

THE Signs of the Times

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

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The Signs of the Times.

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APRIL 30 the centennial of Washington's inauguration is to be generally celebrated by religious services in the churches throughout the land. These services are, according to the program of the committee, to consist of "thanksgiving and praise as may seem suitable in view of what God has done for us and for our land during the century which has elapsed since George Washington took the chair of State."

THERE is a difference between belief and belief. Thousands are deceived by supposing Christ is their Saviour because they have nominally accepted of him, and united with the church. Their belief is merely nominal, and, therefore, ineffectual. Paul tells us what effectual belief must be: "With the heart man believeth unto righteousness." This is effectual belief, or faith. It applies the righteousness of Christ to the past life of sin, and appropriates his strength in overcoming sin. Be not deceived; true faith is manifested in righteousness; and all true righteousness is "the righteousness of God by faith."

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Not simply the pride of living, but pride which is inwrought in the very being, a part of the life. Knowing that even a proud look is an abomination to the Lord, how can man, whose very life is pride, stand before him? Only by dying. Says the apostle: "Ye are dead, and your life is hid with Christ in God." Why should the leper cling to his loathsomeness, when he may have the flesh of a child? Even so, why should we cling with such tenacity to that life which only makes us repulsive, when we may have the life of Christ instead?

"None absolutely die," says the *Universalist*. "We all pass from one sphere of life to another, and lay off what pertains to the lower, as we pass to the higher; but we still live on, and on, and on, and advance in life attainment, according to our seeking, out of darkness and pain of spirit into light and peace and joy, as we aspire to the good, turn to the light, pursue truth, cast out the evils of our hearts, and form our characters in righteousness."

This no doubt sounds very fine to those who believe it; and moreover the doctrine is absolutely essential to the existence of Universalism. But, unfortunately for those who put their trust in it, the fact is that it is absolutely without foundation in the Scriptures of truth. Satan, the great enemy of all righteousness, is the author of the doctrine that "there is no death." He encouraged Eve to

sin, with the assurance, "Ye shall not surely die;" and to-day thousands unwittingly encourage rebellion against God in the same way. To such the Lord says: "Ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22.

JACOB, the patriarch, illustrates in his life the two characters of the unregenerate and regenerate individual; and these characters are also indicated in the names he bore. At first he was the child of nature, crafty, deceptive, overreaching—Jacob the supplanter—wishing to do right, yet carried away with the propensities of the carnal heart. But after the night struggle at Peniel, he through faith in God gained the victory over the sins of his heart. God met with him, blessed him, not by taking away his troubles, but by giving him strength to bear and power to prevail. After that night he was no longer Jacob, the supplanter, but Israel, the prince of God. Would we be such? The way is plain; by faith prevail with God.

"But I am poor and needy; yet the Lord thinketh upon me." Ps. 40:17. Yes, the Lord of hosts, the high and lofty one that inhabiteth eternity, whose name is holy; the one whose word brought the universe into existence, who measures the heavens with the span, calling all of the numberless worlds by name, thinks upon poor, insignificant man,—man so insignificant that in comparison with God, all the nations of them are less than nothing. How wonderful that God should think of poor man. But what does he think concerning them? Listen: "For I know the thoughts that I think toward you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11. He rides upon the heavens in the help of his creatures, and yet ungrateful man often takes his blessing as a matter of course, and forgets to thank the great Giver. Yes, God thinks upon you; do you think upon God?

THE Bible states that the vegetable world was brought into existence the third day of creation; and the sun, the source of light and heat to this world, the fourth day. According to the Bible account there is no difficulty to him who has faith in God's power. That power brought them into existence in one day. There would be no difficulty in their existing one day without sun; but, according to modern religio-science, these days were long, indefinite periods. Now it is a common fact that vegetation will not grow, flower, mature, and bear fruit without sun. But these scientists would have all these processes carried on without sun for unknown centuries! We prefer the word of God, simple and reasonable, when understood, though we may not comprehend the infinite power and wisdom behind it,—we prefer it to an inconsistent, hypothetical science which involves so many absurdities, and leads its devotees in darker mazes and deeper mire every step of the way.

THE MORAL WARFARE.

Our fathers to their graves have gone;
Their strife is past,—their triumph won;
But sterner trials wait the race
Which rises in their honored place,—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight.
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,—
The light, and truth, and love of Heaven.
—J. G. Whittier.

PARABLE OF THE SOWER.

BY MRS. E. G. WHITE.

JESUS had spent the entire night in prayer, and he came down to the beach in the early morning to look for his disciples, who were fishing near the shore. As soon as it was known that Christ was by the sea-side, the multitude flocked to him. Their numbers increased so that he was pressed upon all sides. As he stood teaching them, the crowd became so dense that he stepped into a boat, and pulling out a little from the shore, gave the people a better opportunity to see and hear him, as he continued his discourse. In this way he could speak the things that he desired them to hear without interruption. The Saviour, seated in the rude boat of a fisherman, taught the words of life to the listening people upon the beach. His words found a response in many hearts, and light from his divine instruction poured in upon many darkened minds. In plain sight were the sowers, casting the seed into the ground, and Jesus took this opportunity to draw lessons from nature that would sink into the minds of his listeners:—

"Hearken: Behold, there went out a sower to sow. And it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth; but when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hun-

dred. And he said unto them, He that hath ears to hear, let him hear."

The existing state of things led Jesus to give the parable of the sower. The people who followed Christ had been disappointed that he did not set up a new kingdom. Long had they looked for a Messiah who would exalt and glorify them as a nation, and now that their expectations were not realized, they refused to receive him as their Redeemer. Even his disciples were mortified that the learned and wealthy were not the most willing to accept Jesus as their Saviour. They felt the stigma that attached to their Master, because it was the poor, the afflicted, and the humbler class generally, who became his disciples. Why, they asked themselves, did not the scribes and Pharisees, the teachers in the schools of the prophets, acknowledge that he was the long-looked-for Messiah? It was to meet this doubt and discontent that Jesus spoke this parable.

When the multitude had departed, the twelve chosen disciples with the other believers gathered about him, and asked him to explain it to them. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. And he said unto them, Know ye not this parable? and how then will ye know all parables?" In these words he explained that his illustrations were to awaken thought in the minds of his hearers. If they desired a fuller explanation of his words they could ask it of him, as the disciples had done, and receive it. Jesus then explained to his disciples the different classes represented in the parable he had given them.

Christ, the Sower, scatters the seed. There are the worldly ones, whose hearts are like the hard-beaten highway, insensible to the teachings of divine wisdom. They love not the requirements of God, and follow their natural impulses. Many are convinced as they listen to the important lessons of Christ. They believe his words, and resolve to lead holy lives, but when Satan comes with his evil suggestions, they are overcome before the good seed has fairly sprung into life.

Had the soil of the heart been broken up by deep repentance for sin, they would have seen how wicked was their selfish love of the world, their pride and avarice, and would have put them away. The seeds of truth would have struck deep into the fallow ground prepared for them in the heart, and would have sprung up and born fruit. But evil habits had so long held sway over their lives that their good resolutions had vanished before the voice of the tempter. "And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."

There are those who receive the precious truth with joy; they are exceedingly zealous, and express amazement that all cannot see the things that are so plain to them. They urge others to embrace the doctrine that they find so satisfying. They hastily condemn the hesitating and those who carefully weigh the evidences of the truth and consider it in all

its bearings. They call such ones cold and unbelieving. But in the time of trial these enthusiastic persons falter and fail. They did not accept the cross as a part of their religious life, and they turn from it with dampened ardor, and refuse to take it up.

If life moves smoothly with this class, if their way is never crossed, if all things are in harmony with their inclinations, they appear to be consistent Christians. But they faint beneath the fiery test of temptation; they cannot endure reproach for the truth's sake. These persons could cultivate and enrich the soil of their hearts, if they would, so that the truth would take deeper hold; but this involves too much patience and self-denial. It costs them too much effort to make a radical change in their lives. They are easily offended by reproof, and ready to say, with the disciples who left Jesus, "This is a hard saying; who can hear it?" "And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended."

Jesus represents the seed as falling into neglected borders and patches covered with rank weeds which choke the precious plants that spring up among them; they grow sickly and perish. Many hearts respond to the voice of truth, but they do not properly receive and cherish it. They give it a place in the soil of the natural heart, without preparing the ground and rooting out the poisonous weeds that flourish there, and watching every hour in order to destroy them should they again appear. The cares of life, the fascination of riches, the longing for forbidden things, crowd out the love of righteousness before the good seed can bear fruit. Pride, passion, self-love, and love of the world, with envy and malice, are no companions for the truth of God. As it is necessary thoroughly to cultivate the soil that has once been overgrown with weeds, so it is necessary for the Christian to be diligent in exterminating the faults that threaten his eternal ruin. Patient, earnest effort in the name and strength of Jesus, can alone remove the evil tendencies of the natural heart. But those who have allowed their faith to be overcome by the growth of Satan's influences, fall into a worse state than that which they occupied before they heard the words of life. "And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

Few hearts, like the good soil, well cultivated, receive the seeds of truth, and bring forth abundant fruit to the glory of God. But Jesus finds some earnest Christians, rich in good works and sincere in their endeavors. "And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred."

Thus Christ represents the characters of those whom he came to teach, in a brief and comprehensive parable. The worldly-minded, the evil-disposed, the hard-hearted, are all exhibited to the minds of his hearers. He

thus answers the question that we often hear to-day: Why was the work of Christ productive of such meager results, during his personal ministry upon earth? Miracles of goodness and mercy marked his life; but while he healed the afflicted, and cast out the demons that persecuted men, he left to themselves the work of correcting the evils of their natures. He instructed them how to unite their human efforts with his divine power, and triumph through his strength over the sins that beset them.

This experience was necessary in order to give moral power to the Christian character and fit it for the courts of Heaven. Jesus employed no miraculous agency to compel men to believe in him. They were left to choose or reject him, of their own free will. No direct power was to force them to obedience, and destroy the free moral agency that God has given to man. The parable of the sower plainly sets forth the tendencies of the human heart, and the different classes with which Christ had to deal, and also explains the reasons that his ministry was not more successful in its immediate effects.

THE FULFILLMENT OF SCRIPTURE.

THE low standard of Christian living to be witnessed at the present time on every side, and the intermingling of the church and the world, furnish a marked fulfillment of the word of God relative to the last days. Says the apostle: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

We see this very fully exemplified, now, in the popular churches. One can hardly take up a paper without seeing notices of some worldly pleasures participated in by some of the churches. I chanced to pick up a *St. Paul and Minneapolis Pioneer Press* a few days ago. It chronicled "A Delightful Dance" given by the Ladies' Aid Society of the Universalist Church; "A Pleasant and Successful Week's Fair," under the auspices of a Lutheran Church; "The First of a Series of Socials," by Helping-hand Society of St. Andrews Church; "A Bean-bag Social," by the Ladies' Guild of Grace Church, and "A Donkey Party," at — for the young people of Christ's(?) Church.

Within the last fifty years much new truth has been developed in regard to the Scriptures. And the churches had either to press forward in the reformation or retrograde. So they clung to their inconsistencies and have fallen; they have stepped down into worldliness in order to receive the approbation of the world and to increase in worldly riches. The *St. Louis Christian Advocate* well states the case of "the pernicious evil" in these words:—

"Among the many signs of an increasing worldliness among us is the tendency to classify churches according to the salary they pay. A first-class church will demand the best preacher it can buy in the market; no longer will they be a set of God-enthused men whose

highest ambition is to labor and suffer, but they will degenerate into popularity seekers."

It is too true! Since the people would not leave the world and come into the church, the church has left Christ and compromised with the power of evil, and introduced within her boundaries all manner of worldly sins to entice the world inside.

Rev. Jonathan Edwards, in a lecture at Spokane Falls, Washington Territory, in answer to the question, "In your judgment, what reforms are most needed to-day?" said: "The answers naturally classify themselves under the head of political, moral, and religious reforms." He dwelt mostly upon that part of the question, "religious reforms." He said: "The churches need to get out of their ruts and have more latitude in their operations." As reported by the *Spokane Falls Review*, Vol. 8, No. 114, "He only regretted that a lack of money prevented the churches from branching out fully as they should. He believed in a church that should be open seven days in the week, made instructive by lectures, *concerts, dramas, etc.* He advocated side branches that should foster reading-rooms, night schools, *harmless games*, and *other diversions* that would attract young and old."

The churches have indeed opened their doors to all schemes of money making. The latest is "placarding the inside walls of a church with the names of business men in the town who seek patronage and are willing to pay for this exhibition of their names and for a public commendation by the pastor."

The popular churches have almost entirely, it seems, lost sight of the true signification of the gospel of Christ, and their ministers, instead of preaching the God-given truths contained in the holy Scriptures, have given themselves over to "teaching for doctrines the commandments of men."

These are they "who subvert whole houses, teaching things which they ought not for filthy lucre's sake." Surely, the time has come when the people will not endure sound doctrine, and, having itching ears, they heap to themselves false teachers.

Dear readers, these are solemn fulfillments of prophecy. Let us make these themes a subject of thought and study, that we may be prepared for those things which are coming upon the earth, and, forgetting the things of this world, may we live, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

S. H. CARNAHAN.

HOW A CHRISTIAN SHOULD LIVE.

A WRITER tells us of going down with a party into a coal mine. On the side of the gangway grew a plant which was perfectly white. The visitors were astonished that there, where the coal-dust was continually flying, this little plant should be so clean. A miner who was with them took a handful of black dust and threw it on the plant; but not a particle of it adhered. There was a wonderful enamel on the plant to which no finest speck could cling. Living there, amid clouds of dust, nothing could stain its snowy whiteness. This is a picture of what every Christian should be. Unholy influences breathe incessantly about us and upon us. But it is our mission to be pure amid all this vileness,

undefiled, unspotted from the world. If God can make a little plant so wondrously that no dust can stain its whiteness, surely he can by his grace so transform our heart and life that sin shall not cling to us. He who can keep the plant stainless and white as snow amid clouds of dust, can guard us in purity in this world of sin.—*Selected.*

TOIL ON.

BY MRS. M. GOULD CROUCH.

Toil on, O Christian mariner,
Upon life's storm-tossed sea,
Though angry waves of mountain height
Are breaking over thee.

Toil on.

Thy Father's hand is at the helm;
He guides thy fragile bark.
And thou shalt safely trust in him,
O'er ocean wild and dark.

Toil on.

The haven you can almost see,
The voyage is almost o'er,
You soon shall from your labor rest
Upon the heavenly shore.

Toil on.

Toil on, O Christian soldier true,
On battle-field of life,
Fight bravely on and thou shalt be
Victorious in the strife.

Toil on.

And ye who in the harvest-field,
Beneath the torrid sun,
Are binding up the golden sheaves,
Your work will soon be done.

Toil on.

Then labor on and faint ye not,
Where'er your lot may be;
For endless glory's coronet
Is waiting now for thee.

Toil on.

GOD'S TESTIMONY TO JESUS CHRIST.

On the mount of transfiguration God spoke out of Heaven, saying: "This is my beloved Son, in whom I am well pleased; hear ye him." This testimony is not only remarkable for the manner in which it was given, but for the source and composition of it; especially remarkable and worthy of our attention that it was taken from the scriptures of the Old Testament; that is, instead of saying some new and independent thing concerning Jesus to assure his disciples of his true character, personality, and his identity with the Messiah so long promised, he simply selects three Old Testament scriptures and combines them into one single testimony. It is a matter of interest to trace the heavenly witness back to its source.

In the second psalm we read: "Thou art my son; this day have I begotten thee."

In the forty-second of Isaiah we read: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles."

In the eighteenth of Deuteronomy we read: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

By putting together the italicized words of each of the above-quoted scriptures, it may be seen that they make up in almost exact phrase the spoken testimony of God to Jesus. "This is my son" "in whom my soul delighteth," "unto him ye shall hearken."

It will be noticed that this is a double testimony—a testimony at once to the Old Testament scriptures and to Jesus. By quoting the scriptures in testimony to Jesus, God both confirms them as being his word, and certifies Jesus as being the true object of all their prophecy. Further, it will be observed that these three scriptures are taken from the three great divisions of the sacred writings—the law (Deuteronomy), the prophets (Isaiah), and the Psalms. What a wonderful incidental lesson this contains for us, God quoting his own *inspired written word* in testimony to his only begotten Son, the incarnate "Word;" than which it could not be possible for us to conceive of a more perfect seal to both. The written word and the incarnate Word are thus linked together. The written word has no significance apart from the incarnate Word, and the incarnate Word is the only key by which we may unlock the written word. They must stand or fall together. And yet we have learned critics to-day who would have us discredit those ancient documents, and treat them as mere literary curiosities of a past age, without special significance to us, or bearing upon the person, character, and work of Jesus Christ. In connection with what has already been pointed out, it is interesting to recall the fact that Jesus himself, both before and after the transfiguration, made his own appeal to these same scriptures for a witness to himself. In the fifth of John he said to them, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me. And ye will not come to me, that ye might have life." The Scriptures without Jesus can do us no good, and they are only of use to us in pointing him out to us as the only Saviour of men. Again after his resurrection he appeals to them for witness and proof, calling the attention of his disciples to them: "And beginning at Moses and all the prophets [David was also a prophet, Matt. 13: 35], he expounded unto them in all the Scriptures the things concerning himself." And again he said unto them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the *law* of Moses, and in the *prophets*, and in the *Psalms*, concerning me." Luke 24:27, 44. It would seem from this that Jesus had constantly appealed to these Old Testament scriptures for proof concerning himself in his intimate intercourse with his disciples. How startling then must have been that testimony spoken from Heaven to him, in the very words of those scriptures which he had before so constantly appealed to.

We pass by a like appeal made by Philip to Nathanael (John 1:45) to call attention to a word of Peter's, in commentary upon the transfiguration testimony. "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from Heaven we heard, when we were with him in the holy mount." Then he adds: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1:17-19. The voice from Heaven, though it was the voice of God himself, was a passing one—a voice which some might mistake; but it was identical with the more sure,

more permanent word of prophecy which we have with us always. To that let us take heed and lay it up in our hearts.

How we should like to have heard that heavenly voice! How assuring it would have been to our faith! Nay, could we but now see him transfigured before our eyes, and behold the glorified presences of Moses and Elias, and hear that voice, our doubts would dissolve. But Peter says we have the "more sure word." The lesson there is obvious. We need not listen for voices or look for union for confirmation of faith, but turn to the Scriptures. In them God is there and constantly speaking concerning the law, and in the same words and language that he would use should he speak from Heaven to us. He could say no more and nothing else than he has said.

Nor need the sinner look for a supernatural sign. "They have Moses and the prophets [and the New Testament too]; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:29, 31.—*Independent.*

"WHEN JESUS COMES."

1. THE heavens will depart and the earth be removed.—"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:14.

2. Sinners will perish from off the earth.—"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." Isa. 13:9.

3. The righteous will rejoice to meet their Lord and Saviour.—"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

4. The Lord will claim his own.—"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

5. The righteous dead will be raised and the living changed.—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

6. Together they will rise to meet the Lord in the air.—"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:17.

7. They will reign with him a thousand years.—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

8. At the end of the thousand years the wicked dead are raised.—"But the rest of the dead lived not again until the thousand years were finished." Verse 5. (See also verses 7-9.)

9. The holy city descends from Heaven.—

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10.

10. The wicked are judged according to their works.—"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. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Verses 12, 13.

11. The wicked are consumed by fire.—"And whosoever was not found written in the book of life was cast into the lake of fire." "And fire came down from God out of Heaven, and devoured them." Verses 15 and 9.

12. The heavens and earth are dissolved.—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

13. From these purifying fires arise a new heaven and a new earth.—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

14. Here God dwells with his people.—"And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Verse 3.

15. Sorrow, pain, and death will be no more.—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Verse 4.

16. "Sin cannot enter there."—"And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Verse 27.

17. A universal song of praise arises to God and the Lamb.—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

AUGUSTA W. HEALD.

THE TESTIMONY OF THE SCRIPTURES.

THE testimony of the prophecies of the Scriptures is our guide in regard to our present position in the progressive fulfillment of the great plan of human redemption and salvation. No better testimony to present truth can be given. Apollos of Alexandria, when at Ephesus, "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

To prove that Jesus was the promised Christ, the testimony of those Scripture promises fulfilled was indispensably necessary. His miracles could prove his superhuman power, and, connected with his purity of

moral character, his divinity. But unless the promises of the Scriptures in every particular were fulfilled in him, it could not be proved that he was the promised Messiah.

For our time there is a present truth and a prophetic people, that is, a people before described in prophecy. They only are that people who answer the description given. They are the last remnant of the church, and are described as those who "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. These things—the commandments of God and the testimony of Jesus Christ—are the characteristics which distinguish the true people of God—that is, the people who know and do the truth—from all others. This people, and they only, can show their position in the fulfillment of the promised messages of Rev. 14:6-12,—messages which are having a marked fulfillment in our own time. The keeping of "the commandments of God, and the faith of Jesus" will distinguish all those who embrace the truth in the love of it, from all false professors. Can we imagine that those who hold that the commandments of God have been abolished and superseded by the faith of Jesus, are the people described in the last message of warning? R. F. COTTRELL.

THE TITHE: ITS HISTORY AND PHILOSOPHY.

THE tithe enters Bible history, like the story of Elijah, without preface or comment. It first appears as a natural incident in the meeting of Abraham and Melchizedek. Without question, explanation, or requirement, the tenth of Abraham's spoil is handed over to God's high priest. This is done in such a matter-of-course way as to require some already established, well-defined custom for its explanation. Somehow, somewhere, man must have been instructed in this matter. What more natural and reasonable conclusion than that it was by a law given of God himself in some of those audible communings which we know were not uncommon at that early period.

We wonder what Abel and Cain knew about offerings that should make the one acceptable and the other not. The mode of their instruction is not revealed. But reason tells us that in some way they must have been instructed. That this giving of the tenth possessed, in some manner and from some source, an authority greater than mere established custom; that it had in it all the force of an enacted law, we think will clearly appear further on.

The second appearance of the tithe in the sacred record is in that significant story of Jacob at Bethel. As a result of the vision by which he was made to realize that he was alone with God, he cried out, "How dreadful is this place!" Dreadful because it made him conscious of his sins. He at once sets up a pillar and consecrates it, adding his vow of future service, and without any allusion to the tenth on the part of the angel, he says of his own free-will, "Of all that thou shalt give me I will surely give the tenth unto thee." In moments of great spiritual quickening like that, the mind does not fly to the unknown for refuge and resolve, but to the well known, to the best known. This quickening of Ja-

cob's dormant spiritual nature instantly suggests to him an obligation with which he was familiar, and to which the newly stirred impulses of his soul had instant recourse. The highest religious act with which he was acquainted, next to the building of the altar, was the giving of the tenth. He knew it either from observation or parental teaching, but it came to him with a force of conviction like that of *law*.

The next allusion to the tithe is found in Lev. 27: 30-33. That long list of requirements running through the entire book is closed with this one, which is not in the form of a law given for the first time, but as if reminding them of something well understood. God says: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." He does not say it *shall* be so; "it *is*."

But we must not fail to note here that this law, whatever its origin, was *not* Levitical. For all these allusions to it occur before the Levitical period. It was twenty years after this that God appropriated it to the use of the Levites, as recorded in Num. 18: 24-28. He there says, "But the tithes of the children of Israel, . . . I have given to the Levites to inherit." As if he had said, "This portion, which is mine, I assign to them." But he does not give even this wholly to them, for he immediately adds, "Ye shall offer up a heave-offering of it to the Lord, even a tenth part of the tithe." Thus keeping distinctly before the mind the fact that a "tenth is the Lord's."

Passing some allusions to the enforcement of the law, not essential to the argument, we come to Neh. 10: 37, 38. After a long period of decline and captivity, the pure worship of God is restored, and the tenth comes in again as part of the law. Fifty years more pass away, and the nation again lapses into forgetfulness of God, when Malachi sounds out his call to repentance, as found in Mal. 3: 8, 10: "Will a man rob God? Yet ye have robbed me." Observe, he does not say they had robbed the Levite, but the accusation is that they had robbed God himself. And then he specifies that they had robbed him of both "tithes and offerings." The tithe was not an offering, nor the offering a tithe. Each word has a distinct meaning. The tenth was God's; the offering was a portion voluntarily given of the remaining nine-tenths, which, by this simple distinction, is clearly recognized as ours. We cannot be said to bring an offering of that which does not belong to us. The use of this word, therefore, indicates that there is a sense in which God recognizes our right to that which remains after the dedication of tithes, just as he recognizes our right to the remainder of time after setting apart the Sabbath. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Thus it appears that infinite Wisdom has made a distinct, definite claim upon a certain portion of both time and substance as his own.

But it is urged that this claim belongs solely to the Old Testament dispensation; that the apostles make no allusion to it, and their teaching favors a purely voluntary giving; and that it does not appear in church history until after the establishment of the hierarchy.

To this we reply that there is under the gospel no disannulling of the law, but, on the contrary, the Saviour expressly says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." The fact is simply that after Pentecost the impulse to give was so strong and continuous that the law of the tenth was more than fulfilled without requirement. There was no need of a re-statement. The training they had had, together with the holy zeal that possessed them, carried them away beyond all mere statutory requirement. There are everywhere upon our sea-coasts great rocks away out in the sea which at high tide are completely hidden from view, not lost, not washed away, only for the time covered up and made invisible. So it was with this great law of the tenth, which stands out so clearly in Old Testament history as God's law. Christian giving was at flood tide in the apostolic age, and completely covered up that great historic monument of God's will and pleasure. Yet the monument stood unchanged; and when the ebb tide came, and the interests of the church demanded, God's rock of requirement re-appeared, and the tithe law was again enforced. Nor can its abuse by the hierarchy be urged as evidence against its real, divine authority. For it was not the principle of the tithe, but the unwarrantable method of its collection and the unholy uses to which it was put that made it odious.

But it is desirable that this law should not only be authenticated, but that it commend itself to the reason. The philosophy of the tithe is therefore an important subject of inquiry. Between man and man the right of property is expressed in the payment of rent, taxes, and interest. No one but an anarchist questions the right of a man to anything he has made. We belong to God. He has a property right in us which it would seem he has chosen to express in this law, or requirement, of the tenth. Not, however, because it is his right or his pleasure, so much as because it is in the line of his great purposes. Having chosen to save the world by human instrumentality, it may be said there is a sense in which he needs man's money. But apart from any such consideration as this, and vastly higher and deeper, is the consideration which grows out of man's need. That is deep and radical. The ruling principle of the natural heart is self-indulgence. A divine requirement like the one before us tends directly and constantly to check the undue accumulation of property; and especially when coupled with offerings from our part, or the remaining nine-tenths. It is estimated that a devout Jew gave a full fourth of all his possessions.

The sacrificial law had doubtless a deeper meaning than to typify the atonement. Self must be sacrificed, laid upon the altar, crucified. Large giving, or giving that means sacrifice, is directly in the line of God's great thought for us. We talk much of hygiene, seeking, by analysis and experiment, to find what most contributes to the nutrition of these bodies of ours. It is a wise quest. Should we be less wise in the matter of soul development, less earnest in seeking out its laws? And what so potent in building noble character as this principle of sacrifice, the yielding up of ourselves in some way for the good

of others? What the oxygen of the atmosphere is to the blood, what protein in food is to the tissues, that Christian giving is to soul nutriment. Without it, vigor, strength, development, are impossible. But the men of business, the great money makers of the world, have little opportunity for personal sacrifice for Christ's sake, for getting to themselves this great boon of spiritual health and power, except in the giving of money. Hence the beneficence of God's great plan, which makes the giving of the tenth the foundation, the entering wedge, for larger, more generous giving.

It is a law of our nature that we love most that which has cost most. That to which we have given time, thought, anxious days, and sleepless nights, comes to be woven into the very fiber of our being. How evident, then, that we shall love God and his service in exact proportion to the share he has in our treasures. Our interests become identified with his interests. We have an actual share in the things that belong to him. This world, with its throbbing, palpitating human life, belongs to him, and we have a vital interest in it. He loves it. We love it too. We are bound to him and his by an all-consuming love. But into this ideal we must grow by a natural process. "First the blade, then the ear, then the full corn in the ear."—*M. L. M., in Missionary Herald.*

A GOOD FIGHT.

THE man who stands up for the truth of God in opposition to the atheism, agnosticism, infidelity, and anarchy of the present day, who stands up for an open Bible for all the people, in opposition to the priestcraft and superstition which prevails; who stands for a vital and personal regeneration, religion, and righteousness, instead of the dead formality and worldliness which wraps the pall of death over so many who have named the name of Christ, and who have a form of godliness but deny the power thereof, will need to strengthen his heart in God, and put on the armor of righteousness on the right hand and on the left.

His enemies will be many, and his friends will be few; and while his enemies will be subtle and fierce, his friends are liable to be lukewarm and indifferent. His enemies know what he is doing; his friends will perhaps find it out in season to erect a monument to him when he has been dead half a century. Of old, God's professing people stoned the live prophets and honored the dead ones, and history often repeats itself.

It is no light thing for a man to set the battle in array against such a host of foes, but the battle is the Lord's, and those that fight for him are on the winning side. Many a man has suffered fines, imprisonment, and death itself, for the truth of Christ. Many a man has entered the conflict well aware that there were men who thought it no sin to shed his blood. Men ready to make such sacrifices are needed now.—*Selected.*

"If the Christian possesses the humility of his Master, he will rise above the slights, the rebuffs, and annoyances to which he is daily exposed, and they will cease to cast a gloom over his spirit."

The Signs of the Times.

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

E. J. WAGGONER, {
ALONZO T. JONES, { EDITORS.

SPECIAL CONTRIBUTORS,

S. N. HASKELL, { M. C. WILCOX,
J. H. WAGGONER, { G. C. TENNEY.

OAKLAND, CAL., SECOND-DAY, JANUARY 28, 1889.

HANDLING THE WORD DECEITFULLY.

ON Sunday, January 13, a large number of the ministers of Oakland, including the Catholic, preached upon the subject of the Sabbath, according to previous agreement. The object was to stir up the people to the importance of legislation to protect Sunday. At the close of the services in most of the churches, the petitions for a State Sunday law, which were gotten up by the Woman's Christian Temperance Union, were circulated.

But the point which we wish decided is what to call the position that was taken by some of the preachers. For example, one of them who took for his text Ps. 122:1, "I was glad when they said unto me, Let us go into the house of the Lord," remarked upon it as follows:—

"The man who was touched with this emotion was a statesman, a warrior, a king, a poet, a man of great intellect, and one of exquisite genius. He was a man who was busily occupied on week-days, and so might well have felt that he had excuse for non-attendance in the Lord's house on Sundays, but he no more wanted to be released from the obligation than a healthy boy wishes to be excused from a Thanksgiving dinner, or than a lover desires to be excused from visiting his sweetheart. He might have made many of the pleas that are daily made use of by the man of the present. He had nothing more important to do—no task to write letters or no papers to read; no headache which he had not on Saturday nor would have on Monday was offered as an excuse; no fear of the dampness or the dust, or the heat or cold, which on a week-day would not deter him from attending to his business or pleasure, possessed him."

Another preacher told about the giving of the manna, and its miraculous preservation over the Sabbath, when it would spoil on other days. Said he, "That which the people gathered on Saturday kept fresh and good until Monday morning."

Now shall we call this ignorance of the Scriptures, or a deliberate design to deceive people who might be unfamiliar with them? Did not the first speaker know that David never kept a Sunday in his life? Does he not know that David, like all the Jews, kept the seventh day of the week, commonly called Saturday? Did not the other know that it was the seventh day of the week that the Israelites kept in the wilderness, and upon which no manna fell, and that they gathered it on Sunday the same as on the following week-days? Did he not know that it is the seventh day of the week that James referred to when he said, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day"? Acts 15:21. We are verily persuaded that both these preachers knew all these things.

What causes us to believe that there is no minister who does not positively believe that it was the seventh day of the week—Saturday—which was kept by Moses and David, is the fact that they never fail to refer to it as the "Jewish Sabbath." This is sufficient evidence.

We do not refer to this from any desire to direct the attention of people to the short-comings of ministers, although when the command is given to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins" (Isa. 58:1), we do not know why an exception should be made in the sins of ministers. Indeed, we think such deception as the above ought to be promptly exposed, since an error on the part of a teacher is necessarily followed by greater evil consequences than one by a learner.

That such a course as the above should be taken, shows the utter absence of any foundation for Sunday observance, and should put people on their guard against that which they seek by such means to secure. It shows that when they would show the people how to keep Sunday, they are forced to go back to examples of Sabbath-keeping. That would be allowable, if there were any command transferring the weekly rest from the seventh to the first day of the week; but when they claim that Sabbath-keeping is Sunday-keeping, they give their whole case away. If this is not prophesying falsely, and handling the word of God deceitfully, we do not know when there ever was such a thing.

The men who are working for a Sunday law try to secure the co-operation, or at least the assent, of seventh-day keepers by telling them that they do not want to oppress anybody; that no person shall be molested who conscientiously observes the Sabbath-day. They may be sincere, but the methods which they take to show the necessity for a Sunday law are not very assuring.

W.

THE POWER OF CHRIST.

ROMANS 1:4.

"And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

The statement in this verse is a continuation of that in verse three, or, rather, is the complement of that; so this article must be but little more than a continuation of the preceding one. We have learned what is embraced in the statement that Christ was made of the seed of David, "according to the flesh," and now we have to note what he is to us "according to the Spirit of holiness."

"And declared to be the Son of God, . . . by the resurrection from the dead." This must not be understood as meaning that Jesus was not the Son of God before his resurrection, nor that he was not declared to be the Son of God before that time. We well know that he was the Son of God before the world was, and he was then glorified with the glory of the Father. It was as the dearly-loved, only-begotten Son of God that Christ came to this earth. When he was baptized, at the beginning of his earthly ministry, the voice of God came from Heaven saying, "This is my beloved Son, in whom I am well pleased." Matt. 3:17. Upon the mount of transfiguration that voice again was heard, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5. And all through his earthly life, Jesus did not hesitate to declare himself the Son of God. So we know that the resurrection did not affect his relationship with God.

It seems evident that the phrase, "according to the Spirit of holiness," must be the key to unlock the mystery. If we take the closing words of Jesus, as recorded by Matthew, we shall be upon the track of the correct explanation. He said:—

"All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

The kind of power that was given unto Christ may be known from what the disciples were to do: "All power is given unto me in Heaven and in earth. Go ye therefore, and teach." Their going and teaching was based upon the fact that Christ had all power, and promised to be with them always. And this agrees with what Paul says in the verse immediately following the one quoted at the head of this article: "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." Rom. 1:5.

Now we may know how it is that Jesus was declared to be the Son of God with power, by the resurrection from the dead. He was the Son of God, whatever took place. But by the resurrection from the dead he acquired power to impart holiness to as many as should believe on him. It is true that

thousands lived holy lives before the first advent of Christ, but they did so only by the power which Christ obtained for them by virtue of his promised death and resurrection. It will be seen that the Scriptures sustain this exposition. We first read Heb. 2:14, 15:—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life-time subject to bondage."

Christ took part of flesh and blood, in order that he might have power to redeem man. This does not in any way limit his power before he came to earth; but it is a simple fact that man could not have been redeemed except by the blood of Christ. The law could not relax its claim, and so the Law-giver consented to receive in himself the penalty of his own law, and thus God can be just and the justifier of him that believeth in Jesus. More than this by his life of suffering and temptation, he learned how to sympathize with poor, weak mortals. And so the resurrection, which was the triumphant close of his earthly work for man, the thing toward which all his previous life tended, is said to be that by which he obtained power to fill his followers with holiness.

The apostle Peter bears testimony to the same effect. He says:—

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:3-5.

As this text will come in again in our comment on Rom. 1:16, we pass it without remark for the present. In his second epistle Peter says:—

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." 2 Peter 1:2, 3.

Here is comfort, indeed. All things that pertain unto life and godliness are given to us by this divine power of Christ. Surely there is no manner of excuse for anybody's failing of righteousness and eternal life. Read now what the apostle Paul says:

"We also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col. 1:9-11.

The "glorious power" of God is shown in the heavens, which "declare the glory of God," and in the resurrection of Jesus from the dead. This glorious power may be ours, so that we may be "strengthened with all might," to be able to "walk worthy of the Lord unto all pleasing." This power Christ can bestow on us, because he has experienced the very lowest ebb of human weakness, so that he knows just what help is needed. Therefore he is able to save to the uttermost those that come to God by him.

It is a soul-cheering thought that human weakness, instead of being a bar to our overcoming, may be the very stepping-stone to victory. The apostle Paul had a weakness, which it seemed to him was an insuperable obstacle to his fulfilling his divine commission, and so he besought the Lord to take it from him; but the Lord said:—

"My grace is sufficient for thee; for my strength is made perfect in weakness."

With this assurance the apostle said:—

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in re-

proaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12:9, 10.

But we are persuaded that it is not in physical weakness alone that Christ's strength is made perfect. The infirmities of the flesh, those tendencies which make us an easy prey to the temptations of Satan, call for the manifestation of divine power in an especial manner. In his list of the wonderful things accomplished by faith, the apostle tells of some who "out of weakness were made strong." Heb. 11:34. That is, the very weakness of their moral nature called for more of the divine power, and the greater the weakness, the more divine power was called for; and so it appears that the weakest point in our nature may, through the divine power of Christ, become our strongest point.

From this standpoint, then, we may even glory because of the weakness of our moral natures. Not that we should glory because we are or have been weak, but having been "strengthened with all might according to his glorious power," being "strong in the Lord, and in the power of his might," we can glory in the cross of our Lord Jesus Christ, by whom the world, with its lusts, is crucified unto us, and we unto the world.

"All power is given unto me in Heaven and in earth," says Jesus. Let us not, then, tremble at the power of the enemy. Let us not talk about the power of the devil, for that will give him an advantage over us. By our very fear of him we give him power over us. He is a strong man armed, but Christ is the stronger than he, who has entered into his house, and bound him, and taken away his armor wherein he trusted. See Luke 11:21, 22; Rev. 1:18. His power is nothing in comparison with that of Christ. Let us, then, exalt the power of Christ, and joyfully trust it. No matter what the inherited or acquired weakness of character, nor how sorely the enemy may press, we may rest confident in the promise:—

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:25-27. And in all these things we may be "more than conquerors through Him that loved us." w.

ADAM'S ORIGINAL CONDITION.

THERE are some queries that are very troublesome to some people, although they are of no possible practical importance. Among these is one respecting the creation of Adam, whether he was created mortal or immortal. The question is generally presented in the form of a dilemma, thus:—

The penalty of death was presented to Adam. He was told that if he ate of the tree of the knowledge of good and evil, he should surely die. But if he were created mortal, he would die by reason of his mortality, whether he obeyed or disobeyed. So the penalty would have had little weight. Or, if he were created immortal, he could not die, even though he disobeyed. What, then, could his original condition have been?

I am not now writing to try to relieve the dilemma; there has been quite enough written on that point. My present object is to show that the dilemma does not exist. No dilemma of that kind could exist, no matter what the original condition of Adam is assumed to be.

1. Adam could have been created mortal, and still death could have been consistently announced as the penalty of disobedience. Being on probation, the death which might have come in course of time, according to his natural condition, might have been averted by the grace and power of God. In other words, after having proved his loyalty to the commandments of God, he might be changed to immortality, by a change similar to that which the saints will experience at the coming of Christ. Surely, there is no difficulty in this view, no formidable horn of a dilemma in this supposition.

2. The other side is supposed to present a greater difficulty, namely: If Adam were created immortal, the threatening of death would be but a farce, as, in his very nature, he was entirely beyond the reach of such a penalty. In this statement the assumption seems quite plausible, at first glance, but it is contrary not only to reason, but to accepted facts of Scripture.

It is contrary to reason. While it must be admitted that God could have created him immortal, it is unreasonable to suppose that he could create a being of such a nature as to be beyond the reach of his own power. No matter what might be the condition of a being whom God should create, he could at any time reverse that condition. Surely, it is unreasonable to conclude that God could create conditions which, when created, were beyond his control. Here it may be replied, that if God could destroy man, that would prove that he was not in his nature indestructible. But this again is an unjust assumption. A man might be in his nature immortal, so that, in the common course of events, he would never die; yet God, who conferred that immortality upon him, might withdraw it if he saw fit.

And the assumption in the supposed dilemma is contrary to facts. The Son of God prayed that he might be glorified with the Father, with the glory that he had with him before the world was. John 17:5. And he was in the beginning with God, and all things were made by him. John 1:1-3. Now it will be conceded by all that such a being must have been immortal—not at all subject to death. Yet we are told that the Word, by whom all things were created, "was made flesh, and dwelt among us." John 1:14. He was made, for a time, lower than the angels, that he, by the grace of God, might die for us. Heb. 2:7-9. How this could be accomplished, we cannot comprehend. This is the great "mystery of godliness." 1 Tim. 3:16. He who was even called God was manifested in the flesh, became subject to death, to fulfill the work of redemption. And beyond a doubt it will forever remain a mystery, beyond the reach of finite minds, but not beyond the reach of the infinite power of God.

At some time in the past the angels of Heaven were divided, or divided themselves, into two classes. One class rebelled, left their principality, were cast out of Heaven, are now awaiting the decision of the Judgment upon their actions, and are appointed to destruction. Compare Heb. 2:14; Rev. 5:13. Now it is immaterial what we assume in regard to their condition before that rebellion. Whatever it was, just such a change has taken place, or must take place, as the dilemma assumes to be impossible. If Satan and his angels, perfect and glorious in their creation, were immortal, then that condition must be reversed, for it is plainly revealed that sin and sinners will be exterminated from the universe. Sin has no right to exist. God never gave it existence, and he never conferred any right of existence upon it. If it has any title to eternal existence, it must have acquired that title by its own inherent power, to which no one can consent. God may permit it to exist for a time, for the purpose of probation, for the formation of character of his creatures, and to vindicate the justice of his Government. But if it exists eternally, it must be because God himself shall immortalize it (which would be as inconsistent as for him to create it), or because he consents that it shall have an eternal existence. But he will never act so contrary to his nature and attributes. Satan and his followers will be destroyed. Ps. 145:20; Matt. 15:13. Their very place shall cease to exist. Ps. 37:10.

Or, assuming that the angels were mortal before the rebellion took place in Heaven, then the fact remains that the angels who retained their steadfastness to God have been made immortal since that event, just as Adam might have become immortal if he had remained obedient; for we learn by the Scriptures that the angels in Heaven are immortal. 1. Jesus was made lower than the angels that he might taste death for us. Heb. 2:7-9. Were the angels not immortal, he need not be made lower

than they that he might be subject to death. 2. Jesus said that "they who shall be accounted worthy to obtain that world, and the resurrection from the dead," cannot "die any more, for they are equal unto the angels." Luke 20:35, 36. To be equal to the angels is to be beyond the power of death. Of course it is the first resurrection to which Jesus referred, for only they who have part in the first resurrection will have a place in that world wherein dwelleth righteousness. See Rev. 20:5, 6; 2 Pet. 3:13.

In whatever manner we view these subjects, whether in the light of reason, or of the declarations of the Scriptures, we find that the supposed dilemma does not and cannot exist. Adam might have been created in any conceivable condition, and still the penalty of death would have been reasonable, and its execution possible. J. H. W.

SOME QUESTIONS ANSWERED.

We have received a number of letters taking exception to articles published in the SIGNS from time to time which touch upon the question of immortality or the resurrection. One objector thinks we have ignored texts, and did not reply to his questions, notably so in the article entitled, "Present with the Lord," in the SIGNS of December 28.

But let us say: First, we have not time to refer to every text in the Scriptures or notice every cavil which is made against the truth. Secondly, the article named had not the slightest reference to our correspondent or his questions. As to what the Bible teaches concerning the resurrection, we will briefly state:—

1. The resurrection from the dead is all based on the resurrection of Christ. 1 Cor. 15:20, 23. He is called the first-fruits, not because of priority of resurrection, but because of pre-eminence; for all who were or who will be raised from the dead are raised through Christ, and by virtue of his death and resurrection. He was "the Lamb slain from the foundation of the world;" he was the Redeemer from the same time. In God's purpose he was to die and rise again for the redemption of all, this purpose being confirmed with promise and oath (Heb. 6:16-20), and God's purpose cannot fail. God calls those things that are not as though they were, because they exist in his purpose. Rom. 4:17.

2. There will be a resurrection both of the just and the unjust. Acts 24:15; John 5:28, 29.

3. The dead in Christ, of whom alone the apostle is speaking in 1 Cor. 15, rise at his coming. 1 Thess. 4:16; 1 Cor. 15:23, 51-55. This will be the general resurrection of the righteous, the resurrection, literally, "out from among the dead." Phil. 3:11; Luke 20:35. This will take place one thousand years before the raising of the wicked. Rev. 20:4-6.

4. The resurrection of the wicked will take place at the end of the one thousand years. Rev. 20:5, 13. "As in Adam all die, even so in Christ shall all be made alive." If a man dies in Adam, or dies the Adamic death, to which all are subject, with his sins washed away in the blood of Christ, he will be raised immortal and incorruptible. But if he dies in sin, he will come up in sin.

5. There have been exceptions to the general rule in some cases both before and since the first advent of Christ; to wit, The widow's son raised by Elijah, the Shunamite's son, by Elisha, the raising of Moses, the man raised by the bones of Elisha, the son of the widow of Nain, Jairus' daughter, Lazarus, Eutychus, Tabitha, and those raised from the dead at the resurrection of our Lord (Matt. 27:52, 53), and afterward ascending with him, the antitype of the wave-sheaf. Eph. 4:8, margin.

Some who live at Christ's coming will be made immortal; but all others will live only by a resurrection from the dead through the power of Christ. For if there be no resurrection from the dead, then even they that have fallen asleep in Christ have utterly perished. 1 Cor. 15:16-18.

The dead are not alive. They are silent in the grave; they praise not the Lord; their thoughts and emotions perish; they know not anything. See Ps.

115:17; Eccl. 9:5, 6; Ps. 31:17; 6:5; 146:4, et al. Left to themselves, they would never live more. But in the purpose of God, which cannot fail, they live; consequently he is their God. "He calleth things that are not as though they were." For this reason he styles himself the God of Abraham, Isaac, and Jacob; "for all live unto him." Luke 20:38. For the same reason the great God does not give his name as *I shall be* or *I was*, but as *I AM*. He could say at the exodus from Egypt, *I am the God of Abel*, and *I am the God of Paul*, though the first had been dead over 2,000 years, and the latter would not exist for 1,500 years. He speaks in this way of Cyrus nearly 200 years before his birth, "He is my shepherd." Isa. 44:28; 45:1. All this would as surely be as though then present. The Lord speaks of both classes of the dead as though they were undergoing judgment, or now present; for they will as truly exist as though they did already. Even now they exist in God's purpose.

Human, mortal flesh will not exist in the kingdom of God; but when our vile bodies will be changed like unto Christ's most glorious body, there will be no corruptibility. Thus Job will see Christ out of his immortal flesh. Compare Eccl. 12:3. As the faithful have borne the image of the earthy, they shall also bear the image of the heavenly. 1 Cor. 15:45-49. But it will not be in mortal flesh, but in immortal, glorified bodies. M. C. W.

THE LITTLE HORN OF DANIEL 7.

THE most interesting feature in the prophecy of the seventh chapter of Daniel, and that which most intimately concerns those who are now living, is the little horn mentioned in verses 11, 20, 21, 24, and 25. It will be remembered by those who read the article in these columns last week, entitled, "An Interesting Prophecy," that, according to the specifications of the prophecy, Rome—the power represented by the great and terrible beast referred to in verses 7, 19, and 23—was divided into ten kingdoms, represented by the ten horns of the beast, and that "there came up among them another little horn." It is to the examination of the power represented by this little horn that the reader's attention is invited.

In giving to Daniel an explanation of the prophecy, the angel said: "And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Verses 24, 25.

That the words *king* and *kingdoms*, both in the singular and plural forms, are used interchangeably in this chapter, as also elsewhere in the book of Daniel, is shown in verses 17 and 23. In the first of these verses we read, "These great beasts, which are four, are four kings, which shall arise out of the earth;" and in the second we have these words: "The fourth beast shall be the fourth kingdom." If the fourth beast represents a kingdom, certainly the others also represent kingdoms. We are then to understand that "the ten horns out of this kingdom are ten" *kingdoms*; and this we have seen was literally fulfilled in the division of the Roman Empire into ten parts, between the years A. D. 351 and 476. "And another [kingdom or power] shall rise after them," said the angel, "and he shall be diverse from the first [that is, from the ten], and he shall subdue three kings," or overthrow three of the ten kingdoms. The inquiry naturally arises, What power has risen since A. D. 476 which fulfills this prophecy?

The answer to the question raised in the preceding paragraph is not far to seek. With one voice Protestant commentators reply, The Papacy. But as the opinions of even the most learned men are entitled to weight only as they are supported by sound reasons, let us inquire what are some of the reasons for this opinion.

In the first place, the conditions of the prophecy require that this little horn must spring up among

others. It is not a foreign power which develops upon other territory and then overthrows three of the ten, but it stands among them, dividing power with them, and yet it is different from all of them; and such the Papacy certainly was, and still is. The world had never before seen such a power. Civil rulers had before claimed ecclesiastical power, and made themselves the high priests of pagan rites, but what ecclesiastical power had ever before made such claims as those put forth by the bishop of Rome? None; nor has there been another since. Of the fitness of the symbol, Dr. Barnes says: "Could any symbol have been better chosen to describe the Papal power than this? Could we find any now that would better describe it?" The answer must clearly be, None.

But it is not alone in being diverse from all others that the Papacy meets the specifications of the prophecy. It was small at first, so small that great difficulty has been experienced in determining the exact time of its rise; but it grew, and ere long "there were three of the ten horns [the Heruli, the Vandals, and the Ostrogoths] plucked up by the roots" by this power. The last of these powers was overthrown, directly in the interests of the Papacy, in the year A. D. 538, five years after the decree of Justinian declaring the bishop of Rome the corrector of heretics. And as if to mark their power as the one described by the prophet, the Popes, even to this day, wear a triple crown, "a fact," says Dr. Barnes, "that exists in regard to no other monarchs, as if they had absorbed under themselves three separate and distinct sovereignties, or as if they represented three separate forms of dominion."

But literal and full as has been the fulfillment by the Papacy of the specifications already referred to, its fulfillment of verse 25 is even more striking. Says the prophecy: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

In fulfillment of this, witness the fact that the Pope has, without protest, allowed himself to be styled, "Our Lord God, the Pope;" "Another God upon earth;" "King of kings and Lord of lords;" "The same is the dominion of God and the Pope;" "To believe that our Lord God, the Pope, might not decree as he decreed, is heresy;" "The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial, and infernal;" "The Pope doeth whatsoever he listeth, even things unlawful, and is more than God." If the assumption of such titles is not speaking "great words against the Most High," the writer would like to know what would fulfill the prophecy.

"And shall wear out the saints of the Most High." Of these words, Dr. Barnes remarks: "Can anyone doubt that this is true of the Papacy?" He then continues: "The Inquisition, the persecutions of the Waldenses, the ravages of the Duke of Alva, the fires of Smithfield, the tortures at Goa—indeed, the whole history of the Papacy, may be appealed to in proof that this is applicable to that power. If anything could have worn out the saints of the Most High—could have cut them off from the earth so that evangelical religion would have become extinct, it would have been the persecutions of the Papal power."

"And he shall think to change times and laws;" evidently the times and laws of God. This, too, has had a marked fulfillment by the Papacy. And has this power indeed thought to change the law of God, the ten commandments? Let its own catechisms answer. The following from "Butler's Catechism" shows how Romanists teach the commandments:—

"Question—Say the ten commandments of God.
"Answer—1. I am the Lord thy God; thou shalt not have strange gods before me, etc. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods."

It will be observed that the second commandment, the one which forbids the making and worshiping of images, is omitted. This, however, say they, is not a change, for the second is included in the first. But in the matter of the fourth commandment—third according to their numbering—they admit, or rather boast, a change. In the following from a Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:—

"Question—How prove you that the church hath power to command feasts and holy days?

"Answer—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q.—How prove you that?

"A.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

The prophecy says that this power would think to change the law of God, and the Papacy comes up and says, "We have done it." What need we further witness? Is not the charge of thinking to do this thing fully proved?

The length of time that this blasphemous power was to hold sway must form the subject for another article. C. P. B.

TRUE WORDS.

In commenting upon the late address of the Pope to the Sacred College, the *Christian Oracle* (Chicago) says:—

"If there is anything clearly taught in the New Testament, it is the distinction between the State and the Church, the kingdoms of this world and the kingdom of Christ. Nothing has so tended to weaken the power and influence of the cross of Christ as the assumptions of temporal power by those whose business it is to look after the things allotted to them."

These are true words, but their full force is probably not realized even by the men who penned them. Certain it is that thousands in our land to-day who suppose that they are opposed to all union of civil and ecclesiastical power are aiding and abetting the very movement which, if successful, will surely result in the establishment of a system modeled after the Papacy. Should the Blair Amendment, which provides that the principles of the Christian religion shall be taught in the public schools of our land, become a law, some tribunal must decide what constitutes the principles of the Christian religion; and what will that be but the establishment of an American Papacy?

It is true that "nothing has so tended to weaken the power and influence of the cross of Christ as the assumption of temporal power" by religious teachers; and yet, knowing this, the clergy of our own land are striving after civil power to-day as never before. The present almost universal demand on the part of the popular ministry for religious legislation will also greatly "tend to weaken the power and influence of the cross of Christ," but it will greatly strengthen the political influence of the churches and of the ministers, and that is why they are clamoring for it.

UPON WHAT IT IS FOUNDED.

"THE Sabbath," says the *Lutheran Observer*, "is founded upon the constitution of man. It was ordained at the creation to supply his physical and moral wants, not only during his state of innocence in Eden, but also after the fall and when scattered over the face of the earth. Demanded by the well-being of the family, its institution immediately succeeded that of marriage; and promotive of the best interests of nations, it was enacted as a civil statute, and enforced by moral and legal sanctions, as well as by disciplinary chastisements."

So far as physical rest is concerned one day is just as good as another, and very many people manage to get along very well without any stated day of rest at all. But the matter of physical rest is dwelt upon so much for the reason that to say aught of the

memorial character of the Sabbath is to call attention at once to the fact that the day generally observed as the Sabbath has no claims whatever to be regarded as such. The Sabbath was ordained primarily as the memorial of creation, and in this respect no other day can possibly take its place.

But the evident intent of the *Observer's* remarks is to show that Sunday-keeping ought to be enforced by law; and on the surface there is a degree of plausibility in the theory, for under the Jewish theocracy Sabbath-keeping was enforced by legal sanctions, but so was the worship of God. Concerning the day of atonement we read: "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. But does the *Observer* think that people should now be put to death for failing to worship God according to his appointment? If not, why not? Certainly no reason can be urged against the one which could not be with equal force against the other.

If, however, such penalties were inflicted in these days, who would decide when they should be inflicted, and upon whom they should be inflicted? Manifestly the strongest party. In Catholic countries Protestants would be punished for alleged violation of the divine law, while in Protestant countries Romanists would suffer like penalties for not doing the same things. And not only so, but the various sects of Protestants would war among themselves, each invoking the powers of the law against the other, all fully believing they were doing God's service. Does not the *Observer* know that invoking the legal enforcement of any religious duty upon which men differ, as, for instance, as to the binding obligation of the seventh or the first days of the week, and making this or any other religious question a matter of law, is to empower men to decide what is the true faith? Can we afford to do it in this country?

C. P. E.

A LEADING QUESTION.

THAT we are living in the last days of human probation, we need not stop to prove to our readers. All omens in the physical, social, political, and religious worlds, together with the "sure word of prophecy," proclaim that the great day of God "is near and hasteth greatly" (Zeph. 1:14), and that the King of righteousness will soon appear. Solemn messages of warning, reproof, and mercy have been given by him to call his professed people from superstition, error, and worldliness, and the sinner from his iniquity, in order that a people may be prepared to meet their Lord. Rev. 14:6-14, *et al.* The proclamation of these messages, accompanied with the Spirit of God, will rouse men to search anew the Bible, and examine the foundation on which their faith rests. This naturally opens for discussion and decision many questions of morals and faith.

Among these questions none has aroused more discussion and diversity of opinion than the Sabbath question. And this discussion and agitation are not confined to this country alone, but to all Christendom. It has been a growing question for years. Formerly it was discussed almost wholly in religious and church circles; but it has to a great extent left that field and entered the domain of politics.

One of the great causes of difference pertaining to this question is in regard to the day which should be kept as the Sabbath. Few, compared with the multitude, keep the seventh day. The great majority of Christians, nominally at least, hold the first day as sacred. Further than this, not being satisfied with the testamentary evidence for Sunday, its friends are seeking to obtain legislation in its behalf, or laws which will compel all to observe it. Efforts are now being put forth for this purpose in England, France, Germany, Switzerland, Russia, Austria, and, in fact, throughout all Europe. Greater efforts still are now being put forth in our own country. Men are ranging themselves on both sides of this great conflict. In the language of the Hebrew seer, there are "multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:14.

All must decide these great moral questions one way or the other. To neglect them entirely is to reject them. To decide wisely and well, we must investigate them, and compare the evidence for either side with some correct standard. This standard must not be ever-changing public opinion, the ever-varying conclusions of so-called science, or the equally contradictory leadings of a misguided, perverted, wrongly educated, prejudiced conscience. The only true standard of morals and doctrine, the only true guide-book to the eternal home of the saints, is the Bible, the word of God.

In the light of that word, we invite our readers to examine the Sabbath question. Many of them belong to the different Protestant denominations. They profess to be guided by the word of God. The denominations with which they are connected profess to take the word of God as their rule of faith and practice; and this is all we ask. The Bible, and the Bible alone, is the only standard of faith. In that word we are told to "fear God, and keep his commandments," for this is our whole duty (Eccl. 12:13, 14); and we will be judged by those commandments. Rom. 2:12; Jas. 2:8-12. Jesus states the same thing when he says that the words which he spake should judge us at the last day (John 12:48); for he simply taught his Father's will. Says the prophet, in speaking of false teachers and false doctrines, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." And Jesus says, in speaking of the last great day: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (or transgress God's law). Matt. 7:22, 23. It is not profession that is the test of our relationship with God, it is obedience, willing, cheerful, loving obedience. "Not everyone that saith unto me, Lord, Lord," says our Saviour, "shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21.

By the above scriptures we can see the importance of obedience to God's will. We cannot obey his will unless we know it. To know it we must study his word. Then let us, dear readers, seek earnestly and honestly to know what God's will is in reference to the Sabbath question, realizing that "to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. If we thus seek God, we shall find him; and if we walk in the light that shines upon our pathway, as he is in the light, we shall have fellowship, not only one with another, but also with the Father and his Son, Jesus Christ, whose precious blood will cleanse us from all sin. God grant you, dear readers, such hearts as this. In our next we will consider the institution of the Sabbath.

M. C. W.

OUR ATTESTATION AND SHIELD.

THE proof of the mission of the messenger of God in these days is not miracles. If it were, how could we distinguish between the false and the true? for Satan will work "with all power and signs and lying wonders." 2 Thess. 2:9. And these will be wrought in order "that they may lead astray, if possible, the elect." Mark 13:22, Revised Version. The word here translated *signs* occurs in Mark 16:17; John 20:30; Acts 5:12, and many other places. It is also translated miracles, as in John 3:2; Acts 6:8; Rev. 13:14, and 16:14. Signs or miracles are wrought by both good and bad; by the messengers of Satan as well as the messengers of Christ; to deceive in sin as well as to confirm in righteousness.

But the great test and great attestor is the "more sure word" of God. The minister of Christ is to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1-4. And he is to do this because of the deceptions and departure from that word. If one comes to us manifesting great zeal and power, we are to judge him not by the

miracles he works, or by his eloquence and zeal, but by his teaching, and the effects of that teaching. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Not those who do great wonders, but those who do God's will, are his children. See Matt. 7:21-23.

All this is summed up by the apostle in 2 Cor. 6:4-7: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering; by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

It is not by one proof that the messenger of God is attested, but by many; and the word of truth reveals them all. And those who have the knowledge of the truth, and the love of the truth, will not be deceived. "Thy word," says David, "have I hid in mine heart, that I might not sin against thee." God's truth must be the shield and buckler of his people.

The Sabbath-School.

Old Testament History.

HARDENING PHARAOH'S HEART.

(Lesson 6, February 9, 1889.)

1. WHEN the Lord sent Moses to Egypt, what did he say that he knew of Pharaoh?

"And I am sure that the king of Egypt will not let you go, but by strong hand." Ex. 3:19, margin.

2. What did he say he would have to do before Pharaoh would relent?

"And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go." Verse 20.

3. Then what was Pharaoh's natural disposition?—*Stubborn and self-willed; hard and unyielding.*

4. Afterward, what did the Lord tell Moses he would do to Pharaoh?

"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." Ex. 7:3.

5. What did he say that Pharaoh's stubbornness would give him an opportunity to do?

"But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." Verses 4, 5.

6. What first tended to harden Pharaoh's heart?

"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said." Verses 10-13.

7. What again confirmed him in his stubbornness?

"And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said." Verses 20-22.

8. Through whose power did the magicians resist the truth, and strengthen the king's evil purpose?

9. What first caused Pharaoh's determination to weaken?

"Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." Ex. 8:8.

10. When the Lord granted him this favor, what was the result?

"And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said." Verses 12-15.

11. Did the next plague have any effect on the king?

"And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God; and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said." Verses 17-19.

12. When the plague of flies came, how was he affected?

"And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; entreat for me." Verses 24-28.

13. When favor was again shown him, what was the result?

"And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go." Verses 30-32.

14. How was Pharaoh affected by the next two plagues?

"And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go." "And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses." Ex. 9:6, 7, 10-12.

15. After Pharaoh had so often hardened his heart, what did the Lord do? Verse 12.

16. What was the seventh plague?

"And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." Verses 23-25.

17. How did this terrible plague affect the king?

"And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer." Verses 27, 28.

18. Was his request granted?

"And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth." Verse 33.

19. What did this favor lead Pharaoh to manifest still more?

"And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses." Verses 34, 35.

20. When the terrible plague of locusts was sent, what request, confession, and promise did the king make?

"Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only." Ex. 10:16, 17.

21. Did the Lord grant his request?

"And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt." Verse 19.

22. What did the Lord again do to Pharaoh, even by this act of kindness?

"But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go." Verse 20.

23. In all this record, what especial thing is it that had the effect of hardening Pharaoh's heart?—*The rejection of light from God.* See notes.

24. With what Scripture is this in harmony?

"Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10.

25. What is it that makes wicked persons more settled in their determination to sin?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

26. After the sixth plague, what did the Lord say was the reason he had preserved Pharaoh for so long a time? See note.

"For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." Ex. 9:15, 16.

27. When God's judgments are in the land, for what purpose is it?

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

NOTES.

God knows the heart of all men (Acts 15: 8; John 2: 25), and so he knew the full stubbornness of Pharaoh's nature before he sent Moses to him. Nevertheless he gave Pharaoh ample opportunity to receive the knowledge of God. At first God manifested his power to Pharaoh by simple miracles. But the king rejected this evidence, and not only allowed but invited the devil to destroy its force. Then the Lord began to bring judgments upon Pharaoh, and made himself known in a more marked manner; but still the king's stubborn heart willfully rejected light, even after his magicians—the agents of the devil—had confessed their own impotence, and the power of God. By this means Pharaoh hardened his own heart so much that it was impossible for him to see light. He was in the condition of those of whom Paul speaks when he says:—

"But if our gospel be hid it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 3, 4.

Then God proceeded to harden his heart still more. Paul says of the heathen in general, who were wholly corrupt, that, "even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment, to do those things that are not convenient." Rom. 1: 28, margin. So of those in the last days who willfully reject light, he says that "for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 11, 12.

God always lets men have just what they are determined to have. If they hunger and thirst after righteousness, he will fill them with it; but if they fortify themselves in stubbornness, resist the strivings of his Spirit, and are bound to have their own evil way, then his Spirit ceases to strive with them, and he lets them have darkness to the full. Of those who hate knowledge, and despise God's reproof, he says: "Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1: 31, 32.

THE bearing of this lesson upon the doctrine of a future probation is obvious. In this life God gives to every man ample opportunity to know him, and to accept his salvation. The true Light "lighteth every man that cometh into the world." John 1: 9. The rejection of this Light leaves the man in darkness. The light tends to soften and subdue his heart; the rejection of it hardens his heart. After a man has deliberately rejected light, and hardened his heart, additional light and favor only harden his heart the more. So then if, after this life, God should grant man another probation, it would tend, not to his salvation, but to increase his wickedness, and would thus be useless. So it is that if favor be shown to the wicked, his wickedness will not depart from him; and yet in the favor of God there is life, and it is his goodness that leads to repentance all who do repent. The same thing which saves some destroys others, according to the way in which they receive it, just as the same sun which melts wax-hardens clay.

Notes on the International Lesson.

THE PARABLE OF THE SOWER.

(February 3.—Mark 4: 10-20.)

MUCH of our Saviour's teaching was by parables. The word *parable* signifies to compare together; it means "a similitude taken from a natural object." This method of teaching was in common use in the time of Christ; and long before that time it had been employed by both prophets and philosophers. But while parables were common, our Lord's parables are distinguished above all others for clearness, purity, importance of instruction, and simplicity.

THE parable of the ewe lamb (2 Sam. 12: 1-4) illustrates better than almost any other a very common use of parables, namely, to convey a pointed personal rebuke in such a way as to bring it home to the conscience. Perhaps in no other way could the baseness of David's conduct have been brought home to him so forcibly as it was by the parable of the ewe lamb. Parables were frequently used in this way by our Saviour.

BUT it was not alone for rebuke that our Lord taught in parables; for by means of them he was enabled to arrest the attention of the ignorant, and bring to their minds spiritual truths otherwise quite beyond their comprehension. And not only so, but the truth was made more interesting, more real, to

all. But while this is true, it is also true that in some cases parables served to instruct the honest in heart, those who loved the truth, those whose ears were open to receive it, while they concealed it from others; and indeed such was the case with the parable which forms the basis of this lesson. See verses 11, 12.

WHILE it is true that our Lord spake to some in parables "because they seeing" saw not, yet it does not follow that they did not see the natural meaning of the illustration. The idea is rather that they did not sense the truth which the parables were designed to teach. This is well illustrated by the parable of the wicked husbandmen. Mark 12:1-12. The Jews knew that he had spoken the parable against them: they literally understood the parable; but, failing to realize their own spiritual condition, they steeled their hearts against it and "left him and went their way." Seeing they saw not, and hearing they did not understand, for they had no realization of their own deplorable spiritual condition.

"But unto them that are without," said the Saviour, "all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." This does not mean that the Saviour purposely concealed the truth from these men, as some may hastily conclude; but rather that they rejected the truth that they might not be compelled to acknowledge the lowly Nazarene as the Messiah. Matthew's account is plainer; he records our Lord's words thus:—

"Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts and should be converted, and I should heal them." Matt. 13:13-15.

Those of whom the Saviour spoke were determined not to believe. Even the very officers which were sent to take Jesus returned, saying, "Never man spake like this man;" yet those who sent them answered derisively, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" They steeled their hearts against his teaching: they closed their eyes to the evidences of his divinity, lest they should be compelled to acknowledge that he was indeed the Christ. They were condemned, not because they could not believe the truth, but because light came into the world and they loved darkness rather than light. See John 3:19.

But the Jews are not alone in rejecting light. The sin of turning away from the truth is a characteristic of the last days. Says the apostle, "This know also, that in the last days perilous times shall come." "For the time will come when they will not endure sound doctrine." 2 Tim. 3:1; 4:3. And in 2 Thess. 2:10-12 he tells of some just before the second coming of Christ to whom God shall send "strong delusion, that they should believe a lie," because they have not received the truth in the love of it, but have "pleasure in unrighteousness."

God could so manifest himself to men that all would believe; but of what avail would it be? The judgment may be convinced while the heart remains unchanged, as was certainly the case with the generation of Israelites that came out of Egypt. Certainly men could ask for no more mighty manifestations of divine power than they witnessed, yet their continual rebellion attested the fact that they did not love God. They knew him in one sense, yet in their hearts they turned back into Egypt. And even so it is in these days; men who are convinced of the truth against their will, will not give God their hearts.

[For additional suggestions see the article on the first page of this paper.] C. P. B.

The Missionary.

IMPORTANT TO THE MEMBERS OF OUR CALIFORNIA TRACT AND MISSIONARY SOCIETIES.

THE managers of the *American Sentinel* have been forced by circumstances to begin the publication of the paper weekly instead of monthly as heretofore. During the last few months much has been developed which demands that this valuable journal should appear oftener, and that its influence should be extended.

The promoters of the Blair Bills force us, as a people, to take active and decided measures to counteract the influence exerted by them. There are thousands of good, honest men and women that have not had the opportunity of learning the true character of the work now being pushed by the advocates of these bills.

The *Sentinel* is well adapted to educate the people and prepare them for the pending issue. We have been greatly favored of late in obtaining signatures to the remonstrance to the Sunday Rest Bill, as well as to the one against a change in the Constitution. People out side of our faith have showed a commendable spirit in assisting us in our work by willingly attaching their names to the remonstrances. Is this not an indication that God has gone before us, and given us favor with the people? and would it not grieve the Holy Spirit should the work stop, and not follow in this opening providence?

The experience that has been gained by the late canvass is too precious to be lost. As we moved out in duty the Lord came very near to his people, and the influence of his Spirit caused many to be glad. But greater blessings await those who will faithfully follow up this work by obtaining subscriptions for the *Sentinel*. By the late canvass the minds of the people have been aroused to the facts in connection with the movements of the Constitutional Amendment party, and could they have an opportunity, thousands would subscribe for the *Sentinel*. This would place in their hands such information as they need. Then when the measure shall become more prominent and be submitted to the people, we shall have friends, and as a result many will be found on the Lord's side.

Every true follower of Christ should realize the emergency of our time, and be at their post of duty. There is a battle to be fought, and it will require every available soldier to accomplish the work. The cause of God demands active measures, and every man and woman that professes present truth should have their hearts filled with the love of the message and be ready to make an advance movement. There never was a time in the history of our work when activity was required more than now. Every household should be visited, and every person within our Conference should be solicited to subscribe for the *Sentinel*. If all the workers would move out in duty there could be thousands of subscriptions obtained by the time the second number is ready to be sent out, the first of February. The subscription price is nominal, being only one dollar for forty-eight numbers.

Let each director see that a thorough can-

vass is made in his district. If there is territory out of the reach of the society, perhaps agents can be found who would work for the percentage offered by the managers. Librarians should see that every member subscribes for himself and also for his friends, besides securing a club for the use of the society. Every available worker should be encouraged to push out into the field, and thus going forth, let him be wise as a serpent and harmless as a dove in approaching the people.

There may be news dealers and others who favor our work that could be induced to obtain subscriptions, for the percentage offered by the office; if so, they ought to have an opportunity to assist.

We should embrace every opening to assist in the work. We have no time to idle away; every moment of time is precious. The image is forming, and the message is closing. Let every heart be lifted to God for his divine aid, and the blessing of God will follow.

Send your subscriptions to Anna L. Ingels, Pacific Press, Oakland, Cal., as often as once per week.

WM. INGS,
Vice-President T. and M. Society.

WEEK OF PRAYER.

THE following reports have been received since those last published. There are quite a number of churches which we have not yet heard from.

SAN JOSE.

Brother Bahler, writing from this church, says that they had an excellent meeting. Their offerings amounted to \$45.35.

PLACERVILLE.

From this place Brother Banta writes that, notwithstanding the rainy weather and muddy roads, all attended the meetings, which were held in a hall rented for that purpose. All are much encouraged and are advancing spiritually. Brother Horace Pinkney and wife were with them during the week of prayer. The offerings amounted to \$23.65.

PETALUMA.

I SPENT a few days with the Petaluma church, and was with them at their quarterly meeting. Unity and love prevails. The week of prayer has proved a blessing to this company. Two members were added to the church by baptism.

This company are of good courage, and have taken hold of the missionary work with a will. They see the necessity of action, and will enter upon a canvass for the *Sentinel*, covering the same ground as they did with the petition against the Blair Bill. We hope that the same spirit will extend throughout the district, until all realize the responsibilities that rest upon them, and become like a well drilled army of workers, ready for every good work.

WM. INGS.

It is only when through faith in Jesus Christ one is justified by the great atonement (Rom. 3:24, 25; 8:1), and finds himself at peace with God (Rom. 5:1), and has received the spirit of adoption (Rom. 8:15), that the law of God ceases to be a hard master (Gal. 3:24, 25), and the terrors of Sinai are exchanged for the glories of the gospel.—*Tbdd.*

The Home Circle.

ONLY WAIT.

WHEN the spirit, worn and weary,
 'Neath its daily load of care,
 Finds the pathway long and dreary,
 And the burden hard to bear,
 Tired with hoping, faint with fearing,
 Sighs to reach the golden gate,
 Then, in accents soft and cheering,
 Patience whispers, "Only wait;
 For a brighter day is dawning,
 Joy awaits us in the morning—
 In the beauty of the morning—
 Only wait."

O sad hearts, whose soundless sorrow
 Dares not let a murmur fall,
 Only wait and trust the morrow—
 God's great love is over all.
 Only wait, O wounded spirit,
 By the cross of life weighed down;
 Thou shalt surely earth inherit—
 Bear the cross, and win the crown;
 For a brighter day is dawning,
 Joy awaits us in the morning—
 In the beauty of the morning—
 Only wait.

—Selected.

THE KINGDOM OF HAWAII.

In 1778 Captain Cook, on a voyage of exploration, discovered a small group of islands between the nineteenth and twenty-second degrees of north latitude. He called them the Sandwich Islands, in honor of Lord Sandwich, one of the principal patrons of this expedition. Cook was killed in the following year by a native chief, for inhumanly abusing his hospitality and murdering several of the natives for committing trivial thefts. A fine monument has been erected to his memory on the island of Hawaii, over the spot where he was killed.

The group is always called the Hawaiian Islands by the natives and residents, being so named by the great chief Kamehameha I. Previous to his time each island was ruled by a chief of its own choosing. These Aliis were constantly at war with each other, and, true to their savage instinct, all prisoners were brutally tortured and sometimes eaten. Kamehameha, who was then ruler of the island of Hawaii, conceived the idea of conquering all the other islands and uniting them under one head. After a great deal of hard fighting he succeeded and became ruler. Two white men were with him throughout these troublesome times. To their intelligence and experience he owed his success, both on the battle-field and in the council. By their vigilance his life was preserved several times from the knife of the assassin, and they assisted him in framing just laws for the government of his newly-acquired territory.

The name of Kamehameha I. is held in great reverence by all the natives, and his birthday, the 11th of June, is celebrated as a national holiday throughout the kingdom. The crown was successively worn by a line of four lineal descendants. Upon the demise of Kamehameha V., the royal strain having run out, David Kalakaua was elected king. He is a large, corpulent man, of commanding appearance, very dark, and with black, curly hair and side-whiskers. His consort, Queen Kapiolani, is also very stout and dark. She is one year his senior. The king being child-

less, the next to succeed him is his sister, Princess Liliuokalani, who is married to Governor J. O. Dominis, an Englishman.

The next in line of succession after Mrs. Dominis is the twelve-year-old Princess Kainani, daughter of the king's deceased younger sister, Princess Likelike, who was married to Archibald Cleghorn, a Scotchman. The royal palace is the finest building on the islands. It is three stories high, with cool verandas on all sides, and surrounded by beautiful grounds covering several acres, where can be seen tropical trees, shrubs, and flowers of every variety.

The principal products of these islands are sugar, rice, bananas, cocoanuts, wool, and hides. No country in the world is better adapted to the production of sugar than these islands. Louisiana, our great sugar-producing State, yields an average of little over one ton to the acre, while Hawaii Nei leads with five tons. The cane is produced from cuttings and not from seed as some may suppose. It takes from nine to eighteen months to mature, and requires a great deal of water. When ready for the mill it is cut with a chopping-knife by coolie or Japanese laborers, and requires a great many men, as it is all cut by hand. It is then thrown on to bullock carts or a train of cars and drawn to the mill. Here it passes between two immense iron rollers weighing about four tons each, the juice running into large troughs, whence it passes into the vacuum pan, a large iron boiler heated by steam, and from which, as the name suggests, all air is excluded. It is here boiled till it becomes a thick, black-looking liquid, when it is transferred to the centrifugals. These revolve with terrific speed, separating the sugar from the molasses, the latter passing through a screen to the bottom of the centrifugal, where it is drawn off and barreled. The sugar is yet in a raw state and has to be shipped to the United States, where it is refined. The machinery of a sugar mill is very expensive, \$100,000 not being too high an estimate for the cost of a complete mill. The yearly production of sugar is about 100,000 tons, representing an annual revenue of \$10,000,000.

The plantation of the Hawaiian Commercial and Sugar Company, controlled by Claus Spreckels, and situated on the island of Maui, is the second largest in the world.

The form of government is a limited constitutional monarchy, under three heads—the executive, represented by the king and four cabinet ministers; the legislative, consisting of the house of nobles and representatives. This body frames all the laws of the kingdom and appropriates all monies for Government expenses. In fact, it is a counterpart of our own Congress. Under the third head is the judicial department, consisting of a chief justice and four associate justices. All the cabinet ministers, justices, and heads of departments are white men.

Until the revolution of June 30, 1887, the king had power enough to keep at least two Kanakas in the cabinet, but since that time the Hawaiian has about as much to say how his country shall be governed as the American Indian has about that of the United States. This may seem hard at first thought, but it is nevertheless right. The foreigners, by their capital and energy, have acquired and devel-

oped all the resources of Hawaii. They represent nine-tenths of all its wealth, and tenths of its intelligence. To have their most cherished schemes for the enlightenment of the country ignored, the revenues which they paid into the treasury for the support and internal improvement of the country frittered away in needless trifles, and corruption pervading every department of the Government, was more than they could stand. The king himself was corrupt, accepting a bribe from a Chinaman of \$71,000 in lieu of a license for the sole privilege of selling opium, and which he promised to obtain for that person. The Legislature has since compelled the king to refund this sum to the Chinaman.

The purchase of the *Kaimiloa* is another example of extravagance and corruption. She was purchased by the Government and remodeled and fitted up as a royal yacht and gunboat at an expense, including the purchase price, of \$65,000. Last year she was sold at auction for \$2,500. These and various other grievances brought on the revolution of June 30, 1887. A league composed of about 1,000 whites, ably supported by the Honolulu Rifles 300 strong, and well armed and equipped, took possession of Honolulu, the seat of government. A new constitution was drawn up, which the king was compelled to sign, thus legalizing the rebellion. The reform party was victorious without striking a blow, since which time it has ably conducted the affairs of the Government.

The native Hawaiian has many noble qualities to commend him to us. Warm-hearted, kind, and gentle, and as a rule strictly honest, he will divide his last dime or share his *calabash* with a stranger. His first salutation to the foreigner is, "*Aloha nui ce*," meaning, All my love to you. His last act when the tourist stands on the deck of the steamer, about to leave this beautiful spot, is to envelop himself with *leis*, or wreaths and garlands of beautiful flowers and fragrant herbs. Tears fill his eyes as he looks for the last time on those who, ere, perhaps, another day has passed, will laugh as they recall his simple-heartedness.

Of course the Kanaka has his vices, but they can nearly all be laid at the door of the foreigner. His love for liquor, especially gin, is great, and for this most of his earnings are spent. Then again he is very lazy and will lie all day on a grass mat under the shade of a tamarind or mango tree, until perhaps the sting of a scorpion or centipede arouses him from his dreams. In the water he is perfectly at home, swimming and diving in thorough enjoyment of the clear waters of the Pacific, warmed by the tropical sun, through the surf which breaks and foams on the coral reef surrounding the islands. His mate, the *wahine*, is tall, good-looking, and finely developed. Dressed only in a *holoku* of calico, greatly resembling the Mother Hubbard garment, barefooted, and wearing a straw hat of her own weaving, she strides through the streets or country roads, careless of everything and everybody. She rides horses astride like a man, smokes cigarettes when young, and a pipe as she grows old, and she is addicted to all the vices of the sterner sex, with a few added. In the water she is as much at home as her brother or husband.

The islands are of volcanic formation, the

decomposed lava forming the soil, which is very rich and productive. On the hills and mountains the native grass grows luxuriantly, furnishing pasturage for numerous herds of cattle, while in the valleys thrive the *opia*, or mountain apple, the *kukui*, or candle-nut tree, the guava, cocoanut, banana, tamarind, water lemon, alligator pear, custard apple, papaia, pomegranate, orange, lemon, and numerous other trees, while beautiful palms, ferns, and shrubs, and sweet-smelling flowers, surround the houses.

Honolulu, a town of 20,000 people, is the metropolis. It has a fine, open harbor, protected from the ocean by a coral reef, through which a narrow channel leads to the bay. Here all the business of the Government is transacted, and it is the distributing-point for all the other islands. It is situated on the island of Oahu, one of the most rugged of all the group, and most replete with all that appeals to the eye of the sight-seer. Within six miles of Honolulu is the famous Pali, a cliff from 600 to 1,500 feet in height, and on the brink of which the tourist stands, gazing upon the plantations and fertile country hundreds of feet below, and down which he must descend by a zigzag road to reach the northern half of the island. Kamehameha fought a battle here and drove the enemy over this cliff. About 600 perished, and until a few years ago the bleached bones of the victims lay at the foot of the Pali Punchbowl hill.

One-half a mile from the city is another sight well worth seeing. It is an extinct volcano, about 400 feet high, the top or crater being concave in form and resembling a huge bowl. Where once the solid rock was melted, boiling and bubbling until it ran over and inundated the surrounding country with a liquid fire, now grows the algeroba, while horses and cattle feed on its succulent grasses. Diamond Head, another extinct volcano, and a prominent headland for mariners, resembles a huge sleeping lion, sculptured by the hand of nature. The beautiful Waikiki beach lying at its base, fringed with the feathery cocoanut palm and a beautiful sandy beach, on which the warm, clear rollers of the Pacific break and tumble, is the country home of the Honolulu business man.

Surrounded on all sides by an ocean whose breezes temper the climate, blessed with copious rains which keep the vegetation ever verdant, enriched with a productive soil, removed from a bustling and noisy world, and inhabited by people who always extend the hand of friendship to the stranger, the tourist and the invalid will always look back with unalloyed pleasure to his visit to Hawaii Nei. —*Oakland Evening Tribune*.

SYMPATHY is both the forerunner and the follower of knowledge, in the study of any character which is worth being acquainted with. Unless we are in sympathy with such a character, we can never understand it; and only as we understand it can we have fullness of sympathy with it. This is true in the sphere of human friendship; it is true, also, in the highest sphere of spiritual affinity and attainment. Only he who loves God can know anything of God; and the more one knows of God, the more he will love God. — *S. S. Times*.

Health and Temperance.

GLORIFY THE ROOM.

Wide open throw the shutters, and
The curtains throw aside;
Let in the sun's bright messengers
In all their golden pride.
What matter if from costly rug
They take the rainbow bloom?
They'll shower gems on it instead,
And glorify the room.

Glad are the tidings that they bring
From wood, and field, and hill,
From singing bird and humming-bee,
And the little dancing rill.
Before them many shadows fly;
They banish thoughts of gloom;
Then with a welcome let them in
To glorify the room.

With them comes health; upon the weak
They many blessings shed;
Their kisses strengthen tired eyes,
And touch pale cheeks with red;
No place too dear for them to seek,
Its darkness to illumine;
Thank God that we can let them in
To glorify the room!

—*Vick's Magazine*.

INJURY FROM QUININE.

THE quinine habit is gaining strength every day. Dizziness, that you hear innumerable people complaining of in these days, can be traced to excess in the use of quinine. The good effects, that it is nearly always certain of, are lost by excessive doses. Too much quinine will also produce congestion of the ear and vibration of the auditory nerve. The growing habit of taking quinine for neuralgia and other like ailments, without consulting a physician, is altogether reprehensible, and may lead to very serious results. Many cases of deafness are produced by overdoses and long-continued use of the drug. —*St. Louis Globe-Democrat*.

THE GOVERNOR OF IOWA ON PROHIBITION.

GOVERNOR LARABEE, of Iowa, recently paid a visit to the Nebraska Legislature and was invited to address the House. This he did, and among other things spoke thus on the subject of prohibition:—

I will say in regard to the passage of a prohibitory amendment, that if you once place it upon your statute books you will never want it erased. In Iowa we are decidedly in favor of sustaining this most salutary law. Prohibition for us has been a marked success. Half of our jails are empty, and our criminal business in many of the counties has decreased one-half since the enforcement of this law. The number of convicts in our penitentiaries has decreased rapidly. Poor people are better fed, better clothed, and better provided for than ever before. I assure you that all the reported damage to business as a result of the enforcement of this law is all a mistake. Des Moines has been pointed to as being very much depressed by the enforcement of the prohibition law. I will say that there is but one city in the State which is more prosperous than the city of Des Moines, that one is Sioux City. The natural location of Sioux City of course makes it the most prosperous in our State at present. But we have learned

that grass and cattle do just as well now as before we had the prohibition law. People spend their money for those things which do them the most good. I have nothing but good words for the prohibitory law.

LIGHT IN THE SICK-ROOM.

It is the unqualified result of all my experience with the sick, that second only to their need of fresh air is their need of light; that, after a close room, what hurts them most is a dark room, and it is not only light but direct sunlight they want. You might better carry your patient about after sun, according to the aspect of rooms, if circumstances permit, than let him linger in a room when the sun is off. People think that the effect is on the spirits only. This is by no means the case. Who has not observed the purifying effects of light, and especially of direct sunlight, upon the air of a room? Here is an observation within everybody's experience. Go into a room where the shutters are always closed, and though the room be uninhabited, though the air has never been polluted by the breathing of human beings, you will observe a close, musty smell of corrupt air—of air unpurified by the effect of the sun's rays. The mustiness of dark rooms and corners, indeed, is proverbial. The cheerfulness of a room, the usefulness of light in treating disease, is all-important. It is a curious thing to observe how almost all the patients lie with their faces turned to the light, exactly as plants always make their way towards the light. — *Florence Nightingale's Notes of Nursing*.

HOW MUCH OUGHT IT TO BE?

DR. LYMAN ABBOTT justifies High License by saying that "the saloon should be made to pay fully for the wrong it does," and this is part of the wrong which he says it does:—

"As a deceiver and a liar it swindles the poor and rich; it creates the base and horrible appetite on which it lives; it is a breeder of crime and poverty beyond anything else; it corrupts juries and courts of justice; it fills almshouses and idiot and insane asylums; it makes orphans of children and widows of wives, breaks up homes innumerable, robs men of their mental and spiritual worth; slavery never so robbed the workingman of his wages; Mormonism never so debauched womanhood, and struck so fatal blows at the home; it is a corrupter of the nation at the very source of its power," etc.

Now will Dr. Abbott take pencil and paper and figure up for us just how high the license should be for the saloons "to pay fully" in dollars and cents for these wrongs which it inflicts on society? Come, Doctor, try your hand at it. — *The Voice (New York)*.

WHEN a child has taken cold it is a good plan to spend five or ten minutes two or three times a day in rubbing into the whole breast, with a soft, warm hand, about ten drops of common sweet-oil. Dr. Hall thinks if such a course were promptly taken the moment a child is observed not to be as well as usual, nine-tenths of the ailments of children would be averted. It has a powerful influence in helping nature to cure the very worst forms of diseases to which childhood is liable.

News and Notes.

RELIGIOUS.

—The United States has 10,000 Woman's Christian Temperance Unions, comprising a membership of 150,000.

—In Scotland there are 750,000 people who have no church connection of any kind, and a Glasgow clergyman says that the want of sociability among the members is one of the chief causes that keep people away from church.

—The Gustavus Adolphus Society, of Germany, which aims specially to establish Protestant churches in Roman Catholic countries, has erected 1,398 churches and 791 school buildings during the last fifty-six years. It reports immediate need of 314 more church buildings.

—The seventy-second report of the American Bible Society shows that the cash disbursements for the year 1888 were \$506,453.46, for general purposes. The cash receipts for general purposes were \$557,340.18. In addition to this \$4,971.28 was received for permanent investment.

—A conference was recently held in Chicago to consider the question of how to secure enough ministers and those who were good enough. The conference was composed of home missionary superintendents, college presidents, and prominent ministers of the Congregational Church.

—According to the report of the Utah Commission, during the past year different denominations have had in operation in that Territory 90 schools, attended by 7,442 pupils. Of this number the Presbyterian Church conducted 33 schools, the Congregational 22, the Methodist 20, the Catholic 7, Episcopalians 5, Baptist 2, Swedish 1.

—The Synod of Missouri, belonging to the Southern Presbyterian Church, at its late meeting declared that in its opinion the action of the Southern General Assembly at Baltimore declining further negotiations touching the union of the Church North and South was not "for the best interests of Presbyterian Christianity in Missouri and in the country at large."

—It is stated that Pundita Ramabai, the Hindoo woman who came to the United States two years ago to raise money to build a college for the education of Indian women, has returned to her home with upward of \$80,000. She was accompanied by Dr. Emma B. R. Ryder, who will have charge of the women's hospital connected with the college, and will lecture in the regular college course.

—The three Roman Catholic cardinals in England are all over eighty years of age. Cardinal Newman is the famous Dr. Newman, who left the Anglican Church more than forty years ago to become a priest of Rome. Dr. Manning, of Westminster, is also a convert from the Established Church of England, and is a great power in the Papal councils. Cardinal Howard is also an Englishman, but by birth a member of the Romish Church. He is a member of the powerful English family of which the Duke of Norfolk is the head.

SECULAR.

—Russia closed 80,000 dram shops by law last year.

—White Caps are still committing outrages in Indiana.

—Mrs. Jay Gould died at her residence in New York on the 13th inst.

—The Danube is frozen over solidly for a distance of eighteen miles below Vienna.

—Three girls were burned to death in a New York cigar box factory on the 15th inst.

—There are but two Russian-Greek churches in America, one in San Francisco and one in Sitka.

—January 19 Dewitt C. Davis, a respectable citizen of Sparker, N. Y., was horsewhipped by White Caps.

—On the 18th inst. riotous strikers set fire to one factory and seriously damaged others at Orgony, France.

—Thirteen White Caps who had whipped a man in North Salem, N. H., were fined \$15 each on the 16th inst.

—January 16 Anthony Higgins, Republican, was elected to the United States Senate by the Delaware Legislature.

—It is feared that a revolution is imminent on the Isthmus of Panama. Should work cease on the canal 10,000 men will be thrown out of employment, and trouble will be almost sure to follow.

—The yield of gold in Queensland, Australia, for 1888, was 426,000 ounces, an increase of 27,000 ounces over the yield of 1887.

—The steamer *Phyapeket* was sunk by a collision near Singapore, India, on the 15th inst., and forty-two persons were drowned.

—An explosion of fire-damp occurred on the 18th inst. in the Hyde Colliery, near Manchester, England. Thirty persons were killed.

—Heavy snow-storms are reported in Eastern Europe. The railways in Galicia and Roumania were blocked by snow-drifts.

—A letter has been received from Henry M. Stanley, and his safety up to last August, the time the letter was written, is assured.

—Last year our imports from Japan, including raw silk, teas, fans, handkerchiefs, bamboo, and the like, amounted to nearly \$16,000,000.

—It is thought that Congress will make an appropriation for the establishment of a relief station at Point Barrow, in the Arctic Ocean.

—The Anarchists in attendance at the peace congress held in Milan recently, decided to foment a revolution in Europe in the event of war.

—Doctor Kruss, a chemist, has succeeded in decomposing cobalt and nickel. Both have hitherto been supposed to be elementary substances.

—One man was fatally shot and one child and a woman were trampled to death in a row between circus men and citizens at Live Oak, Fla., on the 19th inst.

—It is said that a mountain of iron ore has been discovered in Lower California, about forty miles below Ensenada, and not over half a mile from the ocean beach.

—Admiral Kimberly, with the frigate *Trenton*, has been ordered to Samoa to protect American interests there, and to resent any violation of treaty rights by the Germans.

—It is stated that ripe tomatoes, green corn, and new potatoes were on exhibition in San Jose this State, since New Year's day, all grown in the open air in that vicinity.

—The bill appropriating \$800,000 for the purchase of a post-office site in San Francisco passed the Senate on the 16th inst. It had previously been approved by the House.

—According to *Bradstreet's*, the visible supply of wheat December 29, 1888, was 38,301,447 bushels, against 44,421,130 bushels a year ago, and 62,729,869 bushels two years ago.

—The New White Star steamer, *Teutonic*, which was launched at Belfast on the 19th inst., is the largest vessel afloat. She is 582 feet in length and is of nearly 10,000 tons burden.

—The Royal College of Surgeons in London, by a vote of 21 to 2, has adopted a resolution censuring Dr. Morell Mackenzie for publishing his book on the case of the late Emperor Frederick, of Germany.

—Alexander T. McGill, D. D., LL.D., Professor of Ecclesiastical Homiletics and Pastoral Theology at the Princeton Theological Seminary, died at Princeton, N. J., on the morning of the 13th inst., aged ninety-two years.

—Lieutenant Zalinski's dynamite gun was successfully tested at New York on the 18th inst. A shell containing 180 pounds of the explosive was thrown 1,400 yards and exploded with a force that no vessel afloat could have withstood.

—Assistant Sergeant-at-arms Isaac Bassett, of the Senate, is the oldest employe in the service of our Government. Fifty-eight years ago he was appointed a page in the United States Senate through the influence of Daniel Webster.

—A report from the Secret Service division of the treasury shows that during the past year there have been 407 arrests for counterfeiting. About one-half of the persons arrested were Americans; of the remainder nearly one-half were Italians.

—The general offices of the Chicago, St. Paul, Minneapolis, and Omaha Road at St. Paul, Minn., were partially destroyed by fire on the 18th inst. Several clerks jumped from the second story and were quite severely injured. Loss, about \$40,000.

—Owing to the negligence of a flagman a passenger train running at the rate of fifty miles per hour ran into a freight train at Tallmadge, Ohio, on the 14th inst., wrecking both trains and killing ten persons. Fourteen passengers were seriously injured.

—A recent dispatch from Philadelphia says that all hope for the safety of the Austrian ship *Lord Warden*, now out 108 days en route from Montevideo to Philadelphia, has been given up, and there is no longer any doubt that she has gone to the bottom. Her crew consisted of eighteen men.

—A society has been organized in Boston called the "Massachusetts Society for Promoting Good Citizenship." It proposes a course of lectures this winter. Edward Everett Hale, the President of the society, will begin with an address on "Possible Boston."

—The largest mortgage ever placed on record in this country was that of the Chesapeake and Ohio Railroad Company, made to the Central Mortgage Company of New York, and placed upon record on the 16th inst. It is for \$30,000,000, and is on the property of the road.

—Arabs have destroyed the German missionary station at Tugu, fifteen miles west of Dar-es-Salem. A majority of the slaves were captured by the German man-of-war *Leipzig* and lodged at the station. One missionary escaped and eight were massacred. Three bodies, one of a woman, were found mutilated barbarously.

—It is asserted that robust young men and boys are employed by labor agencies and sent aboard oyster vessels on Chesapeake Bay, and there held and compelled to labor as slaves. Some who have escaped report that all the boys sent to the oyster sloops are treated like slaves, beaten horribly, and given vile food.

—Two serious railroad accidents took place on the 19th inst., one at Elmwood Station, Michigan, and the other at Twenty-ninth Street, Chicago. In the former accident some three men were killed, one of them being the Lieutenant Governor of the State; in the latter one man was fatally injured and two others seriously.

—Great excitement was occasioned on the 19th inst. at Midlothian, Texas, by the sinking, at that place, of a strip of territory some 200 yards long, over which runs the Fort Worth and New Orleans Railway. Forty car loads of gravel failed to raise the grade and trains could not cross the sunken territory. The cause of the phenomenon is a mystery.

—The population of the United States in 1790 amounted to 3,929,214, and the cost of the census was \$44,377. This represents a cost *per capita* of 1.12 cents. In 1880 the population amounted to 50,155,783, and the cost of the census was \$5,862,750, showing a cost *per capita* of 11.68 cents, or more than ten times the cost *per capita* of the census of 1790.

—A Chicago judge has decided that the police of that city have no right to forbid Anarchist meetings. The judge said: "Members of the society may seek to disseminate views or principles which in the opinion of the great majority of our citizens are opposed to the public welfare, but they have the right to publicly meet and discuss them in a quiet and peaceable manner and make converts to their views if they are able to do so."

—Concerning the end of the Burlington strike the *Chicago Journal* says: "It will be a great relief to the treasury of the Brotherhood of Locomotive Engineers, which has been literally drained to support the strikers in idleness. The fact that the strikers have gained nothing, but have lost a year's wages, and that the brotherhood has been heavily taxed meantime for their benefit, should serve as a lesson against embarking hastily or obstinately in strikes. As a rule, with very few exceptions, strikes are a losing game."

Obituary.

SWADEN.—Died Sabbath evening, September 28, 1888, in the city of Dallas, Texas, of a complication of diseases, Brother A. Swaden, aged sixty-four years. He was born in Sweden, and some twenty-seven years ago settled in Dallas. For several years he was a consistent and valued member of the Lamar Street Methodist Church. In the winter of 1875-76 Elder Cornell brought the present truth to this place, and Brother Swaden was among the first to receive it. A church was organized soon afterward, and Brother Swaden's name was second on the list. All through the years of trial without and within, he has stood firm and unshaken, always ready to aid, either by means or with humble labor, to advance the cause. His house was ever open to the brethren. He served faithfully as elder of the church some two or three years. His final sickness lasted about four weeks. He bore his sufferings with meekness and patience. He leaves a companion and one son, who are bowed under the deep affliction. May they and we so obey that we may meet our dear brother in the first resurrection. A large concourse of friends attended the funeral; and in the absence of any of our ministers, by request of the family, the writer conducted the services, reading from Job 14; 1 Cor. 15, etc., as a foundation for his remarks. One brother sleeps by the side of his son who died some five years ago.

B. H. BODWELL.

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All names which you have taken at the old rates for the monthly *Sentinel*, we would like to have you send in to your State secretary or the proper officer in your Conference by February 3, as we desire to clear up the old orders as soon as possible. If you have set your delivery for books beyond January 30, then send in the names at your earliest convenience, but be sure to state that the subscriptions were taken at the old figures, and it will be all right.

Canvassers and others can immediately commence taking orders for the weekly paper at \$1.00 per year. We will allow them a good, liberal commission, as per the new schedule of rates, which can be obtained by addressing as above mentioned. We know that these brethren and sisters must be fed and clothed, and we believe that the laborer is worthy of his hire, especially so when he is engaged in such a noble work as preaching the Third Angel's Message by circulating the weekly *American Sentinel*.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JANUARY 28, 1889.

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

Good Health, the well-known and popular monthly published at Battle Creek, Mich., by J. H. Kellogg, M. D., enters upon the year 1889 greatly enlarged in size and improved in appearance. Dr. Kellogg spares neither pains nor expense to make his journal second to none; and he well deserves the success which has attended his efforts. The former subscription price of *Good Health* was \$1.00 per year; it is now \$1.25, which, in view of recent improvements in the size and style of the journal, is even cheaper than before. It is certainly well worth the money.

In the notes on the Sunday-school lesson in the *Interior* of January 3, the writer, a D. D. by the way, says, "That is the true way to spend Sunday, to do as Jesus did." We say, Amen. But that does not mean to regard Sunday as a holy day; for Jesus never did that. To do as Jesus did we would regard Sunday as a secular day. The writer means to spend Sunday as Jesus spent the Sabbath; but he writes just as though Sunday was the Sabbath kept by Jesus. This is one of the common, wicked, dishonest ways which Sunday advocates are now using to bolster up an institution which has no foundation in truth. They know that Sunday was never observed by our Lord or by holy men before him. "Let no man deceive you with vain words."

THE *Catholic Review* argues that because Catholics go to mass Sunday morning the day is not abused one-tenth part as much in Catholic countries as appears upon the surface. Thus it appears that with Romanists, as with many Protestants, the essential thing in Sunday-keeping is attendance upon church services. Among Catholics it matters little how the rest of the day is spent if only the morning hours be devoted to religion; and that the same idea is rapidly taking possession of the Protestant mind is evidenced by the fact that the great argument against Sunday papers, Sunday trains, Sunday mails, etc., is that they keep people away from church. Indeed, the real purpose of Sunday laws, for which so many are now clamoring, seems to be to fill the churches by closing up everything else.

THE attendance at the last quarterly meeting of the Oakland Seventh-day Adventist church was larger than at any previous quarterly meeting ever held. The largest per cent. of attendance ever known at any quarterly meeting of the church before was sixty-five per cent., but on the first Sabbath of the new year, seventy-five per cent. of the members were present, although the membership has greatly increased. The membership of the church on that Sabbath was 408, but this number has been considerably increased since by additions by letter. The celebration of the ordinances was entered into heartily, very many being present who had never taken part before. But the increase in membership does not by any means indicate the extent of the blessing of the Lord upon this church. This cannot be expressed in words. Sinners have been converted, backsliders reclaimed, and old professors have been quickened to a life that they never experienced before. The church social meetings are precious seasons, and the general testimony is, Hear what the Lord has done for my soul.

The rapidly increasing membership of this church, together with the important interests committed to it, make its responsibilities very great, and we feel that the blessing that has been experienced greatly

augments this responsibility. The prayers of God's people are earnestly desired for the church here as a whole, and for those upon whom heavy burdens have been especially laid.

In speaking of our public-school system, the *Catholic Telegram* says:—

"It will be a glorious day for Catholics in this country when, under the laws of justice and morality, our school system shall be shivered to pieces."

Then of course Roman Catholics ought to favor the Blair Amendment Bill, for if that will not shiver our system of public free schools, we know not what will. Then in that glorious day, in the rivalry which will come between the infidel and the Christian elements, the Catholics will hold the balance of power, and so be able to dictate just what "principles of the Christian religion" will be taught in our schools as provided by the Blair Amendment. But all men may not be able to indorse what Rome calls Christian. And so legal persecution will follow.

WHAT Unitarianism is may be gathered very clearly from an article by the Rev. C. W. Wendte, in the *Oakland Tribune* of January 12, in which he enumerates the points which Unitarianism is destined to make orthodoxy surrender. Among them are these: The deity of Christ; personality of the Holy Spirit; a personal devil; endless punishment for the sinful; all theories of the atonement which endeavor to make Christ's sacrifice more than a type of the vicariousness of all human life; the so-called fall of man; the literal inspiration and infallible authority of the Bible, or any view of it which denies its natural, human, and historic origin, and excludes the merit and grace in the other sacred literatures of the race; and belief in miracles past or present. That is quite an extended list. Now we would like to know what there is to hinder Ingersoll from being a member in good standing in the Unitarian Church.

THE Oakland Sabbath-school has just closed a prosperous year, and a few items concerning it may be of interest to many who have formerly been connected with it, but who are now in distant fields of labor.

The number present the last Sabbath in 1887 was 300. The last Sabbath in 1888 there were 343. The membership at the close of 1887 was 405, and at the close of 1888 it was 408. This shows a great improvement in the attendance of members. The average attendance during the year has been 85 per cent. The average attendance for the last quarter of 1888 was 88 per cent. of the membership, which averaged 370.

The class contributions for the year amounted to \$938.61. Reckoning on the basis of the average attendance, this gives a little more than five cents as the weekly contribution of each scholar. The school has paid \$98.36 tithe to the State association; the running expenses for the year have been \$256.44, and the remainder of the contributions for the year, \$588.23, has been given to the London City Mission.

Better than all this is the fact that the interest in the study of the lessons has greatly increased, and many members of the school have given their hearts to the Lord. The school has begun the new year with good courage and zeal, and the outlook is better than ever before.

THE *Golden Gate* makes the following comment on a thing which we were about to notice, having also seen it in the secular papers:—

"Brother Moody, the evangelist, is reported as saying a few evenings ago, in his discourse at the pavilion: 'We are going to see our friends in Heaven. They are not going to lose their identity. Nor do I believe they sleep in their graves until the resurrection. Paul has not been in his grave these 1,800 years. He has been with Christ. Abraham, Isaac, and Jacob are there, too. They have not lost their identity. Nor have Moses and Elijah. When Peter and John saw Moses and Elijah just before the crucifixion they recognized them. We are going to know our friends in Heaven. We are going to have all we want, too. If a child wants toys in Heaven I

believe it will get them.' That is a very practical kind of a Heaven. But what becomes of the evangelical idea of the resurrection of the physical body? How can Brother Moody's ministerial brethren sit quietly and listen to such heresy to dogmatic creed? Is the great evangelist coming over to the Spiritualist side of theology?"

That is just what he is doing. That is just what everybody will do who swings loose from the teachings of the Bible. We thought that we would like to ask Mr. Moody where our dead friends do sleep, if it is not in their graves; for that they are asleep is most clearly stated in the Bible. One of two positions he must take: either they are asleep in Heaven, or else they are not asleep at all. The evangelist shows that he does not believe the former, and so what becomes of his boasted loyalty to the Bible?

RELIGIO-POLITICAL CLUBS.

AND so it goes. The *Christian Cynosure* of the 3d inst. gives an account of a convention held at Worcester, Mass., at which the New England Christian Association was organized. The object of this association is to proclaim and publish pure Christianity, Bible holiness, and sound morality. So says article 2 of their constitution. And this is all good. But the same convention adopted a constitution for local organizations, the objects of which are, "the advancing of the Redeemer's kingdom and the overthrow of those evils which block the way,—the lodge, the saloon, the tobacco habit, the Sunday newspaper, debasing literature,—Romish aggressions on the divine right of liberty of conscience, or any other thing which is contrary to the word of God," or the New England Christian Association, for that is what it means. To the proclamation of "pure Christianity" we have no objection; we will rejoice in it. We believe these associations have the right to publish their counter-blasts against tobacco, or against secret societies, or Sunday newspapers, or Romish aggressions, or the divine right of liberty of conscience, and if these things can be overthrown by preaching or publishing, let them go by all means; for these have been in operation for years; and these things are "not fully accomplished by existing agencies," says the preamble to this constitution. What are the means to be used? We can learn this by the resolution "against Sabbath [Sunday] desecration," and the "heartly approval," by this convention, "of the constitutional amendment proposed by Senator Blair, of New Hampshire."

This reveals the true inwardness of this "Christian" Association, as also of others similarly called. It is but a National Reform ally, as is the *Christian Cynosure*. The local organizations are but religio-political clubs, not to overthrow "aggression on the divine right of liberty of conscience," but to establish an ecclesiastical tyranny which will bind in bands of steel the man who dares to think aloud things contrary to this so-called Christian Association. Christian forsooth; that system which would compel religious observances in any form—right or wrong—is stamped by the divine word as antichrist.

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