled all departments of nature with body or life appropriate to the several conditions, when an animal leaves the sphere which the

law of its instincts prescribes, it necessarily impinges upon the province of other things, and the good of the whole requires its destruction, and the nature of things secures the in-

fliction of the penalty.

We say, the good of the whole requires its de-uction. If the ants were to leave the earth, forget their instincts, and live upon the pollen and vital germs of the flowers, the bees would die, and fruit would cease to exist throughout the world. The ants, then, must either be destroyed, or bees and fruits, and everything which lives upon fruits, must suffer.

To the disobedient the laws of the universe are inexorable. The law permits no transgression, and provides for no pardon. In so far as law would allow of transgression, it would annul itself and produce evil. A single transgression places the trespassers in the "road to ruin;" and pardon in itself cannot, from the nature of the case, prevent or remit the penalty. Happiness and life being the result of obedience, as we have seen, pardon without a return of the transgressor to the sphere of obedience would be a form without Obedience is the condition of safety and life; therefore, pardon without restoration of the transgressor to obedience is absurd and impossible in a system governed by law.

When the first transgression has occurred, there is no strength or influence in the aber-rating subject to restore itself. If a planet were to depart from its orbit, the first departure would give it a tendency to depart forever. As a weight upon an inclined plane, the first movement creates a momentum, which will increase until the movement is stopped by an opposing force. If one cog becomes broken in a single wheel, every revolution jars the whole machinery, and widens the fracture, until the injury is repaired or until it becomes irreparable. One departure from rectitude, under all laws, makes another more easy, and every departure increases the difficulty of a restoration to order. The very laws, as we have noticed, which hold a subject to happy obedience, operate for destruction where there has been transgression. earth is now balanced in our system, and moves in obedience to centrifugal and centripetal forces; but if it were to move from its orbit the balance would be broken, and the disproportionate or illegal action of the two forces would work its destruction. This would be certain unless a sympathy latent in the whole system, or a power above the system, were to accomplish its restoration.

If pain be considered penalty, which it may be in one sense, yet pain is not all the penalty of transgressing either organic or moral law. It is part of the penalty only, as progress is part of the result—as derangement is linked with disaster. Pain indicates that there is disease or derangement in the system. If the disorder be removed by compensation from other parts of the system, or by appliances from without, the pain ceases with the removal of the derangement by which it was occasioned. The pain was neither the disease nor the cure. A cancer is a different thing from the pain which it produces. Often the pain abates although there be no remedy for

the evil.

Let us, then, not mistake pain of body or pain of conscience for the derangement itself, which causes the pain, or for the final penalties of organic or moral law. Pain often abates in the body as the strength of the constitution diminishes to death. Pain may subserve a benevolent design; it is admonitory of existing disorder, or of penalty in progress. But the fact is beyond dispute that death ensues as the ultimate penalty, whether with or without pain, unless the disorder be removed. -Rev. James B. Walker.

UNDER THE SHADOWS.

BY MRS. L. D. A. STUTTLE.

I CANNOT bear it longer, 1 CANNOT bear it longer,
This weary, weary load;
I've borne it, oh, so many years,
Along life's devious road!
The petty cares of daily life,
They gall my spirit so,
I'm sore oppressed—I fain would rest And peace and comfort know.

I cannot bear it longer,
My heart is sick and sore.
I tremble 'neath the galling weight, I cannot bear it more.

And if I knew my work on earth
Was well and nobly done,
I could not weep, in death to sleep
Before the setting sun.

So tired am I of longing For something more complete! So tired am I of plodding on, With restless, aching feet! So weary, weary, weary
Of selfishness and sin!
I strive in vain to hide the pain,
The grief and care within.

"Tis thus I sat repining,
With tear-drops in mine eyes,
When a blessed thought came unto me,
Like a message from the skies.
Methought, my blessed Master,
I'm sure he understands; For he knows my frame: my humble name Is graven on his hands.

Methought, I will read the message The King sends to his child;
Perhaps 'twill soothe my aching heart
And calm this tumult wild. I took my blessed Bible,
My letter from the skies,
And, oh! it seemed an angel's hand
Had brought the precious prize.

I read the sweet old story, And read it o'er again, And how he came to earth to save The suffering sons of men. And then in tones of pity
The Master spoke to me:
"Didst thou e'er bear the grief and care
That I have borne for thee?"

Then tears of shame and sorrow Fell o'er my burning cheek, That I, a poor, ungrateful worm,
Such murmuring words should speak.
O Lord, my blessed Saviour,
Forgive thine erring one, And help me evermore to say, "Thy will, O God, be done." Bancroft, Mich., December, 1887.

RELIGIOUS DEMAGOGISM.

POLITICIANS are among the first of the children of this world who "are wiser than the children of light." No indication is too small to be unnoticed, if it will but catch votes. If the votes of a religious denomination are desired, they are always willing to foster some pet scheme, to render support in some measure, however unjust that measure may be, providing that the majority are either ignorant of its true merits, or are not opposed to

This has been manifested again and again in the privileges granted in past years to the Roman Catholic Church by the Legislature of New York. The Romanist vote counts something, and politicians are always ready to bid for it, whatever principles of religion, justice, liberty, or truth may be violated by their action, if they can but retain the support of the majority. In such ways many unjust laws, oppressive, tyrannical laws, anti-liberty laws, persecuting laws, have been passed. In the same way the oppressive Sunday law of Arkansas was placed on the statute-book of that commonwealth. Such may be the way in which the National Reformers may accomplish their tyrannical purpose of placing some of the so-called Christian institutions in the statute law of our own free country. Often

the watch-word of a small and hitherto insignificant party becomes the war-cry of a majority, if union with that party is necessary to

make the majority.

An instance of how this may be done in reference to Sunday, was manifested in the recent election campaign of New York. The Republicans as a party repudiated temperance. At least they did not wish to recognize it in a way which would offend the liquor-dealers. But how to call in and retain the support of the religious class-that was the question, and the Personal Liberty party furnished the answer. They demanded a free Sunday, open saloon, etc. The clergy of New York united against the movement, and the Republicans took up the cry of the clergy, "The American Sunday." Monday, October 31, a large meeting of prominent citizens assembled at Steinway Hall, New York, "to save America's Sunday." Among the prominent men on the platform were: "Revs. John Hall, D. D., R. S. MacArthur, D. D., Walter Elliott, of the Paulist Fathers, W. W. Attebury, D. D., Thane Miller, D. D., Howard Crosby, D. D., of Sabbath authorship notoriety, M. D. Hodge, D. D., J. P. Whedon, and many other reverends, judges, etc. There were many remarkable utterances showing the trend of religious politics, some of which we quote. Ex-Judge Noah Davis presided. He said that he "counted it no simple honor" to open such a meeting as that. "I am glad to be retained upon the Lord's side [applause] by such a noble army of his servants as those before me." After extolling Sunday very highly, he thus closed:-

"There is no liberty without law, there is no personal liberty except in obedience to the law. Our duty is to preserve our Sabbath [the American Sunday], and we should see that no man goes into our Legislature who does not think as we do, and who is not prepared to vote against any desecration of our

Sunday."

Dr. William M. Taylor, in a letter, expressed full sympathy with the movement, and longed that Sunday laws could be enforced here as thoroughly as in Scotland. The meeting met with the "hearty concurrence" of Senator William M. Evarts. Father C. A. Walsworth, of Albany, wrote: "All my heart is with this meeting." "The Personal Liberty party (God be thanked for their folly) have now forced us into a position where we must either renounce all hopes of law and order, and prove traitors to our faith in God, or else crush these slaves of the liquor traffic beneath our ballots. We must now either yield up the great day of Christian worship to the demands of lawless greed, or vote down the men who would by their votes destroy it. The motto of all true men at this critical time should be: 'The Lord's Day—it must and shall be preserved."

The great facts concerning the Sabbath of

the Lord were perverted and made to do Sunday service. Dr. W. R. Huntington, of Grace Church, appealed to "the clay cylinders of Babylonia," and the parchments of Hebrew Scripture "for the antiquity of Sunday." He thought it was menaced, but not endangered. In equity, he said, common property should not be encroached upon by private in-The rest-day (Sunday) was common terest.

property. His ethical point was this:—
"The observance of Sunday as a day of cessation from toil is part of that general scheme of social life which we know under the name of Christian morals, and which must be accepted or rejected as a whole. whole thing hangs together. You cannot take out a stone here and there and expect the fabric to stand. You cannot tamper the fabric to stand. with that part of Christian morals that deals with personal rest, and leave untouched those

other parts that deal with marriage, for exam-

ple, and property."

But Dr. Huntington did not inform us by what authority Sunday observance became a part of Christian morals. Certainly not by the authority of Christ or his apostles. We see, also, just the same confounding of those laws which relate to duty to men with those laws which relate to our duty to God as is shown in all National Reform arguments.

Another point made by Dr. Huntington was that of statemanship. Among other

strong utterances he said:

"Better than any amendment that shall read the name of God into the national Constitution, better than the name of God upon the face of your coinage, is the maintenance of one quiet day among the seven, tacitly recognized as his. Therefore, Mr. President, in the name of fairness, in the name of good morals, in the name of patriotism, I say, 'Rally, fellow-citizens, to the defense of the rest-day!'"

There is no misunderstanding this language. It means, when reduced to practice, oppressive laws against those who may not consider this a duty, whose conscience would condemn them for the religious observance of a day which God has not called his, whose circumstances prevent abstinence from labor on that day upon which the Lord has given, by pre-

cept and example, the right to work.

Rome was also represented. The Rev. Walter Elliott, of the the Paulist Fathers, uttered

the following:-

"Some may say that the Roman Catholic Church is unsound upon this question. Nothing could be further from the truth." (Applause.) And then the reverend father quoted from Scripture and Councils to enforce his remarks.

The speech of Dr. James M. King awakened the enthusiasm of the meeting throughout.

"I am glad there are some distinct American principles on which we can all stand, irrespectve of creed or religious belief. [Applause.] While not all American Catholics, we are all Catholic Americans. [Applause.] I some-Catholic Americans. [Applause.] I sometimes tremble for our liberties when I see vice assume such a bold front; and we have reached the point where we must ask, What are you going to do about it? Yet I am glad that the contest has assumed its present shape. We cannot easily fight an enemy who skulks in the bushes, but we can bring our forces together when we know where our enemies are, who they are, and how many it takes to overcome them. [Applause.] The audacious demands of the saloon-keepers for Sunday opening, each asking longer hours, would make us think that give them a little more time and they'll back clear into Saturday. does not become us to allow any trifling with the Sabbath as a civil institution. tians we love the Christian Sabbath, but as

citizens we love the American Sunday."

Says the *Tribune*: "Dr. King referred to the Sabbath [Sunday] as almost abolished in Germany, and that contracts for work provided for labor on that day as well as the others. He maintained that if the laboring man was led astray on the Sunday question by false advisers it was the duty of thoughtful citizens to apply the law so as to bring him under the school-master truth."

A prominent point urged by most of the

A prominent point urged by most of the speakers was that men sent to the Legislature should be sound on the Sunday question. If all of these utterances mean anything, they mean that the speakers are bound that Sunday shall be surrounded by the bulwark of civil law, and to him who would not heed it, would zealous "citizens" "apply law so as to bring him under [not] the school-master

truth," but under the tyrannical power of oppressive error, instigated by "that old serpent, called the devil and Satan." And how will those conscientious, God-fearing people who are advocating and keeping the seventh-day Sabbath as commanded by God, be classed? Among lawless liquor-dealers, beer-drinkers, infidels, etc. How will they fare? They will have applied to them the iron hand of the law. Clearer and clearer appear the omens of the coming struggle. Closer and closer let the friends of truth gather together. Firmer and firmer let us plant our feet on "the commandments of God and the faith of Jesus." God will care for his own, and give victory to the faithful and true. M. C. Wilcox.

THE PREACHER OR THE TRUTH.

"How did you like him?"

This was the question that met me at the door of the sanctuary at the close of the morning service. The church was without a pastor, and the strange preacher, though not a formal, was a possible candidate. All around me I heard one and another asking this same question. I replied: "I did not pay any special attention to him; I was thinking all the time of that message which he brought us from our Lord. He came here as an ambassador. He presented, in the name of Christ, solemn and important truth, and it mattered very little to me whether he presented it gracefully or awkwardly, if the presentation was clear and earnest. I had no time or heart to criticise his tones or his gestures. I felt that he was sent to rebuke my unbelief and to quicken my faith. He evidently believed what he preached, felt it, too, and wanted to make us feel it."

it, too, and wanted to make us feel it."
"Yes, the sermon was good. It was real good," said one excellent Christian lady, "but I never could enjoy hearing a preacher who swung his arms about like a windmill."

"And I," said another, "always get nervous when a preacher walks about so much. I am afraid he will upset the vases of flowers or do something dreadful"

something dreadful."

"And I," said another, "can never vote for any man as my pastor who goes into the pulpit with a black necktie. There ought to be something distinctly ministerial about a min-

ister's appearance."

"And I," said another, "want a preacher with a musical voice. I go to church all worried and out of sorts, and expect the sermon to soothe my troubled spirit. You know there is nothing so quieting as a soft and gentle voice. This man's voice is too loud and he does not modulate it well. He talks as if the house was on fire, and he wanted to rouse us all to escape for our lives."

And so they discussed the man, or rather his manner, and forgot all about the truth that he had proclaimed. Is not this kind of criticism one of the besetting sins of the church to-day? A poet sings:—

"Manner is all in all, whate'er is writ Of learning, eloquence, or wit."

But Paul did not think so. He confessed in his letters to the Corinthians that his bodily presence was weak and his speech contemptible. But, though he came not among them with excellency of speech, and was with them in weakness, in fear, and in much trembling, so that he, no doubt, made some people nervous, and disgusted others who could appreciate nothing but the graces of oratory, yet he claimed a hearing for his message, and the Holy Spirit made it the power of God and the wisdom of God.

A minister of the gospel is not an actor. He is called in the Bible a workman. The ideal of a true workman is to do good work. He cannot always be studying attitudes. He studies truth and how to present it most forcibly and effectively. And the most graceful presentation is not always the most effective. The woman who complained that the preacher talked as if the house was on fire gave him, unconsciously, the highest commendation. He was so thoroughly in earnest that his manner was abrupt and startling. She did not like to be startled, but she never will forget that solemn warning of the man who believed every word that he uttered

Paul said, "We have this treasure in earthern vessels, that the excellency of the power may be of God, and not of us." If a man is thirsty he will be glad to get a drink of pure cold water, even if it is brought in the rudest and cheapest kind of cup. And fresh water at the spring in common crockery is better than stale and tepid water in a stately mansion from a vessel of porcelain or even of gold. God could give to all his ambassadors such gifts and graces that they would charm all who heard them. But he knew that if he did the interest of the people in the man and his manner would divert their attention from the truth. He wants us to hear his message for its own sake, and not because it is presented

Now, I do not object to grace of manner, or to anything which makes the gospel attractive to even the most fastidious hearer. But I do object to this exaltation of the man above the truth. The tendency is to tempt the minister to cultivate manner and to become a brilliant orator, rather than a workman that needeth not to be ashamed. The real power of the preacher is not human but divine. It is the power of the Holy Spirit working in and through the truth. What secures the influences of the Spirit is loyalty to the truth on the part of the minister, and faith in the truth on the part of the hearer. The great question, then, is not, How did the minister preach? but, What did he preach? If it was the word in its simplicity and purity the preaching was good, even if the gestures were not graceful, nor the voice musical, nor the necktic clerical.—Rusticus, in Occident.

"THE WHOLE HOUSE OF ISRAEL."

In the thirty-seventh chapter of Ezekiel is recorded one of the most sublime and striking prophecies in the entire Bible. The prophet says: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones." These bones, he tells us "were very many," and, lo, they were very dry." The Lord then asked him, "Can these bones live?" And Ezekiel answered, "O Lord God, thou knowest." Then the prophet was commanded to prophecy unto the bones, and the sequel, as given in verse 10 is, "So I prophesied as he commanded me, . . and they lived, and stood up upon their feet, an exceeding great army."

Verses 11-14 give the explanation of this vision, as follows: "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

An exhaustive examination of these verses is not possible in the limits of a single brief article, and so our attention will be confined principally to the words, "The whole house of Israel." And here the question naturally arises, Who are the whole house of Israel? The apostle Paul answers this in very few words; he says: "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called." Rom. 9:6, 7. And again: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. And right here it might be remarked that these texts throw much light upon the declaration of the apostle, "And so all Israel shall be saved; "that is, all who belong to Christ shall be saved; for they, and they alone, are Israel.

Some have imagined that by "all Israel"

the apostle meant the Jews, the literal seed of Abraham, but we have seen that such is not the case. The apostle not only defines the term "Israel," and tells who are included in it, but he says plainly, "He is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." Rom. 2:28, 29. It is clear, therefore, that the terms, "the whole house of Israel," and "all Israel," mean only the children of God, whether by birth

they be Jews or Gentiles.

But there are still other reasons for coming to this same conclusion, and as they are brought to view in the verses quoted from Eze. 37, it may be well to notice them briefly. The reader will observe that not only does the Lord promise to bring "the whole house of Israel" up out of their graves, but he also promises to bring them into "the land of Israel." Verse 12. The fulfillment of this promise is clearly the hope to which the apostle tells us (Acts 26:6, 7) the twelve tribes, instantly serving God-day and night, hoped to come; and that they hoped to attain it through a resurrection from the dead is evident from the apostle's question to Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?"

The promise was made "to Abraham and to his seed" (Gal. 3:16); but Abraham was dead and several generations of his descendants were dead; and elsewhere the apostle tells us that they "all died not having received the promise;" and it is to this very fact that both he and Stephen appealed repeatedly to prove the resurrection—God's word is pledged, yea, he has sworn by himself, to give Abraham and his seed the world (Rom. 4:13); but Abraham is dead, and millions who will be reckoned as his children are dead; therefore, to fulfill the promise, they must be raised from the dead. This is Paul's argument, and if we believe that all the promises of God are yea and amen to his own glory, as they are declared to be in 2 Cor. 1:20, we must grant that the argument is a good one.

that the argument is a good one.

But it may be asked what this has to do with showing that only the people of God are Israel, for the Scriptures teach the resurrection of both righteous and wicked. So they do; but the "land," "the world," the "new earth," is promised only to the righteous, and so "the whole house of Israel" and the righteous must be one and the same people. In the verses quoted from Ezekiel the Lord says: "O my people, I will . . . cause you to come up out of your graves, and bring you into the land of Israel;" and the psalmist testifies that they shall "dwell therein forever." Ps. 37:29. This promise is oft repeated, in substance, in the Old Testament, and agrees perfectly with the words of our Saviour recorded in Matt. 5:5, "Blessed are the meek; for they shall inherit the earth;" and also with the testimony of Peter: "We,

according to his promise, look for new heavens and a new earth, wherein the righteous dwell." 2 Peter 3:13, Wesley's translation.

The Scriptures contain very many promises to Israel; but they are all of two classes: First, promises to literal Israel, contingent upon the fulfillment of certain conditions; and second, promises to the real Israel, the redeemed from every nation, kindred, tongue, and people. A failure to distinguish between these two classes of promises leads many into the grave error of supposing that the Jews, as a people, will yet all accept Christ, and that they will return to the land of Judea, and possess it in this mortal state. There is no scripture which warrants any such belief; and yet there are whole systems of "faith" built upon this very assumption; and it is generally the case that those who entertain these delusions affect to see in them marvelous beauty and symmetry. In truth they are only evidences of the truthfulness of the declaration that though God made man upright, "they have sought out many inventions." The Scriptures present but one plan of salvation for all: both Jew and Gentile must be saved, if saved at all, through faith in the Lord Jesus Christ; "for there is none other name under heaven given among men, whereby we must be saved." And then, too, besides the whole tenor of Scripture, we are expressly told, "Behold now is the accepted time, behold now is the day of salvation.' Then let none hope for salvation outside of Christ, or even for salvation through Christ in an age to come, or in a future state of existence. The Bible contains no such promises.

C. P. Bollman.

THE FEAR OF GOD.

Ordinarily when the fear of God is spoken of as an element of the spiritual life, we do not mean that fear of punishment which has a proper place in human and divine government, but the high regard of a noble nature for those to whom it is related by birth and association. Instead of producing a sense of degradation or servile inferiority, its natural tendency is to elevate and purify one's nature. This is really the crown of the highest culture in the best human society, and beautifies the purest earthly relations. To be well persuaded that God is our Father, and he cares for us in the commonest things, and is making all things work together for our good, should produce the most exquisite sensitiveness lest anything should come into our lives that might displease him. To walk in the light of his countenance is altogether different from hiding from him because we have been disobedient and rebellious. The wicked have need to fear God as one who will not pass by evil doing; but in God's children love has cast out all fear of this sort.—Central Christian Advocate.

The doctrine that a man's belief is of no consequence to himself, or to the world, so long as he does what he thinks right, is based upon a self-evident fallacy. Like every other teaching which seeks to disparage God's revealed truth, it assumes too much and breaks down under its heavy load of assumption. It assumes that every man will always think right, when the patent facts are that a great many people never think at all, and need others to do their thinking for them, while a large majority of those that do think are sure to think wrong. That sort of nonsense will not win until men cease to think at right angles to each other, or in directly opposite directions, and become infallible. Then they will have no need of a divine revelation.—

Selected.

YOUR EXAMPLE.

Do you, who have entered the great army of Christ, ever stop to ask yourself if you are really fighting, if you are in the thickest of the battle, receiving wounds on every side; or are you skulking on the outside, half ashamed of your enrollment, bringing disgrace on your Captain, and no aid to those about you? Are you helping your neighbor or hindering him? The example you are setting is doing everything for good or ill for your weaker brother. To him your life, as you live it before him, is great aid in the battle, or a stumbling-block. There is a cloud of witnesses about you.

. . Those with whom you live and are in constant company are keeping their eyes upon you, and often as you serve the Lord

they will serve him.

To be a Christian means a great deal more than believing in certain doctrines, going to church, or even talking about religion. means living it. It means having Christ in every deed. We cannot leave him out of the most trivial thing. It means we must show the world that we love the Lord, and are serving him. We must show them the most grant them. ing him. We must show them so plainly that there can be no mistake. As you know the well-tried soldier by his tread, his habits, and endurance the moment you see him, so the world must know you to be a Christian-a real live Christian—the moment it comes in contact with you. You must meet with sinners, as well as half-asleep, careless Christians, and you must live so that your light will shine clear and above reproach, fearing only, but always, to bring shame upon the Master's name. By your example you must strengthen the weak, and by your unfaltering step and firm hand, help the weak-hearted. Let the whole world see the quiet, steady light of your devoted life. Let the perfume of the "white flower of a blameless life" which you wear, scent the air about you till that very perfume will entice those who breathe it to strive likewise to wear one. Let there be no vainglory or striving after praise for any particular gift; but aspire for no other praise (and it is a great one) than that it may be said that your silent example has won many a heart to Christ. Let an assembly be better for your presence. Let it be known that it is safe to be where you are.

Above all, let your light shine at home. There are many dear ones who would be led astray by the careless life of a professed Christian, or be won by your devotedness. There are no words so eloquent as a well-lived life—a blameless one. Let your presence be a signal of peace, your very step

music to the tired and discouraged.

It may be your sad lot to live with someone who is not at all agreeable; that is, with someone who is so captious you cannot pass the day without a jar. Try your best, you say, there is trouble; even your kind acts are misconstrued and resented. There are some people with whom it is very difficult to live. You wish your lot had been cast elsewhere, while it may be that your lot was cast just there and nowhere else, because the Lord wants your example and nothing else to bring that wanderer to the Lord. This example may be the particular work sent you. It is hard work indeed, and one the world will never know anything about; but the Master, who knows just how hard the work was, and how patiently and bravely you performed it, will reward you. Trust the Lord. His help is ever present. Be strong and of good courage. Never forget that the responsibility of being a Christian is a very great one; for you not only ruin your own soul if you sin, but you ruin the souls of those who watch and may be copy your example.—Christian at Work.

The Signs of the Times.

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

E. J. WAGGONER, ALONZO T. JONES,

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 29, 1887.

THE SURE WORD.

(Continued.)

Last week we called attention to Peter's statement that the word of prophecy is more sure than the testimony of any eye-witness, and quoted a few prophecies that speak of "the power and coming of our Lord Jesus Christ." We wish now to quote a few more of the many prophecies concerning this same thing, that the reader may see how important a place it occupies. And we offer no apology for making copious extracts from the sure word. Certainly nothing that man can write can equal in interest and importance the words of inspiration.

Turning to the book of the prophet Isaiah, we read as follows, beginning with the tenth verse of the second chapter:—

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low. . . . And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

This language certainly gives us a vivid idea of the "power and coming" of the Lord. But the holy man of God, whose lips were touched by a coal from God's own altar, was made the mouth-piece of a still more vivid description of the power that shall attend the coming of the Lord. Again the Holy Spirit moved him to say:—

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt, and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13:6-13.

Once more the Lord speaks through his servant:—
"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as

with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24:1-6.

Who these few men are that are left from the general destruction that overwhelms those who have transgressed the laws, is told through the same prophet in these words:—

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his water shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." Isa. 33:14-17-

That these righteous ones are the "few men" who are left after the day of the Lord has laid the land desolate, and destroyed the sinners out of it, is evident from our Saviour's words, recorded in Matt. 7:13, 14: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Jeremiah was another "holy man of God," whom the Holy Ghost moved to speak. Like John the Baptist, he was chosen even before his birth to be a prophet unto the nations. When the Lord announced this fact to him (Jer. 1:4, 5), he said: "Ah, Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Verses 6, 7. And the prophet continues: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." Verse 9. What better credentials could any man have than this?

From lips burning with the touch of the Almighty hand, Jeremiah poured forth the words "which the Holy Ghost teacheth." And here is a portion of his word concerning "the power and coming of our Lord Jesus Christ:"—

"Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:20-27.

We next turn to "the burden which Habakkuk the prophet did see," and read the following word concerning the power of the Lord's coming:—

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand [bright beams out of his side]; and there was the hiding of his power." Hab. 3:3, 4. Compare with these words 2:Thess. 2:8: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." It is the glory of the Lord,—that glory which he received from the Father in the holy mount, and which he had with him before the world was,—that will destroy the sinners out of the earth when he comes. But we turn again to the words spoken through Habak-kuk:—

"Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting. . . The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck." Hab. 3:5-13.

ESTABLISHMENT OF THE SABBATH.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

If there were no other facts given concerning the Sabbath than those contained in the above commandment, we would still have everything that is needed to guide us to its proper observance. Indeed, since it is the law on the subject, we should expect as much, even without reading it, for a law concerning anything must contain within itself all the information necessary to enable one to obey it understandingly. This is the case with the other precepts of the decalogue. They are explicit, allowing no chance for differences of opinion. The only difference between the fourth commandment and the rest is that it is more full and explicit than any of them.

But the wise man has truly said, "God hath made man upright; but they have sought out many inventions;" and for no purpose have "inventions" been more persistently sought out than for the purpose of evading the plain import of this fourth commandment. Many are not satisfied with the simple reading of the law, vainly thinking that somewhere in the record of God's dealings with men, they will find that which will warrant them in disregarding his spoken word. It therefore is necessary to consider everything that has a bearing on the subject.

It is evident that a law can never mean anything more or less than it did when first pronounced. If the conditions on which the law is based change, or the will of the law-giver changes concerning those conditions, then the law itself may be changed; but such change must be clearly indicated. The terms of the law must be changed, or another law enacted with the express declaration that it is to supersede the first. Until this is done, the original law remains in full force, even though the will of the law-making power should change; for how can the people know the will of the power having authority, unless that will is plainly expressed?

Again, if any change in a law is made, the new law must not only be expressed in as clear language as the old, but it must be as widely circulated. All who are subject to the law, and are expected to keep it, must be informed of the change, or else they cannot keep it. To punish a person for the violation of a

law with which he had never been allowed to become familiar, would be an act of injustice. God does not so deal with his creatures. In every instance where the execution of his judgments is recorded, we are plainly informed as to the command which was violated; and a penalty is never threatened in the Bible without an explicit statement being made of what course of action will make one liable to that penalty. With these statements, we will proceed to dissect, as it were, the Sabbath law, to see if it really means what it appears to; and we will also see if it has in any way been modified, or been superseded by another law.

It is evident from the reading of the fourth commandment that the Sabbath did not originate at Sinai, for we are referred to the creation of the earth, and told that at the completion of that work God "blessed" and "hallowed" the Sabbath day. It must, therefore, have been in existence at that time; a thing that has no existence cannot be blessed, neither can it be hallowed.

This will be still more evident when we consider the meaning of the word "hallow." Webster defines it thus: "To make holy; to set apart for holy or religious use; to consecrate." The word in the original is defined similarly. It is the same word that is rendered "sanctify" in Gen. 2:3, and "appoint" in Joshua 20:7. The fourth commandment, then, tells us plainly that God commanded the Sabbath to be kept holy in the beginning.

Turning to the first chapter of Genesis we read the record of the first six days of time, in which the heavens and the earth, and all that they contain, were created, the work of each day being specified. At the close of the sixth day God looked over the whole of his creation "and behold, it was very good." He was satisfied with his work, because it was perfect. The record continues:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

We have here the record of the first Sabbath commandment. That in Ex. 20:8-11 is the same in every respect, being simply a renewal of the commandment as given at creation. In the institution of the Sabbath there was a threefold act on the part of God: First, he rested on the seventh day. This made that day a Sabbath, for Sabbath means rest. Because the Lord rested, it is called the Sabbath, or rest, of the Lord. But this act did not place man under any obligation to rest on that day. If the record stopped here, we would have no interest in it except as a matter of history. Second, God pronounced a blessing upon the day. It was thus exalted above other days in that it was a Sabbath, and blessed; still these two acts were not sufficient to make its observance obligatory on man. Third, he sanctified the day, that is, set it apart for holy or religious use; he appointed that it should be regarded holy. This was the crowning act which placed man under obligation to keep it.

Let it be remembered that it required these three acts to institute the Sabbath in the beginning. It certainly can take nothing less to institute a new Sabbath, should there be such a thing; and therefore whenever we find men claiming that some other day is entitled to recognition as the true Sabbath, we have only to apply these tests: Did God ever rest upon it? Did he ever pronounce a blessing upon it? Did he ever pronounce it holy, and set it apart for sacred observance? If these three questions in regard to any other day cannot be truthfully answered by a simple affirmation, then that day does not approach in honor and sacredness to the original Sabbath of the Lord. Man may rest upon any other day, and that day will thus become his rest, or sabbath; but man cannot pronounce a blessing upon the day, thus elevating it above other days, neither can he sanctify the day; he cannot make it holy, and he has no right to command anybody else to

rest upon it. And since there is no record that God ever did these three things for any other day than the seventh, that day stands alone, distinguished above all other days as being the Sabbath of the Lord.

We will go even further, and say that it is an absolute impossibility that the Sabbath should be changed from the original seventh day to any other day. God himself could not do this. In so saying, we do not place any limit upon the power of God, save this, which inspiration itself authorizes, that "he cannot deny himself." The institution of the Sabbath rests upon facts which God himself established. A "fact" is simply something that has been done; and a thing that has been done can never be effaced, so that it will cease to be true that it has been done. The Sabbath rests upon these three facts: (1) In six days God created the heavens and the earth, and rested upon the seventh day: (2) he blessed the seventh day and (3) sanctified, or set it apart as a sacred day for man's observance. And these last two acts he did "because that in it he had rested from all his works which God created and

Now if it can ever be true that the world was not created in six days, and that God did not rest upon the seventh day, and afterwards bless and sanctify it; in other words, if the word of God can be recalled, so that it shall be as though it had never been spoken; and if the wheels of time can be made to roll backward six thousand years and more, and their tracks be obliterated; and if matter can be so effectually annihilated that it will be a truth that it never existed, then, and not till then, can the seventh day cease to be the Sabbath of the Lord. But it needs no argument to show that this can never be: God cannot deny what he has once said and done; much less can he make it true that he never did the things which he has done. "He cannot deny himself," and so even Omnipotence cannot change the Sabbath of the Lord from the seventh day of the

NOT WITHOUT WITNESS.

WHEN Paul and Barnabas were trying to persuade the people of Lystra to turn from the vanities of idolatry, they said unto them that although God "suffered all nations to walk in their own ways, nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." These are some of the means by which God witnesses of himself to all nations. When the prophet Isaiah shows the absurdity and inexcusableness of idolatry he gives as illustration, a man who plants a tree, which the rain nourishes, it grows till large enough to be used, then he cuts it down, and with part of it he makes a fire, and warms himself and cooks his food, and the residue he makes into a god, and falls down to it and worships it, and cries to it, "Deliver me, for thou art my god." Isa. 44:14-17. Then the prophet shows where such people fail to use the common sense that belongs with nature itself. As it is the rain that nourishes the tree from which he makes his god, if he does not know who is the God, why don't he worship the Power that gives the rain? If he would but do that he would be walking in the light of common sense, of reason, and of faith, and would soon find out God. Man can, by searching find out God. But God expects him to search, and in the search to use the common sense and the faculties generally that God has given to him. And men are without excuse who do not do it. Rom. 1:20.

But it is not alone by the giving of rain and fruitful seasons that God has "left not himself without witness." He has done it by revelation and through living testimony. When Egypt stood at the head of the world in power, wisdom, and influence, God made manifest in that land his power and his glory in such a way that all the nations heard of it. The Canaanites heard of it, and knew that the God that delivered Israel was God of Heaven and earth. Josh. 2:9-11. The next nation that arose to power and influence in the world was Assyria. And when Assyria had grown corrupt and had gone far away from God, the Lord graciously sent a Hebrew prophet to them and called them to repentance. Jonah 1:2, 3. After this, again and again, he bore witness to Assyria that he is God above all, the most notable instance perhaps being the slaughter of the host of Sennacherib. Isa. 37.

Babylon next spread her empire over all nations, and to them God left not himself without witness. He bore witness directly to Nebuchadnezzar, in the dream of the great image and its interpretation by Daniel, the captive Hebrew. Again in the affair of the three Hebrews and the fiery furnace, God bore witness of himself to all the power and all the provinces of that mighty empire, both by the representatives that were present (Dan. 3:3), and also by the decree of the king which followed. Verse 29. Again when Nebuchadnezzar, after being warned of God (Dan. 4:4-27), was driven out from the presence of men and run wild for seven years, he learned by it that Jehovah rules in the affairs of men and that he is above all gods, and when he recovered his understanding, he published "unto all people, nations, and languages, that dwell in all the earth," that he "thought it good to show the signs and wonders that the high God" had wrought. Verses 1, 2. Again, when that empire was on the brink of ruin, God, by the handwriting on the wall of the palace, bore a last parting witness to the lascivious king, that he was weighed in the balances and found wanting, and that his kingdom was given to the Medes and Persians. Dan. 5:27, 28.

The power of Media and Persia came after, and through that power, also, God again bore witness of himself"unto all people, nations, and languages, that dwell in all the earth." For Daniel, the servant of God, was cast into a den of lions, and came forth unhurt, because God sent his angel and shut the lions' mouths that they should do him no hurt. "Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth," that the God of Daniel "is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." Dan. 6:25, 26. When Darius was dead and Cyrus reigned, he also "made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God)."

When Alexander the Great was in the full tide of his career of conquest, he stood at the temple of the Most High in Jerusalem, and heard read from the Hebrew Scriptures, the witness of God concerning himself. And through the Greek language, which the career of Alexander was instrumental in spreading throughout all the Eastern world, God chose to give witness of himself in the salvation wrought for man in the death and resurrection of his own dear Son.

And when Rome ruled the world, God not only left not himself without witness in the preaching of the gospel to every nation under heaven, but also by the apostle Paul, he bore witness more than once to the head of the Roman world himself. And from that day to this, God has left not himself without witness to all nations.

Nor was it only to these great empires and nations that the Lord bore witness of himself. In Jer. 27:2–11 is the copy of a message from the Lord that was written by the prophet Jeremiah, and was sent "to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem." And the time would fail us to tell of all the testimonies that God bore by Jeremiah, and Ezekiel, and Joel, and Amos, and Obadiah, and Zephaniah, and Zech-

ariah, not only to Assyria, and Babylon, and Egypt, and Medo-Persia, but also to Edom, and Moab, and Amnon, and Tyre, and Zidon, and Syria, and Arabia, and all the nations round about. It is literally true that God has "left not himself without witness" unto "all nations" in all ages. And when in that great day the great trumpet shall be blown, there shall gather before the glorious throne of the Most High God, "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues," and will cry "with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

THE WORKING OF SATAN.

WE have said that this message alone embodies the truth, the love of which will save men from the deceivableness of unrighteousness of Satan's power and signs and lying wonders. When the truth of this message is presented to men, and is rejected, then the way is opened for Satan to work with the power of his deception as never before. This is a principle that accompanies the representation of the truth of God at all times, but much more now because Satan's power is to be manifested now to a greater extent than ever before. Jesus says, "Walk while ye have the light, lest darkness come upon you." John 12:55. When God presents light to men and they refuse to walk in it, then the darkness becomes greater to them than ever it was before. And as the darkness is greater, they are more easily deceived and led astray, because "he that walketh in darkness knoweth not whither he goeth." Now the light of the Third Angel's Message is to lighten the earth with its glory (Rev. 18:1), and when that light is rejected and men refuse to walk in it, their darkness becomes greater than that of any age since the world began, and consequently the working of Satan will be more powerfully deceptive than it has ever yet been in the world; and this emphasized by the fact that "he knoweth that he hath but a short time."

Now see the deceitful working of Satan against this point of truth, the Sabbath of the Lord. The world, especially the Christian world, professes to have some respect for the ten commandments. The Third Angel's Message calls upon all men to keep these commandments, and in presenting this call, it points to the keeping of the Sabbath of the Lord as given in the fourth commandment. But just as soon as this duty is presented, all manner of opposition is raised against it. And it is a fact that cannot be denied, that the greatest opposition to it arises from the professed Christian world, the very ones who profess the greatest respect for the commandments of God. Any scheme that can be employed, is employed, to blind the minds and dull the consciences of men to the duty of obeying the fourth commandment and honoring God by keeping the Sabbath of the Lord; and in about nine cases out of every ten this opposition winds up with the argument that the law is abolished. When once people can be given to understand that the ten commandments are abolished, it is not hard then for such teachers to satisfy them that they are under no obligation to keep the seventh day, as the commandment of God enjoins.

But such teaching as that cannot be set forth with safety. Its only effect is to loosen the restraints of the law and conscience, and lawlessness is the inevitable result. "They that forsake the law praise the wicked," and the wicked cannot be praised from the pulpit, without profiting by the praise. It matters not at all that the thing be not intended, when the pulpit sets forth the idea that the law of God is abolished, and thus loosens the wholesome restraints of law, the effect of it will be seen in the spread of lawlessness. And this is the effect of it in our land to-day. This is the secret of the prevailing lawlessness of all classes. Where it is not manifested in outbreaking lawlessness itself, it is manifested in the almost universal sympathy with the lawless. Nor is this confined to the wicked world as such; it prevails in the churches. Preachers cannot tell their congregations that the ten commandments are abolished, without the evil fruit being seen in a general letting down of conscientious respect for all things sacred; the church then loses its godly influence over the world, and then if it is to influence the world at all it must do it by ungodly means such as are seen everywhere in the fairs, the feasts, the carnivals, and the revelry which now characterize the efforts of the church, and which only increase unto more ungodliness.

Well, having taken this turn to prevent people from keeping the commandment of God, and by it having given place to a general spirit of lawlessness both in the church and in the world, what next must be done? Oh, the civil power must be called to the rescue to enforce laws dictated by the church! For when the preachers tell the people that the Sabbath is a Jewish institution and has been abolished, and then try to impress upon them the duty of keeping Sunday as the Sabbath, they are met with the same arguments that they themselves have used against the Sabbath of the Lord. This was plainly stated by Dr. Pierson, of Philadelphia, in 1884, in these words:—

"The sanctity of the Lord's day is but a remnant, if not a relic, of the past; and if this process goes on within the present century Sabbath sanctification will be among the curiosities of archæology and paleontology! Christians apologize for this on the ground that the 'Sabbath is a Jewish institution' and is abrogated, making no distinction between the ceremonial and the moral law. . . . Other disciples do away with the consecrated seventh of time, as with the consecrated tenth of money, on the ground that all time and property are holy unto the Lord, and so the practical effect is that they consecrate nothing."

This is the sober truth, but the people are not primarily to blame. These same apologies, in these very words, have been preached to them time and again all over the land. These very arguments have been put into the mouths of the people by the preachers in their efforts to persuade them not to obey the commandment of God, and now the ministers turn about and complain of the people for doing exactly as they themselves have taught them to do. Little did these men think all these years that in thus opposing the Sabbath of the Lord, they were brandishing a sword that would cut both ways. Little did they think that they were weaving a spider web, and hatching cockatrice's eggs that would break out into vipers to sting themselves. Little did they think that in raising these objections, and appealing to popularity and worldly interest, against the Sabbath of the Lord, they were destroying respect for the whole law of God, and implanting a disposition of lawlessness that would break any commandment of God or men that conflicts with those interests.

The ministers have taught the people to say, "If everybody else will keep Sabbath, I will." when they are called upon to more strictly observe Sunday, the teaching comes back to the teachers in the words, "If everybody else will keep Sunday, I will." Accordingly the church members go on Sunday excursions, read Sunday newspapers, and so on, because "everybody else" does the same. Therefore to have the church members keep Sunday, all Sunday trains must be stopped and all Sunday papers must be abolished. Thus to satisfy a demand which they themselves have created, and to meet arguments which they themselves have invented, the preachers are obliged to work up civil enactments and constitutional amendments by which everybody shall be compelled to keep Sunday.

But Sunday is only a counterfeit of the Sabbath of the Lord. It has no sacred quality whatever. There is no authority from God for its observance at all as a sacred institution of any sort. Its only authority is that of Rome, pagan as well as papal. And that is simply no authority to the man who recognizes God and the authority of his word. Rome sets forth Sunday as the sign of her authority, as the sign that she has power to command men under penalty of sin for disobedience. As the Sabbath of the Lord is the sign of the true God, so Sunday is the sign of that false god, "the man of sin,"

"who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." The only image and superscription that the Sunday institution bears, is the image and superscription of Rome. As the keeping of the Sabbath of the Lord is an acknowledgment of the authority of the true God, so to refuse to do that, and deliberately choose to keep Sunday instead, is to acknowledge the authority of Rome instead of the authority of God, and is to worship Rome instead of God. For, "In vain do they worship me, teaching for doctrines the commandments of men." And whenever the people of the United States, or of any other country, whether by State or National law, try to compel men to keep Sunday, it is only trying to compel them to bow to the authority of Rome—it is only trying to compel them to worship the beast. And when the union of religion and the State is formed here, and thus an image of the Papacy is erected for the express purpose of compelling men to keep Sunday, then in that men will be compelled to worship the beast and his image.

Through this evil channel, and to help forward this wicked work, Satan will develop his power and signs and lying wonders, and his deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. But against it all, the Third Angel's Message utters the solemn warning of God, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;" and to save men from this dreadful fate, it presents the supreme truth of "the commandments of God and the faith of Jesus."

ORIGIN OF SUNDAY OBSERVANCE.

By way of introducing the investigation of this important subject, I will state two propositions:—

1. Among all the traditions and human innovations in the Christian church, there is none that can so clearly and positively be traced to paganism as the Sunday.

2. Among all the institutions which have been foisted upon the church by the papal power, there is no one that is so clearly marked, so definitely outlined in its origin and enforcement, as the festival of the Sunday.

I wish here to have it understood that I shall not take the time or the space to examine all the other traditions and superstitions that obtained a foot-hold in the church, and passed for Christian doctrines and ordinances, so as to draw the comparison and show which is the most distinctively pagan and papal. I only take it upon me to fully and clearly show that the Sunday has its origin as a day of regard and observance in paganism and the Papacy. If any wish to have the comparison more fully traced, and think that they can show that other traditions have a better right to the claim of such origin, I shall be willing to carry the investigation further, for, though I hope to satisfy every reasonable requirement and every candid mind, I do not propose to exhaust the proofs which are in reach.

1. Is it a fact that the observance of Sunday as a day of rest from secular employment is distinctively and only of pagan origin?

To all true Protestants, who take "the Bible and the Bible alone," who do not believe that their Christian character can be correctly formed by any standard but that which God has revealed, who do not believe there is any obedience where there is no precept or requirement,—to all such the plea of custom and tradition can have no weight. In regard to any custom, our inquiry is not, Did it exist? but, By what authority did it exist? We have little regard for what men have done; that does not reach our consciences; for that we go to history, and then we are often misinformed. We ask what they ought to have done, and to settle this we go to the Bible, and are never deceived. And none can be deceived in going there, unless its testimony is covered up

with inferences and traditions. I wish the reader to bear in mind what justly belongs to the examination of duty in regard to laws and institutions. The only question admissible is, What does the commandment of God say? Has it been as plainly amended or repealed as it was enacted? If not, no amount of tradition, custom, precedent, or reasoning can set it aside. But we are constantly going beyond what can be reasonably asked of us, and proving that their traditions and customs are vain and their conclusions unjust.

In answering the question I have asked on the first proposition, I shall show that the authority, the name, and the sacredness of Sunday are entirely of pagan origin.

Everyone who has read the debate between Campbell and Purcell must have been struck with Mr. Campbell's perfect familiarity with church history. The bishop appeared to be unusually fair for an advocate of "the church," but on one point he was either inclined to take unjust advantage, or Mr. Campbell excelled him in a knowledge of Church history and the writings of the Fathers. Mr. Campbell was an advocate of Sunday-keeping; in his theology, Sunday was the Lord's day. But his learning often led him to make statements with which histheology was not in harmony. He was president of Bethany College, in Virginia, a denominational institution. Before a graduating class in the year 1848, he used the following language:—

"Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century."

These words I copied from one of their journals published in Cincinnati, the lecture having been revised by Mr. Campbell himself before its publication. According to this, Constantine was the one—the first one—who set apart by authority the first day of the week. Constantine's Sunday decree was issued in 321. Dr. Heylyn, in his "History of the Sabbath," an extensive and reliable work, speaking of their holding meetings on Sunday, said:—

"For three hundred years there was neither law to bind them to it nor any rest from labor, or from worldly business required upon it."

In a subsequent section of the same part (2) of his work, he said:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law nor constitution to restrain men from labor in this day, in the Christian churches."

These testimonies are exactly in harmony with that of Mr. Campbell. He says that Constantine was the first to set apart the first day of the week. This was in 321. Heylyn says there was no law for three hundred years. This would throw it forward to the time of Constantine. He also says it was a hundred years after Tertullian's time. This is not definite, nor is the time of Tertullian's death known. Authorities point to about 221, or not long after; and this again points to the time of Constantine.

Bishop Jeremy Taylor, who, with Heylyn, was a Church of England writer, said:—

"The primitive Christians did all manner of work upon the Lord's day, even in the times of persecutions, when they were the strictest observers of all the divine commandments; but in this they knew there was none; and therefore, when Constantine, the emperor, had made an edict against working on the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandmen whatsoever."

The Encyclopædia Britannica says:-

"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire."

Here are a very few of the very many testimonies at hand which definitely state that the law of Constantine was the first law which set apart the first day of the week, or required rest from secular work on Sunday. More are not necessary to quote, from the fact that not a single authority can be produced that gives any other date or authority for the first Sunday law.

The value of these testimonies is better appreciated

by considering the fact that the witnesses were all friends and advocates of Sunday-keeping.

Next we will look for the origin of the name of the institution that Constantine set apart. It is found in the law itself, which is as follows:—

"Let all the judges and towns-people, and the occupation of all trades, rest upon the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines: lest the critical moment being let slip, men should lose the commodities granted by Heaven."

Thus in the first law for the observance of the day it was designated the day of the sun. Not a very high or honorable title. How came this title to be given to it? The Religious Encyclopædia says:—

"The ancient Saxons called it by this name, because upon it they worshiped the sun."

According to this, the title originated in heathen idolatry. Do authorities agree upon this? Yes; there is not an author in all the rounds of history or literature who dissents from this. Webster says:—

"The heathen nations in the north of Europe dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday."

This is from the Sunday-school "Union Bible Dictionary":—

"Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun."

Worcester, in his dictionary, says:-

"Sunday; so named because anciently dedicated to the sun or its worship."

These authors give an ancient origin to the name. Constantine was not the originator of the title which he gave to the day. Another historian, Morer,

says:—

"It is not to be denied, but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and, as a standing memorial of their veneration, dedicated this day to him."

Thus it is shown that the title that Constantine gave to the day in the first Sunday law, is an ancient one, and is entirely of heathen origin. From this statement, also, there is no dissent.

J. H. W.

(To be continued.)

JOB AND HIS FRIENDS.

HUMAN nature in the days of Job was just the same as it is now. We have proof of it in the way that Job was treated by his friends. He himself tells how he was regarded in the days when he was "the greatest of all the men of the East," when the rock poured him out rivers of oil. He says: "The young men saw me, and hid themselves; and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth." Still further he shows how ready men were to fawn upon him, and how glad to be noticed by him: "Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. If I laughed on them, they believed it not; and the light of my countenance they cast not down."

That was when he was wealthy; but now that he had lost everything, and was afflicted, his friends had changed. He says: "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." The friends of his prosperity had gone, and the vilest men heaped contempt upon him. More than this, he says, "My kinsfolk have failed, and my familiar friends have forgotten me." But this state of things did not always last, for "the Lord turned the captivity of Job;" "also the Lord gave Job twice as much as he had before." Now read what happened when this turn had taken place in Job's fortunes:—

"Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him; every man also gave him a piece of money, and everyone an ear-ring of gold."

Plenty of friends now. "All they that had been of his acquaintance before" came to see him, "and did eat bread in his house." They had no doubt eaten bread in his house before; they knew how hospitable he was, and what a good table he always set, and so they were wonderfully rejoiced to learn of the restoration of his fortune. "And they bemoaned him." Yes, they were very ready to bemoan him then; but if they had come when Job was suffering the greatest poverty and affliction, their comfort would no doubt have been more acceptable. Doubtless they had a plausible excuse for not coming to his aid when he was in distress; they were "very sorry that circumstances made it impossible for them to come," etc., but they would now show that their affection for him had not waned in the least, by everyone giving him a piece of money, when he had no earthly need of it.

The story of Job and his friends is true to the life. Job must have known more of human nature after his affliction than he did before. The friends of his prosperity do not commend themselves to us any more than do those of his adversity. But we do not read that Job became sour and cynical over this revelation of human fickleness. He didn't jump at the conclusion that there was "not an honest man in the world." Many people say that or its equivalent; yet there never was a man who said it, who believed it. Every man who said so mentally excepted himself. But while Job learned much of human nature he had also learned much of the divine nature, and he knew there were many in whom the image of God was not wholly obliterated. So we can believe that since Job had seen that "the Lord is very pitiful and of tender mercy," he had learned to have charity for the failings of others. The man who allows affliction to make him sour and morose, fails to learn the great lesson which affliction is designed to teach. If the love of God is shed abroad in the heart, tribulation works only patience.

The Missionary.

HEALDSBURG COLLEGE.

The fall term, which has now closed, has been a very successful one. The number in attendance has been large, notwithstanding the General Conference recently held in Oakland prevented many from attending, who would otherwise have done so. No better results have been obtained in the work of any previous term. Feeling grateful to God for the measure of success we have attained, we are not content that our school should simply remain at the point of excellence it has reached, but shall labor as earnestly as ever to reach a still higher standard of excellence in all departments of our work.

Our teachers are Christian men and women, who are earnestly devoted to the work to which they have consecrated themselves, and they will leave nothing undone that is possible to be done for the intellectual and spiritual welfare of our students. A larger number of the students than usual this year were without any religious experience when they entered the College. Nearly all of these have either taken their stand for God and his truth, or are under deep conviction of their duty to do so. Religious instruction occupies a very important place in our school work. Everything is done to impress upon the minds of the students that "the fear of the Lord is the beginning of wisdom"—that the great end to be reached by our efforts in this life is to secure a home in the kingdom of Heaven.

The spring term will open January 2, 1888, and will continue seventeen weeks. In addi-

tion to the stated work of the last term, which will be continued, the special biblical and historical work of the Biblical Department will be begun with the opening of the term, and will be continued through to the close. All who desire to prepare themselves for labor in the ministry, or as missionaries and Bible workers, and those who desire a better knowledge of the Scriptures, should not fail to enter this department. Elder A. T. Jones, one of the editors of the Signs of the Times, will be the teacher in charge of this department.

In connection with this biblical instruction, there will be given instruction and drill in methods of doing missionary work, conducting Bible-readings, book canvassing, newspaper correspondence, and short-hand reporting. Miss M. L. Huntley, secretary of the International Tract and Missionary Society, will have charge of the missionary instruction. Miss Huntley brings to her work many years of experience in practical missionary labor, and also as a teacher and trainer of mission workers. Everyone who realizes that he is his brother's keeper, and that God has a work for him to do in securing the salvation of others, ought, if possible, to attend this instruction.

There is a large and increasing demand for earnest and devoted men and women to engage in the work of teaching, not that there is a great scarcity of those who profess to be teachers, but there is a lack of those who have the right mould of character to rightly train our children and youth that they may become symmetrical men and women, who will become a blessing to those with whom they may become associated—who, instead of yielding to every wrong influence that may come in their way, will have the power to lead others away from evil influences into paths of virtue and honesty. To meet this demand, the stockholders, at their meeting last May, resolved to establish a Normal Department in connection with the College, where all who desire to become teachers may obtain just that discipline that will enable them to successfully engage in the work of their choice. The teachers of the College are well qualified to give the special instruction necessary, as the majority of them have had a special training in the best Normal Schools of this country, besides years of experience in the school-room. There will be given daily instruction in methods of teaching, school management, and other special subjects.

We hope to see many new students at the opening of our next term.

W. C. GRAINGER.

HOLD UP THE LIGHT.

THE famous Eddystone light-house, off the coast of Cornwall, England, was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The light-house was built a second time of wood and stone by Rudyerd. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to rocks, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Win-

stanley, but on its lowest course he put: "Except the Lord build the house, they labor in vain that build it;" and on its key-stone, above the lantern, the simple tribute, "Laus Deo!" and the structure stood firmly, holding its beacon-light to storm-tossed mariners.

Fellow-workers for the salvation of men, Christ, the Light, must be held up before men or they will perish. Let us, then, place him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone. But taking the word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the light-house will stand.

"When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." Ps. 27:8. "My heart said;" that is the sort of reply God wants. He looks at and listens to the heart. For me to acquiesce with my lips is nothing if the heart is not in the words. Lip-service is no better than the eye-service we are warned against in Eph. 6:6. In the parable of the man who told both his sons to go and work, that son is commended who, although he said he would not go, afterwards repented, and went, but the son whose words consented, while his heart refused, came into condemnation. I may say I believe God, or I may say that I am fully consecrated, but if my acts and my life subsequently do not agree with my profession, what does it profit? God tries the heart, and nothing escapes his all-seeing eye. To the Christian this knowledge is very sweet, he is glad that God should know all his heart; far from shrinking back, his prayer is, "Search me, O God, and know my heart; try me, and know my thoughts." Let me see that in my converse with God my heart says all there is to say. When the heart is right there is no fear about the life being wrong; but let me beware of mere empty words. God does not hear us for our much speaking. How many go to church, and repeat prayers, and sing hymns that come from no deeper source than the lips! There is no heart in their service, and God says of such, "With their mouth they show much love, but their heart goeth after their covetousness."—Selected.

The Commentary.

CREATION.

LESSON 1.-SABBATH, JANUARY 7.

- 1. What did God do in the beginning?
 "In the beginning God created the heaven and the earth." Gen. 1:1.
- 2. By what means was this accomplished? "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9.
- 3. Are we to understand from these words that the matter of the earth was not in existence before he spake?
- "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.
 - 4. Who was the active agent in creation?
- "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2.
- 5. Is there anything that the Son did not make?
- "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or princi-

- palities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:16, 17.
- 6. Since it was by the Son that the Father created all things, what is his rightful title?
- "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him; and without him was not anything made that was made." John 1:1, 3.
- 7. How has the Father addressed the Son? "But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:8, 10.
- 8. Then how should he be regarded by all creatures?
- "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6.
- 9. In what condition was the earth when it was first spoken into existence?
- "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Gen. 1:2.
- 10. After the creation of the substance of the earth, what was the first thing done?
- "And God said, Let there be light; and there was light." Verse 3.
 - 11. What next?
- "And God saw the light, that it was good; and God divided the light from the darkness." Verse 4.
- 12. What did God call the light and the darkness?
- "And God called the light day, and the darkness he called night. And the evening and the morning were the first day." Verse 5.
- 13. What do a period of darkness and a period of light together constitute? See verse 5.
- 14. Which always comes first in the formation of a day? The darkness. Can you explain why? See notes.
 - 15. What was done on the second day?
- "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven. And the evening and the morning were the second day." Gen. 1:6-8.
- 16. How is this day's work referred to by Job?
- "He bindeth up the waters in his thick clouds; and the cloud is not rent under them." Job. 26:8.
 - 17. What was done on the third day?
- "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called he seas; and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day." Gen. 1:9-13.
 - 18. What was made upon the fourth day?
- "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Verse 14.
 - 19. What were these lights to govern?
- "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Verse 16.
- 20. Then what kind of days were these days of creation?
- 21. Does the sun make the day, or simply rule the day?
- 22. Tell what makes the day, and how there could be days before the sun was.

NOTES.

THE reverent reader of the Bible, who accepts the historical portion of the Old Testament, as a narrative of what actually took place, and not as a fiction, can arrive at no other conclusion than that the days of creation were literal days of twenty-four hours each. They were days composed of an evening and a morning,-a period of darkness and a period of light; and they were such days as are governed by the sun and the moon. Now in order that there should be any show of reason in the claim that the days of creation were long, indefinite periods of time, those who make such a claim ought to be able to point to some time when the sun ruled such days as that. That, of course, would be an impossibility, and so is it an ab-That, of course, surdity to claim that the days of creation were anything other than literal, twenty-four-hour days. Nobody can get any other idea from the text.

But the question is presented, "How could there be days before there was any sun?" Such a question implies ignorance, or at least forgetfulness, of what forms the day. The day is made by the revolution of the earth on its axis. Each complete revolution makes one As a matter of fact, the sun has nothing whatever to do in forming the day. should suddenly become a body of darkness, instead of a body of light, there would be days just the same, and they would be just the same length that they now are. So there were days before the sun was appointed to rule the day. This appointment was not made until after the earth had completed three revolutions, or until three days of time had passed. The very statement that God set the two great lights in the firmament, "to rule over the day and over the night, and to divide the light from the darkness," shows that there were days independent of the sun. These great lights were to rule in the day and in the night, which had been arranged before they were given their office.

When does the day begin? At evening, according to the record in Genesis 1; in Lev. 23:32 we read that the Jews are directed to celebrate their Sabbaths "from even unto even," and this could not be unless they regarded other days as beginning at the same time. But why is this? Is it an arbitrary requirement? or is there a fixed reason why the day begins at evening? It is not an arbitrary matter, but the natural day begins at evening because it cannot by any possibility begin at any other time. When the earth was created "darkness was upon the face of the deep." The phrase, "in the beginning," marks the beginning of time, as distinguished from God's eternity. The speaking of the matter of the earth into existence, marked the beginning of the first day of time.

But darkness covered the chaotic mass, and consequently the first day of time began in darkness. Before the earth had completed its first revolution, however, light was created. "And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening [the darkness] and the morning [the light] were the first day." Gen. 1:3–5. The first revolution of the earth was completed just at the dividing line between light and darkness; and so, just as the first day began in the unbroken darkness, the second day began with the darkness that had been separated, and put within bounds. And as a matter of ne-

cessity, this order must always follow. To make the day actually begin at any other time than evening, would involve a change in the earth's revolution; and in order to count the day as beginning at midnight, a portion of time had to be ignored. Thus it is evident that the present popular mode of reckoning time is not of God's arrangement. w.

NOTES ON THE INTERNATIONAL LESSON.

JESUS WALKING ON THE SEA.

(January 15.-Matt. 14:22-36.)

IMMEDIATELY after Jesus had fed the multitude, he sent them away, and "constrained his disciples to go before him unto the other side." This was in opposition to their plan of making him their king. "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone."

MEANWHILE the disciples were in trouble. A storm had arisen, and the lake was lashed into fury. Hour after hour they labored at the oars, being driven hither and thither by the resistless force of the waves. All night they were tossed upon the raging billows, feeling liable at any moment to be engulfed beneath them. It was but a few hours' work, in ordinary weather, to reach the opposite shore, from the place they had left; but their frail bark was driven farther and farther from the port they sought, the plaything of the angry tempest. They had left Jesus with dissatisfied hearts. They had set out, murmuring among themselves because their wishes had not been gratified in the matter of exalting their Lord to be the King of Israel. They had blamed themselves for being so easily turned from their purpose, and yielding so readily to the commands of Jesus. They reasoned that if they had remained and persisted in their intention, they might have finally gained the

WHEN the storm arose they still more deeply regretted having left Jesus. Had they remained this peril would have been avoided. This was a severe trial of their faith. In the darkness and tempest they sought to gain the point where he had promised to meet them, but the driving wind forced them from their course and made all their efforts futile. were strong men and accustomed to the water, but now their hearts failed them with terror; they longed for the calm, commanding presence of the Master, and felt that were he with them they would be secure. But Jesus had not forgotten his disciples. From the distant shore his eye pierced the darkness, saw their danger, and read their thoughts. He would not suffer one of them to perish. As a fond mother watches the child she has in kindness corrected, so the compassionate Master watched his disciples; and when their hearts were subdued, their unholy ambition quelled, and they humbly prayed for help, it was given them. At the very moment they believed themselves lost, a flash of lightning revealed the figure of a man walking toward them upon the water. An unspeakable terror seized them. The hands that had grasped the oars with muscle like iron, relaxed their hold, and fell powerless by their sides. The boat rocked at the will of the waves, while their eyes were riveted upon this vision of a man stepping firmly upon the white-capped billows.

THEY thought it must be a spirit, which omened their immediate destruction. Jesus calmly advanced as though he would pass them, but they recognize his form, and feel

that he will not leave them in their distress. They cry out, supplicating his belp! The figure turns! It is their beloved Master, whose well-known voice speaks, silencing their fear, "Be of good cheer. It is I, be not afraid." Were ever words so welcome, so reassuring as these! The disciples are speechless with joy. Their apprehensions are gone. The storm is forgotten. They hail Jesus as their Deliverer!

ARDENT Peter is nearly beside himself with delight. He sees his Master treading the foam-wreathed waves, coming to save his followers, and he loves his Lord as never before. He yearns to embrace and worship him. He longs to meet him and walk by his side upon the stormy water. He cries, "Lord, if it be thou, bid me come unto thee on the water." Jesus granted his request; but Peter had taken only a step upon the surface of the boiling deep, when he looked back proudly toward his companions to see if they were watching his movements, and admiring the ease with which he trod upon the yielding water.

In taking his eyes from Jesus, they fell upon the boisterous waves that seemed greedily threatening to swallow him; their roaring filled his ears, his head swam, his heart failed him with fear. As he is sinking, he recovers presence of mind sufficient to remember that there is One near who can rescue him. He stretches out his arms toward Jesus, crying, "Lord, save me, or I perish!" The pitying Saviour grasps the trembling hands that are reached toward him, and lifts the sinking form beside his own. Never does that kindly face and that arm of strength turn from the supplicating hands that are stretched out for mercy. Peter clings to his Lord with humble trust, while Jesus mildly reproaches him: "O thou of little faith! wherefore didst thou doubt?"

The trembling disciple now clings firmly to the hand of the Master till they are both safely seated in the boat among their joyful companions. But Peter was subdued and silent; he had no reason to boast over his fellows, for he had very nearly lost his life through exaltation and unbelief. When he took his eyes from Jesus in order to note the admiration of others, he lost guidance, and doubt and fear seized upon him. So it is in the Christian life; nothing but an eye firmly fixed upon the Saviour will enable us to tread the stormy billows of the world. Immediately upon Jesus taking his place in the boat they were at the land. The tempest had ceased, and the night of horror was succeeded by the light of dawn. The disciples, and others who were also on board, bowed at the feet of Jesus with thankful hearts, saying, "Of a truth thou art the Son of God!"

THE multitude that had been fed the preceding day had left Jesus on the barren shore, and they knew that there was no boat left by which he could depart. They therefore on the following morning returned to the spot where they had last seen him watching their departure with compassionate eyes. The news of his wonderful miracle of feeding the multitude had spread far and near, and at an early hour they began to arrive, by land and water, in large numbers.—Mrs. E. G. White, in Great Controversy, Vol. 2.

It is a mistake to suppose that men succeed through success; they much oftener succeed through failure.

WHATEVER comes, hold to truth; keep it unsullied.

The Home Circle.

THE OLD YEAR AND THE NEW.

Good-by, Old Year! I can but say, Passing away with the hopes and fears,
The bliss and pain, the smiles and tears,
They come to us in all the years.

Good-by, Old Year! Little indeed
Thy friendly voice we were wont to heed,
Telling us, warning us, every day:
"Transient mortals, work and pray;
You like me are possing away!" You, like me, are passing away

Good-by Old Year! Whatever may be The sins and stains thou hast chanced to see, Consider, O Year, to purge the same, And wash away the sin and shame. Whilst thou wert passing, Christmas came.

Good-by, Old Year! With words of grace Leave us to him who takes thy place; And say, Old Year, unto the New, "Kindly, carefully, carry them through, For much, I ween, they have yet to do." -J. G. Saxe.

WAS IT LUCK?

THE curtains were drawn to keep out the wintry blasts, and the bright fire light aided the shaded gas light in revealing all the comfort of that pleasant room. The number and variety of books in the elegant book-case, and the numerous papers on the table, indicated that the owner was a man of culture and familiar with the world's daily doings, while luxurious chairs and lounges proved that he was not unmindful of physical comfort. Indeed, as we look at the owner of this beautiful establishment, as he is seated in an easy-chair, reading a paper, we feel that he is every inch a man, and worthy of our entire respect. The merry group by the fire, who are visitors for the holidays, evidently share our opinion. Suddenly one of the boys, turning to his uncle,

"Uncle Harry, do you believe in luck?"
"Well, boys," said he, "that is rather a leading question. I will tell you a little story, and you can call it what you please:—
"When I was about ten years old, my father

died, after a lingering illness. He had been unfortunate in some business ventures and his sickness had entirely exhausted our funds. I left school, and felt that, as I was the oldest, I must help mother to support the family

"Poor mother! it grieved me greatly to see her patiently stitching away on the coarse work she received such a pittance for from the shops. I tried to get a place in some store, but could not succeed. My efforts in that line and my rebuffs would astonish you.

"I concluded I would sell papers, but at first it was very hard work. I did not mind the fatigue. I sold evening papers, but I could not call my papers out loud and clear, and then some other boys would get ahead of me. I was better dressed than the other 'newsies;' and so they looked upon me as an in-terloper and tried to run me out of the trade. But I thought of my mother at work at home, and determined I would succeed.

"One evening I jumped on a car, crying my papers in my best style. I sold several, and was just leaving the car, when a gentleman, who was busily talking with his neighbor, while both occupied uncertain standing room, called me: 'Here boy, a Chronicle.' I gave him one, and he put his hand in his pocket and drew out and gave me what he supposed was a three-cent piece, but I saw it was a gold piece.

"I jumped off the car in a hurry, and soon went home. I felt a little uncertain as to how mother would view the matter, but I never had any secrets from her, so I told her

all about it, adding that I considered it a rare piece of luck, for we did need the money more than you children can imagine.

"But mother argued that morally I had no right to any more than the price of the paper, unless it was given me; that it was a mistake. But I insisted that any man so careless ought to lose his money, and that it was intended to relieve our own necessities. But mother said: 'My son, He in whom I have put all my trust has never deserted me yet, and I can-not so distrust him now. I would rather starve than have my boy become dishonest.'

"I believe there comes to everyone some supreme crisis in life, when good and evil strive for his soul, and that night was the crisis in mine."

Mr. Morton had forgotten his eager listeners, but was recalled by the question:—
"But what did you do?"

"Well, your grandmother finally got me to promise that if I saw the man again I would return the money. No fear of my not knowing him; his face was before me all the time. Next evening I began my work as usual. I had been through several cars, and almost hoped I could not find my generous (?) patron. But at last I came face to face with him. I spoke quickly, for fear my courage would fail.

"'You bought a paper of me last evening,

sir,' I exclaimed.
"'Well," said he, "I suppose I did. I bought one from some boy. What's wrong? Didn't I pay you?'
"I told him what was the matter, and his.

astonishment was great; he looked at me as if I was a curiosity, asked my name and where I lived. Others heard the conversation, and my papers were soon sold at double their price—the gentlemen laughingly telling me that they knew what they were about. I fairly flew home that night, and I never felt so proud and happy as when I poured that money into my mother's lap, and heard

her say:—
"'Thank God, for having kept you honest,

my boy.'
"The next day mother had a call from the gentleman, and the result was that my career as a newsboy ceased, and mercantile life began—very low down, to be sure, but I worked away. I attended night school, too, and by degrees I rose, till, as you know, I am a partner in the house. Now you may judge whether I believe in luck, or in the 'Divinity that shapes our ends, rough hew them how we will.' -Kind Words.

THE INVENTION OF SPECTACLES.

Few inventions have conferred a greater blessing on the human race than that which assists impaired visions. It is impossible to say how many there are at the present day whose lives would be almost valueless were it not for the use of spectacles. Indeed, Dr. Johnson rightly expressed his surprise that such a benefactor as the discoverer of spectacles should have been regarded with indifference, and found no worthy biographer to celebrate his ingenuity. Unfortunately, however, his name is a matter of much uncertainty; and hence a grateful posterity have been prevented bestowing upon his memory that honor which it has so richly merited. And it may be noted that popular opinion has long ago pronounced in favor of Spina, a Florentine monk, as the rightful claimant, although some are in favor of Roger Bacon. Monsieur Spoon, in his "Researches Curieuses d'Antique," fixes the date of the invention of spectacles between the years 1280 and 1311, and says that Alexander de Spina, having seen a pair made by some other person,

who was unwilling to communicate the secret of their construction, ordered a pair himself and found them so useful that he cheerfully and promptly made the invention public. According to an Italian antiquarian, the person to whom Spina was indebted for his information was Salvino, who died in the year 1318, and he quotes from a manuscript in his possession an epitaph which records the circumstance: "Here lies Salvino Armoto d'Armati, of Florence, the inventor of spectacles. May God pardon his sins. The year 1318."—Sel.

TOO NICE FOR COMFORT.

THAT ottoman, covered with real lace and satin ribbon, who would dare rest a weary foot upon it? That sofa-pillow, shaped most alluringly for repose, who would venture a tired head upon such elegant fabric bound together by countless stitches of embroidery silk? Out in the library is a table-desk, just the thing for a family to gather about on a winter evening, with its drop-light, but even that has been made a household idol with a scarf that cost the ladies of the house infinite trouble and money; and although unique pen-holders, paper-cutters, and fancy weights are arranged upon it as if for convenience, it is all to look at-the elegant inkstand is empty, for fear of accident, and all writing must be done elsewhere.

The same obstacle to comfort is in every part of the house. The dining-room crumb-cloth is so elegant that the mistress is constantly distressed lest a morsel fall upon it. Even the nursery is invaded by this lawthe children's best toys are used for decoration, to give the room the semblance of lux-

urious playing!

A lady was admiring a French doll in one of these show nurseries. "What wouldn't I have given for this when a child!" she said. "And a whole trunk full of clothes! What hours of fun these must bring!"

The small owner of so much, gazing mournfully at the Parisian belle, replied, "She isn't made to play with—she's my look-at dolly!"

My friend found that the doll was a type of the restrictions placed upon all the simple pleasures of childhood. Everything was too nice for every-day use. Her clothes were not to romp in; she wore silk and velvet to school, and fine shoes that she was daily admonished not to get scratched. Even the lawn about her father's house was too nice to step upon; a man was kept at work all summer, trimming and raking it, until, instead of being something spontaneous and useful for children to sport upon, it was as nearly as possible like a vivid green carpet from the manufactory.

Sometimes the master of the house, coming home weary of business, longed for less luxury, and more comfortable arrangements. If he ventured to rest in an easy-chair, he was gently, but firmly, dislodged by wife or daughters with—"O father, you'll spoil that!" or, "Father, that's for company!"

"I'd give more for mother's kitchen, with its chintz-cushioned rocker, than for all the fancy fixings in this whole house!" he often "There isn't one spot of solid comfort said.

This only provoked that pitying superior smile that women accord the masculine who cannot rise to their ideal. They could not see the pathos under his half-playful protest. Why shouldn't the gods they worship satisfy him? Well for them that the man loved home, and instinctively turned to that when pressed with care, or else he might have drifted far away. O blind wives and mothers, who allow the love of beautifying, possibly the desire for display, to clash with the true object of home! Where are your boys tonight, mother, while you anxiously match the shades for that silken banner? Under whose banner are they enlisting? Homes ought to be as lovely as time and means will allow, but let comfort be united with beauty. —Helen P. Barnard, in Watchman.

December 29, 1887.

THE COMMUNE OF PARIS.

But few people are fully aware of the immense proportions which the Paris Commune had taken on before its final suppression. Its military strength was simply enormous. Cluseret told me of his furnishing rations at the time he was delegate to the Ministry of War, to one hundred and twenty-five thousand soldiers in Paris. And the amount of war material found in possession of the Commune at the time of its collapse was prodigious. There were 548,000 guns, of different models, with saber bayonets; 56,000 cavalry sabers, of every form and description; 14,000 Enfield 39,000 revolvers; making a total of nearly 700,000 weapons of every kind taken from the hands of the Communards. Independently of the vast amount of this particular material, the military authorities of the Commune had 1,700 pieces of cannon and mitrailleuses, which they had robbed from the city, and which they had used with such terrible effect. But what must ever excite amazement is the knowledge of the vast number of the people in Paris at this time who not only were in sympathy with the Commune, but who abetted and sustained it in its career of crime and blood. The minority, embracing the better class of Paris, was completely cowed and subdued by this vast insurrectionary mass of population.—Ex-Minister E. B. Washburn, in Scribner's Magazine for April.

WRITING BY ELECTRICITY.

ONE of the most beautiful of modern inventions—it remains to be seen whether it is as useful as it is beautiful—the instrument devised by Mr. John Robertson for the transmission of writing by electricity, may now be seen at work at the American exhibition. Out of the top of a box, which is about the size of an ordinary dispatch box, protrudes what has the appearance of a stylographic pen. This, however, is not a pen but the handle of the "transmitter," and its lower end is fixed to a light brass perpendicular Any motion given by the hand-you hold it just like a pen-to the handle of the transmitter is communicated by this bar to two series of carbon disks contained within the box, and, after various adventures among magnets, etc., is carried again to the top of the box, where it is reproduced exactly by a small ink-holding pen, whose point rests on a white paper tape. A clock-work apparatus pulls this tape along at a gentle pace; and after a little practice you find that it is quite easy to move the handle of the transmitter so that the pen shall write legibly on the moving tape. Now, whatever is written on the tape before you is written simultaneously a mile off, or it may be fifty miles off, on a similar tape, by a similar instrument at the other end of the wire. The instrument is very compact, and apparently efficient, and, as it is quite silent, there seems no reason why a reporter sitting in the House of Commons should not straightway write off his report of a debate to be instantaneously read off in Printing House Square or Northumberland Street. A name will be wanted for his machine. Perhaps the "wire writer" will do.— Pall Mall Gazette.

Health and Temperance.

HOW TO BE STRONG.

When men are preparing for a boat-race, their first care is to have a good boat. It must be light and perfectly shaped, or the strong arms of the rowers will never win the race. Our bodies are like boats, in which we row the race of life. Young bodies endure a great deal of abuse, and for that reason most girls and boys dislike to read lectures about health. They do not wish to seem puny. They are right that it is very silly for young people to bundle up their heads and necks like the very aged, to be afraid of a draught of fresh air, or of getting a little tired, or even sometimes a little wet. Little babies and old people need a kind of care which is unnecessary for them.

A bright, strong mind in a weak and sickly body is a painful sight. Such a sight would seldom be seen if young folks would remember to care for the boat in which they are to row the race of life. Vigorous muscles, healthy stomachs, and large lungs generally make healthy bodies. If you have these three things, you will enjoy life, so far as eating, working, and sleeping are concerned. Young bodies naturally grow strong, and we need think about them only to avoid mistakes. Growing powers need to be used. Use makes the muscles strong and the lungs large. Proper exercise of the arms is worth much more than back-boards and braces to keep young shoulders straight. A little exercise, and a few long breaths taken regularly every morning, will be of great use to you.

I hope that few in this day need to be reminded of the relation of cleanliness and exercise to health. A more important matter is the government of our rising appetites and passions. The subject is not more important than is it difficult. First, let me say, do not regret that yours are strong. If you are so hungry that it is hard to keep from helping yourself in the forbidden pantry, or from eating so much at the table that you are dull and stupid for hours after dinner, the appetite is a good sign; well governed, it will give you enjoyment and strength for many years. If you have what is called a violent temper, it indicates an intensity and force which, under good control, will make you a power in the world. Only avoid that which is evil, and your growth will be natural and beautiful. God made the plan, and his loving care will watch every step of your development.

Use your powers in proper ways, and they will gain strength. Absolutely resist, by the grace of God, the slightest improper indulgence of passion, and it will seem to lose its strength, because it becomes your servant. Yet will it live to make you a blessing to those that love you, and a helper to others that are tempted. —Rev. J. M. Sturtevant, D. D., in Congregationalist.

Belgium annually spends 450,000,000 francs for spirituous liquors. Throughout the kingdom there is a beer or liquor saloon to every 44 inhabitants. The amount consumed per annum is, for every person, women and children included, 12 quarts of whisky and 240 quarts of beer. The number of suicides has recently increased 80 per cent.; of insane, 104; of criminals, 141.—Censor.

Pulverized borax sprinkled on shelves and in corners of store-closets, is a safeguard from ants. If pulverized borax is mixed with Persian powder, the powder will be more effective.

TOBACCO AS A CAUSE OF HEART TROUBLE AND SUDDEN DEATH.

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That tobacco, through the nervous system, greatly disturbs the action of the heart, is well known to all who have given the subject any attention. Tobacco-users are often afflicted with fatty heart, angina pectoris, with its terrible pain, palpitation, and other affections both functional and organic.

It is stated by good authority that one-fifth of all the boys examined for the United States Navy fail to pass, from heart disease caused by the use of tobacco in some form. The cigarette is responsible for many failures to pass.

Readers of the early numbers of the *People's Health Journal* will recognize the following quotation, which well illustrates the disturbing effects of tobacco upon the heart of one apparently in good health:—

"One evening recently a gentleman of fine physical development, and to all outward appearances in perfect health, remarked, 'I have smoked twenty cigars to-day.' 'Do you not feel some ill effects from it?' the writer inquired. 'No, sir,' was the prompt reply; 'not a particle; I feel splendid; I am as sound as a dollar.' 'Let us time your pulse,' said we. Exactly one hundred and eight per minute! The heart was making thirty-six beats per minute more than it should; or, in other words, was beating too rapidly by fifty per cent. It does not take much of a mathematician to figure out the final result of such an excessive action of the heart."

It is a lamentable fact that many otherwise well-informed physicians are not fully aware of the very great injury that the heart may sustain through the use of tobacco, as the following case, reported some years ago by Dr. Corson, of New York, well shows.

A young man at the age of seventeen began the use of tobacco, and as he thought so much spitting would injure his lungs, he contracted the habit of swallowing the juice. For some years he suffered "from gnawing, capricious appetite, nausea, vomiting of meals, emaciation, nervousness, and palpitation of the heart."

The patient thus describes his suffering: "Seven years thus miserably passed, when one day after dinner I was suddenly seized with intense pain in the chest, gasping for breath, and a sensation as if a crowbar were pressed tightly from the right breast to the left, till it came and twisted in a knot round the heart, which now stopped deathly still for a minute, and then leaped like a dozen frogs. After two hours of death-like suffering the attack ceased, and I found that ever after my heart missed every fourth beat."

These attacks continued in a milder and shorter form for the next twenty-seven years, the paroxysms sometimes being as often as two or three times in twelve hours. Neither the patient nor his physician seem to have had the slightest idea that tobacco was the cause of this long-continued suffering; but having become disgusted at the thought of being a slave to a degrading habit—the sufferer altogether quit the use of the captivating drug.

In a month the paroxysms had nearly ceased, and not long after they disappeared never to return. He soon became transformed from an emaciated invalid to a stout, healthy man. Here was a case of angina pectoris, of twenty-seven years' duration, directly caused by tobacco. He had suffered, more or less, from the use of tobacco for thirty-three years. Had his physician understood the real cause of the malady, he might have given advice that, perhaps, would have led to the abandonment of the use of the weed, and thus the twenty-seven long years of suffering might have been averted.—Thomas G. Roberts, M. D., in People's Health Journal.

News and Notes.

RELIGIOUS.

—It is stated that the Presbyterian and the Congregational Churches in Japan have agreed upon a plan of union by which they will become one church.

—According to the census of 1881 Canada had a population of 4,324,810, of whom 1,791,982 were Roman Catholics; nearly 70 per cent. of these were in the Province of Quebec.

—Dr. Munhall claims that by a single sermon of his,—"Sins of Impurity and the Open Saloon,"—delivered sixty times in as many different cities, "about eighteen thousand men have been awakened to desires for a better life."

—The "Office of the Dead" was "sung" on a recent evening in sixty-seven so-called Protestant churches in England, Scotland, and Wales; and on the following morning masses for the dead were offered up in no fewer than one hundred and seventeen churches

—Professor E. B. Hulbert, D. D., of the American Baptist Publication Society, makes the statement that thirty-five years ago Catholic priests in this country held a church property of \$9,000,000; twenty-five years ago, \$26,000,000; fifteen years ago \$60,000,000; to-day more than \$150,000,000. Since 1800, the Roman Catholic numbers have run up from 100,000 to 7,000,000. to 7,000,000.

SECULAR.

- -The European war cloud seems to be gathering
- -A cigar stump caused a \$200,000 fire in Pittsburg, Pa., one day last week.
- —The Pope, it is said, has utterly refused to further interfere in Irish affairs.
- -The Dominion of Canada has decided to reorganize her military force.
- -Two men were killed by the falling of a new wall at Joliet, Ill., on the 20th inst.
- —Of the 400,000 Hebrews in the United States, at least 125,000 are settled in New York.
- $-\,\mathrm{The}$ Bulgarian Minister of War has demanded a credit for the purchase of 100,000 rifles.
- Three inches of snow fell at Tucson, Arizona, on the 21st inst., the first for several years.
- -December 19 two men were instantly killed at Tilton, Tenn., by the explosion of a boiler.
- —At Sharon, Pa., one day last week, two children were burned to death by the explosion of a lamp.
- —January 2 all freight rates between Chicago and the Atlantic seaboard will be advanced 10 per cent.
- —Daniel Manning, ex-Secretary of the Treasury, died in Albany, N. Y., on the afternoon of the 24th inst.
- —A gas explosion in a mine at Wilkesbarre, Pa., December 21, killed four men and seriously burned
- —The first silver and nickel coinage in France will appear shortly, to the amount of 70,000,000 francs about \$14,000,000.
- -It is officially stated that large quantities of opium are being smuggled into this country through British Columbia.
- -The National Prohibition Committee has issued a call for a National Convention, to be held at Indianapolis, June 6, 1888.
- —The annual report, submitted December 20, shows that 31,000,000 persons crossed Brooklyn bridge during the year.
- -A railroad accident in Illinois, a few days since, injured forty persons, many of them seriously, and two it is thought fatally.
- —It is stated that on account of the great unhealthfulness of the climate, the Panama Canal has already cost 40,000 lives.
- —On the 4th inst. 300 houses were swept away at Baracoa, Cuba, by a huge tidal wave. No lives were lost the people having fled.
- —Three men were killed at Fleming, Kan., December 18, by the premature explosion of a blast in the Missouri Pacific coal mine.
- A recent earthquake in Mexico has caused terrible suffering at Bavispe. The pare without shelter or clothing. The people have food but

- —A railroad accident in New Brunswick, a few days since, caused the death of ten men. Three others were more or less injured.
- —A New York paper recently published a list of nineteen Hebrews in that city, whose fortunes range from \$1,000,000 up to \$8,000,000 each.
- —The "boomers" are organizing for another raid into Oklahoma, Indian Territory. The movement will probably not take place till April, 1888.
- —A cave has recently been discovered in Ohio, on the shore of Lake Erie, which is said to rival in extent the great Mammoth Cave of Kentucky.
- —The results of the survey and last census of India are that the area of the peninsula of Hindoostan is 1,382,624 square miles, and the population 253,891,-1,382 821.
- —A young woman was sentenced to one month's imprisonment in the penitentiary in New York City the other day for maliciously killing two canary
- —Advices from Presa Aldama, Tamaulipas, Mexico, state that extensive deposits of gold and cinnabar, or quick-silver bearing ore, have been discovered near there.
- —Thirteen thousand dollars is the sum of money which Herman Stricker, of Reading, Pa., recently refused for his collection of butterflies, said to be the largest in the world.
- —Lack of fuel and extreme cold weather have recently caused great suffering in some of the prairie States. In Kansas quite a number of people have been frozen to death.
- —Late advices from Syria report an engagement between Bedouins and Druses, in which the latter had 160 killed and 300 wounded. The loss of the Bedouins is not stated.
- —The fastest trip ever made by an east-bound vessel, between New York and Queenstown, was completed by the steamer *Etruria*, on the 17th inst. in six days and two hours.
- —The Audubon Society for the protection of birds, founded in February, 1886, has attained a membership roll of 40,000, representing all parts of the United States and Canada.
- —On the 21st inst. a small coasting steamer from San Francisco bound to Santa Cruz was burned to the water's edge off Pigeon Point, fifty miles from San Francisco. Twelve men were lost.
- —In a speech to his regiment on the evening of the 19th inst. Prince William, of Germany, said: "Since we celebrated Christmas last year times have changed. They have become very serious."
- —A funeral-reform association has been organized in New York, with Bishop Potter as president. The object is to abolish ostentatious display and secure a simple and impressive observance of funeral rites.
- -Under date of December 19, a report was telegraphed from London that a revolt had, a few days previously, broken out on the convict ship *Orne*, bound for Cayenne, and that eleven leaders were
- -Recent advices received from the West Indies state that December 6, 7, and 8, a heavy norther swept the islands, doing considerable damage to shipping. Thirteen mariners drowned from one
- —Recent experiments in England with Norden-feldt torpedo boats are said to be a perfect demon-stration of the value of these crafts in attacking iron clads from beneath the surface, and in running
- —A leak in a gas pipe at Findlay, Ohio, the other day, caused a disastrous explosion, wrecking a house, injuring seriously an entire family, and killing one child outright. A few hours later the mother died a raving maniac.
- —A colored man near Cincinnati, put some frozen dynamite cartridges in the oven of his stove, a few days since, to thaw them out. Two of his children were killed and himself and wife were seriously injured.
- -It is an interesting and suggestive fact that Kanand suggestive fact that Kansas, with 100,000 more population than Texas, has one penitentiary with 996 prisoners, while Texas has two large prisons with 3,000 convicts. Kansas has prohibition; Texas has not.
- -It may not be generally known that as a copperproducing country Arizona ranks next to the Lake Superior district. Its copper is also regarded second in favor with workers. The mines, however, are too far from railroads to be worked at very large profit.
- —Delegate Gifford, of Dakota, has expressed the opinion that the people of that Territory will refuse admission to the Union unless the Territory be divided. He says that there is no sympathy between the northern and southern portions of the Territory.

- —The largest cotton crop ever grown by slave labor was in 1860, when the production reached 4,669,770 bales; in 1883 there were produced 6,992,234 bales; and this year's crop is estimated at 7,500,000 bales, an increase of 2,830,230 bales over the crop of
- —The Keeley Brewing Company, of Chicago, has resolved to buy no barley grown in or shipped from Iowa or Kansas. The company's secretary says: "If they won't buy our beer, it's quite proper that we should refuse to buy their barley." Other brewers will, it is thought, join in the boycott.
- —At Rochester, N. Y., December 21, Poole's large flouring mills were destroyed by a succession of naphtha gas explosions and by the fire which resulted from them. The naphtha was being pumped through leaky pipes to the gas works. Some of it found its way into the sewers and thence into the mills; hence the explosions. Several lives were lost.
- —A bomb containing enough giant powder to have blown the entire house to atoms and killed all the inmates, was thrown into the house of a Canadian bailiff a few days since. The fuse was, however, promptly extinguished by the official's wife. The bailiff had been threatened with violence for his efforts to enforce the liquor laws of the Dominion
- —For years, five brothers named Terry have defied the laws in Stone County, Mo., committing various crimes from time to time, and successfully resisting arrest. A few days since a vigilant committee was organized to arrest the brothers, or drive them from the country. Thus far ten men have been killed, and the outlaws are still master of the situation. The Governor has been appealed to for aid.
- —The officials of the Post-office Department say that they have found the Mormon postmasters in Utah and Idaho uniformly dishonest. The opinion is freely expressed that no honest officials can be found among the Mormons; and special agents of the department have been instructed to put the offices in these Territories in the hands of Gentiles in the part of the par if in any case this is not possible, the office is to be closed.
- —A monster cigar-shaped raft containing timber enough to load a hundred vessels, longer than any vessel afloat, and drawing more water than a large ocean steamer, is adrift in the Atlantic Ocean somewhere in the track of European steamers. Ship cap-tains are much excited and say that the huge mass must be secured or blown up. The raft, which was from Nova Scotia, was abandoned in a storm by the vessel which was towing it to New York.
- —In Russia there are 32,000 schools, having an average of 36 scholars each. This is one school for 2,300 inhabitants. In Austria there are 29,000 schools, or one school for 1,275 inhabitants, with an average attendance at each of 104. Germany has one school for every 700 inhabitants, and England, Italy, and Spain have each one school for every 600 inhabitants. France is better provided with schools than any other European country, having 71,000, or one for every 500 inhabitants.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 29, 1887.

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WE will send the index of volume 13 to anyone who will send a stamp to pay postage. Of course those who keep their papers on file will want the index.

The President's Jubilee gift to the Pope is a copy of the Constitution of the United States, beautifully engrossed, and richly bound in book form. Now let somebody send him a copy of the ten commandments, and his library will be complete.

WE may now expect the Pope to take a more active part than ever in the controversy between England and Ireland. A Catholic priest has been sentenced to imprisonment for one month in Ireland, and a prominent Irish official has gone to Rome expressly to enlist the Pope on the side of Ireland.

In the discussion of the paper on the "Necessity of Co-operation in Christian Work," at the late meeting of the Evangelical Alliance, many sweet things were said about union, etc., but Dr. Washington Gladden looked at the matter from the hard common-sense rather than the sentimental standpoint. Said he: "There is too much talk, too much gush, and not enough practice. Profession should halt till practice catches up." He also said that he did not think much of union revival meetings. He compared such "wholesale evangelization" to trying to warm a great city by a bonfire in a public square instead of by fires in the houses. This comparison may be meditated upon with profit.

The Hebrew Journal, speaking of the first advent of Christ, says:—

"The Jews of that time, full of the conceit of their own goodness, and contempt for the Gentiles' wickedness, expecting, too, a warrior Saviour, rejected him; but what if he came now, when we can appreciate, understand, and rightly value all the sweetness, usefulness, nobility, and elevation of his teachings?"

Yes, what if he should? Why, they would accept him, of course. No, indeed they would not, if he should come in the same way that he came eighteen hundred years ago. But the National Reformers are planning for a coming of Christ such as they will accept. They are going to have him come just as the ancient Jews wanted him to come, and it will involve no self-denial to accept him. Indeed, all the self-denial that will be called for will be on the part of those who refuse to enroll themselves in the National Reform kingdom.

At the Howard Street M. E. Church, Rev. Dr. Harcourt preached a sermon Christmas-day on the immortality of the soul, which question he settled to his own satisfaction, as follows:—

"The great question that concerns us is, 'Does death end all?' Has man ceased to be, when the physical is destroyed? The conclusions of the materialist we cannot accept. They are neither reasonable nor religious. It is impossible to account for the existence of an organized brain without a pre-existing mind through and by which it was produced and developed."

From his conclusion we should suppose that the question was not, "Does death end all?" but, "Does birth begin all?" His argument makes solely for the pre-existence of souls, and not only that, but it makes the soul the creator of the physical organism in which it dwells. In other words, it is but the old Platonic theory that men are gods. It is an evidence of the fact that the doctrine of the natural immortal-

ity of the soul cannot be argued without the use of pagan arguments. That doctrine does away with the necessity for one God, the Creator of all things; it tends only to paganism, and to pagan morality, which is immorality.

THE Christian Advocate (N. Y.) tells of a Presbyterian minister in New Jersey who opposed raffling in church fairs, and "his action made so much disturbance that he announced a few days ago that he should lay his resignation before the Presbytery." We have no doubt that there was quite a disturbance also in the temple when Jesus drove out the money-changers and them that sold doves. But he drove them out nevertheless. And yet their traffic was entirely decent and honorable as compared with raffling. Theirs were legitimate transactions anywhere except in the house of God, while raffling is nothing but gambling anywhere. Query: If that which was legitimate business anywhere else, made the house of God a den of thieves when transacted there, then what does that which is thieving everywhere make the house of God when conducted there?

This issue completes volume 13 of the Signs of THE TIMES. The first number of volume 14 will be dated January 6, 1888. We wish to express our thanks to the kind friends who have encouraged us by their words of appreciation, and to those who have worked in various ways for the paper. While the words of commendation which the Signs has received, are very gratifying to us, yet we are not satisfied with the volume that is just closing. This is not because we have not done our best for it, but because our best is so far below our idea of what the paper ought to be. We confidently trust, however, that added experience and the help of God will enable us to make the next volume better than any previous one. We are sure that the Signs of the Times has a mission to accomplish, and the greatest source of encouragement to us are the reports that frequently come to us, of people being brought to a saving knowledge of the truth through its influence. We ask, not as any special favor to ourselves, but for the sake of the cause of truth, that our friends aid us in this work, by their correspondence, and by laboring to increase the circulation of the Signs. How many readers of the Signs are there, who could not secure one subscriber for 1888? Who will try. We are certain that everyone who will make a little determined effort will succeed.

The following is a translation of an item that appeared in *El Pueblo*, of October 13, a paper published in Chihuahua, Mexico:—

"Last Sunday a bull-fight was given by amateurs for the purpose of devoting the receipts to the interior adornment of the parish church. The assemblage were pleased and satisfied; with reason, if some persons were bruised."

The Independent says that this series of performances has been kept up on Sunday afternoons. It says also:—

"A few months ago in Southern Mexico a bull-ring was dedicated with religious ceremonies conducted by a priest. It is by no means an unknown thing for a Mexican priest to live openly with his mistress and his children about him in the residence near the church edifice."

And this is a fair specimen of the morality of Catholic countries. Catholics are fond of pointing to the wonderful educational facilities which they provide for their people in this country, as evidence of the progressive nature of Catholicism, but that proves nothing; the only way we can properly understand what Catholicism is, and what it does for the people, is to look at it in countries where it has full swing. Mexico has been under Catholic control for more than three hundred years; if Catholicism has in it anything of an elevating nature, and is so great an educator and civilizer as is claimed, Mexico ought to be in advance of the United States. But the fact is, Catholicism in the United States is brought in contact with enlightened Protestantism, and is forced to make a show of advancement in sheer self-defense.

While we speak thus disparagingly of Catholicism,

we say nothing whatever of individual Catholics. There are thousands of honest men in the Roman Catholic Church, and many of them will yet renounce its errors. But Roman Catholicism, as a system of religion, can do nothing to elevate men, for it is but the "mystery of iniquity," and many men who under other circumstances would have been upright, moral men, have been ruined simply because of their connection with the system.

THE White Cross movement is bound to be a prodigious success now! Social purity is now in a fair way to be fully assured to all the world! for the devil has espoused the cause, and nowadays when that very respectable dignitary endorses a thing it is pretty apt to be very generally received. Sunday evening, December 18, in San Francisco, W. J. Colville, one of the leading Spiritualists of the country, the leading "inspirational speaker," and the leading teacher of Spiritualistic "science," gave an "inspirational" discourse on the White Cross movement, in which the author of his inspiration set forth sentiments in which he made himself to appear almost as an angel of light. He said it was intended to become so universal as to reach into every civilized country and people. It is altogether likely that it will, but wherever it may reach, the indorsement of Spiritualism will be its worse curse and the heaviest burden that it will ever be called upon to bear.

THE PROMOTER OF SIN.

The author of the "Philosophy of the Plan of Salvation" truly says: "All happy obedience must arise from affection, exercised toward the object obeyed. Obedience which arises from affection, blesses the spirit which yields it, if the conscience approve of the object obeyed, while, on the contrary, no being can be happy in obeying one whom he does not love. To obey a parent, or to obey God, from interested motives would be sin. The devil might be obeyed for the same reason. All enlightened minds agree to what the Bible confirms, and what reason can clearly perceive without argument, that love for God is essential to every act of religious duty. To tender obedience or homage to God, while we have no love for him in our hearts, would be dishonorable to the Maker, and doing violence to our own nature."

Than this we know of no paragraph in all literature that more clearly reveals the essential wickedness of all enforced conformity to religious duties, and therefore the wicked cruelty of all State inter-ference in religious things. "No being can be happy Therefore in obeying one whom he does not love." for Governments to compel men to conform to duty toward God, while bearing in their hearts no love for him, is only to compel men to sin, because, saith the Scriptures, "Whatsoever is not of faith is sin." While for the State to offer inducements to men, that would lead them to conform to religious duties from interested motives, would also be sin. "To tender obedience or homage to God while we have no love for him in our hearts, would be dishonorable to the Maker, and doing violence to our own nature." Now such is precisely what the National Reform scheme proposes to do to the people of this nation. The National Reformers propose to compel men to tender obedience and homage to God, while they have no love for him in their hearts. Therefore the direct result of the triumph of National Reform principles will be to compel men to dishonor their Maker and do violence to their own natures, and thus vastly to increase the ratio of sin in the nation and hasten its destruction.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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