

THE Signs of the Times

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

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The Signs of the Times.

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THE BATTLE IS THE LORD'S.

BEAR up courageously, my soul;
Shrink not despondingly,
Nor bow to care, nor fear's control;
Christ conquers all for thee.

Though Satan now his hosts combine,
Yield not to gloomy doubt;
Sing! for the victory is thine;
Cry out aloud, and shout!

Christ hath o'ercome thy foes for thee,
He teacheth thee to fight,
He, he alone gives victory,
And clothes thee with his might.

Sing! sing to God, while all within
To victory's note accords,
Christ will o'ercome the hosts of sin;
The battle is the Lord's.

—Mrs. Phoebe Palmer.

General Articles.

"SERVE THE LORD WITH GLADNESS."*

BY MRS. E. G. WHITE.

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

THERE are times when under adversity and sorrow, the servants of God become discouraged and despondent. They brood over their circumstances, and, contrasting their condition with the prosperity of those who have no thought or care for eternal things, they feel aggrieved. They manifest a spirit of reproach, and murmur and repine at their lot. They seem to consider that God is under special obligation to bless them and prosper their undertakings, and therefore, as they are placed

in situations of trial, they grow rebellious, and look with envy on the wicked who flourish in their iniquity. They seem to regard the condition of the transgressor as preferable to their own. These bitter thoughts are suggested to the mind by the deceiver of mankind. It is his delight to stir up rebellion in the breasts of the children of God. He knows it causes them weakness, and is a source of dishonor to their God. He desires us to think that it is a vain thing to serve God, and that those who are unmindful of the claims of Heaven are more favored than those who strive to obey the commandments of God.

The psalmist David had this experience. When he looked upon the flourishing condition of the wicked he was envious of their success, and said, "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued." But when he went into the sanctuary, and communed with the Lord, he no longer desired the portion of the wicked; for then he understood their end. He saw that their way led to destruction at last, and their pleasure was but for a season. Envy had no more a place in his heart. His rebellious spirit bowed in humble submission to his God, and he declared, "Thou shalt guide me with thy counsel, and afterward receive me to glory." He saw that the guidance of the Lord was of infinitely more value than all the temporal prosperity of the world; for the way of the Lord kept the feet in the paths of righteousness that lead to eternal glory.

The true servant of God will take the suggestions and temptations of Satan to the throne of grace, where peace and submission will flow into the soul. When he enters into the sanctuary he will know the end of those who have not the fear of the Lord before their eyes. The Lord has heard our murmuring. He says, "Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance?" This question will present itself, with more or less force, to the minds of the people of God; but before you answer it think of the exalted honor that the God of Heaven has conferred upon you. Think how he has given his only begotten Son, that a way of salvation might be opened for you.

Think how he has called you out of darkness into his marvelous light, called you to be the children of the Most High, called you to an inheritance incorruptible, undefiled, and that fadeth not away. Is this no compensation? no encouragement?

In these last days there is a call from Heaven inviting you to keep the statutes and ordinances of the Lord. The world has set at naught the law of Jehovah; but God will not be left without a witness to his righteousness, or without a people in the earth to proclaim his truth. The door of the heavenly sanctuary has been opened, and no man can shut it, and the light of the Holy of Holies is shining into the world. The people of God have had their attention called to the ark of the testimony, and the law within it has been revealed with its unalterable precepts. In holy vision, John saw the remnant church on the earth, in an age of lawlessness, and he points them out in unmistakable language: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." They are in harmony with that law that rests in the ark in the most holy place of the heavenly sanctuary. The whole duty of man is summed up in its sacred precepts. In the heart of the law is the commandment enjoining upon man the observance of the Sabbath of Jehovah, which the world and the church have trodden under their feet. For centuries men have walked in blindness concerning the true Sabbath, and the times of this ignorance God winked at; but now is the day of reformation, and he calls upon men everywhere to repent. When the light of God's disregarded commandment shone upon the path of those who sincerely loved God, they delayed not to keep his statutes. They realized that they must come out from the world and be separate, and touch not the unclean, that they might claim the promise, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." They became the repairers of the breach that has been made in the law of God, because they turned away their feet from the Sabbath, from doing their pleasure on God's holy day, and called the Sabbath a delight, the holy of the Lord, honorable, and did honor him, not speaking their own words or finding their own pleasure.

*Sermon preached at Christiania, Norway, November 11, 1885.

Now the question is, Will we ally ourselves with those who keep the commandments of God and the faith of Jesus? Will we cease to trample upon the Sabbath of the Lord our God? We want to be sure that we are the children of light; that we are following in the footsteps of our Redeemer and Example. The cross lies in our pathway, but shall we not take it up and bear it for his sake who bore the cross for us? All who are seeking to serve God will have trials; but shall we say, What does it profit to come out from the world and be separate? Shall we call the proud happy? Shall we say that those who work wickedness are set up? that those who tempt God are even delivered, and we are left unaided in the midst of sorrows?

This is the evil that will prevail in the hearts of many. They will grow despondent in their service, because they are not prospered as the wicked are. Some are acting on the suggestions of the enemy to-day, and are distrusting their best friend. But we want you to understand that if you rely on God in your trial, with living faith, not one of his gracious promises will fail. The Lord is acquainted with all our sorrows and self-denials. Those who have embraced the truth in all ages have had to suffer for its sake, and shall we be exempt? Let the mind dwell upon the sufferings of our precious Saviour. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He made himself of "no reputation," took upon him the "form of a servant," and humbled himself "even to the death of the cross." "Let this mind be in you, which was also in Christ Jesus." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

There must be a coming up, lest Satan divert the mind from the contemplation of the spiritual and eternal, to the earthly and temporal. God is willing to give you grace and strength for every time of need, if you seek for it with a sincere heart.

We read that "they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." When the people that are engaged in the service of God come together, they are to speak words that will encourage and comfort and upbuild their brethren in the faith. They are not to find fault with their lot, and question the dealing and work of God. They are not to murmur against each other, and magnify their trials and sacrifices, thus leaving the impression that it is unprofitable to serve God. Let them remember the loving-kindnesses of the Lord, and the multitude of his tender mercies, and, out of hearts melted with gratitude and love, let them praise his name and inquire, "What shall I render unto the Lord for all his benefits?" Angels record

the words of your lips in the books of remembrance. God hearkens and hears the utterances of his servants; and those who appreciate his mercy and love his name "shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Do not say it is a vain thing to serve God. Have respect unto the recompense of the reward. Even in this life you are to cast all your care upon him; for he careth for you. His promise is, that if you seek first the kingdom of God and his righteousness, all necessary things shall be added unto you. Not a sparrow falls to the ground without his notice, and the hairs of your head are all numbered.

The glory of the eternal world has been opened before me, and I want to tell you that Heaven is worth your winning. An infinite price has been paid that you might share in its indescribable glories, and enjoy its exalted privileges. The God of Heaven did not spare even his only Son, that rebel man might be restored to the favor of Heaven; and shall we hesitate to yield to him grateful and whole-hearted service? Oh, that no word of murmuring might ever escape the lips of those who have tasted of the heavenly gift! This is no time to ask, What does it profit to keep the ordinances of our God? The celestial city is just before us. If you could get one glimpse into the glories of that place, you would not count any loss too great if you might only walk its streets of transparent gold, and sing the song of triumph with the white-robed company of Heaven. You would not wish for the prosperity of earth, or be envious of the wicked.

There are traces, even amid the havoc that sin has wrought, of what God has done to make the earth beautiful. I enjoy these prospects of loveliness in nature. My mind is carried up through nature to nature's God, and I adore him who has created such scenes of beauty; but I know that if I love God and keep his commandments there is "a far more exceeding and eternal weight of glory" awaiting me in the kingdom of Heaven. Beautiful as are the landscapes of earth, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." God designs that we should contemplate heavenly things, and that we should dwell upon the attributes of his character, till we see matchless charms in our God, and become changed into the same image. When we are renewed in the spirit of our minds, we shall have no disposition to murmur at our lot; the praise of God will be welling up in our hearts continually. The solemn responsibilities that God has laid upon us for the salvation of souls will absorb our whole heart and mind, and we shall have no time to talk of our trials and sacrifices. Oh! we must wash our robes of character from every stain, in the blood of the Lamb, and prepare for the great day of God. We must not wait till the Lord comes in the clouds of heaven before we make our calling and election sure.

Enoch walked with God three hundred years before his translation to Heaven. He had the daily testimony that his ways pleased God. Why should not every Christian follow Christ as did this faithful servant? Do you love Jesus a great way off? Do the tidings of his coming seem a message of joy to your heart? Do you find his service a profitable service? How can you win others to the truth, if your own heart is not in the work, and you do not see matchless charms in your Redeemer? The prayer of Christ was, that he might be glorified in those he had left upon earth to carry on his work, and we do not glorify our Redeemer when we complain of the difficulties of the way, and murmur at the providences of God.

Jesus is soon coming in power and great glory, and we are not to sit down in idle expectation of this event. We are to show our faith by our works. He has committed to every man his work. A great truth has been given to us, and the world must be warned of the fast-approaching judgments. Every talent must be given out to the exchangers, that it may be used for the good of man and the glory of God. And those who are faithful to the small trusts of earth, will be made rulers of many things in the eternal world. Now we have the precious privileges of probation. We have the opportunity of laboring in the greatest cause that ever engaged the attention of the servants of God. Let us not spend these valuable moments in discontent at our lot. Let us praise God, and speak often one to another and to all that we meet, of his marvelous truth. The Lord will count such among his jewels, and will spare them, as a man spareth his own son that serveth him.

A CHRISTIAN'S STAYING POWER.

A ROBUST Christian was the apostle James. From Jerusalem he sent out an epistle to his dispersed brethren, which reads like the bulletin of a field-marshal, and the opening sentences have the ring of a bugle. "Count it all joy, my brethren," he exclaims, "when ye fall into manifold trials; knowing that the proof of your faith worketh patience. And let patience have its perfect work." The Greek word here translated "patience" literally signifies *staying*; then it came to mean persistent endurance, whether in active exertion or under acute suffering.

Patience—which is one of the grandest of the Christian graces—is often dwarfed into a mere stoical submission akin to that of a savage tortured at the stake. What passes for patience with some people is rather a callousness of heart. Under severe trials the sensibilities have become as callous as the horny hands of a furnace-man in handling hot iron.

A widow who after the death of her husband had lost two children, said to her pastor: "That first grief made such a huge hole in my heart that it has never held any sorrow since that time." From such sullen apathy which is past feeling, the superb staying power of a true Christian is as far removed as faith is from blind credulity. Our blessed

Lord was keenly sensitive to suffering, but how unflinchingly he endured the severe strain of dealing with the sick and the suffering, the bigoted and the ungrateful. Homeless, he never complained; under the vexations of his crude disciples and irritating opponents, he never lost temper; the most fiendish assaults of his persecutors never wrung a murmur from his lips. His silence was sublimer than any other man's utterances. Patience had its perfect work with him. It is one of the most Christly qualities in a well-developed religious life.

Paul did not claim to be a perfect man; but he had a prodigious staying power. "I keep under my body," he exclaims, as a boxer who is in a sharp encounter; he constantly beats down, with steady and sturdy blows, the unruly appetites and lusts. The moment that a Christian lets the carnal nature get the upper hand, he is overthrown. Nor can he hold down the "old man" of sin except as he holds to Christ and is held by him. Let every young convert carefully and squarely count the cost of a vigorous, successful Christian life; it need not discourage or appall him; yet he will be pretty sure to become an early deserter unless he equips himself for a life-campaign under the Captain of his salvation.

Impatience is the prevailing sin of the time—impatience to be suddenly rich, impatience under restraint, impatience with slow and thorough processes. A Christian character is no more to be finished in a day than was one of Thorwaldsen's statues. You have got to learn patience by some sharp disappointments—patience, too, under God's mysterious delays. You have not learned the prime secret of acceptable prayer, if you have not learned to wait patiently on the Lord. Faith has nothing to do with fretting, either under a hard lot, or under the delays of prayed-for blessings. Patient prayer is powerful prayer. If thou hast come into Christ's school, submit to his lessons and his tasks; one of them is, "Not as I will, but as Thou wilt."

This virtue of holding on is absolutely indispensable to all successful Christian work. How many volunteers are constantly dropping out of our Sabbath-school teacherships, and out of mission work, as soon as the novelty is off! How many begin to build and never finish! How many ministers are begging for release from "hard fields;" some of them ready to run when God may be just ready to send the shower to start the seed they have sown! The quality of too much Christian labor in our land, whether it be religious or reformatory, is such that it ends in a spasmodic *spurt* of enthusiasm. "Well-doing" comes to nothing unless there be "patient continuance" in it. Brethren, let us remember that Christian patience is not only waiting on God, it is a steady working for God. *Christ in us is the only staying power.* The soldier who stands fire to the last shot, wins the victory. And up yonder they who will be arrayed in the white robes and wear the diadems are they who "came out of great tribulations." Of such it is proclaimed, "Here is the *patience* of the saints; here are they that keep the commandments of God, and the faith of Jesus!"—*T. L. Cuyler.*

HE STOOPED DOWN.

BY FANNIE BOLTON.

THEY brought the guilty woman, red with shame,
Before the pitying Lord. With bitter blame
The Pharisees accused her, and with hate
They thrust her in his sight compassionate,
Surrounding him and her. Not so much
To have her guilt rebuked they gave the touch,
As to entangle Jesus; that pure one,
Adored of Heaven, and God's beloved Son,
Who had been tempted in all points as we,
And yet withstood in his integrity.

"Master, behold this woman. Mark her guilt,
And render such a judgment as thou wilt.
Moses commanded that this crime should be
Punished with death; but we would hear from thee.
What sayest thou?" His glance, a piercing dart,
Read all the guilty secrets of each heart.
Their eyes, sin-blind, no mark of shame could show,
They felt no pity for the sinner's woe,
Because they knew no penitence for sin.
There burned a deep and cruel fire within.
Beneath the righteous wrath, they claimed they felt,
A serpent hatred ever poisonous dwelt,
Waiting for opportunity to sting
With murderous fangs high Heaven's glorious King.

Jesus beheld the woman with moist gaze,
And saw the circumstances of her days;
How dark had been the pathways of her feet.
To-day the first awakening hope would beat,
The light shine in her darkness. Even now,
The sorrow for her sin was on her brow.

Then Jesus spoke, "Let him, and him alone,
That hath no sin cast on her the first stone."
And stooping down he wrote with outstretched hand
The deeds of each man's life upon the sand.
With eyes dilated they beheld him write
Their secret sins. Filled with dismay and fright,
Beginning at the eldest, one by one
They turned away condemned; till he, alone,
Stood with the woman, where she bowed her head,
And her poor heart with deep repentance bled.

What pity reached her! Oh! through all her years
No one had melted her hard heart to tears.
No one before had touched the secret key
And opened up life's possibility.
With sudden, eager hope and pain, she stood,
And recognized the beauty of the good,
And cried within. He heard. He knew. She felt
His love's compassion, as she weeping knelt.

"Where are they thine accusers?" Self-accused
They'd turned from him and her they had abused.
"Hath none condemned thee?" "No, my Lord, not
one.
I'm left for thee to deal with me alone."

Oh! happy heart that stands with him alone,
Repenting. He'll not bruise it with a stone.
He'll break no reed, nor quench the faint desire,
His pitying sinlessness will fan the fire.
None gave her hope of better life before.
"Neither do I condemn thee. Sin no more,"
Spake the Divine One, and her heart, oppressed,
Found in his words the blessedness of rest.
And evermore, when sin assailed her sore,
She heard his message, "Go and sin no more."
Her soul was set to copy that great Lord
Who'd saved her by his love's compassionate word.

And now, is there no lesson in this scene?
How often do we hear of others' sin!
How often with accusing word there comes
The slanderer and the vulture to our homes!
But shall we not, before we give the frown
Of condemnation, silently stoop down
And write, not others' fault and sin,
But all the crimes and failure that hath been
In our own lives, and then, with tears we'll say,
I too am guilty, let us kneel and pray
And sin no more; and to the heart oppressed
Reveal the Saviour who can give sweet rest,
And power to live like him, amid the blight
That falls on all men, save the sons of right.
Oh! let us follow him, and when men frown
Condemning others, let us low stoop down.

WATCH THE TONGUE.

THE Lord is listening, devils are watching,
angels are surveying, multitudes are within
hearing, and many must be influenced for
good or evil by what *you* say. Words are
seeds; they fly on the wings of every wind,
they lodge in human minds, and fruit will
be produced which will last forever. Watch

your words, for "death and life are in the
power of the tongue; and they that love it
shall eat the fruit thereof." Prov. 18: 21.
Oh! let us seek grace to love him and listen
to him who has the tongue of the learned,
and into whose lips grace was poured; whose
words were always great, gracious, and grace-
ful; who never spoke vanity nor falsehood,
and who says, "Learn of me." May we learn
of him when to be silent and when to speak,
also what to say, and how to utter it. Let
us speak of his kingdom, and talk of his
power, and esteem the words of his lips more
than our necessary food.—*Selected.*

THE THOUSAND YEARS OF REV. 20.

IN our study of the events connected with
the second advent of Christ, we have learned
that at his second coming the righteous dead
will be raised and the righteous living changed,
and that together they will be caught up "to
meet the Lord in the air," so to "ever be with
the Lord."

It has been disputed by some that the saints
are at that time taken to Heaven, or indeed
that they ever go to Heaven; but that they
do go there is not only to be inferred from
texts already quoted in these articles, but it is
most clearly taught in several other scriptures.
For instance, in Rev. 15:2 is recorded the tes-
timony of the apostle John, who, in describ-
ing things that "shall be hereafter," says: "I
saw as it were a sea of glass mingled with fire;
and them that had gotten the victory over the
beast, and over his image, and over his mark,
and over the number of his name, stand on
the sea of glass, having the harps of God."

This sea of glass is, we learn from Rev. 4:1,
2, 6, *before the throne of God in Heaven*; and so
there can be no doubt that the saints do go to
Heaven, and that there "they shall be priests
of God and of Christ, and shall reign with
him a thousand years." Joyful anticipation!
glorious priesthood! blessed reign!

But though the proof is full and positive
that the saints go to Heaven with their Lord,
it is equally clear that they return with him
to this earth at the end of the thousand years,
for the promise is that the meek shall in-
herit the earth; and Peter testifies that it
shall be renewed and become the dwelling-
place of the righteous; while from Rev. 20:9
we learn that at the time, or immediately
after, the wicked dead are raised, the camp of
the saints and the beloved city are on this
earth. But this will be referred to again.

We have already learned in this and former
articles that at the coming of the Lord the
righteous are taken to be with their Lord, while
the wicked living are slain and, with all those
of like character already dead, remain under
the dominion of death till the thousand years
are finished. This being true, it follows that
before the Lord comes the cases of all are de-
cided, so far at least as to determine who are
righteous and who are wicked. The Judg-
ment in which this decision is made is de-
scribed by the prophet Daniel thus: "I be-
held till the thrones were cast down [placed,
the Douay translation has it], and the An-

cient of days did sit." "The Judgment was set, and the books were opened." Dan. 7:9, 10. That the Judgment here described takes place before the Lord comes to this earth, is evident from verse 11, which see. The horn is the Papacy, and the prophet says: "I beheld then, because of the voice of the great words which the horn spake." That is, even while the Judgment which he describes is sitting, the little horn speaks great words, and this he continues to do until his body is given to the burning flame; or, as the apostle Paul puts it (2 Thess. 2:8), until he is consumed by the spirit of the Lord's mouth, and destroyed by the brightness of his coming.

Perhaps, however, verses 13 and 14 show even more plainly than does verse 11 that this Judgment precedes the second advent; for continuing right along the prophet says: "I saw in the night visions, and, behold, one like the Son of man came . . . to the Ancient of days, . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him."

The limits of this article forbid an extended examination of the subject of the Judgment and its execution; suffice it to say that the various, and, some have thought, contradictory, texts in which the Judgment is mentioned, refer to different parts of that work. For instance, some scriptures (notably the one just quoted) refer to that part of the judgment which decides who are righteous and who are wicked; others refer to the judgment passed upon the wicked by the righteous; while still others refer to the final announcement of the sentence by the Lord himself, and to its execution in the presence of the saved and in the presence of the holy angels. The Judgment is not confined to a single day, but as already seen it begins before the Lord comes, and is completed only by the destruction of the wicked, after they are raised from the dead at the end of the thousand years.

The Judgment brought to view in Daniel 7 decides who are to have part in the first resurrection, and who are to be translated. At its close the Son is brought before the Father, who gives "him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Our Saviour himself spoke of the kingdom being given to him in "a far country;" he said: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." And this he said "because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear."

Two things at least are essential to a kingdom, namely, territory and subjects. The territory existed from the creation, but the number of subjects is not yet full; they are to be as the "sands of the sea" and as "the stars of heaven." Some of these have lived in every age, but being overcome by disease they have, with two exceptions, fallen asleep. But their lives are "hid with Christ in God." And "when Christ, who is our life, shall appear, then shall they "also appear with him in glory," and go with him to behold the glory that he had before the world was.

But not only are the redeemed to go to Heaven there to behold its glory, and bask in its sunshine, but they are to reign there with Christ a thousand years; there they are to sit with him upon thrones of judgment, and with sanctified minds, and in the light of the most clear and undoubted testimony, they will adjudicate the cases of the wicked; there they will judge both wicked men and fallen angels, as the apostle's words to the Corinthians clearly imply: "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels? *how much more things that pertain to this life?*" Language could scarcely be stronger. Here the apostle contrasts "this life" with the future life, in which he says that the saints shall judge the world and angels, and in the light of that truth he asks, "And if the world shall be judged by you, are ye unworthy to judge the smallest matters?" 1 Cor. 6:2, 3.

But while there is very much that might be said upon this subject space forbids, and the attention of the reader is invited to the events which take place at the end of the thousand years. One thing that we know takes place is the resurrection of the wicked; this we learn from Rev. 20:5. But before this "the holy city, New Jerusalem," has come "down from God out of Heaven;" for we are told that when Satan is loosed out of his prison (that is, when the circumstances which rendered it impossible for him to incite rebellion are changed) he goes "out to deceive the nations which are in the four quarters of the earth, . . . to gather them together to battle;" and they go up and surround "the camp of the saints" and "the beloved city," and then God visits them with destruction as he did the cities of the plain, which Jude tells us were "set forth as an example, suffering the vengeance of eternal fire."

"When the wicked are cut off thou shalt see it," said the psalmist, and we find that his words are to be literally fulfilled; for:—

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3.

May both reader and writer so live before God that by divine grace they "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." C. P. BOLLMAN.

DR. ARNOLD'S DAILY PRAYER.

DR. ARNOLD'S daily prayer was as follows: "O Lord, I have a busy world around me; eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to thee. Do thou bless them and keep their work thine, that as through thy natural laws my heart beats and my blood flows

without any thought of mine, so my spiritual life may hold on its course at those times when my mind cannot conspicuously turn to thee to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake. Amen."—*The Presbyterian*.

THE SECRET OF THE LORD.

"THE secret of the Lord is with them that fear him," yet none in the busy crowds among whom they move in the noisy street know what is passing in their hearts. An American citizen, in a foreign city, seeing the familiar flag of his native land floating at the mast-head of a ship, is inwardly moved by the association it revives to patriotic feeling, to emotions of love, to fond anticipations of his return to the joys and pleasures of his fireside. But of his secret thoughts the people about him know nothing. To them the flag of his country is but as one among many others. They meddle not with the secret joys it kindles within his swelling breast. It is even so with the secret of the Lord in the good man's breast. He walks the street like other men. Yet while their thoughts are of things visible and earthly, his are of God and things unseen. He sees God in everything about him. God is communing with him, feasting him on holy thoughts, quickening his spiritual aspirations, comforting him with assurances of his sonship.—*American Wesleyan*.

VICTORY.

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him. With him there is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah." 2 Chron. 32:7, 8.

In the latter part of this text we are told that "the people *rested themselves* upon the words of Hezekiah king of Judah." But what were these words upon which they especially rested? They were these: "With us is the Lord our God to fight our battles." Well might they rest on such words. Well might they be strong and courageous when the Lord, the God of Israel, was with them to fight their battles; but though they *rested* thus, this was not the end of their troubles. Read onward through the chapter, and you will see how a taunting foe still continued to harass them with stories of victories over other nations; with proud boasting of the victory they would soon achieve over them also; and with startling cries intended to frighten them.

Yet, notwithstanding all the taunts, the boastful threats, and frightful cries, God's people *rested* on the assurance that "with us is the Lord our God to fight our battles." But notice now the words of the 20th verse: "And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to Heaven."

Because of these taunts and boasts and cries, the king and the prophet cried unto Heaven. It is not to be supposed that these two men were the only ones who cried and prayed to Heaven. No; but they were repre-

sentative men, and as they cried and prayed for Israel, in this trying time, the people prayed also, and the God of Heaven gave ear to these cries and sent them deliverance.

Everyone who is struggling for victory over inbred sins and outward temptations, has a taunting, boastful foe, and one also who knows full well how to frighten those whom he wishes to destroy. If he cannot provoke us to indiscretion by taunts, or discourage us by boasts, he will if possible frighten us from the path of duty and righteousness. Now *we* may be courageous and rest in the words of Hezekiah: "With us is the Lord our God to fight our battles;" but though we rest thus the foe will still taunt and boast and cry. There will be something for us to do besides rest. God has said he will help us if we trust in him, and we can rest, truly *rest* in that word; but if we do really trust his word, we must cry to him for help as did Hezekiah and Isaiah.

Now suppose they had rested in the assurance that the Lord would fight their battles and had not cried to him to help them; would deliverance have come simply by their resting? No. The Lord has said call upon me and I will deliver you. Then if we do not call how can he deliver us? To truly rest in him for help we must go to him when we are in need. If when Elijah had told Ahab that there was "a sound of abundance of rain," he had not gone up to Carmel's top and bowed himself in the attitude of an earnest suppliant pleading for rain, would the rain have come?

Nay; but Elijah and Isaiah and Hezekiah rested in the word of God and therefore they prayed earnestly to him. Now let me illustrate this. I am poor in this world's goods, but I have a friend who has an abundance of means at his command. This friend has told me whenever I am in need to come to him and he will help me. Now I rest in his promise. I believe he means just what he says. Trouble comes, I am in need. I go to him, and I receive all I need. It is just so with the things of God. "Ask," says Jesus, "and ye shall receive." Oh, why do we hold back from asking?

We want to be victors. We want victory not only by and by when the great struggle between right and wrong shall end, but we want victory now, every day. The conflict is deepening. The foe is growing more and more wily and cunning, and we—what are we doing? Are we drifting, simply drifting, carried along with the current,—the church current, perhaps, not the current of a vile and wicked world; but the good moral current of the church of God? Did you ever think of this? Don't you believe there is such a thing? Thousands are drifting thus. They once saw themselves sinners; they sought Christ; they received the precious evidence of his love; they came into the church; but there their real progress stopped, and they are simply drifting. But drift-wood will never make a haven. For a time it may appear to be getting along all right; but there will come storms, and wild, tossing surges, and the drift-wood is stranded, cast on shore, gathered, and burned.

God help us not to drift even in a good strong church current. We must have victory now, victory every day, if we would have victory at last. "And this is the victory that overcometh the world, even our faith." The promises of God's word are abundant. It is for us to believe, to truly rest in them, and then each day shall mark some victory for us. But it is always and only through Christ.

MRS. M. J. BAHLER.

PRACTICAL INFIDELITY.

BLATANT disbelief is not the worst form of infidelity. It may be the noisiest, the most conspicuous, and consequently the best known, but it is not the most dangerous. It generally has an element of bluff in it, is not often sincere, but is manifested to put a quietus upon conviction or to advance secular interest. The public has little confidence in it. In proportion to population it neither advances nor recedes, but has been about the same in all ages of the world. In modern times nearly every generation has had its notorious representative infidel.

But there is a form of unbelief which is doing a world of harm to the cause of Christianity, and it appears to be on the increase at an alarming rate. It is generally secret and unsuspected, but where it lurks the symptoms of it usually crop out sooner or later. Sometimes its subjects are found in one grade of society, and sometimes in another, neither the lowest nor the highest grade being entirely free.

Persons afflicted with this malady have no formal organization among themselves, never come together either to alleviate or augment their own woes, and hence the peculiar thing which troubles them never gets an airing and never has had a name. For want of a better designation we might style it practical infidelity. It lives in the secret heart and has never been confessed. It is lethargic, never having been at pains to examine the evidences which would inspire faith, and seldom using the means of grace which would inflame the zeal. It performs no charities in the right manner, prays but little, absents itself from the sanctuary, and puts on a sort of self-righteous air which seems to say, "I am as good as anybody else; or, rather, other people are just as bad as I am, and if I lose my soul I shall have a great company to share my misery."

Whether this practically infidel spirit ever gets into the hearts of professed Christians, is known only to themselves. Perhaps its existence may account for much of the indifference and coldness exhibited by some who ought to be foremost in testimony, worship, and work. They have allowed the world, the flesh, and the devil to encroach upon their affections, and while not out of sympathy with sacred things, they are more in love than they should be with things profane. Were they to make an honest confession they could testify to the possession of evil hearts of unbelief in departing from the living God. Their consciences are not clear. Satan has entered in and sowed tares. Some of the good wheat of conviction and experience remain, but it is fast being

choked out by bad growths from the devil's seed. They need to look carefully and quickly after their religious condition lest they fail entirely to reap a harvest of eternal blessedness. *Michigan Christian Advocate.*

HIS TENDER MERCIES.

It may be the case that the ordinary blessings of this life exert, on the whole, a far greater influence in the formation of right character than those which are known as extraordinary. Blessings called common, like streams flowing from unfailing mountain springs, are constant in their action, not occasional; besides, their unobserved occupancy of our daily life often awakens holy desire and purpose when the more conspicuous serve to excite temporary emotion, rather than to arouse moral conviction. There is, indeed, a certain mental state in which even the wonderful interference of divine providence, originating only in mercy, leaves the heart less tender than before the visitation.

When we view the past in the light of these principles, many valuable lessons force themselves upon us, all having an important bearing upon our future. For example, we should be impressed with the significance of what we call ordinary life; we should place a higher estimate upon the innumerable mercies from our heavenly Father's hand; we should constantly exalt in our most secret thoughts the loftiest ideals of holy character; we should prayerfully abstain from everything that we know will tend to impair the divine life within us, avoiding whatever fleshly lusts war against the soul; and we should engage with greater earnestness in all the minute details of our providential calling.

How rapidly are these characters being formed. We cannot afford to misuse or neglect any blessing that will aid in religious development. And while we all must be deeply conscious of deficiencies in this respect, we should not despond. Fresh mercies crown each hour. The affluence of God's blessings overwhelms us. As we view them, even with a partial glance, our gratitude seems to us mean and stunted in comparison with their greatness.

One thing we may do, and this is the best thing. We may accept all in the spirit of loyalty to the Giver, asking his gracious aid in our daily tasks, patiently bearing life's burdens, prayerfully expecting his deliverance out of every trouble, presenting as our only ground of hope the merit of our Saviour, and living to his glory in every word and act. Oh, let us take for our motto the apostle's words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*New York Christian Advocate.*

No man can be alone. If he is truly pious, Jesus dwells in his bosom; if an unconverted character, the devil reigns in his heart.

The Signs of the Times.

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

E. J. WAGGONER, }
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S. N. HASKELL, GEO. I. BUTLER.

OAKLAND, CAL., SIXTH-DAY, FEBRUARY 3, 1888.

THE SPIRIT OF ANTICHRIST. NO 7.

BUT it is urged that the spirits often do good service, giving valuable advice in business matters, healing the sick, etc., and that those who do such things must be good spirits. Again we recur to our rule: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Do they acknowledge the God of the Bible, and accept Jesus Christ as the Saviour of the world? Never. Then they are of the devil. Is it strange that the devil should do a little seeming good for a person, in order more completely to entangle that person in his toils, and to lure scores of others into his net? Does not the gambler lose money freely, and even give it away, in order to throw people off their guard, so that he can win a hundred-fold more? Does not the libertine often profess the utmost piety, in order that he may win his way into the homes of innocence? If men will steal the livery of the court of Heaven, to serve the devil in, is it any wonder that Satan should steal that same livery in order to serve himself?

Christ says that just before the end "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. And Paul says that just before the coming of Christ, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thess. 2:9, 10. The miracles which Satan works are intended to deceive, and since they almost deceive even the saints of God, it is evident that they have the appearance of good. In order to capture professed Christians, Satan is going to profess to be Christ, and he must therefore counterfeit as far as possible the work of Christ.

Sometimes men wonder why the Lord should allow Satan to deceive people. He doesn't allow him to deceive anyone who doesn't want to be deceived. Only those who receive not the love of the truth, will fall under Satan's wiles. No matter what garb Satan or his angels may assume, they can always be detected by comparing their words with the plain declarations of the Bible.

In previous articles we showed that from the very nature of the case, Spiritualism must tend to immorality; and now we have shown that it denies God, denies Christ, and makes man his own saviour, denies the Bible, and, consequently, the morality of the Bible, makes every man's desires and natural propensities his own law, and advises men to submit themselves to spirits which it acknowledges are lying spirits. What more is needed to show that Spiritualism is the spirit of antichrist? Yet we give one more quotation. It is from an article in the *Golden Gate* of August 20, 1887, written by Dr. John B. Wolff, of Washington, D. C., who says that he was a Spiritualist years before the Rochester knockings, and a Methodist minister before he was a Spiritualist. Hence he ought to know whereof he speaks. He says:—

"There have been many attempts to unite Christianity and Spiritualism, but they have all been signal failures, and will continue so to be, because there is not enough in common to make the basis of a solid union."

Again he says:—

"Spiritualism strikes at the root of every cardinal doctrine of Christianity; hence there can be no conciliation or reconciliation between that and genuine Spiritualism, except at the expense of the latter. The churches have control of public opinion, the press, and the machinery of the governments, and are using all these instruments to crush us out. While

this state of facts exists, I do not propose to belittle and stultify myself by any concessions or courtships. I am ready to meet them half-way upon the platform of equality. Till then no compromise in mine. With me Spiritualism must stand alone upon its own facts and doctrines, perfectly discreted from any and all system, past or present. Those who are fond of conglomerates, such as Daniel's model of iron and clay, can mix to suit their tastes and necessities, but I will have none of it."

Yet in spite of all this, Spiritualism will ere long profess to be the Christianity of the Bible, and as such will be accepted by a very large majority of the people of the earth. It will not change its character in the least, but will still continue to teach doctrines having the same immoral tendencies that it now does. This could not be done if it were not the fact that it is engineered by Satan, the archdeceiver.

W.

THE REASONABLENESS OF FAITH.

THE Christian's faith in something that cannot be seen is a source of wonder to the unbeliever, and is often the object of ridicule and contempt. The worldling regards the simple faith of the Christian as an evidence of weakness of mind, and with a complacent smile at the thought of the superiority of his own intellect, he declares that he never believes a thing without evidence; he never jumps at conclusions, and doesn't believe anything that he cannot see and understand.

The saying that the man who believes nothing that he cannot understand will have a very short creed, is as true as it is trite. There is not a philosopher living who can understand the one-hundredth part of the simple phenomena that he sees every day. Scientists have found out by observation that certain kinds of soil are specially adapted to certain kinds of produce; but nobody can tell why.

As a matter of fact, faith is one of the commonest things. There is no skeptic who does not have faith to a greater or less degree; and in very many cases they go even farther, and manifest simple credulity. But the element of faith underlies all business transactions, and all the affairs of life. Two men make an appointment to meet at a certain time and place, to transact certain business; each has to trust the other's word. The merchant has to exercise faith in his employes and his customers. Yea, more, he has to, unconsciously it may be, exercise faith in God; for he will send his ships across the ocean, with confidence that they will return again loaded with merchandise, and yet he must know that their safe return depends on the winds and the waves, which are beyond human control. And even though he never once thinks of the Power that controls the elements, he puts confidence in the officers and crew. He will even trust himself on board of one of the ships, whose captain and crew he never saw, and confidently expect that they will bring him to the desired haven.

One of these men who thinks that it is foolish to trust in a God "whom no man hath seen, neither can see," will go to a little window and lay down a twenty-dollar gold-piece, and in return will receive from a man whom he never saw before, and whose name he does not know, only a little strip of paper which says that he is entitled to a ride to a distant city. He perhaps has never seen that city, and knows of its existence only by the reports of others, yet he steps aboard the cars, gives his bit of paper to another total stranger, and settles down in comfort. He has never seen the engineer, and does not know but that he may be incapable or malicious; yet he is perfectly unconcerned, and confidently expects to be carried safely to the place, the existence of which he knows only by hearsay. More than this, he holds in his hand a piece of paper prepared by some men whom he never saw, which states that these strangers, to whose care he has intrusted himself, will land him at his destination at a certain hour; and so implicitly does this skeptic believe this statement, that he sends word ahead to some other person whom he has never seen, making arrangements to meet him at that specified time.

Still further, his faith is drawn upon in the send-

ing of the message announcing his coming. He steps into a little room, writes a few words on a slip of paper, which he hands to a stranger sitting by a little machine, pays the man half a dollar, and then goes his way believing that in less than half an hour his unknown friend a thousand miles away will be reading the message which he left in the station behind him.

When he reaches the city, his faith is still further manifested. While on the cars he has written a letter to his family, whom he has left at home. As soon as he reaches the city, he spies a little iron box fastened to a post in the street, and straightway goes and drops his letter into it, and walks off without giving the matter a second thought. He confidently expects that the letter which he has dropped into that box without saying a word to anybody, will reach his wife within two days. And yet this man thinks that it is extremely foolish to talk to God with the expectation that any attention will be paid to the words.

But to all this the skeptic will reply that he does not blindly trust in others, but that he has *reason* to believe that he will be carried safely, that his message will be sent correctly, and that his letter will reach his wife in good season. His faith in these things is based on the following grounds:—

1. Others have been carried in safety, and thousands of letters and telegrams have been correctly sent and promptly delivered. Whenever a letter has been miscarried, it has almost invariably been the fault of the sender.

2. The men to whom he intrusts himself and his messages, make a business of carrying people and messages; if they should fail to fulfill their agreements, nobody would place any confidence in them, and their business would soon be ruined.

3. He has had the assurance of the Government of the United States. The railroad and telegraph companies receive their charter from the Government, which thereby becomes in a measure responsible for their faithfulness. If they do not do as they agree, the Government can revoke their charter. His confidence in the letter-box was due to the fact that he saw upon it the letters "U. S. M.," and he knew that they mean that the Government has promised safely to deliver any letter placed in the box, if it is properly addressed and stamped. He believes that the Government will fulfill its promises, because if it does not, its existence must soon come to an end. Its existence depends on its power to fulfill its promises, and its integrity in performing them. It is to the interest of the Government to fulfill its promises, just as much as it is to the interest of the railroad and telegraph companies to fulfill theirs. And all these things form a solid ground for his faith.

Well, the Christian has a thousand-fold more ground for his faith in the promises of God. Faith is not blind credulity. Says the apostle: "Now faith is the substance of things hoped for, the evidence [ground, or confidence] of things not seen." Heb. 11:1. This is an inspired definition, and therefore we may conclude that the Lord does not expect us to exercise faith except on evidence. Now it can readily be shown that the Christian has the same ground for exercising faith in God, that the skeptic has for his confidence in the railroad and telegraph companies, or in the Government; and a great deal more.

1. Others have trusted the promises of God, and have found them to be sure. The eleventh chapter of Hebrews contains a long list of those who have verified the promises of God; who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again." And this is not confined to the days of old. Anyone who wishes can find abundance of testimony to the fact that God is "a very present help in trouble." Thousands can testify of prayers answered in so marked a manner as to leave no more

doubt that God answers prayer than there is that the United States Government carries the mails that are intrusted to it.

2. The God whom we trust makes a business of answering prayers, and of protecting and caring for his subjects. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Lam. 3:22. And "he delighteth in mercy." Micah 7:18. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11. If he should break one of his promises, men would cease to believe him. This was the ground of David's confidence. Said he: "Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. Wherefore should the heathen say, Where is their God?" Ps. 79:9, 10.

3. The existence of God's Government depends on the fulfillment of his promises. The Christian has the assurance of the Government of the universe, that every lawful request that he makes will be granted. Government is especially for the protection of the weak. Suppose now that God should fail to fulfill one of his promises to the very weakest and most insignificant persons in the world; that single failure would destroy the entire Government of God. The whole universe would at once be thrown into confusion. If God should break one of his promises, no one in the universe could ever have any confidence, and his rule would be at an end. So the humble Christian depends on the word of God, knowing that God has more at stake than he has. If such a thing were possible as that God should break his word, the Christian would lose only his life, but God would lose his character, the stability of his Government, and the control of the universe.

Moreover, those who put their trust in human government, or in any institution of men, are liable to be disappointed. With the best of intentions, mistakes will be made, because men are but fallible. But to the Christian the firm assurance is given: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:26, 27. His power is shown in creation. The things that he has made attest his eternal power and Godhead. The more powerful the Government, the greater the confidence in it. Then what more reasonable than that we should have implicit confidence in the God whom nature and revelation combined declare to be omnipotent, eternal, and unchangeable?

If I should express to an infidel my doubts as to the integrity of one of his friends, he would say: "That's because you don't know him; just try him, and you will find him as true as steel." This would be a fair reply; and so we say to the infidel who doubts the promises of God: "O taste and see that the Lord is good; . . . there is no want to them that fear him." Ps. 34:8, 9. What right has anybody to doubt the promises or the power of God before he has given them a fair trial? And in that case, what right has anybody to doubt God, since everybody is testing his power and goodness every moment of his life? w.

THE WORKING OF SATAN.

ONE of the principal truths presented by the Third Angel's Message is the second coming of the Lord. It is the nearness of this event that makes so very urgent the necessity of obeying the truths announced by the message. And in fact the Third Angel's Message and the events directly connected with it only close with the coming of the Lord in his glory. Immediately following the announcement of the message, the prophet says: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the

harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:14-16. "The harvest is the end of the world." Matt. 13:39.

More than forty-seven years the world has been told that the Lord is coming, that his coming is at the doors, and that men must be ready to meet him in peace or they cannot be saved. But the world—the so-called Christian world as well as any other—has rejected the message of his glorious coming. Ministers have put far off the day of his coming, saying it would not be for a thousand, or may be ten thousand, or even a million years. Almost all have said in their hearts, "My Lord delayeth his coming," and some have even said openly that they did not care to have him come. The message of his coming has not only been rejected, but it has been made a subject of reproach to those who have accepted it, and have lived in the hope of seeing him, whom, having not seen, they love.

Thus it has been all these years, and in fact, thus it still is so far as the real truth of the coming of the Lord is concerned. But the signs which he has given of his coming are so abundant, and are being so rapidly and plainly fulfilled, and the message which announced the truth of his coming and the duties, which, if observed, will fit men to meet him when he comes, is so widespread over the world that the matter can be concealed no longer. It is making an impression that can no longer be resisted. And as it has gained such power that Satan can no longer blind men's minds to it, he now whirls about and counterfeits it. Having led men to reject the truth, until, in spite of all, it has gained such power that it can no longer be hidden, he now turns about and makes the coming of the Lord almost the watchword of the popular movements of the day; but, as is naturally to be expected, it is so wrapped about with falsehood that, in such connection, the truth itself is made in effect to serve the purposes of falsehood.

In this is another evidence that through what is called the National Reform movement, is to be developed "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." The National Reform proposition is, by amendment to the Constitution, to turn this republic of men into a kingdom of Christ. And they declare that when that shall have been done, then Christ will come into his kingdom and reign, and the millennium will begin. In a speech in the New York National Reform Convention, 1874, "Rev." J. P. Lytle likened that movement to a train of cars going up a grade, and said:—

"When we reach the summit, the train will move out into the mild yet glorious light of millennial days, and the cry will be raised, 'The kingdoms of this world have become the kingdoms of our Lord and his Christ.'"

In the same convention Rev. John Hogg, of Massachusetts, said:—

"Let us acknowledge God as our Father and Sovereign and source of all good, and his blessing will be upon us, crime and corruption will come to an end, and the benign reign of Jesus, our rightful Lord, will be established."

Again in the same convention, Dr. A. M. Milligan said:—

"Either like them [the Jewish nations] we will reject him and perish, or, becoming a kingdom of our Lord and his Christ, we shall fill the earth and endure forever."

They claim that they will thus make this nation the kingdom of Christ, that then he will come into his kingdom here, and from this the other nations of earth will acknowledge him, and so they say will be fulfilled the words, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Therefore, at noon of every day, the National Reformers repeat the words, "Thy kingdom come." But the word of God says that when Jesus comes it will be with "flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess 1:8), and that when the God of Heaven sets up his kingdom

"it shall break in pieces and consume all these kingdoms." Dan. 2:44.

The National Reform Association is anxious to secure the support of the "workingmen." We are fully assured that the movement will yet be heartily supported by that whole element. And their minds too are being prepared for it on the very point that we are now showing. Dr. McGlynn starts out as the champion of the "workingmen," bearing, as he says, "the cross of a new crusade." And in a speech last May, in Pittsburg, to the thousands of those whose champion he is, he said: "It shall be the high and holy purpose of this crusade to prepare the world for the coming of the Lord."

As this matter of the counterfeit coming of the Lord is Satan's device to oppose the Third Angel's Message, it might very naturally be supposed that Spiritualism, being one of his very chiefest instruments of evil, would also be active in favor of it. And such is precisely the case. Spiritualism promises a new messiah, and announces his coming "to this very generation." The *World's Advance-Thought* is the *avant-courier* of the new spiritual dispensation, and in its issue of April 5, 1886, says:—

"Another Sun of righteousness is called for on earth, and the messenger cannot be far off whose life mission it shall be to practically illustrate the new truths that will be vouchsafed. He will not be a mere racial messiah nor a half-world messiah as was the great Nazarene; but steam locomotion and lightning communication, and the harmonizing influences of commercial intercourse, have made a whole-world messiah possible, and such the next one shall be. Though themselves ignorant of the fact, as a body, the great and multiplying army of mediums are his *avant-couriers*." "The unanimity of the immortals' answers may thrill the world with the promise of a new messiah."

Thus through counterfeiting the doctrines of the coming of the Lord, Satan is preparing the world to receive a false Christ who will show great signs and wonders, insomuch that if it were possible he will deceive the very elect. Matt. 24:24. It is high time that every soul should study the word of God as never before, to know the truth concerning the coming of the Lord, and then to receive such a love of that truth as shall resist all the deceptions of Satan, whatever they may be. He will deceive all but the very elect. Who will be of the elect? Who will be faithful? J.

ORIGIN OF SUNDAY OBSERVANCE.

(Continued.)

For the sake of brevity I will pass over the decrees from the time of Constantine to that of Leo the Great. They were all in effect similar to that of Constantine, taking notice of a few particulars as occasion seemed to require; but none of them made any restriction on Sunday labor; they left it just where he left it. As for the church, everything was done that "Christian emperors," kings, popes, councils, synods, could do to uphold the canon of Laodicea, and add to the sanctity of the day of the sun. As to the canon itself, that could not be improved. It required them to "rest as Christians." All that was added, was to specify how Christians should spend the day.

The letter of Pope Leo I. and the decree of Emperor Leo I. demand special notice because they have received so much attention from Christian writers.

And first of Pope Leo. Justin Edwards, in his so-called "Sabbath Manual," says:—

"Leo, bishop of Rome, in behalf of the church, about the year 440, said, 'We ordain, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day, wherein our own integrity was restored, all do rest and cease from labor; that neither husbandmen nor other person on that day put their hands to forbidden works,' etc."

Of this quotation I some time stood in doubt, for (1) I knew that Justin Edwards was not a careful writer; in this case he gave no reference to any authority, making himself responsible for the statement. (2) The opening words were scarcely such as would be used by a bishop in that age, even one as assuming as Leo was. (3) The bishop of Rome had no

authority to forbid what the law of the empire permitted; for the law of Constantine, permitting husbandmen to labor, was still the law of the empire. Against these reasons I had no sufficient evidence that Leo I. was the author of these words. As Leo of Thrace came to the throne several years before Pope Leo died, it seemed reasonable that they had been confounded, and the words of Leo the emperor had passed for those of Leo the Pope. And the probability seemed strengthened by the fact that Morer gives part of these words substantially to the emperor, Leo I., in his decree of A. D. 469.

But the difficulty was not thus solved, for on examining the decree of this emperor these words were not found there! Dr. Heylyn, more accurate than the others, has given the truth in the case. They are in a decree of Leo, surnamed The Philosopher, who came to the throne of Constantinople in A. D. 886. Therefore their date is four centuries and a half later than that assigned to them by Justin Edwards!

At first glance it may be thought of not much importance to identify the source of these words. But it is; for thereby the fact is revealed that labor by husbandmen on Sunday was not forbidden in the fifth century, as they would have us believe who assigned the words to the Leos of that century. The decree of Leo the Philosopher, about the end of the ninth century, was the first authority suspending country labor on Sunday in the Eastern empire. He reversed that part of Constantine's decree because, as he said, "The fruits of the earth do not so much depend on the diligence and pains of the men, as on the efficacy of the sun, and the blessing of God."

Having cleared away this mist, we come to what the Leos of the fifth century really said. And first, Pope Leo the Great. This pope did not, as might be supposed from references often made to him, give two several orders concerning the Sunday. Nor was the Sunday itself the subject of his celebrated letter. The subject was the conferring of holy orders; the time best adapted to this service, he decided was Sunday. He gave two reasons for this selection; the first is not noticed by those who quote him, though it is of equal interest with the other. And first: he says their minds were already solemnized by the fast of the Sabbath; he cited Acts 13:3, to show that the apostolic practice was to set apart to sacred offices by fasting and prayer; he required that, on such occasions, the usual Sabbath fast should continue until the evening or till the Sunday morning, that both the person to be ordained and those officiating might come to the service with sober minds. This is the first reason. The second is, that the Sunday itself is most fitting for such a service; and here follow the words that I have copied in the quotation from Coleman—only with this difference, that Coleman closes his quotation with the words, on this day "we ought to celebrate the solemnities of Christian worship," thus making it general, whereas the letter itself closes with reference, not to the solemnities of Christian worship in general, but to the solemn services of ordinations.

It is interesting to notice that in this celebrated letter Leo twice uses the word "Sabbath," as the day of fasting, and calls the following day Sunday. He does not call it the Lord's day.

Dr. Schaff says: "The passage of Leo (Ep. IX., etc.), which Hessey has chosen as the motto for his work, is the most beautiful patristic expression concerning Sunday." It is a fact worthy of special notice, that the learned Hessey, in his "Bampton Lectures," preached before the University of Oxford, on "The Origin, History, and Obligation of the Lord's Day," took his motto from the letter of Pope Leo I. This is another proof—and they are not few—that it is not an idle boast of the Catholics, that the Sunday festival is that institution by which the Protestants do homage to the Catholic Church. American Protestant authors are not slow to render the same homage, by quoting this letter as the best presentation of the reasons for keeping Sunday. But his reasons are all outside of any revelation given in the Scriptures—they are devised of the heart of man. How different is the case in regard to the Sabbath. Ask a Sabbath-keeper for the best presentation of the reasons

for keeping the seventh day, and he will turn to the Bible—to the commandment spoken by Jehovah himself. It is "the holy of the Lord, honorable."

This letter of Pope Leo was dated A. D. 445. The edict of Emperor Leo was dated 469. In some respects it was the most important that was given up to that time. But here I must digress to show the actual position of the emperors in relation to the church, lest their edicts be supposed to have a secular aspect merely.

Eusebius, in his "Life of Constantine," book IV., chap. 24, says that in his hearing the emperor thus addressed a company of bishops:—

"You are bishops whose jurisdiction is within the church; I also am a bishop, ordained of God to overlook whatever is external to the church."

Constantine considered—or at least affected to consider—himself ordained of God to order matters pertaining to the church, no less than the bishops themselves. No doubt the flattery of such courtly bishops as Eusebius helped on the conceit. And it was for this reason that he called the Council of Nice, and took such a leading part in its deliberations, though personally he had never allied himself to Christianity. And this position he bequeathed to his successors—a position which the bishops were only too glad to accord to the emperors; for all the glory of the emperors, in this respect, tended to their own aggrandizement. It was greatly to their personal interest, and most of all to that of the bishop of Rome, to keep the church in close union with the State. But in order to this, it was necessary to recognize the right of the emperor to order matters in relation to the church. For many centuries no general or important council was called except by the emperor, or with his consent. No pope could be ordained without his knowledge and consent. Hence the custom of calling them "Christian emperors;" and their right to this title did not depend on their private characters, or their personal relation to Christianity.

The emperor, Leo I., who is called The Great, was not lacking in political sagacity, and thinking, no doubt, to thereby add to his dignity in the eyes of the people, he was crowned by the patriarch of Constantinople. This was the beginning of what proved to be one of the most dangerous prerogatives claimed by the church. Of course Leo was zealous for the advancement of the orthodox faith, and took decided ground in favor of the Sunday. Some have inferred, and for it they have only inference, that the decree of Leo was wider in its scope than those which had preceded, because of the severity of the penalty which was attached. His words were:—

"If any will presume to offend in the premises, if he be a military man, let him lose his commission; or if other, let his estate or goods be confiscated."

He did not restrict that labor that was allowed by Constantine; and Heylyn proves, by facts in the history of the times, that his decree largely referred to those things which should have been prohibited on every day of the week. And moreover, his edict did not refer to the Sunday alone; for thus it ran:—

"It is our will and pleasure that the holy days dedicated to the highest Majesty, should not be spent in sensual recreations, or otherwise profaned by suits of law, especially the Lord's day, which we decree to be a venerable day."

Separating from the Pope and Emperor Leo, of the fifth century, all that has unjustly been assigned to them, and we do not find in the letter of the one and the decree of the other, nearly as much as they are generally supposed to contain. Were it not that the letter of the Pope has been so freely used as the most beautiful expression in behalf of Sunday, and offered as the best presentation of the reasons for keeping that day, there would be nothing of special interest in it.

J. H. W.

(To be continued.)

It is a truth that should never be forgotten, that though "God is angry with the wicked every day," he "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

The Missionary.

"A LION IS IN THE STREETS."

"The slothful man saith, There is a lion in the way; a lion is in the streets." "There is a lion without, I shall be slain in the streets." Prov. 26:13; 22:13.

THE wise man is here describing a class of people. It is not to be supposed that he means that anyone will use the exact words which he represents this man as saying, but he thereby presents the characteristics of certain persons, or the sentiments which they will express. The idea is that when duty is presented they will at once set forth the difficulties in the way, and make it appear that it is impossible for them to comply with its claims. They will excuse themselves because of some danger or evil which they foresee or rather imagine will result from taking the course set before them.

A lion in the way would be no serious obstacle to a man who really desired to leave his home. He would soon find some way of disposing of such a nuisance, or of avoiding the difficulty. In the illustration, the evident desire is to remain in-doors and enjoy the warmth and comfort of the house, and also, perhaps, to avoid the unpleasantness and hardships which would be experienced outside. The lion in the streets is only an excuse for following out the desires of the heart. Some other pathway seems much more desirable than that which duty points out, and they look around to find something that will justify them in walking in it.

This idea is also set forth in the parable of the talents recorded in Matt. 25. Here a man is represented as intrusting talents to his servants for them to use and improve. One of the number failed to meet his lord's requirements and he is called to answer for his unfaithfulness. He replies that he was afraid because his lord is a hard man, and therefore he hid his talent in the earth. This excuse, by which he may have been able to silence his own conscience, was by no means satisfactory to his employer. His lord calls him wicked and slothful, and says that if he thought he was serving such a man as he represents, he should have been all the more careful to comply with his lord's wishes. His excuse was not consistent with his course, which shows that he did not give the real reason for his neglect. If he was sincere in giving it, he was deceived with regard to his motives. True, honest fear had nothing to do with his failure, for that would have led him to pursue a very different course. The word "servant" implies service, a work to be performed for another, and it was in the service that this man owed to his lord, that he was slothful. The trouble was that his interests were somewhere else. Christ says that where our treasure is there will our hearts be also; hence we may safely conclude that this slothful servant's interests were buried in the earth with his talent,—absorbed in worldly enterprise. In this direction he may have been a very diligent, prosperous man, for God does

not recognize these qualities as desirable unless they have for their ultimate object the salvation of souls.

These illustrations clearly present the course pursued by many who at this present time profess to serve God. Whenever the wants of his cause are set before them, and their consciences are to some extent aroused, they at once begin to excuse themselves. If they were only situated differently, if they knew that they could make a living, if they had time, or a talent for the work, if they knew how to engage in it, or what they could do; but they are afraid that they would come to want, that their families would suffer, or that they would be unsuccessful, and thus injure the cause, or that some other evil would be the result should they attempt to engage more actively in the work of God, and so they settle back where they were before.

While many who thus excuse themselves may be sincere in so doing, should they closely examine their motives they would oftentimes find the love of worldly interests, or comfort, or some other selfish consideration, the foundation of their excuses, and we may rest assured that such excuses will not stand the test of the Judgment. The question to be decided is, What does God require? What course should I pursue in order to be consistent with the demands of the time in which I live, and the gifts of God bestowed upon me? Having carefully decided this question in the fear of God, there remains no room for fears or excuses. Whatever God tells a man to do he can do, if it is to remove mountains; and we may be sure that if we place ourselves in right relations to him, he will make the path of duty plain before us. To be afraid is to doubt his word and disbelieve his promises. To let personal interests stand between us and the work of God is to have other gods before the Lord.

M. L. HUNTLEY.

WAYSIDE OPPORTUNITIES.

THOSE who have learned to "do the duty that lies nearest to them," have discovered the secret of noble character and useful lives. Great opportunities do not come to those who dream and wait;—they are the reward of faithfulness in the discharge of humble, every-day service. The earthly ministry of our Lord illustrates most forcibly the truth that the best opportunities for doing good are found along the wayside of life. By the shore of the lake and at the receipt of custom Jesus finds his chosen disciples. The necessity of a wedding festival is the occasion of his first miracle. The sorrow of a widowed mother, whom he meets as she is following an only son to his burial, the cry of blind beggars by the roadside,—these were the incidents that stirred his heart of infinite compassion and gave an opportunity for his divine service.

There is no part of the gospel narrative more rich and full in spiritual instruction than that which relates the Saviour's conversation with the woman of Samaria at Jacob's well, and yet in its surroundings how commonplace appears this occurrence for doing

good. A casual service rendered by a stranger while resting from the noonday heat, was the wayside opportunity that Jesus used in leading a needy soul to the fountains of living water.

Not only is it true that the faithful recognition and acceptance of every-day duties open the doors that lead to the noblest achievement in service, but it is also to be remembered that it is by the wayside that the best personal blessings are often found. This is a world where as pilgrims we cannot tarry long in one phase of experience, and we must learn to pluck the flowers that grow by the roadside. A kind word to a child may seem a trivial thing as you go dreaming of some great opportunity of doing good, but while the dream is never realized, the kind word starts a song in the heart that is never forgotten.

We are not allowed to build tabernacles and dwell in any mount of transfiguration. Moments of special blessing, hours in which we are permitted the joy and shelter of the sanctuary and the place of prayer, are granted to us, but most of our days are spent in the routine of ordinary care and exacting duties, and if we would grow strong in spiritual life, we must seek to use the wayside opportunities of doing the will of Him who went about doing good.—*Selected.*

WALDENSES AND THE REFORMATION.

PROTESTANT scholars and the Protestant Church have always taken a deep interest in the history and growth of the Waldensian churches in the historic valleys of Northern Italy. Theirs has been the honor and glory of having preached a comparatively pure gospel, when all around them the Roman Catholic Church promulgated error. For centuries before the Reformation they were martyrs for the truths which the Reformation again established.

Recent researches have added more laurels to the crown of the noble record of the Waldensian churches. It is a matter now about satisfactorily proved that these persecuted people were the originators and propagators of the ante-Reformation Bible translations in Germany, and possibly in England, Southern France, and elsewhere. While the dominant church could only condemn Bible reading on the part of the laity, the Waldensians sought to bring the book to the people, by translating it into the vernaculars.

About two years ago there was found in the convent library of Teple, in Bohemia, a German manuscript translation of the New Testament. A careful comparison with the pre-Luther German translation (of which there are four editions) made it evident that these German prints are all based upon the text found in the manuscript form in the Teple codex. A further examination of this codex, especially of its phraseology, with the Waldensian translation used in the province of Southern France, has made it evident that the Teple codex is a Waldensian translation of the New Testament.

It is a matter of no little interest to know

that the honor of having produced these translations cannot be claimed by the Roman Catholic Church, but must be yielded to the evangelical zeal of the Waldensians. German scholars at once took up the hint given by this fact, and upon investigation they have found historical evidence to prove that the Waldensian principles and propaganda were spread in the fourteenth and fifteenth centuries in Bohemia, and even as far north as Brandenburg, the modern Prussia. The Council of Prague in 1390 decreed that the Waldensians in Central Europe should be eradicated by means of inquisition. One Roman Catholic scholar, Dr. Jostes, has attempted to break the force of the historical arguments produced, but every renewed examination and new evidence adduced only seem to strengthen the claims put forth for the Waldensian evangelistic efforts.—*Christian at Work.*

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

A LESSON ON FORGIVENESS.

(February 19.—Matt. 18: 21-25.)

THE parable which forms the principal part of this lesson is recorded only in Matthew, but the principle which it inculcates is stamped upon every page of the Bible. Peter came to the Lord and asked, "How oft shall my brother sin against me, and I forgive him? till seven times?" Doubtless Peter thought that he was stretching the grace of forgiveness to its utmost limit, for he had not then learned so fully of Christ as he afterwards did. Imagine his surprise when Jesus answered, "I say not unto thee, Until seven times; but, Until seventy times seven." Matt. 18: 22.

WE cannot understand by this that Jesus intended to limit the number of times that one should forgive another to just four hundred and ninety, but that he intended to express an indefinite, unlimited number. As Schaff aptly says: "It is a symbolical expression for never-ending forgiveness. Love is not to be limited by the multiplication table." Our Saviour's words recorded in Luke 17: 3, 4, convey the same idea: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." The Christian's life is to be one constant stream of love; he is never to cease to forgive until offenses cease.

ALTHOUGH the matter of rebuking is not directly in the lesson, it is so closely connected with it that it ought not to be passed without a notice. From the text last quoted, some have supposed that they were not required to exercise forgiveness unless the trespasser expressly asked for it, and that they were warranted in severely censuring anyone who offended them. They do not understand the spirit with which they are to rebuke the offender. Paul explained it when he said to Timothy: "Reprove, rebuke, exhort with all long-

suffering and doctrine." 2 Tim. 4: 2. Still more it is explained in Gal. 6: 1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." And our Lord himself makes it still more plain: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Matt. 18: 15.

THESE texts show that the object of the "re-buke" is not to irritate the trespasser, and make him feel bitter, but to win him from his evil way. The one trespassed against is to go with a spirit of forgiveness in his heart, utterly forgetful of the fact that he has been injured, but mindful only of the fact that the one before him has by the course which he has taken, wronged his own soul. His object must not be to make the brother feel that he has injured *him*; self must not appear. He must simply try to win the erring one to the right path.

THE parable which followed our Saviour's answer to Peter, shows not only the duty of forgiveness, but also the danger of not forgiving. Following is a summary of this familiar parable. A certain man owed the king whom he served, ten thousand talents, about fifteen million dollars. The debtor had nothing with which to meet that debt, so, according to custom, he was commanded to be sold, together with his wife and children, and all that he had. Then the unfortunate man fell down and prayed, "Have patience with me, and I will pay thee all." His lord well knew that he could not pay, but was moved with compassion, and forgave him the debt. Then that same servant went out and found a fellow-servant who owed him a hundred pence, about fifteen dollars. Forgetful of the favor that he had just received, he took his fellow-servant by the throat, and demanded immediate payment of the paltry sum. The poor man made the same plea that the first servant had made to his lord, but the hard-hearted servant, who had been forgiven so much, would not listen to the cry for mercy, and cast his fellow-servant into prison. When the master heard what had been done he said: "O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst thou not also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

THE first lesson to be drawn from this is the lesson which our Saviour himself emphasized. Said he: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." What an awful thought for those who cherish resentment in their hearts, over any real or fancied wrong. It matters not if our sins have been once forgiven; if we so far forget that fact, and lose the influence of it to such a degree, as to refuse to forgive

our brother, it will be as though we had never been forgiven. When we pray, we are to say, "Forgive us our debts, as we forgive our debtors." If we do not fully and freely forgive every injury that is done to us, when we repeat the Lord's prayer we ask the Lord to remember our sins against us. If we refrain from praying the Lord's prayer, or its equivalent, we cannot have any favor or pardon from God, for "he that asketh receiveth." So if we do not forgive, there is no hope for us. Jesus himself said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15.

THIS is not an arbitrary decree, that is, a decree depending solely on the will of the maker, but is fixed by the very nature of things. It is like all of God's decrees, a part of his eternal justice. It would be simply impossible for God to forgive an unforgiving man. Because when God forgives, it is not a mere form, but a cleansing from sin. But God does not cleanse anyone from sin who does not repent of it and desire freedom from it. He does not force forgiveness upon anybody; that would be an impossibility. And the man who will not forgive, cherishes sin, and shows that he does not want forgiveness. He is proud, and would dispute for his "rights" with the Almighty himself.

BUT what of the man who has once received pardon from God? He certainly must be willing to forgive everybody. If not, he shows that he has no appreciation of the love of God. He shows an utterly selfish disposition, and indicates that he feels that he has received only his just due, in the pardoning love of God. He acts as though everything belonged to him by right. Take the case of the man in the parable. When his debt was forgiven, he virtually received from his master a gift of fifteen million dollars. Now what can we think of a man who has just received fifteen million dollars as a free and unmerited gift, who will refuse to give a needy fellow-creature the paltry sum of fifteen dollars? Language is inadequate to express the meanness of such a man. Surely he is not worthy of the slightest consideration. Well, that which God bestows in forgiving our sins is infinitely greater than anything we can bestow upon our fellows in forgiving their trespasses. If we have really felt the pardoning love of God, the little trespasses of our fellow-men against us will appear as nothing. When we have received so freely of the boundless love of God, it is but a small matter for us to let a little of that love overflow to our fellow-men. And this is what the apostle had in mind, when he wrote: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4: 10.

THE parable shows that God forgives upon conditions. His pardon is on condition that we really and humbly desire it, and that we

continue in the same humility. The sin is not blotted out as soon as it is pardoned. If it were, God could not deal with us as the king did with his servant. The merit of Christ's blood is set down opposite the sins of the one who is forgiven, and if it remains there until "the times of refreshing shall come from the presence of the Lord" (Acts 3: 19), they will be blotted out. But if the forgiven one shows by his actions that he is unworthy of the grace of Christ, and attempts by his evil course to make Christ the minister of sin, then the favor is withdrawn, and he stands face to face with his sin, the same as though he had never been forgiven. He will then be required to pay all that he owes to the Lord, which will be impossible; for he is not able even to live uprightly and do his duty for the future, and he has behind him a debt, to meet which he has nothing. He must then be eternally a debtor, and must receive eternal punishment. How wonderful is the love of God, which provides free pardon for all! Who can fail to allow the goodness of God to lead him to a thorough repentance? w.

THE FLOOD.

LESSON 6.—SABBATH, FEBRUARY 11.

1. WHEN the world became wholly corrupt, what did God determine to do?

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6: 13.

2. What provision did the Lord make for the preservation of righteous Noah? Gen. 6: 14, 17, 18.

3. Had there ever been anything to indicate the possibility of a flood?

"And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." Gen. 2: 5.

4. In obeying the command of the Lord to make an ark, what grace did Noah manifest?

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11: 7.

5. After the ark was completed, and Noah and his family had gone into it, what wonderful thing took place to convince the people of the truth of what Noah had preached?

"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth. There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah." Gen. 7: 7-9.

6. How long after this before the flood began?

"And it came to pass after seven days, that the waters of the flood were upon the earth." Verse 10.

7. Was it possible then for Noah to do anything more for the people?

"And they that went in, went in male and female of all flesh, as God had commanded him; and the Lord shut him in." Verse 16.

8. How long did it rain?

"And the rain was upon the earth forty days and forty nights." Verse 12.

9. What besides rain from heaven helped to make the flood?

"In the six hundredth year of Noah's life, in the

second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up; and the windows of heaven were opened." Verse 11.

10. How extensive was the flood?

"Whereby the world that then was, being overflowed with water, perished." 2 Peter 3:6; Gen. 7:17-23.

11. How long did the waters remain at their height?

"And the waters prevailed upon the earth a hundred and fifty days." Gen. 7:24.

12. How long did Noah have to remain in the ark? Compare Gen. 7:11 with Gen. 8:13-16.

13. When Noah came out what did he do?

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." Gen. 8:20.

14. What did the Lord say about floods in the future?

"And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Gen. 9:11.

15. What pledge did he give to confirm this promise?

"And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." Verses 12-15.

16. What peculiar force is there in the expression, "I do set my bow in the cloud"?

"And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4:3.

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." Eze. 1:28.

17. Then how strong was the assurance that there should never be another universal flood?—*God has pledged his own glory that it shall not be.*

18. Will this earth never be destroyed by any means?

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

19. What word has decreed this?—*The same word that created the earth in the beginning, and that destroyed it once by a flood.* Verses 5, 7.

20. Why will this destruction take place?

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." Luke 17:26, 27.

21. What description have we of the wickedness that shall be in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unboly, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

22. Will the earth be filled with violence as it was before the flood? See verse 3.

23. Who alone will be saved from the destruction that comes because of this wickedness?

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall

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

NOTES.

In last week's lesson we learned the special direction in which the antediluvians sinned, namely, in reference to the seventh commandment. But where this commandment is long and openly violated, there is no regard for any other commandment; and there is no other form of sin that so quickly and so surely deadens all moral sensibility. So we learn that before the time that God had fixed as the limit of man's probation, "all flesh had corrupted his way upon the earth," and "the earth was filled with violence through them;" "and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." There was not the slightest trace of good left in men; nothing by which the Spirit of God could produce conviction of sin, so that it could not strive with them. The only good that men knew was wickedness. They called evil good, and good evil. See Isa. 5:20-24.

From the flood, and the time just before it, many lessons are drawn for us. We are told that "as it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. The wickedness of man will be just as great before the coming of the Lord, as it was in the days before the flood. To many this seems incredible, but if it were not so, God would not destroy the earth. Men will be lovers of their own selves, and utterly indifferent to the welfare of others, except as the welfare of others may contribute to their own selfish gratification. They will be incontinent and fierce, and so, through sensuality, violence will fill the earth as it did in the days of Noah. See 2 Tim. 3:1-7.

MANY think that the spread of civilization and the general diffusion of knowledge will be an effectual bar to any such moral degeneration. But these very things, which may be instruments of the highest good, will be what will bring the world to the condition that it was in before the flood. The Egyptians were the wisest people in the ancient world, yet their idolatry was of the grossest character. The Greeks were the most intellectual people who ever lived; it is doubtful if the civilization of the present day is equal to that of ancient Greece; and it is certain that in the fine arts and in scientific knowledge they were far superior to any nation now in existence. And yet they were heathen, and their worship was often characterized by the grossest licentiousness. No; intellect never can keep a nation from moral degradation. In fact, it was their knowledge, or rather their trust in their own wisdom, which led to their ruin. "Professing themselves to be wise,

they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Nothing but humble faith in Christ can keep any soul from ruin.

THE elements that will result in bringing this world into the degraded state that existed before the flood, are working to-day. First, men are trusting to science, and to their own wisdom. Second, many who occupy the highest positions, are teaching that evil is a necessity, and that there is in reality no such thing as evil, but that what we call evil is only a lesser form of good. This position was taken by Professor Fiske, of Harvard College, in a lecture in Oakland, last summer. Anyone can figure out the result of such a theory, if it should become general; and the fact that such men hold it is evidence that it would not require a miracle to make it general. Then there is Spiritualism, a cardinal doctrine of which is that there is no atonement, and that every man is his own judge, and is amenable to no one but himself; that his own heart is the only tribunal before which he is to be judged. Read Mark 7:21-23 and Gal. 5:19-21, and you will find out what will result when men follow the natural promptings of their own hearts. Now bear in mind the fact that the corner-stone of Spiritualism, namely, a belief that man is by nature immortal and cannot die, is part of the faith of the mass of professed Christians, and you will see how the way is prepared for all to accept the teachings of Spiritualism, as soon as Satan shall present to them the forms of their dead, whom they believe are really alive. This is but the barest outline, yet the reader can see from it how easily men may be led into the grossest sins. At the same time they will talk of virtue, and will actually think that they are working for the up-building of humanity. Such power has Satan to blind those who do not receive the love of the truth.

It is becoming quite common to say that the flood was limited in extent. Such a statement is directly contrary to the express declarations of Scripture. Peter says that "the world that then was, being overflowed with water, perished." 2 Peter 3:6. And the word of God has decreed that the heavens and the earth which followed the flood, shall be destroyed by fire. The flood, then, must have been as extensive as the heavens and the earth which now exist, and as the destruction at the last day. To limit the flood to a small portion of the earth, is virtually to deny that "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." It is, in fact, to place one's self among the scoffers who say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Let all take heed how they receive the word of God. W.

No lessons are so impressive as those our mistakes teach us.—*Woolsey.*

The Home Circle.

THE NEW SONG.

In olden days, a voice of praise
Oft said to Israel's throng—
Now to the Lord, in sweet accord,
Sing ye a glad new song.

They sang with lutes, with harps and flutes,
With every tuneful string;
But still again came the refrain—
A new, new song now sing.

Years rolled away and brought the day,
When, to the shepherds' ear,
O'er Judah's plain, there came the strain
The psalmist longed to hear.

For angels bright, with heavenly light,
Then struck this sweet new chord—
To you is born, this happy morn,
A Saviour, Christ the Lord.

Glory, they cry, to God on high,
And on the earth be peace;
The King comes down to Bethlehem's town,
Whose kingdom ne'er shall cease.

Sweet silence then came down again,
The angels passed from view;
But still the earth sings of his birth
In that glad song so new.

And yet once more, when time is o'er,
A countless blood-washed throng
Will happy meet, around his feet,
And sing the last new song.

—Edward A. Collier.

WHICH WAS RIGHT?

WHEN Mrs. Arden, after an absence of ten years, found herself again in the town in which her girlhood had been passed, she experienced a delight so keen as to be almost painful. Family cares had kept her in her own home, many miles distant, and year after year had rolled by, and she had not been able to pay that visit to her sister Esther for which Esther was always entreating in her letters.

But she was in the old home at last, and though the place had changed greatly since she had left it as a bride, Tom and Esther, her brother and sister, were unchanged—in manner, at least—though both had married, Tom's wedding having taken place only two years previous.

"You are to stay with me for your whole visit, Lizzie, understand that," Esther said, as, Tom having gone, she showed her sister to the well-ordered guest-chamber of her trim, cozy house. "You won't want to stay with Grace, for you don't know her, and would find it dull enough with Tom away nearly all the time. You know he can afford to keep only one clerk, and so he almost lives at the store."

"I hope I will like Grace," said Mrs. Arden. "You have never said much about her in your letters."

"N—no," answered Mrs. Fane, hesitatingly. "I cannot say that I approve of her altogether. Still, we get on well enough."

"But in what way do you disapprove of her?"

"Well, I think she ought to help Tom more than she does. But we can't talk it over now. Wait till to-morrow, and I'll tell you all about it, and I know you'll feel just as I do."

So the subject was dropped for the present, and not referred to until the following morn-

ing, when, having made a tour of inspection over the house, the sisters were comfortably seated in the cozy sitting-room, each with a piece of work. Mrs. Arden, having been furnished by Esther with yarn, was crocheting an edge for a flannel skirt, and Mrs. Fane was ripping up an old coat.

"What a pretty girl Tom's wife is!" said Mrs. Arden, breaking a long silence. "And Tom seems so proud of her! Did you notice last night how attentively he listened whenever she spoke?"

"Yes; he is very fond of her," answered Mrs. Fane, in a reluctant tone. "I wish, for his sake, she were not so extravagant."

"You said yesterday you would tell me in what you disapproved of her, Esther. Does she run Tom into debt?"

"No, no. I don't mean that she is extravagant in the way she spends his money; but she does not know how to save. She gives away so much that might be put to good use in her own home, and calls it charity."

"And charity should begin at home, certainly," said Mrs. Arden.

"Yes; but she refuses to be convinced that she is wrong. Now, in telling you about her, I can't explain myself better than by taking up my own case, egotistical as it may appear.

You know when I married Mr. Fane he was in very narrow circumstances, and I made up my mind to make the most of everything. I learned how to turn all sorts of old things to account, and I have not left off doing it now that our circumstances have improved. Every rug in this house, except the large one in the parlor, is made of old clothes past respectable wearing. I have cut, braided, and sewed them myself, and it was often very hard work. That worsted stool your feet are resting on was a hood I wore three winters ago. It was perfectly good, not a moth-hole in it, but old-fashioned; so, as Grace gave me a new one for a Christmas present, I used this to cover a little salt-box. It is pretty, isn't it? Do you see the cushions on that rocker in the corner? They were made of an old alpaca dress which was in fair condition, but hardly worth making over. There was enough to make cushions for both the back and seat of the rocker, and I lined them with a piece of cardinal canton flannel that had done duty for several years as a curtain. That comfortable slumber robe on the sofa is made of a wine-colored cashmere dress which had faded and was so cut up with ruffles that it couldn't be remodeled. I made it thick and warm by using my old fur circular to line it. The fur was so worn in several places that I had to give up wearing it, and Henry gave me a plush jacket which is so much more convenient than the cloak ever was. But the old thing was just what I needed for my slumber rug. There are dozens of other things I could tell you about, but it isn't worth while. There isn't a room in my house that hasn't something of my contriving. I never waste anything. Even my old straw hat was turned into a wall-pocket to hold grasses, and hangs in the hall. And I save all my old flannel skirts for mop cloths. Flannel wrings out so nicely; there's nothing like

it. I even sew my odd pieces of silesia and cambric together for dusters. When washed they are very soft. Henry thinks my economy and thrift really wonderful, and gives me credit for much of our prosperity."

"And you deserve it," said Mrs. Arden, warmly.

"Well, now to speak of Grace. If she wants a cushion she buys felt or plush, a lot of embroidery silk or crewels, and some gold cord, and makes one to suit her fancy. Her rugs are all of Brussels or velvet. I have an idea she despises my home-made affairs; but she does not realize how much I save. Her fancy-work material must cost her a great deal."

"Have you ever spoken to her about it?"

"Yes; I have more than once offered to show her how to use all her old clothes, but she has invariably said that she thinks they serve a better purpose if given away. Perhaps they *may* do some good; but ten chances to one they're pawned for liquor. I'd rather see the use of mine. Of course I have never said very much on the subject, for I feared to make a breach between us, and for Tom's sake I must avoid that. But perhaps you can manage a few words of advice, Lizzie."

"I will, if an opportunity offers," said Lizzie.

The opportunity offered very soon. Only a week later Mrs. Arden was spending the day with Tom's wife, and had brought her crocheting to keep her fingers busy while she talked.

"I think Esther the most economical woman I ever saw," she began, when dinner was over, and the sisters-in-law had a chance to get acquainted with each other. "Now, this great ball of red saxony was a shoulder cape she used all last winter; but Henry does not like red, so he presented her with a blue one, and the red was raveled out at once to use for edging. There is enough to trim a good many skirts."

Grace glanced up, but made no remark, and went quietly on with her work of "outlining" a pattern on a splasher with red silk.

Mrs. Arden, feeling not exactly at ease, but mindful of her promise to deliver those few words of advice, continued:—

"That's a splasher you're doing, I see. Now, all the splashers in Esther's house are made of pieces of old lace curtains, lined with some color."

"Yes, I have seen them," said Grace. "She puts everything to use. The question to consider is whether it is the *best* use. I have never argued the matter with Esther, for I know she is almost fanatical on the subject of her economy; but I think it almost wicked to turn her old dresses into cushion covers that she does not need, her cloaks into slumber rugs that are seldom used, and Henry's clothes into rugs that conflict with every carpet in her house. She considers a garment given away simply wasted; but think of the poor people suffering for clothes, Lizzie! I know all about them, for I visit their homes very frequently. Only last week a poor woman with five children, who takes in wash-

ing, told me how much she would like to go to church; but she has no decent dress, and only a rag of a shawl. Think how glad she would have been to have that old fur-lined circular of Esther's, and the alpaca dress used to cover a cushion! And I saw a little girl yesterday on the street selling matches, no shoes on her feet, no wrap of any sort about her. She was shivering and blue with cold. How great would have been her joy had that red worsted cape been given her! Oh, I can find good use for all my old clothes; a better use than turning them into cushion covers and rugs. It is so easy to find the *deserving* poor. Why, Lizzie, I can't look at those portières at Esther's parlor door without a sinking at my heart. To make them she cut up, for months and months, all the old garments of worsted and silk she could beg. Dresses, ribbons, silk stockings, even a shawl, went into that mill. She is proud of those portières, but I am glad they are not mine. Esther thinks me extravagant because I buy wools and embroidery silks, but I buy no more than I can afford; and they are bought of a poor girl who keeps a little shop at the other end of town, and is struggling to support herself. Every penny spent at her counter is a help to her. I only wish I could spend more."

"Have you ever spoken to Esther of these things?" asked Mrs. Arden.

"Not as I have to you; I could not. She does not see her economy as I see it. To me it is all wrong."

When Mrs. Arden went back to Esther's house that night, her admiration for the large, braided mats in the hall, and the "crazy" portières at the parlor door was not as keen as it had been. She even sighed as she took the thick, soft folds of the portière in her hand.

"Did you get a chance to give Grace that little lecture I suggested?" asked Esther, at the supper-table.

"Yes," answered Mrs. Arden, and then she spoke freely of Grace's views on the subject of the economy of old clothes.

But she failed to convince her hearer that these views were sound; and Mrs. Fane, one of a vast army of women who share her opinion that charity begins at home, still makes her old clothes into rugs, and is in a fair way to provide every chair in the house with a cushion.—*Florence B. Hallowell.*

THE LATEST NOVEL.

SHE left the crowded, bustling street,
And led the way, with eager feet,
Into a cool and still retreat—
A library, with books replete.
O thoughtful brow, and eyes so sweet!
What dainty book for you is meet?
It was—the latest novel!

Around her throng a goodly train;
The poet sings a lofty strain,
The critic makes his meaning plain,
The traveler tells the tale again,
The grave philosopher would fain
Attract her notice—all in vain;
She wants—the latest novel.

No glance the lore of ages draws,
No thought for nature or her laws;
For art she does not care two straws;
Of history not a single clause
Has power to make the maiden pause;
She has no time for these—because
She reads the latest novel.

—*Literary News.*

Health and Temperance.

SAVE THE CHILDREN.

It is said that forty years ago in Edwards County, Ill., an old Cumberland Presbyterian minister went into every school district in the county and taught the boys and girls temperance, and pledged them to total abstinence and for prohibition. Edwards County at that time was a great drinking place, and its case seemed almost a hopeless one. But this humble and faithful soul saw a work to be done, and he did it, though he was doubtless called crank and fanatic. Ten years went by, and those children he taught and pledged were grown up, and lo! behold! it was a temperance army that said to the saloon, "Go!" and go it had to. And for nearly thirty years that county has been rid of that abominable besom of destruction. Edwards County has been blessed; her taxes are light, her paupers are few. She has sent but one man to the penitentiary in twenty-five years, and he got liquor in another county that caused him to commit the crime. Dear friends, do you go to work with the children, if you can see no other work to do, and, as in Edwards County so in other counties, the children shall drive the saloon out. Drunkards we can seldom reform, but we can save the children and stop the making of drunkards out of them, and in a few years we shall find them our best soldiers in the warfare for temperance, for God and home and native land. So to work, to work, at once. Let no precious time be wasted.—*Sel.*

THOROUGH MASTICATION OF FOOD.

I USED to know a delicate lady, long since dead, whose general health was never the best, and whose stomach was singularly sensitive. She was a thoughtful woman, and accomplished during her brief life a great amount of intellectual labor. If she ate an ordinary dinner, say a piece of beef and a slice of bread and a potato, her stomach would within a few minutes turn sour. She would have constant acid eructations and pain and burning in the stomach. But when she ate the same dinner in a peculiar way she was never troubled. This way was to spend three-quarters of an hour or an hour upon a common dinner. If she ground every particle of food, mixing it thoroughly with saliva, she could digest a large dinner without unpleasant symptoms. What was true to this unusual extent with her, is true in some degree with everyone. The fact is, our whole duty, after the selection of the right kind and quality of food, is to perform the mouth service well. That being done, we may trust the digestive apparatus to attend to every other duty without our supervision.

Curious it is that people will bolt their food. Why, a piece of bread half as large as one's hand, ground and thoroughly masticated, will give more palate pleasure than a dinner of the richest food if it be simply divided by the teeth into masses that will go down, and then helped into the stomach with some drink.

There can be no doubt that the design of the Creator is that we should prepare our food for the stomach by mastication, grinding it down to a paste and thoroughly saturating it with the juices of the mouth; and, as digestion is one of the great functions of the animal economy, and as the contribution we make to it in the mouth is the only direct voluntary contribution we are permitted to make, nothing would seem to be more important than the proper performance of that duty.

As a very large part of our nutriment is starch; as the human stomach has no power to digest starch; and as the salivary apparatus furnishes a fluid which, in an almost miraculous manner transforms that starch into sugar, it would seem to be almost unnecessary, to even the most ordinary capacity, to demonstrate the importance of a thorough mastication of the food, and a disuse of all outside liquids during meal-time.—*Dr. Dio Lewis.*

JOHN WESLEY ON TEMPERANCE REFORM.

WE may not sell anything which tends to impair health. Such is eminently all that liquid fire, commonly called drams or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders (although there would rarely be occasion for them, were it not for the unskillfulness of the practitioner); therefore such as prepare and sell them for this end only, may keep themselves clear; but who are they? Do you know ten such distillers in England? Then excuse these; but all who sell them in the common way, to any that will buy, are prisoners general. They murder her majesty's subjects by wholesale; neither does their eye pity nor spare; they drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them: the curse of God cleaves to the stones, the timber, the furniture of them; the curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there! The foundation, the floor, the roof, are stained with blood; and canst thou hope, O thou man of blood, though thou art clothed in purple and fine linen, and farest sumptuously every day,—canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in Heaven, therefore thy name shall be rooted out, like as those whom thou hast destroyed, body and soul; thy memorial shall perish with thee.—*Selected.*

THE London *Lancet* warns the public of the great danger of injections of morphine under the skin, and says: "It is a practice of extreme hazard, and we are of opinion that surgical instrument makers should refuse to sell the requisite apparatus to lay persons, and that medical men should forbid their use."

"WHATSOEVER a man soweth, that shall he also reap." Gal. 6:7.

News and Notes.

RELIGIOUS.

—Sunday-schools are growing in favor in Italy, Spain, and Bohemia, and other countries where they have been, until quite recently, almost unknown.

—Dr. Lyman Abbott becomes acting pastor of Plymouth Church at a salary of \$6,500, and relinquishes all other public work, except his editorial duties.

—"In 1871 there were 420,000,000 of pagans, and these had increased in 1884 to 835,000,000." And this does not include the pagans in so-called Christian lands.

—Canon Scott Robertson has completed his annual summary, and finds that, for the year 1886, the British Isles contributed less by £33,237 to foreign missionary work than they did for 1885.

—In Michigan alone there are at least 225 neighborhoods, of from 100 to 500 people each, entirely destitute of religious services by any denomination; in Nebraska, 50; in South Dakota, 100.

—The *Golden Rule* tells of a Methodist minister who makes the statement that his whole society spent in a year, for the support of its own church and for missions, \$841, while sixty-seven members spent \$845 for tobacco.

—The King of Siam proposes to place the Presbyterian mission schools on the same basis, as to Government aid, as the Government schools. At a recent visit to Petchaburi, he gave the hospital \$1,440, and the queen gave the girls' school \$960.

—Bishop Thompson, of Mississippi, says in the *Churchman*: "The frank truth is that the church in the dioceses where 'the colored problem' is most pressing is utterly powerless to meet the situation. It is quite out of the power of such a diocese as Mississippi to undertake any worthy work among our colored neighbors."

—The Rev. H. B. Townsend, pastor of the First Presbyterian Church, Philadelphia, has resigned. Recently, at a church festival, the ladies filled a bottle with beans and offered a prize to the person guessing nearest the number, the object being to raise money for the church. The pastor opposed the scheme, on the ground that it was a species of gambling, and his course led to a difference between the pastor and his flock.

SECULAR.

—A soldiers' monument is to be erected in Indianapolis at a cost of \$300,000.

—It is estimated that over 20,000 sheep perished in Texas during the late blizzard.

—The Iowa Legislature has elected James F. Wilson United States Senator for a term of six years.

—Ex-Queen Isabella is said to be implicated in a plot to bring about a revolution in both France and Spain.

—Jeremiah H. Good, founder and president of Heidelberg College, Tiffin, Ohio, died the 25th ult., aged 65.

—Four men were probably fatally injured on the 25th ult. by an explosion of dynamite near Jenkintown, Pa.

—Pews in Talmage's Tabernacle sell for an aggregate of about \$33,000. The first choice brought \$750, and the second \$575.

—The New York *Observer* says that more than half of the Board of Aldermen of that city are saloon-keepers and saloon politicians.

—The harbors of North Sydney, Digby, Yarmouth, and Annapolis, Nova Scotia, were frozen over last week for the first time in years.

—Senator Spooner has introduced a bill placing telegraph companies under the jurisdiction of the Interstate Commerce Commission.

—A bill appropriating \$175,000 for the repair of Faragut's old flag-ship, the *Hartford*, has passed the House and been sent to the Senate.

—A large deficit thought to exceed \$500,000 created under Norquay's administration is being brought to light in the finances of Manitoba.

—The great loan of £10,500,000, which the Mexican National Congress authorized President Diaz to negotiate, has been taken by German capitalists.

—Statistics of trade between the United States and Australasia for the last fiscal year show the imports to have been \$4,411,119 and the exports \$9,543,474.

—An explosion occurred in the Wellington coal mine at Nanaimo, British Columbia, January 24, by which seventy-two persons were instantly killed.

—The German Minister of War has officially announced that the loan required on account of the new Military Bill will amount to 280,000,000 marcs.

—A fire at Philadelphia the night of the 23d ult. destroyed over \$1,500,000 worth of property; and one at Montreal the same night caused a loss of \$400,000.

—Crude petroleum was discovered near Carmi, Ill., January 25. The oil gushed from the earth at the rate of 80 barrels an hour, and is pronounced equal to the best.

—One thousand tons of coal are received daily at Ogden for the use of the engines of the Southern Pacific Company on the runs east of the Sierra Nevada Mountains.

—Sir Morrell Mackenzie, the physician in charge of the case of the Crown Prince of Germany, has received and refused an offer of \$30,000 to visit a patient in Michigan.

—The swine plague prevails to such an extent in the South of France that more than thirty thousand animals have died of it during the past few weeks, in the Marseilles district.

—The Southern Pacific Company is making great efforts to handle the freight business. About seventy-five locomotives are now building for this road. The cost of these will be \$840,000.

—The latest advices relative to the great flood in China lead to the belief that it is the greatest calamity that has visited this earth since the deluge. The lives lost are now numbered by millions.

—Congressman O'Donnell of Michigan will introduce a bill providing that after July 1 drop letters, where the system of free delivery is established, shall be fixed at the rate of 1 cent per ounce or fraction thereof.

—The United States Supreme Court has dismissed the Maxwell murder case for want of jurisdiction, thus confirming the decision of the Missouri courts. The only hope for Brooks, *alias* Maxwell, now is the clemency of the Governor.

—A teacher named George Patrick and five pupils perished in a school-house forty miles north of Mandan, D. T., during the late terrible storm. They were imprisoned by the storm for four days, and when help came all had died of hunger and cold.

—Ten years ago France exported 80,000,000 gallons of wine annually. Last year her exports were only 54,000,000 gallons while her imports were 260,000,000 gallons. The cause is twofold: increased home consumption and the ravages of the phylloxera.

—A carriage containing Rev. Philip Brooks, of Boston, and two prominent New York clergymen was utterly demolished by a locomotive in New York City, January 26, and the occupants had a miraculous escape with but a few slight bruises.

—The family feud between the McCoy's of Kentucky, and the Hatfields of West Virginia, after having been the cause of much bloodshed on both sides, has assumed such proportions that the aid of the militia has been appealed to to protect peaceable inhabitants from pillage and death.

—Ten tons of the best Texas cotton seed was shipped a few days since from Galveston consigned to the German East African Colonization Society at Zanzibar, Africa. An experienced planter accompanied the seed for the purpose of instructing the natives of Zanzibar in the cultivation of the cotton plant.

—Work has begun on a canal for irrigating purposes in New Mexico which is to convey water taken from the Rio Grande a distance of 142 miles. It is estimated that 1,500,000 acres of land now wholly useless will thus be rendered productive. This canal is to be thirty feet wide at the top, and eighteen at the bottom, with a depth of six feet.

—The Sugar Trust which now monopolizes the trade in that commodity has caused an advance of from 1½ to 2½ cents per pound since its organization. As the amount of sugar annually consumed in the United States is 3,120,000,000 pounds, some idea may be had of the increase of profits to refiners caused by the combination, and the consequent loss of the consumers.

—Governor Swineford, of Alaska, makes serious complaints to the authorities at Washington, of the cruel and crushing monopoly swayed by the Alaska Fur Company. The House of Representatives has been asked to appoint a committee of five to investigate that corporation, which, according to the Governor, holds the poor natives in the most abject submission to its power, and robs them both in the price paid for furs and in the merchandise returned for them.

—A meeting of Methodist clergymen in Baltimore by a two-thirds vote passed censure upon President Cleveland's action in presenting the Pope with a copy of the United States Constitution.

—January 25 and 26 one of the most severe snow-storms ever known in those States visited New England. Snow fell to the depth of two feet, and the wind being high it drifted badly. In several instances railroads were completely blockaded for several hours. A number of coasting vessels were wrecked, and at one or two points wharves were swept away. Several lives were lost.

—Walter M. Gibson, who died in San Francisco the 21st ult., went to the Sandwich Islands thirty years ago as a missionary of the Mormon Church. He began his career there by selling offices in the Mormon priesthood to the ignorant natives, for which the church excommunicated him. With the means thus gained, he laid the foundation of that extensive influence through which he became Prime Minister to King Kalakaua, and virtual ruler of the islands.

—A fearful condition of affairs is reported from Cuba. Brigandage, murder, arson, kidnapping, rape, and other diabolical crimes are gaining such a headway in the principal cities in the island, such as Havana, Matanzas, Cardenas, Villa Clara, and others, that the authorities have no control whatever over the criminals, and the inhabitants of this poor island are living in perfect terror, not knowing what moment they may be stopped and murdered in cold blood.

IN THE HEART OF THE SIERRAS.

The following is a brief summary of the contents of the volume:—

How, When, by Whom, and under what Circumstances It Was Discovered—The Characteristics of Its Primitive Inhabitants—The Name, "Yo Semite," Its Derivation and Signification—The Indians, Their Manners, Customs, Systems of Belief, Legends, Names, and Native Foods—The First Visitors to Yo Semite, and the Annual Number Since—Pioneer Settlers, Their Cabin Homes, and Early Experiences—Voiced Impressions of Eminent Personages Concerning It—Congressional and State Enactments in Its Favor—Its Remarkable Scenic Grandeur—Peculiar Geological Features—Theories Concerning Its Formation—Altitude of all Its Encompassing Cliffs and Waterfalls—Pictures of Its Scenery, both in Winter and Summer—Map of Valley and Surroundings—The Action of Its Ancient and Living Glaciers and Their Old Moraines—The Sublime Features of the High Sierra beyond Yo Semite—Full Description of Each and Every Route to the Valley, and Scenes by the Way—Tables of Distances and Altitudes of Nearly Every Point Passed—Official Map of the Valley, and Routes thereto, etc.

We have space for only a few of the many testimonials:—

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LOCAL agents and canvassers should send to Pacific Press, Oakland, Cal., for their new *American Sentinel* and *Pacific Health Journal* canvass. It will be sent free upon receipt of a two-cent stamp to pay postage. They will also send you sample copies of these periodicals post-paid.

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CANVASSERS SHOULD REMEMBER

THAT the Pacific Press, Publishers, Oakland, Cal., allow the same commission on renewals to the *American Sentinel*, *SIGNS*, and *Pacific Health Journal* as for new subscribers to those periodicals. Many subscriptions expire during January, February, and March of this year and we trust that agents will keep a sharp lookout to see that these subscriptions are promptly renewed for the ensuing year. If subscribers would renew about one month before their time expires it would save us much work on our mailing lists, and prevent their missing any issue of the paper by having their name dropped from our lists.

"AMERICAN SENTINEL" TESTIMONIALS.

- A GENTLEMAN from Rutland, Vt., says:—
 "The *Sentinel* should be placed in the hands of every candid man in the country."
 A prominent man at Anderson, Indiana, writes:—
 "I wish you unbounded success in your work, and trust that the good work accomplished by our forefathers on the subject of Church and State as embodied in our national Constitution, may never be undone."
 A college president in Kentucky says:—
 "I have read the *Sentinel* and heartily approve of its position in regard to the non-union of Church and State."
 A minister writes from Nashua, Iowa:—
 "You say the *Sentinel* is opposed to everything tending toward a union of Church and State. I too am heartily opposed to such a union, and I earnestly hope and pray that it may not be effected. The right to life, liberty, and the pursuit of happiness is too precious to be sold so cheap. I am glad to see that the *Sentinel* meets the issue so boldly and ably yet kindly. I have no doubt that we are now living in the 'days' of which the apothe spoke when he said, 'In the last days perilous times shall come.' We should now give good heed to our Saviour's injunction, 'He that endureth to the end shall be saved.'
 "Your brother in the gospel hope."

The Territory Secretary at Cheyenne, Wyo., writes:—
 "I heartily agree with you in your views as to the unholy alliance of Church and State, and would, if I could, with a million clarion voices 'forbid the bans.' Thomas Jefferson in his day was apprehensive that his beloved republic was 'too much governed.' What would he think of the 'National Reform movement'?"

A principal of the post schools in New Mexico writes:—

"Permit me to thank you for sending me the *American Sentinel*, for which please accept the inclosed as a token of my appreciation of your noble efforts against a vile and persistent foe. The object you would accomplish for the church would be an eternal blessing to all who desire the pure atmosphere of liberty and justice."

A gentleman in Visalia, Cal., writes:—
 "Find inclosed \$1.00 for which please send three copies of the *American Sentinel*, one to each of the following addresses. I am well pleased with what I call the political aspect of the *Sentinel*. I have read most of the books mentioned in your paper and find much in them to admire."

A gentleman from Norfolk, N. Y., writes:—
 "As long as you keep so faithful a sentinel on so important a sign of my Lord's coming, I must read you. Hard argument and plain truth are what tell."

A gentleman in Missouri, whom the National Reform party formerly published in their list of names as one of their vice-presidents, writes to the editor of the *American Sentinel* as follows:—

"I inclose twenty-five two-cent stamps for one year's subscription. If you will send me a few sample copies of the December number, I will make an effort to procure some subscribers. If it were possible, your circulation ought to be a million copies monthly."

A minister of the gospel, in Washington, D. C., writes:—

"I will do what I can to extend the circulation of the *American Sentinel*."

A gentleman from Spanish Ranch, Cal., sends us the names of nineteen individuals to whom he desires the *Sentinel* sent, and pays for them. In speaking of the article in the November issue, entitled, "A Monstrous Bid," in regard to the National Reformers not objecting to the placing of the Catholic Bible in the public schools, he says:—

"I wish that the *American Sentinel* could be placed in the hands of every voter in the land."

The wife of a prominent lawyer in Vincennes, Ind., writes:—

"I am greatly interested in watching the movements of the National Reform Association as they are exhibited in the *American Sentinel*. Please find inclosed subscription for another year. There is almost universal ignorance on the subject of the reform movement in all this region."

The secretary of the Young Men's Christian Association at Montgomery, Ala., writes:—

"GENTLEMEN: Please accept my sincere thanks for your kindness in sending your publications for the Montgomery Y. M. C. A. It will give me pleasure to direct the attention of our visitors to the *American Sentinel* and the *Pacific Health Journal*."

The following testimonial for the *Sentinel* was received from Edward Everett Hale, whose name is familiar in the literary world as one of the foremost writers of the times:—

"MY DEAR SIR: I am very much obliged to you for the *American Sentinel*, and there are few copies which I do not read through. I should like to know who your writers are, for they seem to me to understand the American administration of things, as the writers who have been largely trained in European social economy do not. Always very truly yours,
 "EDWARD EVERETT HALE."

Geo. W. Haskins, for sixteen years professor of Greek in Alleghany College, Meadville, Pa., writes:—

"I have enjoyed the reading of the *American Sentinel*, sent by you, very much. I most heartily indorse its opposition to the folly of the principles of the National Reform party. If that party ever succeeds in accomplishing anything by its operations, it will be through the Romish Church."

A gentleman from De Ruyter, N. Y., says:—
 "Through the kindness of some friend I have been in receipt of the *American Sentinel* for the past year, and have become much interested in the subjects made prominent in its pages. I therefore inclose 50 cents for the continuance of the paper to my address during 1888."

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, FEBRUARY 3, 1888.

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.

SEVERAL of the large cities of the East are being canvassed for the *American Sentinel*, with good results. Over four thousand yearly subscriptions to that paper have been received within the past month, and the canvass has but just begun. Let the work go on, for we believe it is a good one. As one subscriber says of the *Sentinel*, "every voter in the United States should read it." And those who are not voters should read it too.

A BREWERY in New York City is called, because of its location, "Hellgate Brewery." A more fitting name could not be devised, not only for that particular brewery, but for every brewery, distillery, and liquor shop, in the land. Every one of them is a gate to hell and destruction. If everything in this world were called by its true name, there are some things that would have less patronage. Even with man's natural tendency to evil, the devil finds it necessary to gild sin to a great degree, in order to catch the multitude, and so those gateways to hell are made to appear very attractive.

WE have received from James A. O'Connor, publisher, Bible House, N. Y., the fourth bound volume of *The Converted Catholic*, a monthly magazine specially designed for the conversion of Roman Catholics to evangelical Christianity. This magazine is not only good for Catholics to read, that they may learn the evangelical way of salvation, but all Protestants will be interested in its contents. It is boldly and aggressively opposed to the Roman Catholic Church, but as Luther said, it wars not with men but with the doctrines of that church. Rev. James A. O'Connor, the editor, was formerly a Roman Catholic priest, and is now doing a good work in New York. The subscription price is only \$1.00 per year.

A BRIGHT, readable paper, and one that we can heartily recommend, is *Our Dumb Animals*, published monthly, by the Massachusetts Society for the Prevention of Cruelty to Animals, 19 Milk Street, Boston, Mass. It is devoted to teaching how to make the lives of our domestic animals more comfortable, and to arousing a healthy sentiment concerning the treatment in general of those of God's creatures who cannot speak for themselves. It is neatly gotten up, well illustrated, and the matter is adapted to the comprehension of the young, who would certainly be benefited by its perusal. Kindness to animals is as essential to true Christianity as is kindness to men, and we bid the publishers of the little sheet Godspeed in their good work.

A TREE is known by its fruit. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Judged by this tree standard, the liquor traffic is evil, and only evil. A dispatch of recent date, from Kingston, Ontario, says:—

"In retaliation for the hard fight being made by the temperance people of Leeds County, eleven buildings have been burned at Irish Creek. The Methodist Church and a tannery have been burned at Kemptville, and five constables have been stoned and assaulted. Dr. Fergusson, Member of Parliament, and three others, one of them a minister, were assaulted and threatened with murder, and two deacons of the Baptist Church have been warned to dismiss their ministers or have their church burned."

This is the kind of fruit that the liquor traffic bears. It manufactures criminals, and then commits crime on its own account, in order to perpetuate its own existence. And yet it has the effrontery

to claim the protection of the laws. No man who loves law and order will ever be found pleading for it, because it is begotten in crime, it lives by crime, and begets only crime and misery. It is for this reason, and this alone, that it should be suppressed.

The *Banner of Light* says:—

"All things are preparing the way for the advent of the new age that is fast coming in. It is to be the higher age, because the more spiritual one. The scoff at spiritual realities that is now heard from the materialist, and the religionist on the other, will be silenced before the resistless power of that great wave which is to overwhelm the world as a tide from Eternity's ocean."

As the devils seek to prepare the minds of men for the strong, overmastering delusions, when he will attempt to counterfeit the coming of the Lord. And all the time that the poor souls who are taken captive by him at his will, are talking about the "higher age," and "spiritual life," and imagining that they are approaching the divine ideal, they will be going deeper into degradation. The exceeding deceitfulness of sin is such that vice itself may appear to be virtue.

"PEARL OF DAYS."

SUCH is the title of a new monthly published in New York City and "devoted to the maintenance of the Lord's Day," so-called. In noticing this new journal and its mission, the *Occident*, a good Presbyterian paper in San Francisco, takes occasion to say of Sunday that it "is indeed the pearl of days," and that "every thoughtful Christian in our country, and perhaps especially in California, must often tremble lest this day shall be lost to us." But why this fear? The *Occident* answers: "We have in this State no human law for its protection. Every man doeth on this, as on other days, that which seemeth right in his own eyes."

The expression, "no human law," would seem to imply the existence of a divine law for the protection of this so-called "pearl of days;" but can the *Occident* cite any such law? Is there, or has there ever been, any such law? If there be no such law, and everybody who knows anything about the matter knows that there is none, will the *Occident* please explain why every man should not do "on this, as on other days, that which seemeth right in his own eyes"?

It would be vain for the *Occident* to appeal to the fourth commandment; indeed it would not be honest in it to do so, for everybody knows that that commandment says nothing of the first day of the week, except as one of the days upon which God requires us to work, that like him we may rest upon the seventh day, which "is the Sabbath of the Lord," and upon which we are commanded not to do any work.

But hold! as we write, our eye catches the last paragraph of the *Occident's* article, and utterly inconsistent though it be, there a part of the fourth commandment is quoted to enforce Sunday-keeping! Surely 'tis more than passing strange that professedly Christian men, ministers, and editors of religious papers, will, with the open Bible in their hands, labor so persistently and untiringly to foist upon the consciences of their fellows the keeping of a day, the observance of which is nowhere even hinted at in the Bible, and at the same time teach men to disregard a day for the keeping of which there is a plain "Thus saith the Lord."

THE *Review and Herald* in its first issue for 1888, gives some interesting statistics concerning the progress of the work of the Seventh-day Adventists for the past year. The gain shown by figures is fourteen ministers, sixteen licentiates, ninety-one churches, 2,730 members, and \$45,784.21 in Conference funds. The Central Publishing Association located at Battle Creek, Michigan, has printed of books and tracts 65,611,008 pages, periodicals 22,771,080 pages. The total number of pages printed up to November 1, 1887, was 481,718,747. The sales in 1887 amounted to over \$98,000.

The accessions to our ranks form no criterion by

which to judge of the progress of our work. This work is not to gather out a multitude, but it is to go to all the world; and the best evidence that it is very rapidly accomplishing this is seen in the broadcast sowing of the printed page.

The *Review* says: "We turn our eyes to the future. The prospect, year by year, grows clearer, the evidence surer, that we have not followed cunningly devised fables in making known the soon coming of the Lord. Prophecies are converging to their fulfillment. Events are moving with accelerated velocity. The word of God is demonstrating its claims to truthfulness, and comforting every humble believer with the thought that the hope that is built upon his word can never fail."

THE *Christian Union* is devoting considerable attention to the matter of Sunday railroad trains. In its issue of January 5 there is an article giving the result of interviews with railroad men, all of whom say that no more trains are run on Sunday than are absolutely demanded by the public, and that much less freight is handled on Sunday than on any other day. A letter to the editor, from a prominent railroad man, says that the traffic will be substantially the same per week, whether moved in 168 hours or 144, and that it can be moved in 144 hours per week. He says: "The roads and the public will be put to temporary inconvenience in conforming to this service, but the roads will soon be convinced that it is feasible, and the public will acquiesce." And the *Christian Union* itself, in an extended editorial, says:—

"Nearly all railroads run a Sunday mail train, and nearly all the Sunday newspapers take advantage of this Sunday mail train to scatter their wares along the lines of the railroad. Now, for this, not the railroad, but the people of the United States are to blame. If we do not want Sunday mail trains distributing Sunday newspapers, we have simply to produce such a state of public opinion that Congress will pass a law that no newspaper mail shall be carried on Sunday, and the reform is accomplished. The *Christian Union* promises its co-operation in such a reform."

WE have been requested by friends at the Rural Health Retreat to state that G. C. Foye is not now employed at that institution. The reason for this statement is that he has been borrowing money from the brethren, on the strength of his having been connected with the Retreat. Any who trust him will do so at their own risk, and we fear to their loss.

CHANGE OF ADDRESS.

ELDER D. T. BOURDEAU, at 910 Magazine St., New Orleans, La.

ELDER J. O. CORLISS at 186 Champion St., Battle Creek, Mich.

THE present P. O. address of Elder J. H. Cook is Box 88, Leitchfield, Grayson Co., Ky.

ADDRESS Elder J. N. Loughborough, at Rural Health Retreat, St. Helena, Napa Co., Cal.

TEXAS ATTENTION!

OWING to the failing health of Sister Gregory, Brother Turner Stevenson will act in her place as secretary of the Texas T. and M. Society. Address all business pertaining to the society to Turner Stevenson, Denton, Texas.

Brother Frank Green, of Peoria, will fill the place as director of Dist. No. 2, vacated by Brother Stevenson. HENRY HAYEN, Pres. Texas T. and M. So.

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