

# The Signs of the Times.

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

VOLUME 12.

OAKLAND, CALIFORNIA, FIFTH-DAY, NOVEMBER 25, 1886.

NUMBER 45.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
International Tract and Missionary Society.  
(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

### PERFECT THROUGH SUFFERING.

God never would send you the darkness  
If he felt you could bear the light;  
But you would not cling to his guiding hand  
If the way were always bright.  
And you would not care to walk by faith  
Could you always walk by sight.

'Tis true he has many an anguish  
For your sorrowful heart to bear,  
And many a cruel thorn-crown  
For your tired head to wear.  
He knows how few would reach Heaven at all  
If pain did not guide them there.

So he sends you the blinding darkness,  
And the furnace of seven-fold heat;  
'Tis the only way, believe me,  
To keep you close to his feet,  
For 'tis always so easy to wander  
When our lives are glad and sweet.

Then nestle your hand in your Father's,  
And sing, if you can, as you go;  
Your song may cheer some one behind you  
Whose courage is sinking low.  
And well, if your lip do quiver,  
God will love you better so.

—Sel.

## General Articles.

### The Sin of Covetousness.

BY MRS. E. G. WHITE.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16: 9-12.

THE parable of the unjust steward was given to teach us a lesson in regard to our duty in temporal things. Every man is a steward of God. To each the Master has intrusted his means, and he says, "Occupy till I come." A time is coming when he will require his own with usury. He will say to each of his stewards, "Give an account of thy stewardship." But men often claim their means as their own. They seem to have no sense of the fact that the property they are using belongs to God, and that they must give him an account for the use they make of it.

Said the Saviour: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." By using our means to the glory of God here, we lay up a treasure in Heaven; and when earthly possessions are all gone, the faithful steward has Jesus, and angels for his friends, to receive him home to everlasting habitations.

"He that is faithful in that which is least is faithful also in much." He that is faithful in his earthly possessions, which are least, making

a judicious use of the means which God has intrusted to his care, will be faithful in every other respect. Every investment made in the cause of God will increase his love for it. He will not be the poorer in this world, and he will be "laying up in store" for himself "a good foundation against the time to come," that he "may lay hold on eternal life."

"He that is unjust in the least is unjust also in much." If he will not give of his means to support the warfare against the moral darkness that is flooding the world, he will be unfaithful in the things of God in every respect. He keeps his means from doing good in the cause of God, and often that which is committed to his trust is taken from him.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The Christian church, as a general rule, are disowning the claims of God upon them to give alms of the things which they possess; and the work of God can never advance as it should until the followers of Christ realize their duty in this respect. If they prove unfaithful in the management of their temporal affairs, God will never give them the true riches, the immortal inheritance.

"If ye have not been faithful in that which is another man's, who shall give you that which is your own?" Jesus has purchased redemption for us. It is ours; but we are placed here on probation to see if we will prove worthy of eternal life. Our heavenly Father tests us by trusting us with earthly possessions. If we use these freely to advance his cause and to benefit our fellow-men, we shall prove good stewards, and shall gain the approbation of our Lord. But we "cannot serve God and mammon;" for "if any man love the world the love of the Father is not in him."

The idea of stewardship should have a practical bearing upon all the people of God. The parable of the talents has not been fully understood, or it would bar out covetousness, which God calls idolatry. The talents do not represent merely the ability to preach and to instruct from the word of God. The parable also applies to the temporal means which God has intrusted to his people. Those who received the five and the two talents traded, and doubled that which was committed to their trust. The servant who received the one talent, went and hid it in the earth; and that is what many of God's professed people are doing now. They claim that they have a right to do what they please with their possessions, and souls are not saved through the use they make of their Lord's money. Practical benevolence would give spiritual life to thousands of nominal professors of religion who now mourn over their darkness. It would transform them from selfish, covetous worshipers of mammon, to earnest, faithful co-workers with Christ in the salvation of sinners.

The foundation of the plan of salvation was laid in sacrifice. Jesus left the royal courts of Heaven, and became poor, that we through his poverty might be made rich. All who share the salvation purchased for them at such an infinite sacrifice by the Son of God, will follow the example of the True Pattern. Christ is the chief corner-stone, and we must build upon this foundation. Each must have a spirit of self-denial and self-sacrifice.

Says Christ: "I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The very vital principle, the sap which flows through the vine nourishes the branches, that they may flourish and bear fruit. The life of Christ upon earth was unselfish; it was marked with humiliation and sacrifice. Is the servant greater than his Lord? Shall the world's Redeemer practice self-denial and sacrifice on our account, and the members of Christ's body practice self-indulgence?—No; self-denial is an essential principle of discipleship.

The people of God should act from principle. They should always have a suitable object in view, and should give, not to be seen of men, and to be praised for their liberality, but to glorify God and help their fellow-men. Sometimes the motive in giving is selfish. There are persons who make large donations to public enterprises or charities, while a poor brother may be suffering close by them, and they do nothing to relieve him. Little acts of kindness performed in secret for this needy brother would bind their hearts together, and would be noticed and rewarded in Heaven; for the true spirit of sacrifice is acceptable to God. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

When Jesus was upon earth, he rebuked those who gave to be seen of men. He said to his disciples: "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward." They received praise of men, and this was all the reward they would ever have. Their alms-giving was done in a very public manner, and their generosity was proclaimed before the people. In this way they often gave large sums which had been extorted from the needy by oppressing the hireling in his wages and grinding the face of the poor. The case of the Pharisees is not unlike that of many at the present time, who suppose themselves in a state of spiritual prosperity, and flatter themselves that they are in favor with God, when he despises their selfishness.

The selfish, covetous heart will be tested. Every motive is known to God, and he suffers circumstances to arise that will develop character, and show them themselves. "By their fruits ye shall know them," says the Saviour. The good deeds and generous works of the children of God are the most effectual preaching that the unbeliever has. He thinks that the Christian must have strong motives to lead him to deny self, and use his possessions for the good of others.

The principle of worldlings is to get all they can of the perishable things of this life. With them selfish love of gain is the ruling principle, and they cannot understand disinterested benevolence. There are thousands who are passing their lives in indulgence, and whose hearts are filled with repining. They are the victims of selfishness and discontent. Unhappiness is stamped upon their countenances, and behind them is a desert, because their lives are not



fruitful in good works. For the purest joy is not found in riches, nor where covetousness is always craving, but where contentment reigns, and where self-sacrificing love is the ruling principle.

The principle of the cross of Christ places all who believe under heavy obligations to deny self, to impart light to others, and to give of their means to extend the light. In proportion as the love of Christ fills our hearts and controls our lives, covetousness, selfishness, and love of ease, will be overcome, and it will be our pleasure to do the will of Him whose servants we claim to be. And our happiness will be proportionate to our unselfish works, prompted by divine love; for in the plan of salvation God has appointed the law of action and reaction, making the work of beneficence, in all its branches, twice blessed.

Basel, Switzerland.

### Sanctification.—No. 3.

THE second step in the work of sanctification, as prayed for by the apostle, is the sanctification of the soul. And we think we stand upon scriptural ground in the view that by the *soul* he means simply the life.

In defense of this position, we note the fact that the terms soul and life are used interchangeably in Matt. 10:28 and Luke 12:4. And furthermore, the original word from which these are translated is forty times rendered life in the New Testament.

It is not the profession, not the praying, not the talk, but the *life* by which men are judged. "For every tree is known by his own fruit."

"His preaching much, but more his practice, wrought A living sermon of the truths he taught."

The Christian life has its origin in the new birth. John 3:3-8. In its origin, its growth, its development, and maturity, God, and his Son, and the Holy Spirit have a part to act. These must mould the life, giving to it tone and vigor, rounding it out in glorious perfection, while the submissive voice of the Christian will be, "Speak, Lord; for thy servant heareth;" otherwise the Master is not honored nor the soul saved.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. He is a new creature in that he has a new work to do, as well as coming into possession of new joys and a new hope; "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

To put off the old man, or to overcome inclinations and tendencies to sin, to put on the new man, or build up character, and to labor for the salvation of the souls of our fellow-men, is the great, the daily, work of the Christian.

Men will be judged according to their works, and will be rewarded according to their works. Rev. 20:12; 22:12. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

The test of moral character, the rule of judgment, scrutinizing and impartial, will be the law of God, that embodiment of divine precepts teaching our duty to God and man; proclaimed by God himself from the heights of the burning, quaking Sinai, and written with his finger upon tables of stone.

James introduces this law in his epistle, and exhorts: "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2:12. See also Eccl. 12:13, 14.

The formation and development of character to pass the solemn test of the Judgment, is the Christian's life-work. Working in harmony with the teachings of the Holy Spirit, and the law of God, his pathway brightens, his peace

may be as a river, and his righteousness as the waves of the sea.

But as the artist, who, through untiring perseverance, has brought out in his magnificent workmanship, the fine, delicate, living expressions of the original, may, with a careless stroke of his brush, deface and ruin in a moment all the artistic beauty, which otherwise would have been the admiration of thousands, so the man of God may, while off from his watch, in his unguarded moments, by yielding to the solicitations of Satan, sacrifice his integrity, fall from his high, honorable, and holy standing, mantling his name and honor with shame and ignominy. "Wherefore let him that thinketh he standeth take heed lest he fall."

The apostle not only saw the danger of others in this direction, but he saw his own, and here is where many fail. Says he, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:26, 27.

The third and concluding step in sanctification is the sanctification of the body. This, with its appetites, its propensities, and powers, must be kept under, brought in subjection, by the grace of God and a sanctified judgment, or there is danger ahead. Paul expresses no fear that his stripes, his being beaten with rods, being stoned, his perils by land or sea, among robbers, his own countrymen, or false brethren; or his hunger or thirst, or chains and imprisonments, would turn him from God, and he become a "castaway," but he knew if left to be controlled by the carnal propensities of the body he would reach the vortex of ruin, taking with him all his accumulated honor and dignity.

The same apostle in writing to his brethren, says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:12, 13.

And again, "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." The physical powers given us by our Creator should be consecrated to him and devoted to his service as much as the mental powers. "For ye are bought with a price; therefore glorify God in your body."

To do this the divine command must be respected: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." A living sacrifice is not alive to-day and dead to-morrow. Such could not be holy and acceptable. The offering must be continued and devoted to Him whose we are.

In the sanctification of the body, physical purity must be recognized and observed. "Be clean, and change your garments," would be a golden text to be considered by such professed Christians as care but little for cleanliness and their personal appearance.

Again, the principles of Christian temperance and health reform are more than hinted at in the following injunction: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Here we are met in every-day life, met where multitudes fall and fail to overcome. Vitiating tastes, perverted and over-indulged appetites, overfed stomachs, weaken both the physical and mental powers, and leave the subject an easy prey for the enemy.

Take the person stupefied by tobacco, or thrown from the balance of nervous power by

the use of tea and coffee, or strong drink, and how, oh, how does such an one "do all to the glory of God"? Take another who eats to surfeiting, who loads his system with unhealthful food and condiments, does he *eat* to the glory of God? Many people know but little of the rich, delicate taste there is to food, it is so filled with seasoning and condiments, all of which tend to irritate and unnecessarily tax the system. If men would learn "to eat to live," and not "live to eat," would aim to promote a sound mind in a sound body, God, by his Spirit, would dwell there as his temple, and the work of sanctification would be much more marked, and He who has said, "The Lord hath set apart him that is godly for himself," would be much more glorified.

May the writer and reader awake and put on strength, and be satisfied with nothing short of sanctification of the "whole spirit and soul and body."

"Let all my works in thee be wrought,  
And filled with thee be all my thought."

A. S. HUTCHINS.

### Christians and Christianity.

WE must distinguish Christian thoughts from the thoughts of Christians, and Christian deeds from the deeds of Christians; in short, we must discriminate between Christianity and Christians, because Christians are human and Christianity is divine. It is, in fact, because of this very distinction that Christianity often suffers in the minds of those who note the unworthiness of Christians. Every fall of a Christian is an indication of the elevation of Christianity; and every indication of that elevation is a reason for our endeavor to reach it. To say that a man does not practice what he preaches, is no necessary condemnation of his preaching, however much it condemns his practice.

A drunkard has the right to preach temperance from the standpoint of intemperance. A slave to tobacco is not necessarily insincere because he advises abstinence from his masterful habit. "I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching," says Portia; but while that may reflect on the twenty, it is no reflection on the teaching. And so, when a Christian is derelict, that dereliction is not a fruit of his Christianity, but of his want of it. The defection of Christians cannot legitimately condemn the church and Christianity; because Christianity and the church first condemned the defection. Yet when a church member or a minister turns out to be a defaulter, a blasphemer, an adulterer, the world often points its finger of scorn at the Christian profession; as if the culprit had learned the principles of deception from the pulpit, or had been instructed in defilement from the Sabbath-school chair or desk.

A shallower argument against the Christian profession than this it would be difficult to conceive. It is really the blaming of Christianity for another instance of the neglect of Christianity; it is charging a high ideal with the consequences of a low practice; it is eliminating virtue because of the existence of vice; it is reproaching truth with the fact of falsehood. It is as if we were to reflect upon Jesus by pointing at Judas. The simple question at issue is, Is the Christian standard high or low, good or evil? If it be high, live for it—no matter who falls; if it be good, practice it—no matter who fails. If it be in itself low and evil, say so squarely.—*Sunday School Times.*

LIBERTY, in the very nature of it, absolutely requires, and even supposes; that people be able to govern themselves in those respects in which they are free; otherwise their wickedness will be in proportion to their liberty, and this greatest of blessings will become a curse.—*Butler.*



### The Necessaries of Life.

MR. WM. BOOTH, of the Salvation Army, has issued a circular calling for "a week of self-denial," as a means of raising funds to carry on the work of the Army. "To this appeal," he says, "there seems likely to be a generous response. All over the land our people are promising to give up, not *luxuries* merely, for they have few to sacrifice, but *necessaries*, such as animal food, tea, sugar, and the like." He asks others to unite with him in "this self-denying plan."

Taking these as the necessities of life, we would like to ask what are the luxuries? The necessities are "tea, sugar, and the like," how much does this include? Coffee, tobacco, and opium are similar to tea, where are we to draw the line?

But is tea necessary to life? Dr. A. E. Flint, of New York, speaking, in his treatise on the "Heart and Kidneys," of the use of tea and coffee, says:—

"The use of these common articles of consumption, however, is attended with dangers which, while very generally suspected, are not perfectly realized, except by the comparative few who have made them a study. . . . In fact, many obscure cases of kidney disease have been at last found to be dependent upon the use of tea and coffee without any secondary exciting cause. Their stimulating effect upon the heart, by causing it to work more vigorously, gives rise to hypertrophy, which is followed by inflammation of distant organs and by serious nervous disturbances."

Any article that is absolutely injurious to the human system can hardly be called a "necessary."

That animal food is not necessary to sustain life has been practically demonstrated over and over again. There are thousands of people to-day who subsist on a purely vegetable diet. The Hindoo and the Chinese coolie do their hard day's work on a diet that consists of nothing more than pure rice; the Scotch Hercules is to a great extent raised on oatmeal, and the hardy Roman soldiers fared on little more than coarse rye bread. With these facts in view, animal food cannot be consistently called a necessary.

In the light of these facts the Salvation Army's self-denying fast amounts to this; that the *most devoted* have for a week abstained from indulging in a few injurious luxuries; but what sort of a fast those had who did not go to this extreme, it is impossible to imagine.

FRANK HOPE.

### Confirming the Word.

How WE all used to laugh over the story of the credulous old woman who doubted some of the more truthful stories of her returned sailor boy, but who was prompt to believe him when he told of the raising of a wheel of Pharaoh's chariot with his ship's anchor out of the Red Sea! It was such an obvious impossibility that one of those chariot wheels could have been preserved, even below the bottom of the sea, during thirty centuries and more, that the silliest man could join in the sneer of the accomplished scientist over the weak-minded woman's credulity.

Yet here stands the wide world in admiring interest, while the very bodies of the father and the grandfather of that Pharaoh whose host pursued Moses and the Hebrew multitude down into the bared bed of the Red Sea, are unrolled from the garments of the grave; and as men look into those faces, which struck terror to the hearts of the ancestors of Moses and Aaron, none question the identity of the recovered bodies without subjecting themselves to such sneers as were given to that old woman's reverent credulity.

No sooner had the unrolled mummy of Ramesses II., the chief oppressor of the Hebrews, been put on exhibition in the museum at Boolaq, than the mummy of his father, Setee I., was also exposed to view there. Setee I. was probably the father of the princess who rescued the infant Moses from the Nile. He was a mighty conqueror in his day. He was also a predecessor of M. de Lesseps in opening the Suez Canal between the Red Sea and the Mediterranean; and he began again the building of the Great Wall in front of that canal, which had fallen into ruins during the sway of the Shepherd kings.

No chariot wheels are found buried with these kings; but delicate linen cloths which wrapped their bodies are well preserved; and with some of the mummies of an approximate date there are even found intact the funeral garlands—the "flowers of the field" which are proverbially so frail and perishable. After all, was the old woman's belief so far inferior to that of the scientists? There are strange discoveries now making in the Bible lands; and every discovery is only an added confirmation of the historical accuracy of the Book of books.—*S. S. Times.*

### THY SERVANT, LORD!

Oh, not to fill the mouth of fame  
My longing soul is stirred;  
Oh, give me a diviner name!  
Call me thy servant, Lord!

Sweet title that delighteth me,  
Rank earnestly implored;  
Oh, what can reach the dignity  
Of thy true servants, Lord!

In life, in death, on earth, in Heaven,  
No other name for me!  
The same sweet style and title given  
Through all eternity.

—Thomas H. Gill.

### Literary Fops.

Oh, it makes me sick to see these literary fops going along with a copy of Darwin under one arm, a case of transfixed grasshoppers and butterflies under the other arm, telling about the "survival of the fittest," and Huxley's protoplasm, and the nebular hypothesis!

The fact is that some naturalists, just as soon as they find out the difference between the feelers of a wasp and the horns of a beetle, begin to patronize the Almighty; while Agassiz, glorious Agassiz, who never made any pretension of being a Christian, puts both his feet on the doctrine of evolution and says: "I see that many of the naturalists of our day are adopting facts which do not bear observation or have not passed under observation." These men warring with each other—Darwin warring against Lamarck, Wallace warring against Cope, even Herschel denouncing Ferguson—they do not agree about anything. They do not agree on embryology, do not agree on the gradation of the species.

What do they agree on? Herschel writes a whole chapter on the errors of astronomy. La Place declares that the moon was not put in the right place. He says if it had been put four times farther from the earth than it is now, there would be more harmony in the universe; but Lionville comes up just in time to prove that the moon was put in the right place. How many colors woven into the light? Seven, says Isaac Newton. Three, says David Brewster. How high is the aurora borealis? Two and a half miles, says Lias. How far is the sun from the earth? Seventy-six million miles, says Lacalle. Eighty-two million miles, says Humboldt. Ninety million miles, says Henderon. One hundred and four million miles, says Mayer. Only a little difference of twenty-eight million miles! All split up among themselves, not agreeing on anything.—*T. De Witt Talmage.*

### Flee from Babylon.

It is cheap and easy for people to walk through a museum of ancient armor and rusty weapons, and make jokes concerning the outworn artillery of their forefathers. But to those forefathers, those same weapons were the concomitants of bloody and tremendous struggles, in which trifling and wit were put far away. So it is easy for Tennyson, in a poem, to make fun of a preacher for "loud-mouthed anti-Babylonianisms," *i. e.*, for thundering against the church of Rome. But if we turn to a greater poet than Lord Tennyson, and one who lived in a more solemn and more earnest age than this, we may find that he ends a magnificent sonnet, perhaps the most magnificent, by an anti-Babylonianism. That sonnet begins with a cry as if it were of the souls beneath the altar. Listen to John Milton:—

"Avenge, O God, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold."

Yes, he begins it in that tone, and he ends it by a devout wish that the children

"Early may fly the Babylonian woe."

And there was another man, who, by the grace of God, had enough substance in him to carve a hundred modern poets out of—Martin Luther by name; he exhorts us thus: "Whosoever then hath any fear of God, or love unto Christ and his true religion, let him fly quickly out of this Babylon, and let him tremble at the very name of the Papacy. For the impiety and abomination thereof is so horrible that no man is able to express it with words, neither can it be otherwise seen than with spiritual eyes only."—*Watchman.*

### Influence.

INFLUENCE is a talent that must not be wrapped up in a napkin. It is a power that must be felt. Neither should it be depreciated. Many may think themselves of but little account in the social scale and in the controlling activities of life. At best, they regard themselves as only negative characters. They cannot do great things like others. They cannot see any good that they are doing. One, however, knows not of how much use he is. He may be doing his greatest work, when, in his own estimation, he is seemingly doing the least. Words spoken under certain circumstances carry a weight that affects character and conduct, and bear fruit long after the speaker has gone to his grave. Deeds live; and the humblest services are often the most lasting. The father perpetuates himself in the son. A mother's impress upon her child is ineradicable. A sister's smile and kindness go to a brother's heart and restrain him from many a snare. A son's sympathy, affection, and assistance cheer and animate many a fond parent. "No one liveth unto himself, or dieth unto himself." We are all so bound together in society—so variously and intimately related, that each acts upon the other for good or for evil. Mysterious, all-permeating and controlling is influence! Happy are all who use it right and for human welfare!—*Presbyterian Observer.*

You may be nearer to Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning that their Christ was gone, poured into his very ear the tale of their bereavement. They told him of their trouble—that they had lost Christ; and there he was talking with them. In the midst of their deep grief there was their victory, and they did not know it. There is many a man in embarrassment, overwhelmed with care, who does not know what to do. It is the pressure of God's hand upon him for the purpose of betterment. It is God present in affairs; Christ near to him for the sake of winning him to himself.—*Christian Union.*



## The Ten Kingdoms in the Dark Ages.

(Continued.)

### THE LOMBARDS.

IN A. D. 493, the Herulian kingdom of Italy was uprooted, and replaced by the kingdom of the Ostrogoths; in A. D. 533, September, to 534, the kingdom of the Vandals in Africa was annihilated, by the army of Justinian under Belisarius; and in A. D. 538, the kingdom of the Ostrogoths in Italy was destroyed, also by Belisarius and the army of Justinian. But as these events are directly connected with the establishment of the Papacy, we reserve the history of them until we come to that of the Papacy, in Dan. 7: 24, 25.

We left the Lombards in possession of Noricum and Pannonia. "But the spirit of rapine soon tempted them beyond these ample limits; they wandered along the coast of the Adriatic as far as Dyrrachium, and presumed, with familiar rudeness, to enter the towns and houses of their Roman allies, and to seize the captives who had escaped from their audacious hands. These acts of hostility, the sallies, as it might be pretended, of some loose adventurers, were disowned by the nation, and excused by the emperor [Justinian]; but the arms of the Lombards were more seriously engaged by a contest of thirty years [A. D. 536-566], which was terminated only by the *extirpation of the Gepidae*."—*Dec. and Fall, chap. 42, par. 2.*

"The destruction of a mighty kingdom established the fame of Alboin. . . . But his ambition was yet unsatisfied; and the conqueror of the Gepidae turned his eye [A. D. 567] from the Danube to the richer banks of the Po and the Tiber. Fifteen years had not elapsed since his subjects, the confederates of Narses, had visited the pleasant climate of Italy; the mountains, the rivers, the highways, were familiar to their memory; the report of their success, perhaps the view of their spoils, had kindled in the rising generation the flame of emulation and enterprise. Their hopes were encouraged by the spirit and eloquence of Alboin; and it is affirmed that he spoke to their senses by producing at the royal feast, the fairest and most exquisite fruits that grew spontaneously in the garden of the world.

"No sooner had he erected his standard, than the native strength of the Lombards was multiplied by the adventurous youth of Germany and Scythia [the Avars]. The robust peasantry of Noricum and Pannonia had resumed the manners of Barbarians; and the names of the Gepidae, Bulgarians, Sarmatians, and Bavarians, may be distinctly traced in the provinces of Italy. Of the Saxons, the old allies of the Lombards, 20,000 warriors, with their wives and children, accepted the invitation of Alboin. Their bravery contributed to his success; but the accession or the absence of their members was not sensibly felt in the magnitude of his host. . . . The Lombards and their confederates were united by their common attachment to a chief who excelled in all the virtues and vices of a savage hero; and the vigilance of Alboin provided an ample magazine of offensive and defensive arms for the use of the expedition. The portable wealth of the Lombards attended the march; their lands they cheerfully relinquished to the Avars, on the solemn promise, which was made and accepted without a smile, that if they failed in the conquest of Italy, these voluntary exiles should be reinstated in their former possessions."

"Whatever might be the grounds of his security, Alboin neither expected nor encountered a Roman army in the field. He ascended the Julian Alps, and looked down with contempt and desire on the fruitful plains to which his victory [A. D. 568-570] communicated the *perpetual appellation of LOMBARDY*. A faithful chieftain and a select band were stationed at Forum Julii, the modern Friuli, to guard the

passes of the mountains. The Lombards respected the strength of Pavia, and listened to the prayers of the Trevisans; their slow and heavy multitudes proceeded to occupy the palace and city of Verona; and Milan, now rising from her ashes, was invested by the powers of Alboin five months after his departure from Pannonia. Terror preceded his march; he found everywhere, or he left, a dreary solitude; and the pusillanimous Italians presumed, without a trial, that the stranger was invincible. Escaping to lakes, or rocks, or morasses, the affrighted crowds concealed some fragments of the wealth, and delayed the moment of their servitude. . . . Along the maritime coast, the courage of the inhabitants was supported by the facility of supply, the hopes of relief, and the power of escape; but from the Trentine hills to the gates of Ravenna and Rome, *the inland regions of Italy became, without a battle or a siege, the lasting patrimony of the Lombards.*

"The submission of the people invited the barbarian to assume the character of a lawful sovereign, and the helpless Exarch [of Ravenna] was confined to the office of announcing to the Emperor Justin, the rapid and irretrievable loss of his provinces and cities. One city, which had been diligently fortified by the Goths, resisted the arms of a new invader, and while Italy was subdued by the flying detachments of the Lombards, the royal camp was fixed above three years before the western gate of Ticinum, or Pavia. The same courage which obtains the esteem of a civilized enemy, provoked the fury of a savage, and the impatient besieger had bound himself by a tremendous oath, that age, and sex, and dignity should be confounded in a general massacre. The aid of famine at length enabled him to execute his bloody vow; but as Alboin entered the gate, his horse stumbled, fell, and could not be raised from the ground. One of his attendants was prompted by compassion, or piety, to interpret this miraculous sign of the wrath of Heaven; the conqueror paused and relented; he sheathed his sword, and peacefully reposing himself in the palace of Theodoric, proclaimed to the trembling multitude that they should live and obey. Delighted with the situation of a city which was endeared to his pride by the difficulty of the purchase, the prince of the Lombards disdained the ancient glories of Milan; and Pavia, during some ages, was respected as the capital of the kingdom of Italy."

"The victorious Autharis [A. D. 584-590] asserted his claim to the dominion of Italy. At the foot of the Rhaetian Alps, he subdued the resistance, and rifled the hidden treasures, of a sequestered island in the lake of Comum. At the extreme point of Calabria, he touched with his spear a column on the sea-shore of Rhegium, proclaiming that ancient landmark to stand the immovable boundary of his kingdom."

With the exception of the possessions of the Exarchate of Ravenna, and some cities on the coast, "the remainder of Italy" was possessed by the Lombards; and from Pavia, the royal seat, their kingdom was extended to the east, the north, and the west, as far as the confines of the Avars, the Bavarians, and the Franks of Austrasia and Burgundy. In the language of modern geography, it is now represented by the Terra Firma of the Venetian republic, Tyrol, the Milanese, Piedmont, the coast of Genoa, Mantua, Parma, and Modena, the grand duchy of Tuscany, and a large portion of the ecclesiastical state from Perugia to the Adriatic. The dukes and at length the princes of Beneventum, survived the monarchy, and propagated the name of the Lombards. From Capua to Tarentum, they reigned near five hundred years over the greatest part of the present [1776] kingdom of Naples."—*Id., chap. 45, par. 5, 7, 14, 15.*

So widespread was the Lombard rule that Lombardy "was indeed for a time the name

for Italy itself," and from that time to this the history of the Lombards is but the history of Italy, and Lombardy is still "the name of the finest province" of that country, which, itself, might almost be called the key of history.

### THE FRANKS.

We must now resume the narrative of the triple division of the dominions of Clovis—Austrasia, Neustria, and Burgundy. Before the end of the sixth century we may mark the rise of a new character, the Mayor of the Palace, which finally developed the glorious era of Charlemagne. The last of the line of Clovis—the Merovingians—who possessed or displayed any of the characteristics of a king, was Dagobert. After his death in A. D. 638, the kings dwindled into insignificance, if not idiocy, and the Mayors of the Palace assumed sole authority, yet always in the name of the "do-nothing" kings; and the struggle for supremacy was kept up between the Mayors, as it had been before by the kings. Finally, in A. D. 687, Pepin of Heristal, Mayor of the Palace, of Austrasia, defeated Berthar, Mayor of Neustria, at the battle of Testry, and so brought the contest virtually to an end. "From that time to the end of his life, in A. D. 714, Pepin of Heristal was unquestioned master of all Franks, the kings under him being utterly insignificant." Pepin of Heristal was succeeded by his son Charles, who in A. D. 732 won the name of Martel—the Hammer—by the crushing defeat which he gave the Saracens under Abdel-Rahman at the battle of Tours.

Charles Martel died October 22, 741, and left his dominions divided between his two sons, Pepin the Short, and Carloman. Pepin had Neustria, Burgundy, Provence and the suzerainty of Aquitaine. Carloman had Austrasia, Thuringia, and Allemannia. Each, however, with only the title of Mayor of the Palace. In 746 Carloman abdicated his power, left his dominions to Pepin, had Pope Zachary to make him a monk, and shut himself up in the monastery of Monte Cassino. In 747 Pepin the Short found himself sole master of all the heritage of Clovis, but still with the title of Mayor of the Palace. At last in 751 he decided to put an end to the fiction. He sent an embassy to the Pope to consult him "on the subject of the kings then existing amongst the Franks, and who bore only the name of king without enjoying a tittle of royal authority." The Pope, who had been already posted on the matter, answered that "it was better to give the title of king to him who exercised the sovereign power." Accordingly the next year in March, 752, "in the presence and with the assent of the general assembly" at Soissons, Pepin was proclaimed king of the Franks, and received from the hand of St. Boniface the sacred anointment. "At the head of the Franks, as Mayor of the Palace from 741, and as king from 752, Pepin had completed in France and extended in Italy the work which his father Charles Martel had begun and carried on from 714 to 741 in State and church. He left France reunited in one and placed at the head of Christian Europe." He died at the monastery of St. Denis, September 18, 768.—*Guizot's France, chap. 9.*

Pepin, like his father, left his dominions to two sons, Charles and Carloman; but in 771 Carloman died, leaving Charles sole king, who, by his remarkable ability, became Charles the Great—CHARLEMAGNE. J.

(To be continued.)

THE best of a book is not the thought which it contains, but the thought it suggests, just as the charm of music dwells not in the tones, but in the echoes of our hearts.—*Holmes.*

IF a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time.—*Professor Phelps.*



**"Have Faith in God."**

You believe in God; that is to say, he has a place in your intellectual notions; you could not on any consideration allow his name to be blotted out of your creed; you are intellectually sure that he lives. Now be true to your own creed and trust in him. You believe that the river runs to the sea, and that the sea is large enough to sustain your ship—then act upon your faith and launch the vessel. If you keep your vessel on the stocks when she is finished, then all your praises of the ocean go for nothing; better never have built the ship than leave her unlaunched—a monument of your scientific belief, but also a testimony of your practical infidelity.

This figure will serve us still further. This faith in God is truly as a sea-going ship. It is not a little craft meant for river uses, nor a toy-boat to play upon the shore even of the sea, when the sun is shining and the south wind is as the sweet breath of a sleeping child; this faith is meant for the wide waters of the great deep, where storms have scope for their fury, where the stars are as guide-posts, and where the sun tells the voyager where he is and gives him the time of heaven. You have this great ship; she is well built; you know her preciousness—but there you are, hesitating on the river, running down to the harbor-bar and coming back again aghast as if you had seen a ghost.

Have faith; pass the bar; leave the headlands behind; make the stars your counselors, and ride upon the great sea by the guidance of the greater Sun. This is faith; not a mere nodding of the assenting head, but the reverent risking of the loving, clinging heart. To have a God in your belief is to sit in a ship which is chained upon the stocks; but to have a God in the heart, ruling the understanding, the conscience, and the will, is to sail down the river, enter upon the great ocean, and pass over the infinite waters into the haven of rest. Trust in him *at all times*. This is a practical religion. "What time I am afraid, I will trust in God." "I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust."

Religion is not to be occasional, but continuous. In the day-time our faith is to shine as the sun; in the night-time it is to fill the darkness with stars; at the wedding feast it is to turn the water into wine; in the hour of privation it is to surround the impoverished life with angels of hope and promise; it reaches beyond death and takes the sword from the destroyer and gives the victory to him who is apparently worsted in the fight. It is not easy to do this. All this holy and happy issue does not come in uninterrupted sequence; great fights of affliction have to be endured, daily discipline has to be undergone, but, blessed be God, the issue is not a mere conjecture, a shining possibility which may or may not be attained; it has actually been realized by countless numbers of holy men, and upon their testimony we build the doctrine, that what the grace of God has once done it can repeat in full and abiding miracles.—Parker.

**"Press On."**

THIS is a speech, brief, but full of inspiration, and opening the way to all victory. It solves the problem of all heroes; it is the rule by which to weigh rightly all wonderful successes and triumphal marches to fortune and genius. It should be the motto of all, old and young, high and low, fortunate and unfortunate, so-called. "Press on!" Never despair, never be discouraged, however stormy the heavens, however dark the way, however great the difficulties and repeated the failures. "Press on!" If fortune has played false with thee to-day, do

thou play true for thyself to-morrow. If an unfortunate bargain has deranged thy business, do not fold thine arms and give up all as lost, but stir thyself and work the more vigorously. Let the foolishness of yesterday make thee wise to-day. If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world has lost all its poetry and beauty; 'tis not so; and even if it be so, make thine own poetry and beauty by living a true, and, above all, a *religious life*.—Sel.

**The Same Methods in the East.**

TURNING our attention from the Sabbath-keeping Christians of the West, to those of the East, we find that the methods used in Spain and Portugal were also used for the same purpose in India. On the Malabar coast of Hindostan, there were, in the beginning of the present century, a large number of Christians, who claim to have existed as a pure church from the time of the apostles, and who for thirteen hundred years had enjoyed a succession of bishops appointed by the patriarch of Antioch.

Near the beginning of the sixteenth century the Portuguese formed a colony on this coast. They were glad to find a large number of Christian churches in the country, but sorry to learn that they did not own allegiance to the Pope of Rome.

"When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil churches, seized some of the clergy, and devoted them to the death of heretics. Then the inhabitants heard for the first time that there was a place called the *Inquisition*, and that its fires had been largely lighted at Goa, near their own land. But the Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian Bishop, Mar Joseph, and sent him prisoner to Lisbon, and then convened a synod at one of the Syrian churches called Diamper, near Cochin, at which the Romish Archbishop Meneses presided. At this compulsory synod, 150 of the Syrian clergy appeared. They were accused of the following practices and opinions: 'that they had married wives; that they owned but two sacraments, baptism and the Lord's supper; that they neither invoked saints nor worshiped images, nor believed in purgatory; and that they had no other orders or names of dignity in the church than priests and deacons.' These tenets they were called on to abjure, or to suffer suspension from all church benefices. It was also declared that all the Syrian books on ecclesiastical subjects that could be found should be burned, 'in order,' said the Inquisitors, 'that no pretended apostolic monuments may remain.'

"The churches on the sea-coast were thus compelled to acknowledge the supremacy of the Pope, but they refused to pray in Latin, and insisted on retaining their own language and liturgy. This point they said they would only give up with their lives. The Pope compromised with them; Meneses purged their liturgy of its errors, and they retain their Syriac language, and have a Syriac college unto this day. These are called the Syro-Roman churches, and are principally situated on the sea-coast.

"The churches in the interior would not yield to Rome. After a show of submission for a little while they proclaimed eternal war against the Inquisition; they hid their books, fled to the mountains, and sought the protection of the native princes, who had always been proud of their alliance."—*Buchanan's Christian Researches*, ninth edition, London, 1812, pp. 107-110.

Dr. Buchanan, who belonged to the English church, says: "I took this occasion to observe that there were some rites and practices in the Syrian church which our church might

consider objectionable and nugatory."—*Idem*, p. 133.

The observance of the Sabbath instead of Sunday, was undoubtedly one of these "objectionable and nugatory" practices.

To change this practice the cruelties of the Inquisition were used.

"The wretched victims to be sacrificed by the Holy Inquisition were ordered to advance separately. There was a man and a woman, and the images of four men deceased, with the chests in which their bones were deposited. The man and woman were black native Christians accused of magic, and condemned as apostates; but, in truth, as little sorcerers as those by whom they were condemned.

"Two of the statues, also, represented persons convicted of magic, and the others, two new Christians who were said to have Judaized. One of these had died in the prisons of the Holy Office; the other expired in his own house, and his body had long since been interred in the parish church; but having been accused of Judaism after his decease, as he had left considerable wealth, his tomb was opened, and his remains disinterred to be burned at the *Auto da Fe*; whence it may be inferred that the Holy Inquisition affects, in imitation of our Saviour, to exercise its power on the quick and the dead."—*Dellon's Inquisition at Goa*, pp. 114, 115.

"As soon as the condemned arrive at the place where the lay judges are assembled, they are asked in what religion they wish to die, without referring in any manner to the proceedings against them, which are presumed to have been perfectly correct, and the prisoners justly condemned, the infallibility of the Inquisition never being questioned. Upon this question being answered, the executioner lays hold of them, and binds them to the stake, where they are previously strangled if they die Christians, and burnt alive if they persist in Judaism or heresy, which so seldom happens that scarcely one instance has been known in four Acts of Faith, though few have passed, without a great number having been burnt."—*Idem*, pp. 116, 117.—*Light of Home*.

**Testimony of the Monuments.**

THE Christian world is getting rather tired of the cobweb historical and antibiblical criticisms spun by German critics. They are fast being dispelled by the spade and pickaxe. It was apparently proved that Homer was a myth, and ancient Troy a delusion. Yet Dr. Schliemann has disinterred the captured city, found traces of the fire which destroyed it, and proved that the Iliad and ancient tradition were right in designating its site and surroundings. Genesis and Daniel, both alleged publications of a later age, have been shown to be so minutely in accordance with their professed eras that the hypothesis of posthumous invention becomes incredible. And now Jeremiah is added to the list of accurate narrators, for the digging at Tahpanhes has made it evident that he was thoroughly acquainted with the architectural details of Pharaoh's palace. We might greatly extend the list of scriptural confirmations, but enough has been cited to show that evidence has been dug from the dust which overthrows many a carefully elaborated hypothesis of the skeptical theologians of the fatherland. A good deal more is to follow, for the work of exploration and disinterment is yet in its early stages. Thus far not a single discovery has shaken the accuracy of holy writ, while light has been thrown upon not a few obscure passages, and the complete truthfulness of important statements has been demonstrated. There was never greater reason for cheerfulness among the defenders of the faith. Every rescued monument adds a new stone to the walls about Zion.—*Western Christian Advocate*.



# The Signs of the Times.

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

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

CORRESPONDING EDITORS.

J. H. WAGGONER, S. N. HASKELL,  
URIAH SMITH, GEO. I. BUTLER.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 25, 1886.

## The Origin of Sunday.

FOLLOWING is a part of an article by the Rev. A. H. Lewis, D. D., which first appeared under the above heading in the *Popular Science Monthly*, and was copied into the *Chicago Tribune* of October 30, 1886. It contains nothing new, for it would be difficult to find anything new on this subject; but it is a very clear and concise statement of the origin of Sunday observance, and is worthy of a careful perusal. We are very glad to see articles of this class given a place in popular magazines and newspapers. It shows that the Sabbath question is rapidly coming to the front. W.

"The times demand a reconsideration of our Sunday laws. They are practically inoperative. There must be some essential reason for this, in the character of the people or in the character of the laws, perhaps both. Either the laws have a false basis and cannot rightly claim public regard, or the people are wickedly indifferent to rightful authority. This is true of the church as well as the 'world.' To know the origin of these laws will help to solve the problem.

"Sun-worship is the oldest and most widespread form of paganism. It reaches back to the prehistoric period. Under various phases it has always been the persistent foe to the worship of Jehovah. It was the prevailing and most corrupting form of idolatry which assailed the Hebrew nation. Its lowest form, Baal-worship, produced the deepest social and moral degradation. As the period of idolatry passed away sun-worship assumed a less materialistic form, without losing the virulence of its poison. It lay in waiting, like a beast of prey, to corrupt Christianity, as it had already corrupted Judaism. Transferred from the East and from Egypt to Greece and Rome, it became popular, and great efforts were made under Heliogabalus and others in the third and fourth centuries to exalt it above all other religions. Indeed, mithraicism came near gaining the field and driving apostolic religion out of the Roman Empire. It did corrupt it to an extent little understood.

"Pagan Rome made religion a part of the State. Long before the advent of Christianity, the emperor, as head of the State and therefore of the church—Pontifex Maximus—was accustomed to legislate upon all religious matters. He had supreme power in this direction. Scores of sacred days were set apart under the pagan empire, upon which judicial proceedings and certain forms of work were prohibited. It was the settled policy of the empire for the emperor thus to determine concerning ferial days.

"Apostolic Christianity forbade all appeal to the civil law in matters of Christian duty. Christ and his apostles sought only the rights of citizenship at the hand of civil Government. When these were refused they gladly yielded, suffering persecution, unto death if need be. Christ repeatedly declared, 'My kingdom is not of this world.' New Testament Christianity could not have instituted such a cultus as that which gave rise to Sunday legislation, the union of Church and State, under an emperor or an emperor-pope. 'Old Mixon' peach trees cannot bear crab-apples. All civil legislation concerning

religious faith and practice, such as obtained in the Roman Empire, was the product of paganism. It was not an offshoot of Christianity or of the Hebrew theocracy.

"The first civil legislation concerning Sunday appears in the edict of Constantine the Great, 321 A. D. Nothing appears in history as demanding the legislation, or as wishing it, except the will of the emperor. He was a well-known devotee of the sun-god, as were his predecessors. His attitude toward Christianity, both before and long after the issuing of the Sunday edict, was the attitude of a shrewd politician; toward his rivals it was that of an unscrupulous, bloody-handed monarch. He gained power by intrigue, deceit, and murder. No accurate historian dares call him a 'Christian emperor.' Romish tradition and superficial literature have misnamed him the 'first Christian emperor.' The facts relative to his life and character forbid every such claim. He refused to unite with the Christian church until he lay on his death-bed, in 337 A. D., when he received baptism, hoping thus to make the most of both worlds. The text of his Sunday edict and the surroundings all show it to have been purely heathen. The text is as follows:—

"Let all judges, and all city people, and all tradesmen rest on the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass lest the provisions of Heaven be lost.

"Given the 7th of March, Crispus and Constantine being Consuls, each for the second time.—*Codex Justin. lib. 3, tit. 12, 1, 3.*

"If the foregoing law were associated with Christian laws, the testimony against it would be less damaging. But the following shows that the next day Constantine issued another edict, which, like the above, is unmixed paganism.

"Edict concerning haruspices:—

"The august Emperor Constantine to Maximus: If any part of the palace or other public works shall be struck by lightning, let the soothsayers, following old usages, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge; and also let the liberty of making use of the custom be accorded to others, provided they abstain from private sacrifices, which are specially prohibited.

"Moreover, that declaration and exposition written in respect to the amphitheater being struck by lightning, concerning which you had written to Heraclianus, the tribune and master of offices, you may know has been reported to us.

"Dated the 16th, before the kalends of January, at Seridica (320), Acc. the 8th, before the ides of March, in the Consulship of Crispus II., and Constantine III., Caess, Coss, 321 A. D.—*Codex Theo., lib. 16, tit. 10, 1, 1.*

"The reader will note that nothing appears in the law, neither does anything appear in the accompanying evidence, showing that Christians desired the law, or were in any way interested therein. It applied to all the subjects of the empire alike. The day is not mentioned, except by its heathen title of the Sun. There is nothing in the restrictions placed upon it unlike the restrictions which already existed concerning many other pagan days. The following extract, from the work of an English barrister, is pertinent at this point:—

"That the division of days into *juridici et ferati*, judicial and non-judicial, did not arise out of the modes of thought peculiar to the Christian world, must be known to every classical scholar. Before the age of Augustus, the number of days upon which, out of reverence to the gods to whom they were consecrated, no trials could take place at Rome, had become a resource upon which a wealthy criminal could speculate as a means of evading justice; and Suetonius enumerates, among the praiseworthy acts of that emperor, the cutting off from the number thirty days, in order that crime might not go unpunished nor business be impeded.—*Feasts and Fasts, p. 6, by Edward V. Neale.*

"Church historians have been obliged to recognize

the purely heathen character of this legislation. Schaff says:—

"But the Sunday law of Constantine must not be overrated. He enjoined the observance, or rather forbade the public desecration, of Sunday, not under the name of *Sabbatum* or *Dies Domini*, but under its old astrological and heathen title, *Dies Solis*, familiar to all his subjects, so that the law was as applicable to the worshipers of Hercules, Apollo, and Mithras as to the Christians. There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ.—*Church History, vol. 3, p. 380.*

"Milman says:—

"The rescript, indeed, for the religious observance of the Sunday, which enjoined the suspension of all public business and private labor except that of agriculture, was enacted, according to the apparent terms of the decree, for the whole Roman Empire. Yet, unless we had direct proof that the decree set forth the Christian reason for the sanctity of the day, it may be doubted whether the act would not be received by the greater part of the empire as merely adding one more festival to the *fasti* of the empire, as proceeding entirely from the will of the emperor, or even grounded on his authority as supreme pontiff, by which he had the plenary power of appointing holy days. In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency toward the oriental theology.—*History of Christianity, vol. 2, pp. 396, 397.*

"No other legislation concerning Sunday appears for the next sixty-five years. Meanwhile the church was becoming paganized, the Papacy was developing, the empire was tottering, and all things were getting ready for the Dark Ages. From the close of the fourth century to the close of the fifth, the legislation was enlarged, including scores of other days, most of them pagan festivals, christened by new names, and but slightly modified in the manner of their observance. As Church and State became more thoroughly united, the pagan idea that the civil law ought to regulate religious actions and religious belief was so fully developed that the State determined not only what men should do, but what men should believe. Civil law practically decided what Christianity was. It defined orthodoxy and heresy, thus involving the whole realm of religious conscience in the meshes of political intrigue.

"As the holy Roman Empire grew upon the ruins of the pagan empire, it continued to secularize and corrupt Christianity. Civil legislation relative to Sunday and other festivals and fasts prevailed during the Dark Ages. Our Saxon ancestors, converted under this empire, received this inheritance, and transmitted through the Saxon and English laws, the entire genius of Sunday legislation to our own time. The chain is unbroken which binds the Sunday law of to-day to the first pagan Sunday law of 321 A. D."

## "Who Is My Neighbor?"

THE following question has been asked:—

"According to the parable of the good Samaritan (Luke 10:30-37), who is our neighbor? Do verses 36 and 37 teach that they only are our neighbors who show themselves to be neighborly, and that it is only such that we are to love as our neighbors, while we are to love others as enemies?"

We are not able to find in the Bible any distinction between the treatment of "neighbors" and "enemies." If there were such distinction, the parable referred to would certainly read differently from what it does. Between the Jews and the Samaritans there was bitterness amounting to almost deadly hatred. See John 4:9; Luke 9:51-54. For this enmity it seems that the Jews were chiefly responsible, as they considered themselves far superior to the Samaritans, whom they regarded with contempt, treating them as dogs. The worst thing the unbelieving Jews could say in reproach of Christ was, "Say we not well that thou art a Sa-



maritan, and hast a devil?" John 8:48. To call him a Samaritan was to brand him with infamy.

In the parable we have a man, presumably a Jew, since he was going down to Jericho from Jerusalem, who was maltreated by robbers, and left for dead. Some of his own countrymen, a priest and a Levite, passed by, and left him to his fate. But a Samaritan, one of the despised and hated race, came by, and did to the wounded man as is described. He could not have done more for him if he had been his brother. Now the question is, Who was neighbor to him that fell among thieves? The answer is, "He that showed mercy upon him," and this answer is accepted. The good Samaritan was neighbor to the disabled Jew, whom he treated as his own neighbor. And yet, the Jew was the enemy of the Samaritan. The only inference is, that when the law says, "Thou shalt love thy neighbor as thyself," we are to hold ourselves ready to serve anybody who needs assistance, and are not to stop to inquire whether the needy person is a "neighbor" or an "enemy" and have two standards of action. In other words, our *enemies* are to be treated as our *neighbors*; or, better still, we are to act as though we had no enemies. In our dealings with our fellow-men we are not to consider that any man is our enemy, but are to treat all with kindly consideration.

This is in harmony with our Saviour's words in the sermon on the mount: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:43-45. God dispenses the favors of his Providence impartially on the good and the bad. Blasphemers, as well as those who praise, are the objects of God's kind care. If we would be his children, we must do likewise. It is not in accordance with human nature so to do. This can be done only when we are fully imbued with the Spirit of Him who on the cross prayed for his relentless persecutors, "Father, forgive them, for they know not what they do." W.

### Why Should Sunday Be Kept?

HAVING examined all the places in the Gospels where the first day of the week is mentioned, and found no sign of a reason for the keeping of it with any kind or degree of sacredness, we now take up the only other instances in the New Testament where the day is named. The first of these is in Acts 20:7, and that we may discuss it with the best advantage to the reader we copy the whole connection:—

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Verses 7-11.

Upon the face of this whole narrative it is evident that this meeting was at night. Let us put together several of the statements: (1) "Upon the first day of the week, when the disciples came together . . . there were many lights in the upper chamber, where

they were gathered together." (2) "Paul preached unto them . . . and continued his speech until midnight." (3) At midnight Eutychus fell out of the window, and Paul went down and brought him up, and then he broke the bread and ate, therefore we may read, "The disciples came together to break bread," and after midnight the bread was broken. (4) After that Paul "talked a long while, even till break of day, so he departed." Therefore we may read (5) Upon the first day of the week, the disciples came together, and there were many lights where they were gathered together. They came together to break bread, and after midnight the bread was broken. Paul preached unto them until midnight, and even till break of day. When the disciples came together, Paul was ready to depart on the morrow, and when he had talked a long while, even till break of day, so he departed. There can be no room for any reasonable doubt that the meeting referred to in Acts 20:7 was wholly a night meeting, and not only that but that it was an *all-night* meeting.

This meeting being therefore in the night of the first day of the week, the question properly arises. According to the Bible, what part of the complete day does the night form? Is the night the first or the last part of the complete day? The Bible plainly shows that the night is the first part of the day. There was darkness on the earth before there was light. When God created the world, darkness was upon the face of the deep. Then "God said, Let there be light; and there was light." Then "God called the light day, and the darkness he called night." As the darkness was called night, as the darkness was upon the earth before the light, and as it takes both the night and the day—the darkness and the light—to make the complete day, it follows that in the true count of days by the revolution of the earth, the night precedes the day. This is confirmed by the Scripture: "The evening [the darkness, the night] and the morning [the light, the day] were the first day."

This is the order which God established in the beginning of the world; it is the order that is laid down in the beginning of the book of God; and it is the order that is followed throughout the book of God. In Leviticus 23:27-32, giving directions about the day of atonement, God said that it should be "the tenth day of the seventh month," and that that was from the ninth day of the month at even; "from even unto even, shall ye celebrate your Sabbath." Thus the tenth day of the month began in the evening of the ninth day of the month. And so according to Bible time every day begins in the evening, and evening is at the going down of the sun. Deut. 16:6. Therefore as the meeting mentioned in Acts 20:7-11 was in the night of the first day of the week, and as in the word and the order of God the night is the first part of the day, it follows that that meeting was on what is now called Saturday night. For if it had been on what is now called Sunday night it would have been on the second day of the week and not on the first. So Conybeare and Howson, in "Life and Epistles of Paul," say: "It was the evening which succeeded the Jewish Sabbath." And that is now called Saturday night.

This meeting, then, being on what is now called Saturday night, as Paul preached till midnight, and after the breaking of bread talked till break of day and departed, it follows that at break of day on the first day of the week, at break of day on Sunday, Paul started afoot from Troas to Assos, a distance of twenty miles, with the intention of going on board a ship at Assos and continuing his journey, which he did. For says the record: "We [Paul's companions in travel, Acts 20:4] went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself

to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene." Verses 13, 14. Paul not only walked from Troas to Assos on Sunday, but he appointed that his companions should go before and sail to that place—about forty miles by water—and be there by the time he came so that he could go on without delay. And when he reached Assos he went at once aboard the ship and sailed away to Mitylene, which was nearly forty miles further. That is to say, on the first day of the week Paul walked twenty miles and then sailed nearly forty more, making nearly sixty miles that he traveled; and he appointed that his companions—Luke, Timothy, Tychicus, Trophimus, Gaius, Aristarchus, and Secundus—should sail forty miles and then take him aboard, and all sail nearly forty miles more, making nearly eighty miles travel for them, all on Sunday. And this is exactly how these Christians kept that first day of the week of which mention is made in Acts 20.

But nowadays men try to make it appear that it is an awful sin to travel on Sunday. Yes, some people now seem to think that if a ship should sail on Sunday, the sin would be so great that nothing but a perfect miracle of grace would keep it from sinking. Paul neither taught nor acted any such thing, for says the record, "We went before to ship, and sailed; . . . for so had he appointed." Paul and his companions regarded Sunday in nowise different from the other common working days of the week. For, mark, the first day of the week they sailed from Troas to Mitylene, "the next day" they sailed from Mitylene to Chios, "the next day" from Chios to Samos and Trogyllium, and "the next day" to Miletus. Here are "the first day of the week," "the next day," "the next day," and "the next day," and Paul and his companions did the same things on one of these days that they did on another. They considered one of them no more sacred than another; they considered the first day of the week to be no more of a sabbath than the next day, or the next day, or the next day. True, Paul preached all night, before he started on the first day of the week; but on the fifth or sixth day of the week he preached also at Miletus, to the elders of the church of Ephesus.

The only remaining mention of the first day of the week is in 1 Cor. 16:2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." What this means is explained by Paul in 2 Cor. 9:1-5: "For as touching the ministering to the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness."

All there is therefore in 1 Cor. 16:2, is that on the first day of the week every one was to "lay by him" what he chose to give for the help of the poor saints at Jerusalem. Rom. 15:26-28. And when the time came for Paul to take it to Jerusalem, that it might be ready for him when he came, he sent brethren before to Corinth to "make up" this bounty, that each one had laid by him, according to Paul's directions.

We have now examined every one of the eight instances in which the first day of the week is mentioned in the Bible, and we ask, Where can any person find in any of them any statement that that



day should be kept as the Sabbath, or for any other sacred purpose? Where is there in any of them any statement that anybody ever did keep it? Where is there in any of them any reason given for keeping the first day of the week? The only true answer that there can be is, Nowhere. We do not ask whether men can give any reason for it, because men can give a multitude of reasons for a thing, and which may seem to them very satisfactory reasons, but which at the same time do not rest upon any just basis whatever. Bible reasons—that is, reasons framed in Bible language—alone are the just basis of Bible duties. Do you ask us why we keep the seventh day? We answer, Because God said "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." So we might go on through a long list of duties. We do not ask men to do any duty toward God the reason for which we cannot give in the very words of God. But we do ask, Where is there a person who can give, in the words of the Bible, the Bible reason for keeping the first day of the week? Never yet have we seen any such person.

Again we say, Bible reasons alone are the just basis of Bible duties. If there is no Bible reason for keeping Sunday, then there is no duty resting upon anybody to keep it. And if there is no Bible reason for it, why in the world do you do it? J.

### Bible Answers to Bible Questions Concerning Man.—No. 3.

ANOTHER question is, Do the dead praise the Lord? Nowadays it is held that if a person be righteous, or even professedly so, when he dies, it follows, as a matter of course, that he has gone to Heaven and has joined the angelic hosts in their holy songs of praise to the Creator of all. But in the Scriptures this question is asked in connection with certain others, in a manner and in a tone which of themselves admit only of no for an answer.

Says the psalmist, "Wilt thou show wonders to the dead? shall the dead arise and praise thee? Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88:10-12. Here the grave, the place of the dead, is called "the land of forgetfulness." This is strictly in accord with that which we read last week, that "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." They are in the land of "forgetfulness." "Also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5); and "in that very day his thoughts perish" (Ps. 146:4); and "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. In this respect therefore no single expression could better describe the place of the dead than does this one, "The land of forgetfulness." The psalmist also speaks of it as "the dark." On this Job says, "I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job 10:21, 22. Those that have been long dead, David says, "dwell in darkness." Ps. 143:3.

Now it is of those who dwell in this place, the place of the dead, that the question is asked, Shall they praise the Lord? And here is the direct answer: "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. And again, "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6:5. These words are the words of God. They are the truth. Therefore the idea that people go to Heaven or anywhere else, but this place of the dead, when they die, cannot be the truth. The Lord who speaks to us in the Bible made man. He knows what was

before us. He knows what will be after us. He knoweth our thoughts afar off. He it is who says, "The dead know not anything." He it is who says, "The dead praise not the Lord." He it is who says that the place of the dead is "the land of forgetfulness." We implicitly believe this word, for he alone knows. He teaches us to profit, and though we may have to pass through this land of darkness, this valley of the shadow of death, if our trust is in him, his rod and his staff will comfort us, for he has gone this way before us. He died and lives again. If our hope is in him, even though we may have to go to the place of the dead, yet we shall come again from it and live by him.

King Hezekiah was one of the few good kings that Judah ever had. He fell "sick unto death." The Lord, by the prophet, sent this message to him: "Set thine house in order; for thou shalt die, and not live." Isa. 38:1. Yet, although this word of the Lord says positively, "Thou shalt die and not live," now it is believed by the great majority of people that when a man dies he *does* live, and that he lives more fully, more really, than ever before. It is now held that when a person dies he knows vastly more than he ever knew before, or than he ever could have known if he had not died; but from what we have set forth in these articles there can be nothing more certain than that such is not the teaching of the Bible.

In this theory of the consciousness of the dead, is the promise and potency, the whole sum and substance, of Spiritualism, purgatory, prayers for the dead, worship and invocation of saints, etc. But bring Spiritualism, with all these other things, to the test of these scriptures, and where will it appear? It will appear just where it rightly belongs, that is, in the train of "that old serpent which is the devil and Satan," who said to innocent Eve, "Thou shalt not surely die." People now think it very strange that Eve should have believed the word of Satan. Yet with the example of Eve before them, and its fearful fruits of these thousands of years, and the word of God with its line upon line and precept upon precept—with all this before them, multitudes of these same people instead of believing the word of God, will yet believe the same story that Satan told Eve.

When the prophet went to king Hezekiah with the message that he should die and not live, Hezekiah was very sorry, and turned his face to the wall and prayed, and said, "I shall go to the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living." This, with much more, he said in his prayer, and the Lord sent Isaiah again to the king saying, "I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years." Then Hezekiah praised the Lord and said: "Thou hast in love to my soul delivered it from the pit of corruption; . . . for the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. *The living, the living, he shall praise thee*, as I do this day; the father to the children shall make known thy truth." See Isa. 38 through-out.

Take this plain, express statement of the word of God: "They that go down into the pit cannot hope for thy truth," and by it test the New Theology, or probation after death, which is just now being discussed throughout the land, and the utter worthlessness of the New Theology will be seen at a glance. When a man dies, his opportunity to learn the truth is gone. He is dead. He is gone to the "land of forgetfulness," to the grave, and they that go there cannot hope for the truth of God. If they have not learned it, and loved it, before they go there, they will never learn it at all. "Now is the accepted time." "Now is the day of salvation." "To-day if ye will hear his voice, harden not your hearts."

The living, the living it is, not the dead, who praise the Lord.

Therefore the Bible answer to this Bible question is, "The dead praise not the Lord, neither any that go down into silence." J.

### Justification by Faith.

TEXT.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

NO APOLOGY could be in place for writing or speaking on the subject of justification by faith. Lying at the very foundation of Christian experience—the substratum of the work of the gospel on the human heart—it can never be dwelt upon too much. And when all has been said that human tongues can say, or that human minds can conceive, the whole truth on this great theme will not have been told.

Justice, as defined by Webster, is the quality of being just; rendering to every man his due; conformity to right and obligation. Righteousness has the same significance; for the quality of being right is rightness or righteousness.

And these words have two applications; or, justification, or righteousness, is of two kinds. One, the righteousness which is by complete obedience. This is referred to by Paul in Rom. 2:13, "The doers of the law shall be justified." Unfortunately for man, as the apostle proceeds to prove, there are no doers of right, and "therefore by the deeds of the law there shall no flesh be justified." Chap. 3:20. But this does not destroy the principle that complete obedience to the law would result in justification. The Scriptures say, "Fear God, and keep his commandments; for this is the whole duty of man." No one would for a moment deny that if man had done his whole duty he would have stood justified before God; for there would have existed no ground for his condemnation. This would have been justification by works, which it is now impossible for man to reach, as all have gone, and in our fallen condition all do go, astray.

The other kind of justification, or righteousness, and that which is the subject of the apostle's argument in this letter to the Romans, is "the treating of sinful man as though he were righteous;" vindicating or defending. This form of justification is, as is well stated by Hooker, "without us, which we have by imputation." This, again, is identical with the righteousness of faith; that is, we are accounted righteous by reason of what some one does *for us*, and not by reason of our works or obedience.

A question has been raised on Rom. 4:5. "Does God justify the ungodly? And if so, is not Universalism true?" A little consideration of the subject of the argument is sufficient to solve this apparent difficulty. It is an argument based upon the fact that all have sinned; that all are ungodly. The subject is, justification by faith, not of works. This kind of justification is for the ungodly alone; the righteous would not need it. So Jesus said he came not to call the righteous, but sinners, to repentance; the righteous would need no repentance. But the object or condition of this justification must not be lost sight of. It is not that the ungodly may remain ungodly, or be saved in their ungodliness, but that they may be saved from their sins, or be made the righteousness of God in Christ. Matt. 1:21; 2 Cor. 5:21.

Another question naturally arises on verse 7, regarding the distinction between righteousness and goodness. It has mostly been supposed to refer to some distinctions, somewhat fanciful, held by the Jews. But the distinction is real, and is often recognized. Dr. Clarke mentions four classes into which the Jews divided mankind. The just were those who render to every man his due; the good, those who are magnanimous or benevolent. Proba-



bly "the young man" who came to Christ (see Matt. 19:16-22), was a just man in this sense; certainly he was not good in the sense of being benevolent. Scott, on this text, says the just man is one of strict integrity; the good, one of extensive philanthropy; which amounts to the same thing. Chalmers says the righteous or just man is one who is simply in a state of innocence; the good, one who is engaged in benevolence. The same idea runs through all.

Doubtless we have all seen illustrations of this distinction in actual life. We have seen men of integrity, just in the payment of every demand, even to a farthing. They would pay every cent and exact every cent. They would boast that they had never wronged any man, but rendered to every man his full due. As far as the calls of the needy and the suffering were concerned, it was enough for them to know that they had not caused any one to suffer, and they felt no responsibility in their behalf. Disinterested benevolence was a quality to which they were utter strangers. In one sense their characters were commendable; in another sense they were detestable.

Or we may instance the judge who has the highest regard for justice; he will mete it to the evil-doer to the fullest extent of the law. To maintain the law and to defend the Government is the ruling motive of his life. But of mercy he knows nothing; the kindlier feelings of his nature have never been developed. On the bench, all are ready to commend his justice; in every-day life, no one calls him good.

We have now brought to notice these two kinds of justification. One of one's self, by obedience. This we should term justification in fact, or justification absolute. With this we have nothing to do in this examination; man has effectually and entirely forfeited it. The other, justification by faith; effected for the transgressor of law by one who does *for him* what he cannot do for himself. This is not absolute in the sense in which the other kind is, for it is a righteousness (1) by imputation, not by desert; (2) it is conditional.

This brings us to notice a most important truth, to consider a most important relation. Justification by faith is not a *final procedure*; it looks to something beyond itself to be accomplished in the future. And it is an important factor in the accomplishment of that something. To demonstrate this we must notice another distinction, to wit: that justification is to be distinguished from salvation. Many seem to lose sight of this distinction and thereby fall into grievous and very dangerous errors.

"I am saved," is a common expression with a certain class of professed Christians. While there is a sense in which it ought to be true, and we would charitably hope it is true in many cases, we confidently say it is not true in the sense intended by many who use it. It is frequently used by those who make it a shield from exhortations to further examination of the truth of God and of their own hope of eternal life. In such cases it is sadly abused.

We may be saved from sin here. And the sufficiency of this salvation is based, very often, on the purity of our intentions; for no one is completely and perfectly saved from sin unless he is fully acquainted with the will of God, and completely and perfectly fulfills it. Every one must admit that we are absolutely saved from sin just as far as we have light on the truth of God's word in regard to our duty, and follow it, and no farther. To say that we are absolutely and completely saved from sin because we have no consciousness of sin would be to deny the existence of sins of ignorance, of which the Scriptures so largely speak. See Lev. 4, entire, and Num. 15:22-29. Sins of ignorance are not so heinous in the sight of the Lord as sins of presumption; but they are sins, of which the Lord requires repentance and of which we need forgiveness.

When once urging upon an intelligent lady, and we believe an honest one, the necessity of examin-

ing a question of duty, a truth of the Bible with which she was not acquainted, and enforcing the duty by the solemnity of the coming Judgment and the necessity of a thorough preparation for that day, she made but one answer, and persisted in it: "I am saved; I have given my case to Jesus and he has saved me." We could awaken her from her delusion, for such we held it to be, only by asking her if she thought her probation was ended. This aroused her to a new train of thought and to a reconsideration of her position.

Salvation is twofold: 1. Salvation from sin. This is a progressive work of Christian life. Some mistake and think the work is finished because they feel that they love the way of truth, and have no desire or disposition to sin. But, as before noticed, they may sin ignorantly, and do things which are offensive to God because they are not fully instructed in the right. When these sins come to their knowledge they must repent; and if they refuse or neglect to repent of them, they stand as indorsing them, and then their relation is changed and they must be counted sins of presumption. And there is place for continuance of this work of increasing in knowledge and reforming in life until we become as perfect in knowledge as our circumstances will permit. This is *growth in grace*, without which the believer either remains a babe in the Christian life, or degenerates into a fixed state of formality; for no one has a complete knowledge of truth and duty when first he submits himself to God. It is incumbent upon him to grow up into it.

2. There is a final salvation which is brought unto us at the appearing of Christ; of which, salvation from sin (or justification and growth in grace) is the necessary prerequisite. Of this salvation the Scriptures make very frequent mention. The Saviour said: "He that shall endure to the end, the same shall be saved." Matt. 24:13; the same in chap. 10:22, and Mark 13:13. This salvation comes after that which is called "the end." Paul said to his brethren: "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom. 13:11. Waiving all question as to "the time" to which he referred, we notice that this salvation did not come to them when they believed. It is a future salvation to the believer.

And Peter speaks to those who were "begotten again unto a lively hope," and who "are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5. The time of the revelation of this salvation is so clearly brought to view in verses 9-13 that we copy them in full:—

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

J. H. W.

PRESIDENT CLEVELAND, not long since, left Washington for Boston on a Sunday, and the papers, the *Congregationalist* in particular, are in an agony at this "open violation of the Sabbath." But perhaps President Cleveland has read the ten commandments enough to know that Sunday is not the Sabbath. They ought not to condemn the President unheard.

## The Missionary.

### HOME MISSIONARY WORK.

BY C. M. JENSEN.

If you cannot cross the waters,  
And degraded heathen save,  
Cannot go to foreign countries  
Speak of Christ 'mid learned and grave,  
You can tell it 'mongst your neighbors,  
You can find a field near by;  
Dying souls are all around you,  
Send to them the warning cry.

Just as precious to the Master,  
Are the lost ones by our side,  
As the souls who grope in darkness  
In the heathen land so wide.  
See them standing all around us,  
Weak, degraded, stained with sin,  
Knowing naught but sin and blindness,  
Souls whom Jesus died to win.

If you cannot give your hundreds  
To the missions in our land,  
You can give a nobler token  
Of your love for fallen man;  
You can point them to the Saviour,  
You can lend a helping hand,  
Speak of hope and love to cheer them,  
Tell them of the better land.

Tell them how the Saviour loves them,  
How he died that they might live,  
How he suffered that to mortals  
Life eternal he might give.  
Point them to the throne of glory;  
See, he stands with outstretched hand,  
Pleading for them to his Father  
As the Saviour only can.

Christians who have long been waiting,—  
Waiting for the Lord's command,—  
"Go to work," the Saviour bids thee;  
'Mid the idle do not stand:  
Soon the harvest will be over,  
Soon the victory will be won;  
From the Master you may hear it,  
Good and faithful one, "Well done."

### Decline of the Bohemian Reformation.

"United, we stand; divided, we fall."

THE internal divisions which had existed among the Bohemians, widened in proportion as the great struggle between them and the Papal party was relaxed. With the Taborites, who retained the most of the spirit of John Huss, the defense of their religion was their first concern, and that of their civil rights and privileges the second. They felt that if they could only have their religious privileges, they cared but little for the other; not realizing that the two were so closely united that they could not be separated. The Calixtines, on the other hand, had become lukewarm so far as their struggle upon the battle-field was concerned. They thought that the rent between their country and Rome was unnecessarily wide. Their policy was now one of compromise. They commenced at once to recede from the positions of Huss and to return to the camp of antichrist. The points of difference between Protestants and Romanists, so perfectly irreconcilable, were not then so clearly and sharply defined as they came to be by the great controversies that followed in Luther's time.

The Taborites remained under the command of Procopius, who, although most desirous of ending the strife and letting his country have rest, would not accept of peace on terms which he held to be fatal to his nation's faith and liberty. Bohemia, he clearly saw, had entered upon the descending path. Rather than witness the humiliation which must follow, he again took himself to the field at the head of his armed Taborites. But the dissension that was fast growing among his friends, was disastrous to his cause. A fierce battle between the Taborites and the Calixtines was fought on the twenty-ninth day of May, 1434. It was fiercely contested on both sides, and as it was



being decided in favor of Procopius, the general of his cavalry rode off the field with all under his command. Procopius readily took in the situation, and gathering around him the bravest of his soldiers, he rushed into the thickest of the fight, where he contended for awhile against fearful odds; but at last he fell overpowered by superior numbers. The death of Procopius ended the Hussite wars, and with it was fulfilled the prediction of the Emperor Sigismund, that the Bohemians could only be overcome by Bohemians. With Procopius fell the cause of the Hussites; their heroic days were numbered, and the power of Rome's iron heel began to be felt.

A historian in writing of these times, says that every woman among the Taborites was well acquainted with the Old and New Testaments, and unwilling as he was to acknowledge any good among the Hussites, he confessed that they had one merit, namely, "the love of letters." It was not uncommon at that time to find tracts written by the common people, discussing religious subjects, and evincing deep thought. But Bohemia had now dug for herself a grave, and all that had been so dear to that nation was about to be laid in the sepulcher, and the errors of Rome were to triumph over the people. The vitality and energy of the nation seemed suddenly to have left her. From this time she had no head to vindicate her rights.

The Bohemians could hardly expect that a man who had broken his promise to Huss would fulfill his stipulations to them. Sigismund began at once to bring back the church under the dominion of Rome. This open treachery provoked a storm of indignation, and the country was on the brink of war; but before the matter could be brought to a crisis, the emperor died. The burning of Huss had caused him twenty years of war, and he had worried out his life in labors and perils, never knowing repose or tasting victory. He attempted much but never succeeded in anything. This was the end of a man who attempted by both war and policy to bring into subjection those who feared God. The Calixtines, when too late, saw that their compromise was only a delusion. The most devoted began to look around to see what they could do, or where they could flee, that they might live out their faith in peace, and many joined the Taborites.

About the year 1455 the Taborites formed themselves into a distinct church, under the name of the "United Brethren." They had withstood Papal oppression by force of arms, and God had signally blessed them. Their spiritual leaders had been burned at the stake, and their political leaders had fallen on the battle-field. They now turned their attention to the work of searching the Scriptures more ardently for truth, and seeking a closer walk with God. As they looked around them they saw that error covered the earth, and gross darkness the people. All societies needed to be purified. Their former brethren, the Calixtines, were, as they thought, fast relapsing into their former errors. They therefore resolved to separate themselves from all other bodies, and build up the truth anew from the foundation.

This step in connection with taking the name they did, exposed them to the bitter enmity of the Calixtines as well as the Roman Catholics, and they became the objects of a murderous persecution, in which they suffered far more than they had in their campaigns during the Hussite wars. Both warriors and nobles who had formerly stood by them, now began to forsake them, and the persecution that followed was terrible. They were dispersed in the woods and mountains, and inhabited dens and caves. In these abodes they were always careful to prepare their food in the night, lest the ascending smoke should betray their hiding-places.

Around the fires which they kindled in their subterranean retreats, during the night, they read the word of God, and united in social worship. When it was necessary to leave these places in search of food, if there was snow on the ground, they would drag behind them branches of trees so as to obliterate their footprints, and make it impossible for their enemies to track them to their lurking-places. They sent messengers into the various countries of Christendom to inquire secretly if there were others of like faith. In this way they traversed all of Europe and brought back word that here and there they found a few isolated confessors of the truth, and that wherever they found them, either in cities or the country, they were, like themselves, the subjects of persecution.

One thing that troubled these men of God was to devise some plan whereby their ministers might be ordained according to the common usage. After many anxious deliberations and much prayer, for their minds were greatly harassed respecting the matter, they proceeded as follows: In the year 1467 their chief men to the number of about seventy met in a plain at Lhota, in the neighborhood of the town of Richnovia. After humbling themselves with tears and prayers before God, they resolved on an appeal to the divine Omniscience as to who should be set over them as pastors. They selected nine men from their number from whom three were to be chosen and ordained. Twelve lots were prepared, nine of them were blank, and three inscribed *Est*. These were drawn from an urn by a child and distributed to the men. It was found that the three lots bearing the word *Est* were given to the following persons: Thomas Przelaucius, a very learned man; Matthew Kunwaldius, one of the most pious of men; and Elias Krzenovius, who was "distinguished for his great parts." These men received ordination from a Waldensian pastor who soon after suffered martyrdom at the stake in Vienne.

These faithful Christians clung to the writings of Huss and Jerome, remembering the words first uttered by Huss, and afterward repeated by Jerome, that "a century must revolve before the day should break." This prediction was to this people what the words of Joseph were to the tribes in the house of bondage: "I die, and God will surely bless you and bring you out." It was this that kept alive their hopes through the night of their persecution. As year after year passed, they sometimes had persecution and then rest for a season; but the end of this century found two hundred churches of the United Brethren in Bohemia and Moravia. Says the historian, "so goodly was the remnant which escaped the destructive fury of fire and sword, and was permitted to see the dawning of that day which Huss had foretold." Thus commenced the Moravian church which has sent forth its missionaries to every part of the world.

S. N. H.

#### Los Angeles County Camp-Meeting.

This meeting was held in Santa Ana, from Oct. 28 to Nov. 8, on the same ground as last year—Mr. Spurgeon's park of pepper trees. There were thirty-six tents on the ground with two hundred and four campers. This was a marked increase over last year's meeting, when we had twenty-three tents and about ninety campers. The laborers in this meeting were Elders E. P. Daniels, E. A. Briggs, R. S. Owen, and the writer. There were fifty-six meetings held besides the eight o'clock meetings for morning worship in nine tents, and two sessions of Sabbath-school.

Of the meetings held, thirty-one were discourses, and talks concerning the early days and experiences in the cause of present truth. Of these Elder Daniels gave nine, Elder Briggs six, Elder Owen three, and the writer thirteen.

There were seven children's meetings, conducted by Elder Owen and Sister Sophia Johnson. These meetings were full of interest and resulted in a number of conversions of youth and children. There were also five sessions of a Biblical Institute, ten social meetings, and two business meetings. The two sessions of the Sabbath-school were well attended. On the last Sabbath there were one hundred and sixty-four in the classes. The contributions of both Sabbaths amounted to \$27.46.

The camp-meeting was full of interest from the commencement to the close. The preaching was of a close, practical character, and was responded to, on the part of the people, by earnest consecration to God, and hearty confession of sins, putting away of pride, etc. The Lord came very near to bless his people and to convert sinners. In the social meetings, appointed for one hour, the people were so earnest—sometimes six upon their feet at once anxious to speak—that it was difficult to get through any of them without giving extra time. We never saw more spirited meetings of that character, and yet all went off with the greatest decorum.

Great anxiety was expressed by our people that a city mission should be opened in Los Angeles, similar to the one in San Francisco. We told them that we thought it would require at least from one thousand to fifteen hundred dollars to fit up rooms and furnish material to sustain the mission for one year. On first-day morning, November 7, the whole camp came together to consider the mission. After the matter was set before them, with no urging, they stated their conviction in the case by freely pledging \$1,954 to sustain the mission one year. These pledges were in sums varying from \$1 to \$150, according to the ability of each. Of this sum \$88.50 was paid down, and more will be paid soon.

In the afternoon of first day the ordinance of baptism was administered by Elders Daniels and Briggs, and fifty-six persons were baptized. Of these twenty-nine were converted to God during the meeting.

The canvassing upon the ground resulted in the sale of 125 volumes of the Testimonies, 33 subscribers for the *Pacific Health Journal*, 16 subscribers for the *Review*, besides some subscribers for other periodicals, and the sale of Bibles and books.

On the morning of the 8th, our people left the camp with happy hearts, feeling that this was the best meeting they had ever enjoyed in Los Angeles County. Our prayers follow them, that they may share much of the blessing of God, as they go home to carry out their vows to labor to God's glory in all that they do.

J. N. LOUGHBOROUGH.

WE are always pleased to note the rapidity with which the Third Angel's Message is going. A recent letter from the *Review and Herald* office says, "We cannot supply the demand on some of our books." When we take into consideration that thousands of pounds of literature are leaving our offices of publication daily, and that "the sun never sets" on these offices which are established on various parts of the globe, while missions are starting up in every part of the world, it is a sure indication that people are reading. Brother John I. Tay, who went as a missionary to some of the islands of the Pacific, left Tahiti about the middle of September and sailed in an English man-of-war for the Pitcairn's Island. He leaves persons on Tahiti who take an active interest in the message, and who see that our publications are circulated. Brother Tay is of good courage, and his reports show that he is doing a good work. "Our field is the world," and the success which attends the cause everywhere, shows that God's hand is with the work.



## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### Worshipping God and the Lamb.

(December 5—Rev. 5:1-14.)

By the words, "him that sat on the throne," is evidently meant the Father, as the Son is subsequently introduced as "a Lamb as it had been slain." The book which John here saw, contained a revelation of scenes that were to transpire in the history of the church to the end of time. Its being held in the right hand of Him that sat on the throne may signify that a knowledge of the future rests with God alone, only so far as he sees fit to reveal it to others.

**THE book.** The books in use at the time the Revelation was given, were not in the form of books as now made. They did not consist of a series of leaves bound together, but were composed of strips of parchment, or other material, longer or shorter, one or more, and rolled up.

Not long is John permitted to weep. God is not willing that any knowledge which can be of benefit to his people, shall be withheld. Provision is made for the opening of the book. Hence, one of the elders says to him, "Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

**THE Root of David.** The source and sustainer of David as to his position and power. That David's position was specially ordained of Christ, and that he was specially sustained by him, there can be no doubt. David was the type; Christ the antitype. David's throne and reign over Israel was a type of Christ's reign over his people. He shall reign upon the throne of his father David. Luke 1:32, 33. As Christ appeared in the line of David's descendants when he took upon himself our nature, he is also called the offspring of David, and a root out of the stem of Jesse. Isa. 11:1, 10; Rev. 22:16. His connection with the throne of David being thus set forth, and his right thus shown to rule over the people of God, there was a propriety in intrusting to him the opening of the seals.

**HATH prevailed.** These words indicate that the right to open the book was acquired by a victory gained in some previous conflict. And so we find it set forth in subsequent portions of this chapter. The very next scene introduces us to the great work of Christ as the Redeemer of the world, the shedding of his blood for the remission of sin, and the salvation of man. In this work he was subjected to the fiercest assaults of Satan. But he endured his temptations, bore the agonies of the cross, rose a victor over death and the grave, made the way of redemption sure, triumphed! Hence the four living beings and the four and twenty elders sing, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood."

**SEVEN horns and seven eyes.** Horns are symbols of power, eyes of wisdom; and seven is a number denoting completion or perfection. We are thus taught that perfect power and perfect wisdom inhere in the Lamb, through the operation of the Spirit of God, called the seven spirits of God, to denote the fullness and perfection of its operation.

He came and took the book. Commentators have found an incongruity in the idea of a lamb's taking the book, etc., and have had recourse to several expedients to avoid the diffi-

culty. But is it not a well-established principle that any action may be attributed to a symbol, which could be appropriately performed by the person or being represented by the symbol? And is not this all the explanation that the passage needs? The lamb, we know, is a symbol of Christ. We know there is nothing incongruous in Christ's taking a book; and when we read that the book was taken, we think of the action not as performed by the lamb, but by the one of whom the lamb is a symbol.

"We shall reign on the earth." Thus notwithstanding they are redeemed, and surround the throne of God, and are in the presence of the Lamb that redeemed them, and are surrounded with the angelic hosts of Heaven, where all is glory ineffable, their song contemplates a still higher state, when the great work of redemption shall be completed, and they, with the whole redeemed family of God of every age, shall reign on the earth, which is the promised inheritance, and is to be the final and eternal residence of the saints. Rom. 4:13; Gal. 3:29; Ps. 37:11; Matt. 5:5; 2 Pet. 3:13; Isa. 65:17-25; Rev. 21:1-5.

**THE heavenly sanctuary.** How little conception have we of the magnitude and glory of the heavenly temple! Into that temple John was introduced at the opening of chapter 4, by the door which was opened in Heaven. Into the same temple, be it remembered, he is still looking in verses 11 and 12. And now he beholds the heavenly hosts. 1. Round about the throne are those represented by the four living creatures. 2. Next come the four and twenty elders. 3. Then John views, surrounding the whole, a multitude of the heavenly angels. How many? How many would we be likely to suppose could convene within the heavenly temple? "Ten thousand times ten thousand," exclaims the seer. In this expression alone we have one hundred millions! And then, as if no arithmetical expression was adequate to embrace the countless throng, he further adds, "And thousands of thousands!" Well might Paul call this, in Heb. 11:22, "an innumerable company of angels."

AND these were in the sanctuary above. Such was the company that John saw assembled at the place where the worship of a universe centers, and where the wondrous plan of human redemption is being carried forward to completion. And the central object in this innumerable and holy throng, was the Lamb of God; and the central act of his life, which claimed their admiration, was the shedding of his blood for the salvation of fallen man; for every voice in all that heavenly host joined in the ascription which was raised, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

**FITTING assemblage for such a place!** Fitting song of adoration to be raised to Him who by the shedding of his blood became a ransom for many, and who, as our great High Priest, still pleads its merits in the sanctuary above in our behalf. And here, before such an august assemblage, must our characters soon come up in final review. What shall fit us for the searching ordeal? And what shall enable us to rise and stand at last with the sinless throng above? Oh, infinite merit of the blood of Christ, which can cleanse us from all our pollutions, and make us meet to tread the holy hill of Zion! Oh, infinite grace of God, which can prepare us to endure the glory, and give us boldness to enter into his presence, even with exceeding joy!

In verse 13 we have an instance of what very frequently occurs in the Scriptures, namely, a declaration thrown in out of its chronological

order, for the purpose of following out to its completion some previous statement or allusion. In this instance the time is anticipated when redemption is finished. In verse 10, the four living creatures and four and twenty elders had declared, "We shall reign on the earth." Now the prophet's mind is caught right forward to that time. The greatest act of Christ's intervention for man, the shedding of his blood having been introduced, nothing could be more natural than that the vision should, for a moment, look over to the time when the grand result of the work then introduced, should be accomplished, the number of the redeemed be made up, the universe be freed from sin and sinners, and a universal song of adoration go up to God and the Lamb.

It is futile to attempt to apply this to the church in its present state, as most commentators do, or to any time in the past since sin entered the world, or even since Satan fell from his high position as an angel of light and love in Heaven. For at the time of which John speaks, *every creature* in Heaven and on earth, without any exception, was sending up its anthem of blessings to God. But to speak only of this world since the fall, cursings instead of blessings have been breathed out against God and his throne, from the great majority of our apostate race. And so it will ever be while sin reigns.

We find, then, no place for this scene which John describes, unless we do go forward, according to the position above taken, to the time when the whole scheme of redemption is completed, and the saints enter upon their promised reign on the earth, to which the living creatures and elders looked forward in their song in verse 10. With this view, all is harmonious and plain. That reign on the earth commences after the second resurrection. Dan. 7:27; 2 Pet. 3:13; Rev. 21:1. At that resurrection, which takes place a thousand years subsequently to the first resurrection (Rev. 20:4, 5), occurs the perdition of ungodly men. 2 Pet. 3:7. Then fire comes down from God out of Heaven and devours them. Rev. 20:9. And this fire that causes the perdition of ungodly men, is the fire that melts and purifies the earth, as we learn from 2 Pet. 3:7-13.

THEN sin and sinners are destroyed, the earth is purified, the curse with all its ills is forever wiped away, the righteous "shine forth as the sun in the kingdom of their Father," and from a clean universe, an anthem of praise and thanksgiving ascends to God. In all the fair domain of the great Creator, there is then no room for a vast receptacle of fire and brimstone, where myriads, preserved by the direct power of a God of mercy, shall burn and writhe in unspeakable and eternal torment. In this glad anthem of jubilee there is no room for the discordant and hopeless wailings of the damned, and the curses and blasphemies of those who are sinning and suffering beyond the pale of hope. Every rebel voice has been hushed in death. They have been burned up root and branch, Satan and all his followers, deceiver and deceived. Mal. 4:1; Heb. 2:14. Into smoke have they consumed away. Ps. 37:20. Like the perishable chaff have they vanished in the flames. Matt. 3:12. They have been annihilated, not as matter, but as conscious and intelligent beings; for they have become as though they had not been. Obad. 16.

**PRACTICE** to make God thy last thought at night when thou sleepest, and thy first thought when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—*Quarles*.



## The Home Circle.

### BEGINNING AGAIN.

WHEN sometimes our feet grow weary,  
On the rugged hills of life—  
The path stretched long and dreary  
With trial and labor rife—  
We pause on the toilsome journey,  
Glancing backward in valley and glen,  
And sigh with infinite longing  
To return and begin again.

For behind is the dew of the morning,  
In all its freshness and light,  
And before are doubts and shadows,  
And the chill and gloom of the night.  
We remember the sunny places  
We passed so carelessly then,  
And ask with a passionate longing  
To return and begin again.

Ah, vain, indeed, is the asking!  
Life's duties press all of us on,  
And who dare shrink from the labor,  
Or sigh for the sunshine that's gone?  
And, it may be, not far before us  
Wait fairer places than then;  
Life's paths may yet lead by still waters,  
Though we may not begin again.

Forevermore upward and onward  
Be our paths on the hills of life,  
And soon with a radiant dawning  
Transfigure the toil and the strife;  
And our Father's hand will lead us  
Tenderly upward then;  
In the joy and peace of a fairer world  
He'll let us begin again.

—Sel.

### Nat and His Sister.

NAT HASTINGS was alone in the family sitting-room, with his Latin grammar open upon the center table before him. He liked to sit here evenings with his sister Fanny, and study his lessons for the next day. She was up-stairs now, hearing her small brothers say their prayers and tucking them snugly away in their cribs for the night. But she would come down before long and sit in that low chair on the other side of the table, with her work or book, making a pretty picture to Nat's eyes, in the soft light of the student's lamp.

And it was a pleasant room, beautiful and attractive as only good taste and a good deal of money can make any place. But this evening, for some reason, Nat seemed out of harmony with all the brightness and beauty around him. He was moody and absent-minded, and scarcely looked at his lessons; though usually he made the most of his time for study when his sister was up in the nursery, that they might have the more for those delightful little confidences in which they sometimes indulged later in the evening, while they roasted chestnuts in the ashes, or ate a dish of popped corn.

Nat had been in an uncomfortable frame of mind ever since he came home from school, at 4 o'clock. He had no appetite for his supper, was cross to his little brother, disobliging to Maggie when she asked a small favor of Master Nat, and almost snappish to his sister Fanny, whom he loved with all his heart, when she reminded him that he had left his books on the hat-stand and thrown his cap on the floor.

This grown-up girl was only seventeen, three years older than Nat; but she was wise and womanly beyond her years, especially concerning this brother, and happy in possessing his confidence! She never lectured him and seldom advised, only made suggestions, which, in the end, he was pretty sure to follow, though not always received with favor at first. So this evening, when she came down-stairs, she could see that her brother was very unhappy; and while her fingers were busy with her needle, her heart put up a little prayer that she might be able to give him the help he needed when he should open his heart to her, as she knew he would.

It was not long before he raised a clouded face to hers and said:—

"Fan, don't you think it's an awful bother to have a conscience?"

"It may be troublesome at times, Nat," she said, "but I don't see how we could get along without it very well."

"I suppose not," said Nat. Then a long silence ensued, broken at last by Fanny saying, kindly,

"You know there is sometimes relief for a troubled conscience, Nat."

"Yes I know it, and I suppose I may as well 'fess first as last; but, Fan, this is such a very bad thing," and Nat's voice broke a little.

"Better make a clean breast of it, dear."

"Well, you see, it was in the arithmetic class. We are in the hardest part of the book, and some of the examples none of the boys could do, not even Will Mason; and he is the best scholar in the class. But Ed Ridley has a key that his brother used when he taught school; and he pushed it toward me when I was studying, and I took it. I'm awful sorry, Fan, but I copied enough to be marked perfect in my recitation."

"Oh, dear, Nat, how could you?"

"Stop, Fan; I haven't got to the worst yet. Mr. Gray must have been suspicious, for he asked me if anybody helped me, and I said, 'No, sir.' You see, I thought I could say a book was nobody; and so it would not be an out-and-out lie. But it was, all the same. I know that well enough."

Fanny had always been very proud of Nat. She knew he had faults enough, but she never supposed he could tell a lie; and now that he had done such a thing, she was not sorry it made him unhappy. Their father and mother had been away upon a journey for three weeks, and Nat, meanwhile, had been all that she could desire. But, now, alas! she was troubled sorely.

How still the room seemed! How loudly the clock ticked! Nat could not bear it.

"Fanny, do say something, even if you scold me. I deserve it."

"I don't know what to say, Nat. How far is it to Mr. Gray's boarding-place?"

"Half a mile or more. I know what you mean, Fan, but I am not going there to-night. I've told you, and I can do the other part in the morning."

"But, Nat, dear, can you sleep with such a load upon your conscience? And it would be dreadful if it were to grow lighter except in the right way. If father and mother should come home on the eight o'clock train this evening—"

"I hope they won't; I don't want to see them to-night."

"But they may come. I expect them a little because we have had no letter to-day; and it is after seven now, Nat. Shall I get your cap and mittens?"

"I told you I wasn't going," said the boy. But she coaxed a little in a loving way, and presently, as she drew on those handsome mittens, his sister's gift, he said in a sober voice:—

"You are pretty hard on a fellow, Fan," then kissed her and hurried off to do the thing he dreaded. And Fanny's sore heart went up again in prayer for him and for herself, that she might at the right time be able to show her brother how very dreadful it would be to meet his heavenly Father one day with a load of sin upon his conscience.

We need not go with Nat to call upon his teacher. Some of us may have gone upon a similar errand and found, with Nat, that "confession was good for the soul."

Mr. Gray was a wise-hearted man, and his scholars loved him—Nat never so much before as when he whistled his way home from that call. True, there was something humiliating to be said before that class to-morrow; and he was perplexed that his teacher seemed no more

surprised at his errand. But the worst was over, and his heart gave a bound when he came in sight of the house and saw a hack driving away from the door. And he rushed in to be hugged and kissed by his mother and father, and by Fanny, too, behind their backs.—*Interior.*

### About Whales.

A FULL-GROWN Greenland or "right" whale is enormous, his mouth alone being fifteen or sixteen feet in length. His full length varies from sixty to seventy-five feet. The tail is about twenty-five feet broad. His weight is from sixty to eighty tons. Notwithstanding the great size of the whale, his throat is not larger than that of a man, and he has no teeth at all, but, instead, a fibrous structure in his mouth called "baleen." These resemble the barbs or edges of a feather, and completely fill the back part of the mouth. When he feeds, the vast mouth is opened, and he swims along with a great flood of water passing through his mouth, which escapes at the sides. The small animals and insects in the sea are in this way caught on this baleen, which serves as a strainer—made on purpose, of course. The body is covered, just under the skin, with a layer of fat, or blubber, from one to two feet thick, and weighing—in a large fat one—from thirty to forty tons. This blubber serves a threefold purpose—keeping the whale warm in very cold water, of making his body lighter than it would otherwise be, and of resisting the pressure of the water in the great depths to which the animal often descends.

Naturalists have computed the age of the whale by the transverse lines on the plates of the baleen in his mouth, and conclude that they sometimes attain to the age of 1,000 years. It inhabits the seas of the northern world, and abounds chiefly in the Arctic regions. It is occasionally seen by vessels passing from New York to Liverpool. The eyes of a large whale are not larger than the eyes of an ox, and are situated nearly behind the angles of the mouth, for the obvious purpose of enabling him to see the insects upon which he feeds. His sense of sight is very acute in the water. He has two small blow-holes on the top of his head, from which he spurts water up in the air—a performance which may be seen by the whalers for miles. The mother whale is said to display great affection for her offspring, of which whale-fishers take cruel advantage, harpooning the young (of little value itself) in order to secure the mother. When the mother suckles her calf she comes to the top of the water and rolls lazily from side to side; that she and the young one may breathe, turn about. Whales ordinarily swim a few feet below the surface, coming to the top to breathe at intervals of eight or ten minutes. When they rise to breathe they stay on the surface about two minutes, and draw from six to eight good full breaths, when they go down again. They often stand on their heads and flap the top of the water with the tail, making a noise which may be heard two or three miles. They do not go in schools like fish, but are generally found alone or in pairs, except when numbers of them are attracted to particular feeding grounds, as is sometimes the case in the bays and inlets of northern coasts.

Whale fishing is, and has been for ages, pursued in much the same manner by all classes of men, civilized and uncivilized, and is attended with great danger. When a ship arrives in the vicinity of a whaling ground, a watchman is placed in the rigging of the vessel to keep a lookout for whales spouting, and as soon as one is discovered, the smaller boats are lowered, and a competition at once takes place among the subdivisions of the crew to see who will reach the whale first. The harpooner is ready as soon as the boat is sufficiently near the whale to plunge with all his strength the har-



poon deep into the coveted prize; the boat is instantly backed out of the way, and the whale plunges in astonishment and terror to a great depth, sometimes carrying as much as 1,200 feet of line. It remains below from twenty to thirty minutes, when it rises again. The boats hasten to it, and another harpoon is struck into its vitals. But this time, instead of diving as before, it strikes violently with its tail, or, may be, plunges under the boat to destroy, if possible, its enemies. Sometimes a boat containing a dozen men is thrown by an upward stroke of the whale's tail high into the air, and turned over and over like a stick thrown by a boy into the top of a tree. The poor whale, however, soon begins to spout blood through the blow-holes, and is shortly pierced by the fatal lance. Sometimes it dies with a terrific struggle, lashing the water, which is dyed with blood, into a foam for 100 yards around. It not unfrequently happens that instead of dying at the top of the water the whale descends and does not rise again, so that it is lost to the whaler. A harpoon-gun and harpoon used by Lieutenant Greely's party was on exhibition at New Orleans at the world's fair, last year, and consisted of a short bar of iron with a barbed spear at one end and a line attached to the other. This was fired from a swivel cannon mounted on the end of a whale-boat.—*Sel.*

#### Heterogeneous Grafting.

STRASBURGER records some curious experiments in intergrafting various herbaceous *Solanaceae*. Thus he successfully grafted species of stramonium and common tobacco plant, henbane, *Atropa belladonna*, and petunia upon the common potato plant. Grafts of *Datura stramonium* and *Nicotiana tabacum* took remarkably well, the plants growing freely and coming into flower. Tschudy, however, long ago, had grafted *Lycopersicon* upon a potato stock, and so had gathered potatoes from the bottom and tomatoes from the tops of the same plant; but this is not so extraordinary, the two plants being so essentially congeneric. The most remarkable result of Strasburger's trials was that, when *Datura stramonium* was grafted upon a potato plant, the potatoes borne by the latter, to all appearance normal, were found to be impregnated with atropine. He does not say whether those grafted into *Nicotiana tabacum* had their tubers infected with nicotine.—*American Journal of Science.*

#### Concerning Diamonds.

WHERE the diamond comes from nobody knows. You can no more predict the existence of diamonds than you can the existence of genius, though, to be sure, all diamond fields to a certain extent resemble each other; and diamonds, borrowing as they do their light from the sun, are found only in warm climates. Nor can you tell where the diamond goes to on combustion. Burn it, and it leaves no ash; the flame is exterior, like that of cork, and when it has blazed itself out there remains not even so much as would dust the antenna of a butterfly.

The ancients were as sure no diamonds could be burnt as they were that none could be broken. It was not till 1609 that De Boot suspected its inflammability, nor till 1673 it was actually burnt.—*Sel.*

ONE MARK OF A TRUE WOMAN.—A celebrated writer says: "No woman can be a lady who can wound and mortify another. No matter how beautiful, how refined, or how cultivated she may seem, she is in reality coarse, and the innate vulgarity of her nature manifests itself here. Uniformly kind, courteous, and polite treatment of all persons is one mark of a true woman."

## Health and Temperance.

### Intemperance in India.

THE following is an extract of a recent letter from a missionary in India:—

"One thing has grieved me considerably, namely, the growing amount of intoxication among the natives. The English have much to answer for; they nearly all drink, have some for their servants, and barrels of liquor come from England and elsewhere to Madras, and thence all over this land. Civilization brings the Bible, but it also brings the cup. The native character is weak, and having tasted, they cannot be restrained. It came very close to us a few weeks ago, when I found my *matie* drunk; he begged off, saying that he had left the English service in order to get away from liquor, and for me to try him once more. He is a very smart and efficient man, and it would be hard to fill his place; but I told him that a second occasion would cause me to discharge him.

"You know how weak man is at home in America, when surrounded by all the restraining influences of relatives, friends, and public opinion; you, then, can understand how hard it is for these poor fellows, who have generations of heathendom running in their veins, and have only just come out of idolatry and darkness. Oh, it is a cruel, cruel crime for the nations whom God has so richly blessed to come here with that beverage of hell, and Satan's greatest weapon! But the English are brought up to drink, and do not see the harm. As a lady said the other day: 'I do wish my cook would not get drunk before dinner; it is awkward. I don't care how much he drinks after dinner.' And so with them all; many leave a little in bottles, so that the servants can have a little and feel in good humor. It is marvelous to me how active the devil is in this world, and his workings are seen so manifestly in this country. Surely Peter did not exaggerate when he called him 'a roaring lion, going about seeking whom he may devour.'"—*Christian Secretary.*

### Suggestive.

THE liquor trade of the United States of America swallows up \$900,000,000, and destroys 100,000 lives annually.

The contributions of all the Protestant churches and societies in the world for the conversion of the heathen have never yet amounted to ten millions in a year! In New York City it is said that \$7,000,000 are expended annually in theater-going and other kindred amusements; that \$125,000,000 are expended annually upon silks, satins, laces, and other imported "fancy" dress goods, not including kid gloves, the value of which alone, imported into New York every year, is ten times as much as the amount given by all the societies in America to foreign missions.—*Mrs. O. U. Whitford.*

### Objections to Using Tobacco.

THE following objections are respectfully referred to "lovers of the weed." Read and profit thereby:—

1. *It is filthy.* It befouls the mouth, clothes, air, floor, and street. What decent young man would like to marry a woman addicted to smoking or chewing?

2. *It is expensive.* Many a church member pays more for tobacco than for his religion. Five cents per day and the interest in twenty-five years amount to over a thousand dollars.

3. *It is injurious.* Evil to body and mind. Nature at first repudiates it. It causes debility, depression, paralysis, cancers, and insanity. It injures the five senses.

4. *It is slavish.* How despotic the habit! A

match for alcohol and opium. "Sir," said one to a friend, "do you use tobacco?" "No, sir," was the reply; "*tobacco uses me.*"

5. *It leads to drink.* Almost every tippler uses tobacco. Dr. Rush says: "It generates an artificial thirst." The Indian said: "I wish for three things—all the rum, all the tobacco, and more rum."

6. *It is selfish.* It pollutes my air and befouls my walk. How offensive some men are in stores, offices, and depots! How many fathers forbid their sons to follow their example!

7. *It is useless;* except to kill moths, ticks, potato-worms and vermin. Like arsenic, it is a poison. Like rum, it does more harm than good.—*Plain Talk.*

### What It Means.

IN the struggle in Rhode Island for the passage of a constitutional amendment prohibiting the manufacture and sale of intoxicating drinks, it is said that at one of the polls an Irish laboring man took up a ballot for the amendment, intending to vote it.

"Pat," said a liquor dealer to him, "do you know what it means if you vote that ticket?"

"Phwat it manes?" said Pat; "sure it manes that the loike of yez'll have to carry your tin buckets along the strate the same as mesilf!" And Pat plumped in his vote.—*Sel.*

### Breathing through the Mouth.

TIGHT dressing, though the most serious hindrance to the habit of good breathing, is not the only obstacle. There are careless ways of sitting and standing that draw the shoulders forward and cramp the chest; and it is as hard for the lungs to do good work when the chest is narrow and constricted as it is for a closely bandaged hand to set a copy of clear, graceful penmanship. Then there are lazy ways of breathing, and one-sided ways of breathing, and the particularly bad habit of breathing through the mouth. Now the nose was meant to breathe through, and it is marvelously arranged for filtering the impurities out of the air and for changing it to a suitable temperature for entering the lungs. The mouth has no such apparatus, and when air is swallowed through the mouth instead of breathed through the nose, it has an injurious effect upon the lungs. A story is told of an Indian who had a personal encounter with a white man much his superior in size and strength, and who was asked afterward if he was not afraid. "Me never afraid of man who keeps mouth open," was the immediate reply. Indeed, breathing through the mouth gives a foolish and weak expression to the face, as you may see by watching any one asleep with the mouth open. It may be noted that an anemic, or low, condition of the blood is seldom found where there is an established habit of full, deep breathing with the mouth closed.—*Sel.*

### German Apothecaries.

IN Germany apothecaries are not allowed to sell miscellaneous articles, on the ground that such sales are likely to divert the clerk's attention from the delicate duty of compounding medicines. There are drug stores where miscellaneous articles are for sale, but no prescriptions can be prepared in them, under severe penalties. Poisonous articles are kept in a room reserved exclusively for them.—*Sel.*

HUNDREDS of boys, says the *Scientific American*, apply for enlistment in the United States Navy, but are rejected because they cannot pass the physical examination. The first question is: "Do you smoke?" The invariable response is: "No, sir;" but the tell-tale discoloration of the fingers at once tells the truth.



## News and Notes.

## RELIGIOUS.

—Rev. E. P. Hammond, the evangelist, has recently returned to this country, after an absence of about two years abroad.

—A recent census of the attendance at the several churches in London reveals the fact that less than one-tenth of the population of that city are church-goers.

—The rate of increase in the so-called dissenting church in England for the last ten years has been only two per cent. more than the increase in population.

—Rev. Dr. Gibson, of San Francisco, is authority for the statement that only two per cent. of the 50,000 young men in that city attend church services on Sunday.

—D. L. Moody, the evangelist, is at Cambridge, Mass., laboring for the conversion of the students of Harvard College. So far he has found them rather unimpressible.

—The South Carolina Synod has requested Professor Woodrow, who is accused of teaching the doctrine of evolution, to resign his chair in the Theological Seminary.

—Notwithstanding the incongruity of the action, the Universalist General Convention at Akron, Ohio, decided by a unanimous vote to engage in foreign missionary work, and a committee on foreign missions was appointed.

—A split is likely to occur in the United Presbyterian Church on the question of instrumental music. It is difficult to imagine what they can do with any kind of music so long as they confine themselves to Rouse's version of the Psalms.

—The General Conference of Connecticut Congregational Churches convened at Hartford on the 9th inst. A large share of the time of the Conference was devoted to the discussion of Sunday observance, Sunday papers, and Sunday railway trains.

—In the late Synod of the Presbyterian Church at Alleghany, Pa., Rev. Arthur T. Pierson, of Philadelphia, presented resolutions stating that the gradual departure from orthodox beliefs was alarming in its extent, and calling upon the ministers to exercise vigilance and oppose the spread of any false theology.

—At a recent Sunday-school Institute in New York City, the subject of one address was "The New Testament Rooted in the Old." This is a profitable theme, and one that Sunday-schools everywhere would do well to consider. This is especially true in reference to those who have become tinctured with antinomianism.

—A Boston paper states that last year there were in that city over 11,000 births. Of this number over 7,000 were Catholics. Commenting upon this fact, a Catholic paper says: "A steady annual growth of seven in eleven, independent of the gain by immigration, will in the course of one generation make Boston the most distinctly Celtic city in the world." The truth is that the United States is rapidly becoming a Roman Catholic country.

—The *Catholic Union and Times* of October 21, is authority for the statement that "at Savannah, Ga., the Catholic schools have become part of the public school system. They have the benefit of the public funds; their teachers are elected by the County Board of Education, but must be practical Catholics; Catholic text-books are used, and catechism is taught without trenching upon the hours devoted to study by the regulations of the Board." Rome is opposed to public schools only when she cannot control them; allow Catholics to furnish the teachers and the text-books while the State pays the bills and even a Jesuit is a friend of free schools.

—The second "Bible and Prophetic Conference" held in this country, convened in Chicago on the 16th inst., and remained in session till the 21st. The promoters of the Conference are pre-millennialists. They believe that the second advent is imminent, and that when Christ comes he will reign in person upon the earth for a thousand years, during which time all the world will be converted. They are members of the several so-called orthodox denominations; and aside from their belief in the literal and personal appearing of the Saviour at the beginning of the thousand years of Rev. 20, they have little if any more truth than the great mass of professed Christians of to-day.

## SECULAR.

—Cholera has appeared at Buenos Ayres.

—A man was frozen to death in Colorado on the 14th inst.

—It is said that the ex-Empress Carlotta has lost her Flemish cook and is haunted with a constant fear of being poisoned.

—Ex-President Arthur died at his home in New York City on the 19th inst. The immediate cause of his death was cerebral apoplexy.

—A Chinese steamer was burned recently off Niigata, and all on board, ninety-six persons, perished. The officers were Englishmen.

—It is proposed to construct a submarine railway tunnel under the St. Clair River, to connect Port Huron, Michigan, with Sarnia, Canada.

—Late advices from Ireland state that the Tory statesmen will have either to face coercion or home rule. Apparently they are preparing for the former.

—The consumption of ardent spirits in Belgium has nearly doubled in fourteen years. There is a place for the sale of intoxicating liquors to every forty-four inhabitants.

—The French, in their thirst for conquest, have considerably overreached themselves in the Tonquin affair. The expenses of the country exceed its revenues by 30,000,000 francs.

—The treasury of the city of New Orleans is empty. The Mayor says that he will recommend the suspension of the city officers for December, at least so far as pay is concerned.

—Advices have been received at London to the effect that a ship, crowded with native laborers returning from Queensland plantations, foundered in the Pacific Ocean, and that 140 lives were lost.

—There is a movement among the cotton planters of Arkansas, Mississippi, and Louisiana, to organize a great company to control the products of their plantations and to protect them against monopolies.

—A disease somewhat resembling rabies has caused the death of quite a number of cattle in the Blue River Valley, Nebraska. Cattle men are greatly alarmed and fear the loss of a large number of animals.

—It is stated that the Chief of Police of Washington, D. C., is to be discharged for establishing an espionage over members of Congress who visited disreputable houses. The average congressman can't bear to be watched.

—November 16, a stage coach containing nine persons was carried over a precipice 200 feet high, by a snow slide, fifteen miles east of Aspen, Col. Four of the party were unhurt. The others were seriously, if not fatally, injured.

—A heavy snow-storm in Nebraska and Iowa on the 16th and 17th inst. interfered seriously with railroad traffic. Numerous trains were snow-bound for hours, and passengers suffered considerable inconvenience and discomfort.

—November 18 and 19, the most disastrous storm ever known in that region, raged over Lakes Superior and Michigan. Thirty-nine lives are known to have been lost. Quite a number of vessels were wrecked; the loss is estimated at over \$600,000.

—According to the report of the commissioner of pensions, for the fiscal year ending June 30, 1886, there were in the United States 365,783 pensioners. Of these, 1,539 were survivors of the war of 1812, and 13,397 were widows of those who served in that war.

—The Czar has nominated, with the approval of the Powers, a colonel in the Russian army as a candidate for the Bulgarian throne. This colonel is Nicholas of Mingrelia, a prince who has never reigned, or been more than an obscure henchman of the Czar.

—Last week a young lady died in Chicago of hydrophobia. Twenty-seven days before, she was attacked and bitten in eighteen different places by a huge Newfoundland dog. The physicians who were called, said the dog was not mad and no danger was apprehended.

—November 15, 10,000 of the ex-strikers at the Chicago stock yards and packing-houses returned to work. Each man who was re-employed was required to sign an agreement that he would not leave his work without giving two weeks' notice of his intention. The forfeit is \$50, which amount each man is required to deposit from his wages. The packers likewise agree not to discharge a hand without a like notice. There is much dissatisfaction among the men, and another strike is feared.

—Idaho has 15,000,000 acres of arable lands fit by nature for cultivation; 12,000,000 acres more which may be made productive through irrigation; 6,000,000 acres of natural pasture and grazing land; 18,000,000 acres of timber and mining land, and 400,000,000 acres of volcanic and desert land.

—A man died a few days since in Baltimore of paralysis, superinduced by a fracture of the third cervical vertebra, received eight months before, much of which time the injured man was able to work. This is the first case upon record of a man living for any considerable time with a broken neck.

—During a tornado, in the Mohawk Valley, New York, November 19, six employes in a vitriol factory near Troy, were fatally injured. Three of them were shockingly burned by vitriol that was spilled on them from a tank on the second floor, and the others, though not so severely burned, were struck by falling timbers.

—A terrible railroad accident occurred recently near Sisterton, France. It appears that about 300,000 cubic meters of rocky earth fell from Mont Gerves, overwhelming the train. One first-class carriage was crushed to atoms, and the engine was overturned. Six persons were instantly killed, and some have since died.

—On the 18th inst., the Grand Jury at Sioux City, Iowa, returned indictments against the ten persons who were present at the murder of Rev. Geo. H. Haddock in that city some weeks ago. Two of the indicted men claim that it was John Arensdorf, a prominent brewer, that fired the fatal shot. They will probably be allowed to turn State's evidence.

—The Northern Pacific Railroad has been enjoined from interfering with the Postal Telegraph lines placed alongside the railroad track. The Court holds that the Postal Telegraph Company, having complied with the Act of Congress, and having accepted its conditions and restrictions, is entitled to use the railroad's right of way for the construction of its telegraph line.

—There is a scheme on foot among a number of persons in this country, headed by Editor Cutting, to invade and conquer the three northwestern States of Mexico, and found a "Socialistic Republic." The United States could probably furnish Socialists enough to colonize these three States, besides throwing in enough Anarchists to make the thing really interesting.

## Obituary.

BURRES.—Died, Nov. 6, 1886, of typhoid pneumonia, our dear little Sister Queenie Burres, youngest daughter of B. O. and H. L. Burres, of Gilroy, Santa Clara Co., Cal., aged 12 years, 9 months, and 16 days. Queenie and her parents had formerly lived at Stockton. Coming to Gilroy a few years since, she, her mother, sister, and brother were led, through the preaching of Elder E. A. Briggs, to embrace the present truth. She was a bright, cheerful, earnest little Christian, always on hand and ready to bear testimony for the Master, who invites little children to come to him. She was loved by all who knew her. Her funeral was large, the services being preached by the pastor of the Presbyterian Church, I. D. Waterman, from 1 Cor. 15:1-28 and 1 Thess. 4:13-18. H. F. COURTER.

## Appointments.

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

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

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



## Publishers' Department.

### To Tract and Missionary Workers.

THE first volume of the *American Sentinel* will be completed with the next issue, December, 1886. We are pleased to note with what favor this important paper is meeting at the hands of the reading public. It has reached a regular mail circulation of *ten thousand copies* monthly, while many copies are being used in the tract distributors and city mission work, etc. The total number of *American Sentinels* printed this year is 136,000 copies.

The following is from the pen of Elder S. N. Haskell, President of the

#### INTERNATIONAL MISSIONARY SOCIETY.

"Our Tract Societies would do well to raise a fund sufficient to send the *Sentinel* to each editor in their several Conferences, also to other leading men. By sending a note to each one, asking his opinion of the paper it would soon be known who wished it continued and who did not. And a copy should be placed regularly in each of the public libraries. One hundred dollars thus spent might be the means of raising up friends among leading men for whose influence we would be glad to give thousands, if we had it to give, a short time hence. Now is the time to put forth efforts from which we will derive benefits in the straight places awaiting us in the near future. There are thousands of men becoming interested in the Constitution Amendment movement who have not the most distant idea that it will lead to the persecution of any for their religious faith. They see nothing in the Sunday movement but shutting up liquor saloons, stopping the running of cars, etc.; but were they enlightened as to the real point at issue, they would use their influence against such a measure, and in behalf of those who may be persecuted for their faith."

#### RENEWAL OF SUBSCRIPTIONS.

With the next issue of the *Sentinel* many thousand subscriptions will expire and we desire the hearty co-operation of the Tract Societies, colporters, and canvassers in securing the renewal of these subscriptions.

Terms: single copy, per year, post-paid, 50 cents; or with "Marvel of Nations," to either old or new subscribers, one year, \$1.25. Write to the Secretary of your Tract Society or to the State Agent for *American Sentinel* circulars, terms to agents, etc.

In order to increase the circulation of the *Sentinel*, the Publishers make the following *liberal offer* for 1887, when taken in clubs:—

5 to 9 copies, 1 year, each 40c.; 6 months, 20c.; 3 months, 15c.  
10 or more, " " 30c. " 15c. " 10c.  
100 or more, " " 25c. " 15c. " 10c.

All papers in a club should go to one name and address.

#### NOW IS THE TIME.

The work is important. The end is fast approaching, and to us is committed the work of warning the world. The more actively we work, the sooner will the end come; but if we fail to work, that will not greatly delay the work, for others will fill our places, and the loss will be ours. We do not ask you to do less for any other paper than you are doing; nothing would please us more than to hear that you are doubling your efforts for our other periodicals. But we do ask you to assist in giving the *Sentinel* the widest possible circulation, convinced that in so doing you will be sharing a part in the loud cry of the Third Angel's Message. Do not think that "the time is not come," and that by and by we will throw ourselves and our means into this work. Now is the time to press the work. Let us take hold for strong, united action, and soon the victory will be gained. Hoping that our work upon the paper may meet with your approval in the future even more than in the past, and that both our and your efforts may meet the approval of God, we remain, Yours for the truth,

PUBLISHERS AMERICAN SENTINEL.  
1059 Castro Street, Oakland, Cal.

### Our Books in Foreign Countries.

ANY book, pamphlet, tract, or periodical advertised in the *SIGNS* or *American Sentinel* can be obtained by addressing either of the following:—*Bible Echo*, North Fitzroy, Victoria; Edward Hare, Auckland, N. Z.; N. F. Burges, Honolulu, H. I.; B. Robb, Victoria, B. C.; M. L. Cushing, South Stukely, P. Q.; *The Present Truth*, Great Grimsby, Eng.; John L. Tay, Papeete, Tahiti; Thomas E. Amsterdam, New Amsterdam, S. A.

#### RECEIPTS.

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

CALIFORNIA CONFERENCE FUND.—Mrs M F Brown \$3, Jas A Dye 35c, Jas A Driver \$58.08, J W Gorrell \$2, Healdsburg \$314.25, C A Newbie \$15, San Francisco \$91.65, Frank Colver \$90.

AUSTRALIAN MISSION.—S K Rogers \$1.

RECEIVED ON ACCOUNT.—Penn T & M Society \$400, Kan T & M Society \$25.

CALIFORNIA T. AND M. SOCIETY.—Dist No 6 Los Angeles \$21.38, Santa Ana \$11.75, Elder J N Loughborough \$80, W N King \$9.

CALIFORNIA CITY MISSIONS.—A friend \$55, G W Cody \$25, S G Woodward \$5, A Sandoz \$5, Chas Striplin \$1, C Starr 50c, Gilbert Striplin \$2.

## THE GREAT CONTROVERSY

BETWEEN

### CHRIST AND SATAN FROM THE DESTRUCTION OF JERUSALEM TO THE END OF TIME.

By Mrs. E. G. WHITE,

Author of "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanctification," and other popular works.

PRINTED AND BOUND IN THE VERY BEST STYLE. OVER TEN THOUSAND SOLD IN SIX MONTHS.

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

Considerable space is given to the life, work, and influence of later reformers and great religious leaders, such as George Whitefield, the Wesleys, and William Miller, and this is followed by chapters treating upon The Origin of Evil, The Agency of Evil Spirits, The Snares of Satan, and the Judgment.

The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all. Over 500 pages; 22 full-page cuts. Price, - - - - \$1.50

To foreign countries, post-paid, - - - - - 88

Address, PACIFIC PRESS, Oakland, Cal., U. S. A.,  
Or the nearest Agent or Book Depository.

## TEMPERANCE PACKAGES.

We have put up in neat packages, with printed wrappers, three different assortments of our health and temperance works which we will furnish, post-paid, at the prices named.

### Ten Cent Package.

This package contains 100 pages in twenty-five tracts, as follows:—The Code of Health—How to Live a Century—Pure Air—How to Ventilate a House—A Back Yard Examined—Inventory of a Cellar—What's in the Well—Cayenne and Its Congeners—A Live Hog Examined—A Peep into a Packing House—The Contents of a Tea-Pot—Tea Tasters—Tea Drinking and Nervousness—Tea Toppers—Tea and Tipping—Tobacco Poisoning—A Relic of Barbarism—Tobacco Blindness—Science vs. Tobacco—Using—The Smoke Nuisance—The Rum Family—A Drunkard's Stomach—Gin Livers—A Rum Blossom—Alcoholism.

Of the twenty-five tracts, ten are devoted to general hygiene, five to the subject of temperance, five to alcoholic drinks, and five to tea and coffee. Twelve packages, post-paid, for \$1.00.

### Forty Cent Package.

The second package, costing forty cents, post-paid, contains the following tracts and pamphlets:—

True Temperance—Alcohol, What is It?—Our Nation's Curse—Cause and Cure of Intemperance—Effects of Intemperance—The Drunkard's Arguments Answered—Alcoholic Medication—Alcoholic Poison—Tobacco Poisoning—Tobacco—Using a Cause of Disease—Tobacco—Using a Relic of Barbarism—Evil Effects of Tea and Coffee—Ten Arguments on Tea and Coffee—Pork, the Dangers of Its Use—Diphtheria, its Causes, Prevention, and Proper Treatment. By J. H. Kellogg, M. D. This book should be in every household.

### One Dollar Package.

The Third Package, costing \$1.00, post-paid, contains in addition to the forty cent package the following pamphlets:—

Proper Diet for Man, price 15c.—The Uses of Water, price 25c.—Dyspepsia, Its Cause and Cure, price 25c.

The Object in Arranging these packages is to get them in a convenient form for sale and for selection. Address,

PACIFIC HEALTH JOURNAL, Oakland, Cal.

## OXFORD TEACHERS' BIBLES.

### PRICES AND STYLES OF BINDING.

#### Pearl 16mo. (Size 4x5 $\frac{1}{4}$ x1 $\frac{1}{4}$ inches.)

(Page for Page with the Minion 8vo.)	
NOS.	
500.	French Morocco, boards.....\$1.25
501.	French Morocco, circuit.....1.40
502.	French Morocco, limp, round corners.....1.35
509.	Persian Seal, limp, solid covers, round corners.....2.15
513.	Persian Seal, Divinity circuit, silk sewed.....2.50
514.	As No. 513, with round corners.....2.60
510.	Turkey Morocco, boards.....2.20
511 $\frac{1}{2}$ .	Turkey Morocco, limp, round corners.....2.35
512.	Turkey Morocco, circuit.....2.70
515.	Levant, Divinity circuit, kid lined.....4.00
515 $\frac{1}{2}$ .	As No. 515, with round corners.....4.15

Postage, 10 cents extra.

#### Pearl 16mo. India paper edition. (Size 4x5 $\frac{1}{4}$ x1 inches.)

NOS.	
514x.	Persian Seal, Divinity circuit, silk sewed, round corners.....\$8.25
515 $\frac{1}{2}$ x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....5.50

Postage, 8 cents extra.

#### Ruby 16mo. (Size 4 $\frac{1}{4}$ x6 $\frac{1}{4}$ x1 $\frac{1}{4}$ inches.)

(An entirely new edition. Page for page with the Minion 8vo.)

NOS.	
550.	French Morocco, boards.....\$1.00
551.	French Morocco, circuit.....2.30
552.	French Morocco, limp, round corners.....2.20
559.	Persian Seal, solid covers, round corners.....3.00
563.	Persian Seal, Divinity circuit, silk sewed.....3.15
564.	As No. 563, with round corners.....3.30
560.	Turkey Morocco, boards.....2.70
561 $\frac{1}{2}$ .	Turkey Morocco, limp, round corners.....2.85
562.	Turkey Morocco, circuit.....3.75
565.	Levant, Divinity circuit, kid lined, silk sewed.....4.65
565 $\frac{1}{2}$ .	As No. 565, with round corners.....4.80
566.	As No. 565 $\frac{1}{2}$ , Brown Levant.....4.80
571.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....7.00

Postage, 12 cents extra.

#### Ruby 16mo. India paper edition. (Size 4 $\frac{1}{4}$ x6 $\frac{1}{4}$ x1 inches.)

NOS.	
564x.	Persian Seal, Divinity circuit, silk sewed, round corners.....\$4.50
561 $\frac{1}{2}$ x.	Turkey Morocco, loose limp, round corners, silk sewed.....4.50
565 $\frac{1}{2}$ x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....6.50
566x.	As No. 565 $\frac{1}{2}$ x, Brown Levant.....6.50
571x.	Best Levant, Divinity circuit, kid lined, silk sewed, round corners.....7.50

Postage, 9 cents extra.

#### Nonpareil 8vo. (Size 4 $\frac{1}{2}$ x7x1 $\frac{1}{4}$ inches.)

(An entirely new edition. Page for page with the Minion 8vo.)

NOS.	
604.	Persian Seal, Divinity circuit, round corners.....\$4.00
600.	Turkey Morocco, boards.....4.00
601 $\frac{1}{2}$ .	Turkey Morocco, limp, round corners.....4.15
602.	Turkey Morocco, circuit.....5.00
605.	Levant, Divinity circuit, kid lined, silk sewed.....5.35
605 $\frac{1}{2}$ .	As No. 605, with round corners.....5.50
606.	As No. 605 $\frac{1}{2}$ , Brown Levant.....5.50
671.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....8.00

Postage, 16 cents extra.

#### Nonpareil 8vo. Thin paper edition. (Size 5x7x1 $\frac{1}{4}$ inches.)

NOS.	
664x.	Persian Seal, Divinity circuit, silk sewed, round corners.....\$5.75
661 $\frac{1}{2}$ x.	Turkey Morocco, loose limp, round corners, silk sewed.....5.50
665 $\frac{1}{2}$ x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....7.75
666x.	As No. 665 $\frac{1}{2}$ x, Brown Levant.....7.75
671x.	Best Levant, Divinity circuit, kid lined, silk sewed, round corners.....9.50

Postage, 11 cents extra.

#### Minion 8vo. (Size 5x7 $\frac{1}{4}$ x1 $\frac{1}{4}$ inches.)

NOS.	
707.	Persian Seal, limp, round corners.....\$4.30
709.	Persian Seal, limp, solid covers, round corners.....5.00
713.	Persian Seal, Divinity circuit.....4.70
714.	As No. 713, with round corners.....4.85
710.	Turkey Morocco, boards.....4.50
711 $\frac{1}{2}$ .	Turkey Morocco, limp, round corners.....4.65
715.	Levant, Divinity circuit, kid lined, silk sewed.....5.70
715 $\frac{1}{2}$ .	As No. 715, with round corners.....5.85
716.	As No. 715 $\frac{1}{2}$ , Brown Levant.....5.85
721.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....9.00
722.	Seal Skin, Divinity circuit, kid lined, silk sewed, red under gold solid edges, round corners.....11.00

Postage, 18 cents extra.

#### Minion 8vo. Thin paper edition. (Size 5x7 $\frac{1}{4}$ x1 inches.)

The S. S. Superintendents' Edition.

NOS.	
714x.	Persian Seal, Divinity circuit, silk sewed, round corners.....\$7.00
711 $\frac{1}{2}$ x.	Turkey Morocco, loose limp, round corners, silk sewed.....6.75
715 $\frac{1}{2}$ x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....9.00
716x.	As No. 715 $\frac{1}{2}$ x, Brown Levant.....9.00
721x.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....12.00

Postage, 13 cents extra.

#### Minion small 4to. (Size 7x9 $\frac{1}{4}$ x1 $\frac{1}{4}$ inches.)

With Wide Margin for MSS. Notes.

NOS.	
905.	Persian Morocco, limp.....\$7.50
911.	Turkey Morocco, limp.....8.75
915 $\frac{1}{2}$ .	Levant, Divinity circuit, kid lined, silk sewed, round corners.....12.50

Postage, 32 cents extra.

#### Brevier 8vo. (Size 5 $\frac{1}{4}$ x8 $\frac{1}{4}$ x1 $\frac{1}{4}$ inches.)

NOS.	
810.	Turkey Morocco, boards, family register.....\$7.00
811.	Turkey Morocco, limp, family register.....7.00
814.	Persian Seal, Divinity circuit, silk sewed, round corners.....7.75
815 $\frac{1}{2}$ .	Levant, Divinity circuit, kid lined, silk sewed, round corners.....10.25

Postage, 28 cents extra.

Any books from the foregoing list can be had with Denton's Patent Index. Price, \$1.25 extra.  
When ordering Bibles be sure to give the numbers of those you wish sent.

Address all orders to PACIFIC PRESS, Oakland, Cal.



# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 25, 1886.

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.

IN our note last week on persecution in Massachusetts, we inadvertently stated that women were "burned at the stake" as witches. That is not true. They were not burned, they were hanged.

WE would call the attention of our readers to the Temperance Tracts advertised on the preceding page. They are put up in convenient packages and cover a wide range of subjects, and ought to have a wide circulation. See advertisement.

WE are sorry to be compelled to go to press again without the Sabbath-school lesson. But as the overland mails have been badly disarranged by heavy storms, the lessons have failed to reach us. We hope to be able to resume the lessons next week.

LET all our Sabbath-schools remember that the class contributions this quarter, above the running expenses of the schools, are to be donated to the Australian Mission. We hope that each individual will bear this in mind, and that there will be a good liberal donation.

THE *Independent* says that "about a million dollars have been obtained for the new Catholic University" at Washington, and that "it is believed that five millions can be had." We have not the least doubt that five millions can be had for this purpose, or even twice five millions if Rome deemed it necessary. And at the same time, we are thoroughly convinced, that the establishment of this Catholic University at the capital of the United States bodes no good to this nation.

## The Sunday Law in California Again.

THE Pastors' Union of Sacramento, Cal., at a recent meeting issued the following:—

"*Greeting:* The Pastors' Union of Sacramento, composed of ministers of every evangelical church of the city, at a recent meeting adopted the following:—

"*Resolved,* That it is the sense of the Pastors' Union of Sacramento that a meeting of the pastors and members of the churches of the State, and of all other friends of Sunday legislation in the State, should be called at an early date, at some central point, for the purpose of making an organized effort to secure the passage of a Sunday law at the approaching session of the State Legislature."

This has been approved by "the preachers of the Methodist Church," and it has been decided that "a convention of all persons interested in the passage of a Sunday law shall be held in San Francisco on the 29th of November, at 2 P. M. of that day, at the Young Men's Christian Association building, to consider the whole question and devise means for bringing the matter properly before the Legislature." As it was the Democratic party that very properly condemned and repealed the old Sunday law, and as the Legislature is still Democratic, we have some doubts whether this Sunday law project will succeed just now. Yet as the whole scheme is of a piece with the "mystery of iniquity" there is no telling but what the subject may be brought before the Legislature in such a sophistical and plausible way as even to seduce the very party that once repealed the law. Yet we doubt it.

But, although we may doubt of their success at this time, this action shows the persistency with which the thing will be followed up until they do succeed. This is now the second time the attempt has been made since the repeal of the Sunday law. Dr. R. H. McDonald, of San Francisco, is sending out addresses in every direction in which he demands a "Constitutional Amendment in this State and nation," "for the enactment of a wise and legal Sunday law." He declares that Temperance, and a Sunday law are "the only vital questions before the people of this State." He complains that "the repeal of the Sunday law has robbed us in this State of our day of rest." This and a great deal more the Doctor puts out in a form that strongly reminds us of the screamings of the Yazoo editor that were intended to pierce the ears of the North a few years ago.

## Books for the Holidays.

IT is customary at the time of Christmas and New Years to make our children and friends presents of some kind. We suppose the custom originated from the example of "the wise men" who brought gifts of gold, frankincense, and myrrh, to the infant Saviour at Bethlehem, over eighteen hundred years ago. But we see that a change has been made and instead of giving to the Saviour, on these occasions, we make presents to our friends and fellow-men, and this, too often, from a selfish motive. While we would not entirely condemn the present custom, if carried out in the right spirit, we would urge upon all the importance of remembering the bountiful Giver of all our blessings. Yet, if we are going to make our friends a present, what more acceptable gift could there be than a good book? and what book is there that would be more acceptable or do more good than a good Bible? It would not only tend to keep the giver in mind, but would also be a constant reminder of the Source of all our blessings. We would therefore say that the Pacific Press has just laid in a fine line of Oxford Teachers' Bibles, the best Bibles manufactured, which will be sold at very low rates. For description and prices see preceding page. These Bibles are so well known that nothing more need be said about them. It will be noticed that we have them in all the different styles of bindings, and from the smallest size type, pearl, up to brevier, including ruby, nonpareil, and minion.

In addition to these we have a very fine line of *Family Bibles*, ranging in price from \$4.00 to \$20.00; also some cheap Bibles at 40 cents. We carry the largest stock of Bibles of any house west of Chicago.

For catalogue and full description,

Address, PACIFIC PRESS,  
Oakland, Cal.

## The "American Sentinel."

JANUARY, 1886, the first number of the *American Sentinel* was issued. It entered a field which had not been occupied by any other publication in the United States before, and was looked upon by many as rather a hazardous enterprise, but the experience of the past year has demonstrated the wisdom of the movement, and the necessity of having just such a paper as this.

As stated in the prospectus, the object of the *American Sentinel* is to "defend American institutions, preserve the Constitution as it is, maintain human rights, and uncompromisingly oppose everything tending to a union of Church and State."

It is a well-known fact that there is a large and influential body known as the "National Reform Association," that is trying to secure such an amendment to the Constitution of the United States as shall "place all Christian laws, institutions, and usages on an undeniable legal basis in the funda-

mental laws of the land," and if carried out, what would this be but a "union of Church and State"? We see danger ahead, and it is this very thing to which the *American Sentinel* is opposed, and it will speak boldly and fearlessly, and give "no uncertain sound."

Already the strong hand of the law has been laid upon those who dared to work on the first day of the week, or "Christian Sabbath," as it is called, even though they had conscientiously observed the seventh day, according to the commandment. And this, too, in more than one State. In proof of this we would refer to what has taken place in Arkansas, Tennessee, Pennsylvania, and even in Massachusetts, where good, law-abiding citizens have been arrested, fined, and imprisoned for laboring on the first day of the week, after having conscientiously observed the seventh day, which the commandment of God enjoins. This certainly is religious persecution, for it does not allow persons to "worship God according to the dictates of their own consciences."

January, 1887, the *Sentinel* enters upon its second volume with a large subscription list, and the publishers desire the hearty co-operation of all lovers of liberty and justice, in giving it a still wider circulation. From the very first issue it has been gaining in favor with the public, and many letters of encouragement have been received from prominent persons in different parts of the country. Now is the time to subscribe for yourself and friends. For terms, etc., see publishers' department on preceding page.

C. H. JONES.

## "Great Controversy," Volume 4.

NEW SUBSCRIPTION EDITION.

THE Pacific Press has just issued a new edition of this popular book, printed on larger and finer paper, and bound in four styles of binding, as follows:—

Fine English Cloth, Red Edges.....	\$2 00
Library, Marble Edges.....	2 75
One-half Morocco, Gilt Edges.....	3 50
Full Morocco, Gilt Edges.....	4 50

This style will be called the *subscription* edition, to distinguish it from the *popular* edition of which so many copies have been sold. It is not intended that this shall take the place of the *popular* edition, but is gotten out in response to a call from some of our agents for a book that will command a little higher price.

New designs have been made for the cover, the illustrations have all been printed separate from the text, on very fine paper, so as to secure the best results, and no pains has been spared to make a nice looking, substantial book. We are pleased with the result. Sample copies will be sent post-paid, on receipt of retail price. The usual discounts in quantities. This is the *thirty-fifth* thousand that has been issued, and another edition of five thousand must be printed as soon as the paper can reach us.

Address, PACIFIC PRESS, Oakland, Cal.

It is stated as an actual fact, and by no less an authority than the New York *Independent*, that "a Methodist minister in Tennessee has been arraigned before his Conference on the charge of baptizing a dead woman!"

## THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

## International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Health and Temperance, the Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, post-paid, - - - - - \$2.00

In clubs of five or more copies to one name and address, to be used in Missionary work, each, - - - - - 1.50  
To foreign countries, single subscriptions, post-paid, - - - 10s

Address, SIGNS OF THE TIMES,  
Twelfth and Castro Streets, OAKLAND, CAL., U. S. A.