

The Signs of the Times.

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

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The Signs of the Times.

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THE LIVELY HOPE.

To know that all things earthly
Wherein is sin or pain,
Shall soon pass off like vapor,
Ne'er to return again;
This, this is hope.

To know that this "vile body,"
This mortal frame of dust,
Shall soon become immortal,
At the rising of the just;
This, this is hope.

To know a home of gladness,
Where evil tidings cease,
And death, and war, and trembling
Give way to life and peace;
This, this is hope.

To know there is a kingdom,
And I the certain heir,
An everlasting kingdom,
Which with my Lord I share;
This, this is hope.

To know that Christ is coming,
And with him comes the day,
The day of earth's great blessing
That long seemed far away;
This, this is hope.

—Dr. H. Bonar.

General Articles.

Wisdom and Compassion of Jesus.

BY MRS. E. G. WHITE.

ON one occasion when Jesus was engaged in teaching, the scribes and Pharisees brought to him a woman whom they accused of the sin of adultery, and said to him, Master, "Moses in the law commanded us, that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not."

The scribes and Pharisees had agreed to bring this case before Jesus, thinking that whatever decision he made in regard to it, they would therein find occasion to accuse and condemn him. If he should acquit the woman, they would accuse him of despising the law of Moses, and condemn him on that account; and if he should declare that she was guilty of death, they would accuse him to the Romans as one who was stirring up sedition and assuming authority which belonged to them alone. But Jesus well knew for what purpose this case had been brought to him; he read the secrets of their hearts, and knew the character and life-history of every man in his presence. He seemed indifferent to the question of the Pharisees, and while they were talking and pressing about him, he stooped and with his finger wrote carelessly in the sand.

Although doing this without apparent design,

Jesus was tracing on the ground, in legible characters, the particular sins of which the woman's accusers were guilty, beginning with the eldest and ending with the youngest. At length the Pharisees became impatient at the indifference of Jesus, and his delay in deciding the question before him, and drew nearer, urging the matter. But as their eyes fell upon the words written in the sand, fear and surprise took possession of them. The people, looking on, saw their countenances suddenly change, and pressed forward to learn what they were regarding with such an expression of astonishment and shame. Many thus read the record of hidden sin inscribed against these accusers of another.

Then Jesus "lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." The accusers saw that Jesus not only knew the secrets of their past lives, but was acquainted with their purpose in bringing this case before him, and had in his matchless wisdom defeated their deep-laid scheme. They now became fearful lest Jesus should expose their guilt to all present, and they therefore, "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst."

There was not one of her accusers but was more guilty than the conscience-stricken woman who stood trembling with shame before him. After the Pharisees had hastily left the presence of Christ, in their guilty consternation, he arose and looked upon the woman, saying, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee. Go, and sin no more."

Jesus did not palliate sin nor lessen the sense of crime; but he came not to condemn; he came to lead sinners to eternal life. The world looked upon this erring woman as one to be slighted and scorned; but the pure and holy Jesus stooped to address her with words of comfort, encouraging her to reform her life. Instead of condemning the guilty, his work was to reach to the very depths of human woe and degradation, lift up the debased and sinful, and bid the trembling penitent "sin no more."

The woman stands before Jesus, cowering under the accusation of the Pharisees and a sense of the enormity of her crime, knowing that her life is trembling in the balance, that a word from Jesus will add fuel to the indignation of the crowd, so that they will immediately stone her to death.

Her eyes droop before the calm and searching glance of Christ. Stricken with shame, she is unable to look upon that holy countenance. As she thus stands waiting for sentence to be passed upon her, the words fall upon her astonished ears that not only deliver her from her accusers, but send them away convicted of greater crimes than hers. After they are gone, she hears the words so full of hope: "Neither do I condemn thee. Go, and sin no more." Her heart melts with penitential grief; and, with gratitude to her Deliverer, she bows at the feet of Jesus, sobbing out in broken accents the emotions of her heart, and confessing her sins with bitter tears.

This was the beginning of a new life to this

tempted, fallen soul,—a life of purity and peace, devoted to the service of God. In raising this woman to a life of virtue, Jesus performed a greater act than that of healing the most grievous bodily malady; he cured the sickness of the soul, which is unto death everlasting. This penitent woman became one of the firmest friends of Jesus. She repaid his forgiveness and compassion with a self-sacrificing love and worship. Afterward, when she stood sorrow-stricken at the foot of the cross, and saw the dying agony on the face of her Lord, and heard his bitter cry, her soul was pierced afresh; for she knew that this sacrifice was on account of sin; and her responsibility as one whose deep guilt had helped to bring about this anguish of the Son of God, seemed very heavy indeed. She felt that those pangs that pierced the Saviour's frame were for her; the blood that flowed from his wounds was to blot out her record of sin; the groans which escaped from his dying lips were caused by her transgression. Her heart ached with a sorrow past all expression, and she felt that a lifetime of self-abnegating devotion would poorly compensate for the gift of life, purchased for her at such an infinite price.

In his act of pardoning this fallen woman, and encouraging her to live a better life, the character of Jesus shines forth in the beauty of a perfect righteousness. Knowing not the taint of sin himself, he pities the weakness of the erring one, and reaches to her a helping hand. The self-righteous and hypocritical Pharisees denounce, the tumultuous crowd is ready to stone and slay, and the trembling victim waits for death; but Jesus, the Friend of sinners, bids her "Go, and sin no more."

It is not the true follower of Christ who turns from the erring with cold, averted eyes, leaving them unrestrained to pursue their downward course. Christian charity is slow to censure, quick to detect penitence, ready to forgive, to encourage, to set the wanderer in the path of virtue, and stay his feet therein.

The wisdom displayed by Jesus on this occasion, in defending himself against the designs of his enemies, and the proof which he gave them that he knew the hidden secrets of their lives, the conviction that he pressed home upon the guilty consciences of the very men who were seeking to destroy him, were sufficient evidence of his divine character. Jesus also taught another important lesson in this scene: That those who are ever forward to accuse others, quick to detect them in wrong, and zealous that they should be brought to justice, are often guiltier in their own lives than those whom they accuse. Many who beheld the whole scene were led to compare the pardoning compassion of Jesus with the unrelenting spirit of the Pharisees, to whom mercy was a stranger; and they turned to the pitying Saviour as unto one who would lead the repentant sinner into paths of peace and security.

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Jesus had represented himself, in his relation to fallen man, as a fountain of living water, to which all who thirst may come and drink. In clear and thrilling tones he now declares: "I am the light of the world." His manner was so impressive, and his words carried with them such a weight of truth, that

many were convinced that he was indeed the Son of God.

But the Pharisees, ever ready to contradict him, accused him of egotism. They were ignorant of his divine character and mission because they had not searched the prophecies concerning the Messiah, as it was their privilege and duty to do. They had no connection with God and Heaven, and therefore did not comprehend the work of the Saviour of the world, and, though they had received the most convincing evidence that Jesus was the promised Messiah, yet they refused to open their minds to understand. At the first they had set their hearts against him, and refused to believe the strongest proof of his divinity, and, as a consequence, their hearts had grown harder until they were determined not to believe.

Said Jesus: "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me." Thus he declared that he was sent of God to do his work. He had not consulted with priests and rulers as to the course he was to pursue; for his commission was from the highest authority, even the Creator of the universe. Jesus, in his sacred office, had taught the people, had relieved suffering, had forgiven sin, and had cleansed the temple, his Father's house, and driven the desecrators from its sacred portals; he had condemned the hypocritical lives of the Pharisees, and reproved their hidden sins; and in all this he had acted under the instruction of his heavenly Father. For this reason they hated him and sought to kill him. They could no more comprehend the divine compassion that pitied and pardoned the trembling sinner, than the justice that was manifested in exposing and rebuking the sins of those who professed to teach the people the way of life, and stood high in their estimation as men of piety and learning. No wonder Jesus declared to them: "Ye are from beneath; I am from above. Ye are of this world; I am not of this world."

The Law of God.

SOME Christians are in the habit of looking at "the law" as a great enemy. Why? Because it does not countenance the least sin. It says, "walk before me and be thou perfect." Is this not right—could a perfect God recognize or make a law in any way imperfect? Surely not. The reason men count the law their enemy is that all have sinned, and ever since the disobedience of Adam they have been in the condition known as "sinful flesh." Prior to sin's entrance, the law was Adam's friend, and justified him; but the condition of death obtained after sin had entered, and man in this fallen condition of death finds it utterly impossible to so live and act in harmony with his Maker, that God's perfect law would not condemn him. And since all are sinners, of course none but a defective law could recognize such persons as perfect. The law of God has condemned all, and every one who has reasoning faculties seems to recognize that he is not perfect.

God has always had a law; even before the giving of it at Mount Sinai. Since God always has been perfect, his laws always have been perfect, and condemned and opposed to even the slightest sin. Abel, Noah, Abraham, and all the patriarchs recognized the fact that they were sinners when they made altars and sacrificed thereon. Thus they acknowledged that they were sinners and unable of themselves to approach God. How different from the way Adam and God walked and talked in the garden! No sacrifices or offerings for sin were there needed, for Adam was justified, or recognized as right by God's law. Thus we see that what the patriarchs knew of God's law condemned them. The giving of the law from Sinai did not take away man's sin. No, it only showed it the more fully. Did the keeping of it ever

justify any of them? No; "By the deeds of the law shall no flesh be justified in his [God's] sight." Was the fault in the law, or in the people? Paul said, "The law is holy," and God's commands "holy and just and good." Rom. 7:12. The imperfection was with mankind. Since the law did not justify them, it must have condemned them, even as it had condemned the patriarchs. Not any more really (for there is only one penalty,—death) but more loudly. They were no greater sinners than those of the patriarchal age who had not had the full law given them, but they were shown their condition as sinners more clearly. Why? That they might see their own fallen and imperfect condition, and learn the exceeding sinfulness of sin (Rom. 7:13), and by this knowledge be prepared for the Redeemer.

We have seen that God always has had a perfect law which condemned every sin in every being, and how it was shown in different degrees to the patriarchs and Israel, yet that the effect was the same—condemnation—only more fully realized by those who saw the law most clearly. Now how about the great heathen world? Surely a righteous law could not say that the heathen are righteous, unless they live in harmony with God. And if you thought they were living in harmony with God you would not send missionaries to them. No, they too are condemned by God's law. And as Paul says: These that have not the law (the full written law as given to Israel) "show the work of the law written in their hearts," a spark of that principle of justice and knowledge of right and wrong which must have been an important part of the natural organization of the first perfect man, Adam; a spark merely, not quite extinguished by the degrading effects of sin.

What did this spark of conscience do for them? It sometimes justified, and sometimes condemned. But if their spark of conscience condemned them only once during their lifetime, it showed that they were imperfect—sinners—hence subject to the sin penalty, death.

Now "all unrighteousness is sin," and "sin is the transgression of the law," and "the wages of sin is death." So we see that the only voice of the law of God to any who hear it is: *You cannot live.* "All have sinned, and come short of the glory of God;" therefore must "every mouth be stopped, and all the world become guilty before God." Rom. 3:23, 19.

But when will the law of God release the sinner from the bondage of death? Never; if he could not obey the law while *partially* dead, he certainly cannot when completely so. Ever since the "fall" from *perfect manhood*, through sin man has been in a dying condition, sometimes spoken of as already dead. See Matt. 8:22. And none but a perfect man could keep a perfect law. But, says one, did not God send his Son into the world to show us how we could work our way up to spiritual life—appearing among us on the lowest round of the ladder, did he not point out to us the way? he being *thus* "our forerunner"?

This view in many respects is held by a great many, mostly Unitarians and Universalists, and like many other views has a mixture of truth in it; but as a whole it is far from being "the truth" on this subject. Jesus did indeed "lay aside the glory which he had with the Father, before the world;" he did appear to "set us an example that we should follow in his footsteps" and to be "our forerunner," but more, he is also our *Redeemer from the curse of the law.* The curse of the law upon us as sinners is *death.* How did he redeem us from death? To redeem is to purchase back. He is therefore said to have "bought us with his own precious blood." Blood represents life—"the life of the flesh is in the blood" (Lev. 17:11), therefore *shed blood* represents *death* or *sacrificed* life. "He gave his life;" "He shed his blood;" "He tasted death;" all have the same meaning. . . .

But, says one, I thought that Jesus had nullified, set aside, and destroyed the law; and that therefore man could approach God. Oh no, that is a great mistake. Would it not be strange, indeed, if the Father made a law, which we have seen was "just" and "holy," and in fact the only one he could give because perfect and holy himself, would it seem proper even to think of Jesus as setting aside and destroying that "just" and "holy" law, or in any way making a league with sin or sinners? No, no. He came to do the Father's will, and the law is the record of that will. Jesus kept it himself, and taught the true meaning of it to be higher than the letter, and that to be "angry with a brother without cause," was to violate the command, "Thou shalt not kill." No; said Isaiah: Christ "will magnify the law [make it larger and more minute], and make it honorable," show, in fact, that that law could not be set aside or broken. He showed, too, by keeping it perfectly himself, that God's law was just, and not beyond a perfect man's ability.

But we read, "Christ is the end of the law." What can that mean? The trouble is you have not quoted the connection. The text reads: "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. To whom is he this? To believers. How? Righteously, not by breaking it, but by righteously fulfilling its requirements, and we in him are *just* before the law. Because we in him are reckoned dead to the world and alive toward God through him—our new life, another similar text reads: "There is therefore now no condemnation to them which are in Christ Jesus." Why are those in Christ not condemned? Because, since coming into him by faith, they have received of his spirit, and with him can say, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. They are then alive spiritually though yet living in the dead body of sinful flesh which they are opposed to, and which by the Holy Spirit given they are enabled to "crucify." These walk not after the flesh, but after the Spirit, and to all so walking in Christ, there is no condemnation from the law.—*Zion's Watch Tower.*

Who would wish to possess continually the power of reading the thoughts of his fellows? Such a gift would be more of a curse than a blessing. It is sometimes hard enough to preserve one's equanimity in view of the revelation of another's real thought, which *will* flash out unspoken, in spite of words and looks—in spite of the polished conventionalisms which society prescribes as a shield of defense between man and man. But *always* to know the thought that is hidden by silence, or veiled by the polite speech—always to see the mental reservations which accompany the uttered words—always to perceive the motive of the wise saw and the modern instance brought up in personal conversation—this indeed were intolerable. Charity covers a multitude of sins; but most of us have reason to be thankful that our charity in this regard is largely assisted by our ignorance.—*Sel.*

It is very truly said that by the choice of our friends, we reveal our own character. We naturally sympathize with those whose views and tastes are in harmony with our own, and consequently seek their association. A good man naturally associates with the good, while a bad man chooses for his companions those of his own class. Persons who desire to do right cannot be too careful as to the company they keep.—*Sel.*

PERSONS had better be honest, and live in comparative poverty, than to be surrounded with every luxury, obtained by defrauding others of their just dues.—*Sel.*

A Trustworthy Guide.

LET any one compare the state of his mind at the present, with some condition in the past, and he will readily discover that his mind has undergone a radical change—gradual, perhaps, in its progress, but great in its consummation. The mention of that which once thrilled him with joy has no attraction, no charm. That which to us in childhood and youth was the height of our ambition and hope, in maturer years becomes of very little notice. We look back and cannot refrain from wondering that, on circumstances of so trifling a nature, our hearts should have wasted such excess of passion. As a plain mansion meets our mature eye, in the building which to our childish gaze wore the appearance of a stately palace, so we discern nothing but insignificance in those pursuits which once filled and inflamed our imagination with their importance. Perhaps a better description, or one which more fully illustrates such a change of feeling cannot be found than that which Lord Chesterfield has left us, in a letter written a short time before his death.

"I have run," said he, "the silly round of business and pleasure, and have done with them all. I have enjoyed all pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those, who have not experienced, always overrate them. They only see the gay outside, and are dazzled with their glare; but I have seen behind the scenes; I have seen all the coarse pulleys and dirty ropes, which exhibit and move the gaudy machine; I have seen and smelled the tallow candles, which illuminated the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all the frivolous hurry, and bustle, and pleasure of this world had any reality; but I look upon all that has passed as one of the romantic dreams, which opium commonly occasions, and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream.

The things around us have their immediate influence upon our character. It therefore becomes necessary that we use a due degree of caution, in whatever circumstances we are placed, lest we be controlled by our surroundings. The first thing every individual should do, who has arrived at mature age, is to adopt a code of principles by which to be governed. No young lady or gentleman can reach that noble, elevated sphere of mental and moral attainment that gives such a power for good, without selecting the best rules by which to discipline themselves. When once such rules have been adopted, we must make up our minds that, regardless of our disposition to deviate therefrom, we must cling tenaciously to our standard, if we expect to reach the desired end. Our feelings will change somewhat as our physical organism undergoes a change. This we should not heed, no matter how great or varied the change, or how monotonous the pathway we tread. By patient continuance in well doing we will eventually reach a point where feeling will be brought in harmony with principle, and then we can complacently look back on the field of contest, knowing that principle and reason have won the laurels of victory.

We inquire, from what source shall we adopt our rules of self-government? Good and great men have transcribed excellent rules for perfecting character; but these rules are not adapted to the needs of others than themselves. Then there must be found some source from which all mankind can draw that instruction which will meet the demands of all. Where can such instruction be found? We answer, the Bible is the only book in the wide world that touches completely all the different phases of our many-

sided human nature. Take it and mould your life by it.

It may be against your inclinations, but sacrifice your carnal desires at its sacred shrine; and with every act of self-denial you will find heavenly peace filling your soul. It will take time, courage, and perseverance to approximate that standard of manly excellence, and Christian character, that will not only fit you for the association with the good and pure-minded here, but will prepare you to become the associate of the inhabitants of Heaven. May God bless you, dear reader, in your efforts to bring your life into harmony with the principles of his sacred word.

Medford, Minn.

The Personality of Satan.

It is with no cloudy vagueness that the personal existence of the spirit of evil is revealed in Holy Scripture. In history, prophecy, and in parable is the tempter brought before us, and every quality, every action, every attribute which can indicate personality is referred to him in language which cannot be explained away. The records of the old dispensation and the writings of the new, alike reveal to us the existence of the adversary, as a matter of spiritual importance. They depict him as pre-eminent in power among the angels who lost their first estate, and as ever compassing the destruction of the souls of men. We may seek to dispose of the opening chapters of Genesis, where the story of the temptation and the fall occurs, as myths. We may refer to Oriental hyperbole that wondrous picture in Job of the accuser of the brethren faulting the Almighty to his face. We may characterize the closing pages of Revelation, telling of the tempter's fall and fate, as but allegory and romance. But there will still remain, scattered through the whole series of Bible books, and appearing in connection with every prominent Bible character or Bible fact, mention of the personal Satan, the foe of God, the foe of man.

We, then, are neither wise nor prudent, when we are thus warned of Satan and his wiles, to talk of allegories, or rhetorical personification, or in bolder unbelief to doubt or deny the existence and the power of the chief of the fallen spirits. It were far wiser, in humble acceptance of God's word, to recognize our foe, and to seek the strength with which to contend with him. We need the simple faith coupled with the bold defiance, breathed forth in Luther's life and words and hymns; a spirit, which, in its fearlessness and literal reception of the word of God, would blot his study wall with the hurled inkstand where a mighty imagination had conjured up before him the very form and face of Satan. We need that faith of an earlier day, seen in the old law phrase of the Motherland, where the murderer's indictment reads, "Done by the instigation of the devil;" and where men shuddered as they saw in the pale-faced criminal one who had bartered his soul for the price of revenge. We need this unquestioning reception of God's teaching on this point, from the fact that Scripture and experience combine to teach us that this wily adversary of souls rarely, if ever, assails us in his proper shape of horror, but makes use of other guise in which to entrap us, changing his dark front into the winning shape of an angel of light, or turning even our seeming friends into foes, and using our very heart's desires as lures to win us to our ruin.—*Bishop Berry.*

THE wish falls often warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in Heaven.—*Richter.*

IF when thou makest a bargain, thou thinkest only of thyself and thy gain, thou art a servant of mammon.—*Paul Faber.*

The Two Processions.

IF we would fully understand the present age, we must regard it from two points of view. For there are two great processions ever defiling before us, that of the people of God, and that of the world. And it is of the utmost importance that we should distinguish between them, and know clearly which is which, lest by some misadventure we be found walking with the world, when we think that we have joined the church. For the world's dress in some parts of its procession is strangely like that of the church; just as the robe which the man in the parable fraudulently put on, bore so close a resemblance to the king's raiment bestowed upon the guests, that the royal servants permitted the impostor to pass without question to the marriage-chamber. But when the king came in to see the guests, he was not deceived; no, not for a moment.

It is, then, possible to get into the wrong procession; but how terrible the consequences of the mistake! For those who march in the one may indeed at present be passing through a stony and dry land, a wilderness of thorns, harassed as they go, by black cares that incessantly hover overhead; but presently, they know not how soon it may be, the Prince of light and love will meet them, and conduct them to those gates within which neither pain, nor sorrow, nor crying, nor death, may ever enter.

But the ranks of the other, gay and thoughtless as they may appear now, will shortly pass into a dismal land, a place of horrors, a region of storms and earthquakes, of war, of famine, and of pestilence, and exposed to all the wrath of Heaven. "And they shall pass through it hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth and behold; trouble and darkness, dimness of anguish; and they shall be driven to darkness." And yet, as the book of Revelation tells us, not even amid the terrors of the end will they give glory to God. Therefore, at last, they shall be sternly taught that he is justice and sovereignty as well as love; they shall discover, by bitter experience, the meaning of that awfully incongruous expression, "the wrath of the Lamb;" they shall be compelled to confess that if judgment is God's "strange work," it, nevertheless, is his work. Suddenly as the lightning flashes from the depths of the summer sky, the King in all his majesty shall appear across their path, and they shall miserably perish beneath the sword of his mouth.—*G. H. Pember, M. A., in the Silver Morn.*

PRaise is not always sweet; nor is censure always bitter. The moral value of either praise or censure depends greatly upon the moral value of the person who proffers it. The steady-going Christian would not be greatly flattered by the praise of the regular frequenters of the drinking-saloon, nor would he feel much discouraged to know that the same body of persons had passed a unanimous vote of censure upon his over-righteousness and lack of the spirit of good-fellowship. To be praised by some people is reason enough to make us ask what evil we have done; to be censured by them is a mark of honor. When we are praised, then, or when we are blamed, is it not worth while to ask ourselves who does it, and why?—*Sel.*

WHILE a sinner cannot, by any good works that he can perform, prepare himself to come to Christ, he must, nevertheless, forsake his sins, or Christ will not receive him. The order of grace is, first, to cease to do evil, and then, to learn to do well.—*Methodist Recorder.*

"RIGHTeous art thou, O Lord, and upright are thy judgments." Ps. 119:137.

The Empire of Grecia.

THE REIGN OF PHILIP.

"AND another third kingdom of brass, which shall bear rule over all the earth." Dan. 2:39, last part.

In Dan. 10:20 the angel said, "And now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come." Therefore we know that Grecia was the power that should succeed that of Media and Persia—that Grecia was the "third kingdom of brass" which should "bear rule over all the earth."

B. C. 359, Philip II. succeeded to the kingdom of Macedon. "Macedonia is a part of Greece."—*Strabo, Fragments 10; book 8, chap. 1, sec. 1, par. 1, sec. 3, par. 1.* See also "Encyc. Brit.," article "Greece," par. 1. "Greece was, at the moment, completely disorganized." Apart from Macedonia, Greece at that time consisted of nineteen distinct States,—Epirus and Thessaly composed North Greece; Acarnania, Ætolia, Locris, Doris, Phocis, Megaris, Bœotia, and Attica, composed Central Greece; and Corinthia, Sicyonia, Achaia, Elis, Messenia, Iagonia, Argolis, and Arcadia, composed the Peloponnesus or Southern Greece; the island of Eubœa, which lay along the eastern coast, formed the nineteenth State,—but taken all together the whole nineteen were only a little larger than the State of West Virginia, they having 25,811 square miles while West Virginia has 23,000. Imagine West Virginia with a coast line as great as that of Greece, divided into nineteen independent States, two of which comprise fully half of the whole area, each one of the nineteen being jealous of all the others, besides being itself separated by factions jealous of each other, with all public spirit gone—imagine such a condition of affairs as this, and you have a picture of Greece at the time that Philip became king of Macedon. See "Encyc. Brit.," articles "Macedonian Empire" and "Greece;" Rollin, "History of Philip," sections 1, 2.

It is evident that before Greece could do anything at all, of any worth, she must be united. To accomplish this, was the task that Philip had set for himself. As soon, therefore, as Philip had settled the affairs of his own kingdom he set about to bring the States of Greece into subjection to himself.

"And now, as a politician and conqueror, he resolves how he may best extend his frontiers, reduce his neighbors, and weaken those whom he is not able to conquer at present; how he may introduce himself into the affairs of Greece, take part in her intestine feuds, make himself its arbiter, join with one side to destroy the other, in order to obtain the empire over all. In the execution of this great design, he spares neither artifices, open force, presents, nor promises. He employs for this purpose negotiations, treaties, and alliances, and each of them singly in such a manner as he judges most conducive to the success of his design, expediency solely determining him in the choice of measures. We shall always see him acting under this character, in all the steps he takes thenceforth, till he assumes his last character, which is, preparing to attack the great king of Persia, and endeavoring to become the avenger of Greece, by subverting an empire which before had attempted to subject it, and which had always continued its irreconcilable enemy, either by open invasions or secret intrigues."—*Rollin, Hist. of Philip, sec. 1, par. 21, 22.*

In 355 B. C., the Sacred War broke out among the States of Greece, and lasted ten years, which gave Philip his desired opportunity to interfere in the internal affairs of Greece. The Sacred War was caused by the Phocæans, who dwelt near Delphi, plowing up certain grounds that had been consecrated to Apollo. When this was done, it was reported to the States-general of Greece as sacrilege. The Phocæans were summoned before the Amphictyonic Coun-

cil, and after an examination of the whole affair, they were declared guilty of sacrilege, and sentenced to pay a heavy fine. They refused to submit, and took up arms. The Council met again and declared war on the Phocæans, and then the trouble began. Nearly all Greece took part in the quarrel, some of the States taking sides in favor of the god, others joining the Phocæans.

"In this general movement of the Greeks . . . Philip thought it most consistent with his interest to remain neuter. . . . He was also well pleased to see both parties weaken and consume each other, as he should thereby be enabled to fall upon them afterwards with greater ease and advantage."—*Id., sec. 2, par. 7.*

However, in 353 B. C., Philip interfered so far as to join Thessaly to his kingdom, and the Thessalian cavalry to his standard, and started to invade Phocis, but the Athenians seized Thermopylæ, and he was obliged to return to Macedonia for a season. At last the Thebans grew tired of the Sacred War and sought the alliance of Philip. This was just what Philip was waiting for, and he therefore "declared at once in their favor."

"There was nothing Philip had more at heart than to possess himself of Thermopylæ, as it opened to him a passage into Greece; to appropriate to himself all the honor of the Sacred War, as if he had been the principal in that affair; and to preside in the Pythian games. He was desirous of aiding the Thebans, and by their means to possess himself of Phocis; but then, in order to put this double design into execution, it was necessary for him to keep it secret from the Athenians, who had actually declared war against Thebes, and who for many years had been in alliance with the Phocæans. His business, therefore, was to place other objects in their view; and on this occasion the politics of Philip succeeded to a wonder."—*Id., sec. 4, par. 2.*

Just at this juncture, the Athenians also grew tired of the war, and sent two commissioners to Philip to sound him in regard to his helping to bring about a peace. He of course answered very favorably. Thereupon Athens sent ten ambassadors to inquire fully about all points in regard to the important question. The ten returned with a very favorable report indeed. Then these ten ambassadors were immediately sent back to Philip, "with full powers to conclude a peace and ratify it by oaths." After considerable delay on the part of the ambassadors, and more on the part of Philip, with his troops advancing all the time, peace was ratified, but Philip refused to include the Phocæans. When the embassy returned to Athens a controversy arose there whether Philip was to be trusted or not, and while they were contending over that question, Philip decided it by taking possession of Thermopylæ, "which opened to him the gates, and put into his hands the keys of Greece," invaded Phocis, the Phocæans sued for peace, and yielded themselves to Philip's mercy, and so ended the Sacred War, with Philip in possession of the key of Greece.

Philip immediately assembled the Amphictyonic Council to pass judgment on the Phocæans. The council decreed that all the cities of Phocis should be destroyed; that they should have no towns of more than sixty houses each; that such towns should be a certain distance apart; that none should enjoy any possessions except upon the payment of an annual tribute; and that the Phocæan seat in the council was forfeited. Then Philip demanded that the council give him the vacant seat, which as a matter of course was done, and so Philip of Macedon became a member of the general council of the States of Greece. Next the obsequious council gave him, in conjunction with the Bœotians and Thessalians, the superintendence of the Pythian games. Thus he had obtained all his wish, after which he returned to Macedon, but still holding possession of Thermopylæ.

The next seven years Philip spent in wars in Illyria, Thrace, and Scythia, and in an unsuccessful siege of Byzantium (Constantinople). In 338 B. C., another trouble, similar to that which caused the Sacred War, arose among the Locrians. The question came before the Amphictyonic Council. Philip had bribed the orators of the Council, and they persuaded the deputies that it were much better to elect Philip generalissimo of all Greece, than to assess their respective States for the means by which to hire soldiers.

Accordingly, "By a public decree, 'ambassadors were sent to Philip of Macedon, who, in the name of Apollo and the Amphictyons, implore his assistance, beseech him not to neglect the cause of that god which the impious Amphissians make their sport; and notify him, that for this purpose all the Greeks, associated in the council of the Amphictyons, elect him for their general, with full power to act as he shall think proper.' This was the honor to which Philip had long aspired, the aim of all his views, and the end of all the engines he had set at work till that time. He therefore did not lose a moment, but immediately assembled his forces . . . and possessed himself of Elatæa, the greatest city in Phocis."—*Id., sec. 6, par. 5, 6.*

Athens arose in arms, and Demosthenes, in an oratorical contest with Python, overwhelmed him, and carried the Thebans with him to an alliance with Athens against Philip. The battle of Chæronæa followed quickly. Philip was victorious, and Greece was his. The battle of Chæronæa was the first in which Alexander ever fought as a commander. He was only eighteen, yet he fully displayed the intrepid valor that characterized him in after years. He broke and entirely routed the veteran "sacred battalion," the flower of the Theban army.

"Philip used his victory moderately, for he wished to leave Greece quiet behind him when he crossed into Asia to assail the great king [of Persia]."—*Encyc. Brit., article Macedonian Empire, par. 3.* "Macedon at that time [the battle of Chæronæa], with no more than 30,000 soldiers, gained a point which Persia, with millions of men, had attempted unsuccessfully at Platæa, at Salamis, and at Marathon. Philip, in the first years of his reign, had repulsed, divided, and disarmed his enemies. In the succeeding ones, he had subjected, by artifice or force, the most powerful States of Greece, and had made himself its arbiter; but now he prepares to revenge the injuries which Greece had received from the Barbarians, and meditates no less a design than the destruction of their empire [the Persian Empire]. The greatest advantage he gained by his last victory (and this was the object he long had in view, and never lost sight of) was to get himself appointed, in the assembly of the Greeks, their generalissimo against the Persians. In this quality he made preparations to invade that mighty empire. He nominated, as leaders of part of his forces, Atalus and Parmenio, two of his captains, on whose valor and wisdom he chiefly relied, and made them set out for Asia Minor."—*Rollin, Hist. of Philip, sec. 7, par. 1.* A. T. J.

(To be continued.)

NO MAN can be saved by works; yet no man can be saved without works. A man is justified by faith only; yet no man can be saved by faith alone. These are paradoxes, the key to which is, that the faith by which a guilty soul is justified without works becomes, from the moment of its birth, a living principle which brings forth works of righteousness as naturally as a tree produces its own fruit. Its works demonstrate its life, which expires when it ceases to produce righteousness. Hast thou faith, O man? Show it by thy works.—*Zion's Herald.*

It is better to take God's word than to try experiments for ourselves.

The Obligations of the First Covenant.

IN the SIGNS of Aug. 13 is an article by Brother N. J. Bowers, in which is shown with clearness that the ten commandments are not the old covenant. Those who contend that they are, ignore the record of the making of the covenant in Ex. 19, and its ratification, or "dedication," recorded in chapter 24; for the facts recorded in these chapters spoil their theory that the law of God,—the ten commandments,—is the old covenant, and consequently that all written law passed away, being nailed to the cross. Men who profess to believe in God and the Bible, attempt to maintain this blasphemous theory, right in the face of the plainest declarations of Christ and his apostles. Matt. 5 : 17-19; Rom. 3 : 31; Jas. 2 : 8-12.

It has been shown repeatedly that the covenant consisted of mutual promises between God and the people; that it was made "concerning" the words of God, which they promised to obey, and that their obedience to his voice was the condition on which his promises to them were based.

The obligations of the covenant were mutual, as is the case with every contract between two parties. The people promised to obey the voice of God, and on this condition he promised to care for them as his peculiar people. When they had broken their promise by worshipping other gods, he was under no obligation to fulfill his promises to them. By their failure to meet the condition, they forfeited their claim to his promises. The handwriting of ordinances connected with that covenant was nailed to the cross; but the covenant itself waxed old and vanished away. It was old when the new covenant was promised through Jeremiah the prophet. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

The people were never released from their obligation to obey the voice of God which they heard from the mount. They were under obligation to obey whether they promised to do so or not. But when they had broken their promise by disobedience, the Lord was released from the obligation to fulfill his promises to them.

R. F. COTTRELL.

We Shall See Him.

THERE are thousands on thousands of men who walk the earth, and many thousands more who sleep within its bosom, in whose hearts have burned a desire to see their Saviour's face. For centuries Christians have loved an unseen Saviour, followed an unseen Leader, trusted in an unseen Deliverer, and worshiped an unseen Lord. "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." They have not believed because they have seen, but they have that blessing which is pronounced on those who have not seen and yet have believed.

They have scanned with strange curiosity the records of their Saviour's life and death, but among all the particulars there laid down they have not been able to find one hint or token that would inform them concerning the personal appearance of him who is dearest to their hearts. Thus they know him not after the flesh, but he images to them the glory of the invisible God.

It is not a vain curiosity that leads Christians to desire to see their Lord. Their loving gratitude causes them to long to behold the face that was marred and spit upon, the brow that was wreathed with thorns, the form that was pierced and torn and mangled for their sins. And they have a strong assurance that at last their desire shall be granted. "They shall see his face, and his name shall be in their foreheads." They shall be like him, for they "shall see him as he

is." Their "eyes shall see the king in his beauty;" they shall behold him whom their souls have loved with unuttered and unutterable desire.

And when that beatific vision shall salute our eyes, we shall have looked our last look on sorrows, and afflictions, and foes; we shall have witnessed the last parting, and shall have beheld the last death-bed scene; we shall have gazed on the last grave, and have read the last monumental inscription. Henceforth our eyes shall be turned to brighter scenes. In gazing on Jesus in his glory we shall be like him, for we shall see him as he is, and shall be satisfied when we awake in his likeness.

There we shall see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in.

—Sel.

Covetousness.

COVETOUSNESS is one of the prevalent sins of the last days. We find it second in order in the list of sins given in 2 Tim. 3 : 2-5: "This know also, that in the last days lovers of times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power; from such turn away."

It hardly seems possible that one should be covetous and otherwise faultless, for covetousness like other sins is not a single fault. We learn from Col. 3 : 5 that covetousness is idolatry. To keep the first commandment in spirit, as well as in letter, we must love God with all the mind, soul, and strength. But a covetous person loves the object coveted more than he loves God, who claims supreme love.

We see in the list of sins at the head of this article that covetousness is associated with pride and selfishness. The apostle probably did not mean to give an unbroken chain of sins; but we can trace many of them from the one preceding it in the order. From selfishness we can trace covetousness. Selfish and also covetous people are apt to boast either by word or display. Display is a way that pride has of boasting, or of exhibiting itself in order to win the approbation of the world.

The law is like a person. We cannot wound a person at any point without causing pain. James therefore says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." That is, a law-breaker is a law-breaker. But a fact which few people seem to discern, is that seldom if ever one precept of the law is violated singly. Alas! alas! how many professed Christians long for the honor and attention which the world shows to its own flashy rich people!

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2 : 15.

EPSILON.

Simple Faith.

THERE was once a good woman who was well known among her circle for her simple faith and her great calmness in the midst of many trials. Another woman, living at a distance, hearing of her, said, "I must go and see that woman, and learn the secret of her strong, happy life." She went, and accosting the woman, said, "Are you the woman with the great faith?" "No," replied she, "I am not the woman with the great faith, but I am the woman with the little faith in the great God.—Sel.

HE who can take advice is sometimes superior to him who can give it.

For or Against Christ.

EVERY man exerts an influence either for good or for evil. It is impossible for any one to occupy a neutral position, where he will be absolutely without influence. A man may decline to advocate a cause without openly opposing it, but in so doing he throws his influence, to some extent, at least, against it. Christ declares, in perfect harmony with this position, "He that is not with me is against me." The extent of a man's influence, either for good or for evil, it is impossible, perhaps, to conceive. One man influences another, and gives direction to his character; he influences perhaps half a dozen more, and they influence, it may be, a score of others; and thus the wave of influence put in motion by one individual, widens and extends, perhaps, forever. A man does not, cannot, live for himself alone. He is making his impress upon the lives and characters of those around him and with whom he associates, or who are in any way brought under his influence, from day to day. This influence may promote their everlasting happiness, or it may lead to their endless ruin. In view of this fact, it is a solemn thing to live; and men cannot be too careful as to the influence they exert upon others. Have you ever thought of this? Have you ever paused to consider what kind of an influence you are exerting in society? Remember, you are responsible for your influence.—Sel.

Not a True Saying.

It is a favorite saying of the poets, that only the good is beautiful; but what if the saying only were true! If we could but know that everything which is beautiful is also good; if the evil were always repulsive to us, and only the good attractive; if Satan never came to tempt men, except with horns and hoof; then, indeed, it would be easy always to do right, and it would be incomprehensible that any one should do wrong. But there are good things which are not beautiful, and beautiful things which are not good. You may fall over a precipice without much endeavor; but it will take hard climbing to bring you to the top again. Would it not be well, before you decide upon looking for an easy place, to find out how many of the successful workers in the various spheres of labor with which you are acquainted, are men who sacrificed all for an easy place to rest in? And then—if you can—find out the men who *did* seek, and *did* obtain, "easy" places. This double search will result in giving you two classes,—men who did not seek easy places, but who are prominent and successful workers in the world to-day; and men who found easy places, and therefore have accomplished nothing. When you have the two classes before your eyes, you can judge for yourself, from what you see of them, to which class you would prefer to belong.—Sel.

VICE hates virtue not because it is virtue, but because it exposes the hideousness of vice. The criminal at the court would, if he could, take vengeance upon the witness who testifies against him, not because the witness is innocent of the crime in question, but because the testimony given exposes his own sinful deformity. The enmity of vice towards virtue is, therefore, its own testimony against itself, and indirectly a tribute to virtue. "Blessed are ye when men shall revile you, and shall say all manner of evil against you, falsely, for my sake." "Woe unto you when all men speak well of you."—*Sabbath Recorder.*

You "beat down" the price of the work done for you by a poor sewing woman who is compelled to take what is offered or starve, and then contribute for the conversion of the heathen to Christianity. And yet you do not know that you are a hypocrite.—*Nashville Christian Advocate.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—OCT. 10.

The Four Kingdoms.

LAST week's lesson gave us a view of Babylon in the height of its power and glory, an empire spreading over the inhabited portion of the earth, having a capital that was "the glory of kingdoms," the wonder of the world. We had also a prophetic view of its after condition, and learned from history how completely those prophecies have been fulfilled. We have now to learn how its royal power was broken.

"AND after thee shall arise another kingdom inferior to thee." Dan. 2:39. That is all the space devoted to the overthrow of that mighty empire. With all of its greatness, it would pass away in a night, like the last snow of winter with the spring shower. A striking lesson of the fleeting nature of all earthly possessions, is taught in that brief statement concerning the proud kingdom of Babylon. Elsewhere in the Bible we find the history which enables us to trace the succession of kingdoms; we shall first note that, and afterwards note the exact harmony with it, of the records of profane history.

In the fifth chapter of Daniel we learn that "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." Verse 1. From the second verse (margin), we learn that this Belshazzar was the grandson of Nebuchadnezzar. It was formerly supposed that he was sole king, and that he was also called Nabonadius; but later researches have shown that Nabonadius was the king. He married the daughter of Nebuchadnezzar, and Belshazzar was his son, and was associated with him in the empire. On this occasion Belshazzar had charge of the city, because his father, having gone out to fight the Persians, had been defeated, and had retreated to Borsippa, a few miles below. Although an army was encamped under the walls of the city, Belshazzar gave himself up to the enjoyment of an idolatrous and licentious drunken debauch. The vessels of the house of God were brought out, in contempt of Him to whom they had been dedicated, and were used in the service of the abominable deities whom they adored as supreme. But in the midst of the wild revel a hand appeared on the wall, tracing unknown characters in letters of fire. Terror struck the hearts of all, and especially Belshazzar. Great rewards were promised to the one who should read the writing, and after some delay Daniel was brought in. Read the fifth chapter entire.

"AND this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." Dan. 5:25-28. Short, but terribly plain. Notwithstanding Daniel had said, "Thy kingdom is divided, and given to the Medes and Persians," Belshazzar gave the promised gifts to Daniel, and went through the form of making him the third ruler in the kingdom, that is, next after himself, Nabonadius being first. The sentence thus announced by the prophet, was executed without delay. The sacred record says, "In that night was Belshazzar, the king of the Chaldeans slain, and Darius the Median took the kingdom." Verses 30, 31. From the sacred record, then, we learn that the breast and arms of silver (Dan. 2:32), represented the empire of Media.

THE date in the margin of Daniel 5 (B. C. 538) is that which is uniformly assigned to the fall

of Babylon. We have space for only a brief sketch of its capture, but before giving that, we shall note two or three prophetic utterances concerning it, that the student may see how accurately prophecy is fulfilled. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings [compare Dan. 5:6], to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. 45:1, 2. "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts." Jer. 51:57.

Now we will quote a few paragraphs from Rawlinson (Fourth Mon., chap. 8, par. 51-53), since he gives the description in the most condensed form. As you read, compare with the above texts, and with Daniel 5. Bear in mind, also, the description of Babylon, as given last week:—

"Withdrawing the greater part of his army from the vicinity of the city, and leaving behind him only certain corps of observation, Cyrus marched away up the course of the Euphrates for a certain distance, and there proceeded to make a vigorous use of the spade. His soldiers . . . dug a channel or channels from the Euphrates, by means of which a great portion of its water would be drawn off, and hoped in this way to render the natural course of the river fordable. When all was prepared, Cyrus determined to wait for the arrival of a certain festival, during which the whole population were wont to engage in drinking and reveling, and then silently in the dead of night to turn the water of the river, and make his attack. All fell out as he hoped and wished. The festival was held with even greater pomp and splendor than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt of the besieging army, abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace. Elsewhere the rest of the population was occupied in feasting and dancing. Drunken riot and mad excitement held possession of the town; the siege was forgotten; ordinary precautions were neglected. Following the example of their king, the Babylonians gave themselves up for the night to orgies in which religious frenzy and drunken excess formed a strange and revolting medley.

"Meanwhile, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river bed; still more anxiously they watched to see if those within the walls would observe the suspicious circumstance, and sound an alarm through the town. Should such an alarm be given, all their labors would be lost. If, when they entered the river-bed, they found the river-walls manned and the river-gates fast-locked, they would indeed be 'caught in a trap.' Enfiladed on both sides by an enemy whom they could neither see nor reach, they would be overwhelmed and destroyed by his missiles before they could succeed in making their escape. But, as they watched, no sounds of alarm reached them—only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approach of danger.

"At last shadowy forms began to emerge from the obscurity of the river-bed, and on the landing places opposite the river-gates scattered clusters of men grew into solid columns,—the undefended gateways were seized—a war-shout was raised—the alarm was taken and spread—and swift runners started off to 'show the king

of Babylon that his city was taken at one end.' In the darkness and confusion of the night, a terrible massacre ensued. The drunken revelers could make no resistance. The king, paralyzed with fear at the awful handwriting on the wall, which too late had warned him of his peril, could do nothing even to check the progress of the assailants, who carried all before them everywhere. Bursting into the palace, a band of Persians made their way to the presence of the monarch, and slew him on the scene of his impious revelry. Other bands carried fire and sword through the town. When morning came Cyrus found himself undisputed master of the city, which, if it had not despised his efforts, might with the greatest ease have baffled them."

THE historian says that if the city had not despised the efforts of Cyrus, it might with the greatest ease have baffled them. Very true; but it had been prophesied that they should be drunken, and the word of God, which foretold the destruction of Babylon, cannot fail. For further description of this affair, see Rawlinson, at length, and "Rollin's Ancient History," Book 4, chap. 1, article 2, sections 1-4.

"AND Darius the Median took the kingdom." Says Rawlinson: "The genius of Cyrus was essentially that of a conqueror, not of an administrator. . . . In Babylon he gave the entire direction of affairs into the hands of a Mede, to whom he allowed the title and style of king."—*Fifth Mon., chap. 7, par. 35.* Rollin says (Book 4, chap. 1, art. 3, sec. 1): "When Cyrus judged he had sufficiently regulated his affairs in Babylon, he thought proper to take a journey into Persia. In his way thither, he went through Media, to visit his uncle Cyaxares, to whom he carried very magnificent presents, telling him at the same time that he would find a noble palace at Babylon, all ready prepared for him; and that he was to look upon that city as his own. Indeed, Cyrus, as long as his uncle lived, held the empire only in co-partnership with him, though he had conquered and acquired it by his own valor. Nay, so far did he carry complaisance, that he let his uncle enjoy the first rank. It is Cyaxares who is called in Scripture Darius the Mede, and we shall find that under his reign, which lasted but two years, Daniel had several revelations." At the death of Darius, Cyrus very naturally assumed sole control of the empire. See Dan. 6:28.

"AND another third kingdom of brass, which shall bear rule over all the earth." Dan. 2:39. We have found two universal empires, Babylon and Medo-Persia, corresponding respectively to the head of gold, and the breast and arms of silver, of the image. We have seen (Dan. 2:38) that Babylon was a universal empire. Ezra 1:2 shows the same of the Persian monarchy: "Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah." In harmony with this, Rawlinson says (*Fifth Mon., chap. 7, par. 26*): "Babylon became 'an astonishment and a hissing'—all her prestige vanished—and Persia stepped manifestly into the place, which Assyria had occupied for so many centuries, of absolute and unrivaled mistress of Western Asia." In those days, whoever ruled Asia, ruled the world.

Now we have the third kingdom in succession. That it is also a universal monarchy, is stated in the verse just quoted. A very brief reference to another prophecy to identify this third kingdom, must suffice for this lesson. In the 8th of Daniel, verses 3-8, we find part of a vision which Daniel saw. He saw a ram standing by a river; the ram was so very powerful and fierce that no beast could stand before him, "but he did according to his own will." While the prophet was still looking, he saw a goat

come from the west, running with incredible swiftness. This goat came to the ram, with fury, and smote him, and cast him down to the ground, and stamped upon him; and there was no power that could save the ram from the wrath of the goat. Verses 20 and 21 explain this: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." Then since the goat overpowered the ram, the prophecy teaches that Grecia succeeded Medo-Persia as mistress of the world.

"AND the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Dan. 2:40. In passing, we must ascertain the name of this fourth universal empire, for universal it must be, since it is more powerful than all the preceding. This is the last of a series of four kingdoms reaching from the time of the prophet to the close of earthly things. Three—Babylon, Medo-Persia, and Grecia—have already been identified. Now, although this one is nowhere named in prophecy, if we anywhere find mention of a universal empire, other than the three just named, we shall know that it is the fourth, the one represented by the legs of iron.

SUCH a kingdom we find mentioned in Luke 2:1: "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." None but a universal monarch could issue such a decree, and his name is sufficient to identify him as a Roman. So, then, Rome was the fourth kingdom.

"AND whereas thou sawest the feet and toes part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:41-43.

THIS partially explains itself; the full interpretation must be left for another lesson. We simply note the closing act. "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44. Here we have the fifth universal empire—the kingdom of the God of Heaven—represented by the stone, which dashed the image in pieces. That this kingdom is yet future, is clearly evident from the fact that earthly governments are yet found on this earth; when that is set up, no room will be found for them. Its subjects, moreover, will never die, for it is not to be "left to other people." Its king will be the one of whom David prophesied that his throne should endure "as the days of Heaven" (Ps. 89:29); and its subjects will be all who, at the coming of the Lord, are found "meet to be partakers of the inheritance of the saints in light." E. J. W.

SOME have wonderful talent for giving if they would but improve it—giving not only of their wealth for the support of the gospel, but giving kind words, kind deeds, cheering the sad, encouraging the weary, and strengthening the weak. Why not improve this talent as well as others? Who can estimate the amount of good that might be done, if these warm-hearted, sympathetic ones would but improve their opportunities!—*Sel.*

The Teacher.*

THE true Sabbath-school teacher is called of God, for we read that God hath set in the church first, apostles, secondarily, prophets, and thirdly, teachers; and the same lips that said, "Go preach," said, "Go teach." Whoever receives this sacred call should devote himself to it by holy consecration. I do not mean that he should give up all other pursuits and attend to nothing else, for were that the case, you and I, my dear sister, would not be called, I fear, as our home duties are such that we could not do this.

The office of a Christian teacher is of great importance and of heavy responsibility. Great condemnation will rest upon the careless, prayerless teacher. He should accept his mission thankfully, enter upon it heartily, and attend to his duties punctually, faithfully, and earnestly. He is to teach Bible truth, and to be able to teach this faithfully and truly calls for hard, earnest work.

The teacher must be thoroughly fitted for this responsible place—not highly educated, with a stock of cut and dried knowledge stored away, but constantly preparing himself, each day making preparation for the coming Sabbath. He must have bright, fresh lessons, carefully prepared. His thoughts must be well digested and adapted to the subject,—something worthy of being taught, and which will command attention for its own sake.

It is well for the teacher to have method and system as well as a set time and place to begin the preparation of the lesson. I think the best time to commence is the evening after the Sabbath, and the place, the quiet of the home circle. Pray and read and think over the lesson. Search the Scriptures with the aid of a concordance or reference Bible for the most practical parallel passages. They will wonderfully illuminate the lesson.

Illustrations are very useful, in fact indispensable, in teaching Bible truth. They have a decorative as well as an explanatory power. This was one of the Saviour's favorite modes of teaching. You remember the parables of the sower, of the vineyard let to husbandmen, the leaven in the meal, the lost piece of silver, etc. Go into the world and gather excellent things for illustrations, by what you hear, see, and do. Those who teach the little ones should especially seek to get some such illustration for each pupil. The mother-bird gets something for each little birdling in the nest, and she does not bring it in a promiscuous heap and let each little one get what he can of it, but she sees that each little open mouth has something suited to its capacity dropped right into it. So should we who have the "bird's nest" of our Sabbath-school, see that each child has something suited to his ability and understanding. To be able to do this, we must study child nature, and learn the peculiar disposition, trials, and temptations of each one—learn their likes and dislikes, hopes and fears, and become as a little child if we would be their counselors and guides. We must live over our own childhood, and use child language, being sure to employ only words they can fully understand.

Pictorial teaching is another useful method. They may be word pictures, or they may be pictures that the eye can see, such as maps, pictures of Bible lands, etc.

Object teaching is another aid to the primary teacher especially. In this also we have the example of the Great Teacher, when he took a little child and set him in the midst to show what characters were fit for the kingdom of Heaven. He also used a piece of tribute money to illustrate his teaching. Why did he do this? It was certainly not superfluous, but must have been to bring the subject before the two great learning senses, hearing and seeing.

*Written for the North Pacific S. S. Convention, and published by its request.

The blackboard is another means of impressing the points in the lesson. The most prominent points may be called from the class by the teacher, and placed upon the board in a systematic and attractive manner. Pictures pertaining to the lesson may also be drawn. One does not have to be an artist to use the blackboard successfully—even the crudest picture attracts the attention of children. But the only justifiable use of it is to make Bible truth more clear and comprehensive, though, I am sorry to say, some pervert its use by drawings entirely foreign to the lesson. Thus, instead of being a help, they become a hindrance, and a tool for the enemy to catch up the seeds of truth before they have time to take root in the soil of the heart. This help should be used most carefully, and not abused.

We must never suppose that our scholars are too young or too ignorant to appreciate a well-prepared lesson. Prepare for more than you want to teach; no one can teach all that he knows. Every one who has ever taught knows how important it is to secure good attention, real steadiness of mind; and a well-prepared lesson by the teacher is the best means of obtaining it. This is also promoted by a deep and earnest sympathy with as well as for the child. By giving little ones frequent changes of position, and with the helps mentioned above, but little difficulty will be found in securing attention. The attitude, words, and bearing of the teacher should be well calculated to govern and to guide.

We should never tell a pupil what he can tell us; he will remember it much longer if he tells it. There is a real art in knowing when, where, and how to put a good question. This art is to be learned, like any other, by much study and patient practice.

Dear teachers, let us be more earnest in our work; let us imitate the Great Teacher more, that we may hear from his lips at last, "Well done, good and faithful."

MRS. J. DOVE MCCOON.

THE two great enemies of the Bible are skepticism and fanaticism. The first repudiates the supreme authority of the word, hence recognizes other authority as equal and in some cases superior to it. The second repudiates the efficiency of the word and looks for something to be added. The one regards scientific induction and the teachings of reason of at least equal authority with the Bible; while the other regards feelings, emotions, visions, ecstasies and deductions from these as supplementing the word, and in extreme cases as to be relied upon rather than the word in its simplest and plainest interpretation. Each of these are against the "more sure word;" though the one, as a parasite growing upon, and clinging to, the word as its foundation, has a show of piety which the other does not care to assume and thus passes more readily among God's people as true piety.—*The Free Methodist.*

A good way of both perfecting and testing your preparatory study of a lesson, as a teacher, is for you to state to yourself in a few words the points of your proposed lesson-teaching. Some one has facetiously said, that in the average church prayer-meeting he would like the privilege of calling out at the close of a rambling speaker's remarks, according to the custom in deliberative bodies, "Will the gentleman be so good as to submit his proposition in writing?" In other words, What have you been saying? What point, if any, were you trying to make? It would be well for every teacher to ask himself, before he sets out for his class, What am I now ready to teach my scholars—to cause my scholars to know—to-day? His preliminary study should be made with that question before him for ultimate answer.—*Teaching and Teachers.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 17, 1885.

Massacre of Chinese.

THE United States stands disgraced before the world by the recent barbarities visited upon the Chinese at Rock Springs coal mines in Wyoming Territory. Perhaps it will be said that the United States should not be largely blamed for the action of a lawless band in one of her Territories. But that is not the manner in which we would determine the standing of such an outrage in another country. If a colony or company of quiet, inoffensive Americans in China were set upon without any provocation and ruthlessly murdered, shot down like wild beasts, and their property and dwellings burned, we would hold China—not the perpetrators of the outrage—responsible for the lives of our citizens. Not all of the present generation have forgotten the case of Greytown, where our Government took summary vengeance upon a town for a crime against the rights of American citizenship, not one-hundredth part as great as this barbarity in Wyoming.

There are other and special reasons why the United States will be held responsible before the whole world for this act. The Chinese came to this country under treaty rights, and in violation of these rights they have been subjected to every species of indignity and abuse. Special laws have at different times been enacted against them, which have only failed of execution by the fact that they were unconstitutional. They have been denied the privilege of becoming citizens, and their children have been shut out of the public schools, and then they have been cursed because they did not assimilate to our institutions! What changes might have been wrought in the lives and characters of the Chinese resident here if they had been treated as we have treated immigrants from other countries, we cannot say. We have every reason to believe the effect would have been great and beneficial. At all events, it would have been an honor to our boasted civilization, not to speak of our boasted Christianity, had we made the experiment.

The Chinese have also been blamed for sending their money back to China, when they have been shut out from every opportunity of safely investing it here. We have often seen commendatory notices in the newspapers of some Irish men or women who prudently saved up their earnings and sent them home to relieve the wants of their parents or kindred in Ireland. But the Irish have political influence, and the Chinese have not; therefore that is a virtue in the Irish which is an offense in the Chinese. Again, it is a fact, unfortunate to the Irish themselves, that a great many of them spend a considerable portion of their earnings for whisky, and the Chinese do not; therefore the Chinese have the influence of the liquor interest against them, which is the controlling influence in American politics. Look at it as we will, they are placed at a disadvantage both socially and politically.

A very evident reason why our country will be held responsible for this Wyoming massacre is found in the fact that party leaders, and even those holding important offices, have, week after week, made public speeches to excited mobs, urging them to drive out the Chinese from our midst, even to the extent of murdering them and burning their property. When people of other countries learn that

Denis Kearney was the leader of a large political party—so large that it controlled the State election one year, to a great extent—they naturally regard his utterances as the sentiments of this people and this nation. And when the voters of our principal city elect to office such a man as "Dr." O'Donnell, a man of less principle and a more dangerous demagogue than Denis Kearney, they make themselves responsible in the eyes of the whole world, for his public efforts to incite the basest elements of our population to riot, to arson, and to murder. We may boast as we will of the freedom of speech in this land. It is well, to a certain extent. But when freedom of speech is used to incite to wholesale criminality, and it bears its legitimate fruit, we must begin to consider how other peoples and other nations regard our boasted freedom. And when this criminality vents itself upon the peaceful citizens of other lands, with which we stand related by treaty, then it becomes a matter of national importance, and we can no longer, if we would, shut our eyes to the errors which we have committed, and are committing, against the rights of treaties and of citizenship.

We are not now pleading the cause of the Chinese any further than a regard for public interest and public duty demands. We are giving no opinion of them, as laborers or as residents among us. We may do that at another time. But we feel that it is our duty to the public and to the nation, and to the cause of God in Christianity, to denounce this outrage, and to warn against the influence of those whose efforts are directed to inciting to just such outrages.

One thing may be safely said of the Chinese: They are not ignorant in a worldly sense of the word. In diplomacy their public men are well skilled. Our people have misused them for years. If they do not use the advantage which this circumstance places in their hands, we shall be greatly surprised. And if the United States is taught a lesson to regard her treaty obligations as she has compelled others to regard theirs, we shall not regret it, for it will be no detriment to our honor or our public welfare.

Another "Check" Wanted.

A LITTLE more than two years ago, one of our brethren went into Humboldt County, to hold meetings and do general missionary work. The weather was unfavorable for meetings, but by faithful labor several persons were brought to see the light of truth, and began to keep the Sabbath. As some of these had been members of the M. E. Church, the minister in charge, one Mr. Woodward, preached a sermon, in which he attempted to overthrow the work already done, and attacked every doctrine which he thought was believed by Seventh-day Adventists. This sermon, when duly indorsed by the president of the University of the Pacific as "cogent and timely," was labeled a "Check on Adventism," and sent out to the world, that it might stop the progress of Seventh-day Adventism, just as it had in Humboldt County.

Well, two years have passed, and we are now inclined to agree with the learned Doctor who pronounced the book "cogent and timely." At the time the "check" was given, there were six or eight Seventh-day Adventists in that county. Now there are more than one hundred who are firm in the truth, and zealous in its propagation; there are two good houses of worship completed and in use; one more is in process of construction; and the ground has been purchased for a fourth, which will be erected within two months. There is no other county in the State, where the cause is in so flourishing a condition. We have often wondered, of late, if it would not almost pay to get Mr. Woodward to visit some other county, and give Adventism another "check."

We do not wish to give him so much praise as to turn his head. Perhaps the same results would have been seen if he had not put on his little brake. The truth has power in itself, and must produce conviction in the hearts of the honest. "What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23: 28-29. Yet we believe it is the providence of God that unreasonable men should open up the store-house of error, in attempts to overwhelm the truth of God, so that all may see the difference between the chaff and the wheat. So we do not get excited when some one threatens to "expose the whole thing," knowing that God can cause even the wrath of man to praise him, and that none can do anything against the truth, but for the truth. E. J. W.

Death and the Coming of the Lord.

IN a sermon recently preached in New York by Dr. R. S. Storrs, from Rev. 22: 20: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus," the speaker asked whether it is proper for us to take up and repeat the prayer of the apostle, "Even so, come, Lord Jesus." He then proceeded to answer the question as follows:—

"It was only natural and proper, we may think, that he should utter this prayer to Christ. But we may not so freely repeat it after him. There is a certain tremor of hesitation, natural to the heart, in echoing the words. We would rather, for ourselves, know beforehand, if it might be, the moment when the summons is to come; we would rather see the Master afar off, and in gradual approach; we would rather make special and protracted preparation for the voice which is to call us from all the circles of life on earth, to go and be henceforth with him. At any rate, we do not feel at liberty to offer prayer for sudden death, and in this we are right. We have no right to offer such a prayer. Even John did not offer it until the Master had manifested to him his purpose of coming quickly."

If Dr. Storrs had studied the Bible as thoroughly as he has studied history, he could not have spoken such words, and then have deliberately written them for publication. There is just one correct statement in the paragraph, and that is, that it is not right to pray for death. That is true; it is not right to pray for sudden death, nor for any other kind of death; but it is right to pray for the coming of the Lord, and to long for it, as the following texts clearly prove:—

"Thy kingdom come. Thy will be done in earth, as it is in Heaven." Matt. 6: 10. This is what Christ himself commanded us to pray. Now when we read these words: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word" (2 Tim. 4: 1, 2), we know that the kingdom comes only when Christ comes; therefore Christ taught his disciples that they should daily pray for his coming.

Again, Paul says: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8. The crown of life, then, is to be given only to those who love the coming of the Lord. Paul and Dr. Storrs do not seem to agree on this subject.

We have no disposition to carp at Dr. Storrs. He is an able man, and we admire his talent. He is no more out of the way than are thousands. The trouble with him is, that while in history he searches for himself, and draws his own conclusions, in matters of Bible doctrine he accepts unquestioningly what the multitude believe. From his standpoint, it was very natural to say that we ought not to pray for the coming of the Lord. But what a terrible doctrine it is which obliges its adherents to

deliberately throw aside the only hope which Christ left his church. What doctrine does this? The doctrine of the natural immortality of the soul—the theory that men go to Heaven at death. The doctrine of the second coming of Christ is the “blessed hope” (Titus 2:13), the hope with which Christ comforted his sorrowing disciples; but the dogma of inherent immortality ignores all this.

People sometimes say that it makes no difference what we believe concerning the immortality of the soul; that it is not of any practical importance whether we believe that it is inherently immortal, or dependent on Christ for immortality. Does it make any difference whether or not we believe the words of Christ? Is it a matter of no importance that we lay hold on the only hope that Christ has left us? If there were nothing else against the doctrine of natural immortality, this alone would condemn it. Of course it will not do for people to say that the Lord is not coming at all, for the Bible is full of assertions that he is; and since the people have settled it for themselves that men receive their reward at death, they combine the two. Since the idea is getting so prevalent that death is the coming of the Lord, it is proper for us to devote space to examine it in the light of Scripture.

First, Christ said to his disciples, “If I go away, I will come *again*.” He did not promise to come *again and again*, but simply “another time; once more.” Paul’s words in Heb. 9:28 agree with this: “And unto them that look for him shall he appear the *second* time without sin unto salvation.” Now since he comes only once more, it is certain that death cannot be that coming, for death is constantly occurring.

He promised to come “again.” The word “again” indicates another of the same kind. Christ was on the earth in the flesh; he was seen by thousands. Now if he comes “again,” a “second time,” he must come in person. The departure of a soul for Heaven cannot be another advent of Christ. If any think this is a far-fetched argument, let them read the account of Christ’s ascension: “And when he had spoken these things, *while they beheld*, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:9-11. No amount of philosophical theorizing can ever wrest that scripture so as to make it teach a coming of the Lord at death. Those who hold to that theory, must deny the statement of the angels.

Something more in the same line. Read Rev. 1:7: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him.” Every eye does not see when a man dies. Thousands die in solitude, unseen by mortal eye. So here is another text that is either unknown to those who hold the theory we are considering, or else is denied by them. Moreover, this shows that John knew what he was praying for when he uttered the words found in Rev. 22:20. He was not praying for death, but for the Lord to come in the clouds of heaven. Every follower of Christ may and should offer the same prayer.

Still further, we read in Matt. 24:27, that “as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.” Who ever saw or heard of such a phenomena at the death of any one? It is utterly impossible for a man to believe those words of the Lord, and still believe that death is the coming of Christ. Ought not the words of Christ to be believed, rather than the theories of men?

When Christ comes, it is to take his people to himself. He doesn’t take one before another, as Paul

shows in 1 Thess. 4:15-17: “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.”

Here we see that both the righteous dead and the righteous living are taken to be with the Lord at the same time, at his coming. And this is just what the same apostle teaches in 2 Tim. 4:6-8, already quoted. He says that the Lord will give him a crown of righteousness “*at that day*.” At what day? Why, the day referred to in the first verse, when Christ comes in his kingdom to judge the living and dead, “At that day,” says Paul, the Lord will give me a crown, “and not to me only, but to all them also that love his appearing.” Yes, at the coming of the Lord all who love him shall receive a crown, and all at the same time.

Look once more at 2 Thess. 4:15: “We which are alive and remain unto the coming of the Lord.” Now if it be true that the “coming of the Lord” is equivalent to “death,” we can substitute the latter word in the verse, and we shall then have the sublimely ridiculous statement that “we which are alive and remain [alive] until death, shall not go before them which are asleep”! If there is one *special class* of persons who live until they die, what becomes of those who do not live until they die? We should like to have Dr. Storrs turn his logical mind to the solving of this conundrum.

We turn to the second chapter of 2 Thessalonians. Paul says: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, . . . as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.” Verses 1-4. Paul assured them that the Lord would not come until after the great apostasy, and the full establishment of the papacy. The papacy was fully established in the sixth century; but would Dr. Storrs have us believe that between the first and sixth centuries no one died? He is too good a historian not to know all about the bloody persecutions during the reigns of Nero, Domitian, and others, in which hundreds of Christians yielded up their lives for the faith. Yet Christ could not come until after the setting up of the papacy, and he has not come yet.

There is scarcely any limit to the texts that might be quoted to show the absurdity of the idea that death is the coming of the Lord. There is just one more passage that we wish to notice. It shows that none of Christ’s disciples entertained the idea that death was his coming. Christ had met his disciples at the Sea of Galilee. He had questioned Peter concerning his love, and had showed him by what kind of a death he would be called upon to show his love. Then Peter looked around, and seeing John, asked, “Lord, and what shall this man do?” Jesus answered, “If I will that he tarry till I come, what is that to thee? follow thou me.” John 21:21, 22. Suppose we substitute death for the coming of the Lord, and then we have the Master saying, “If I will that he tarry [remain alive] until he dies, what is that to thee?” What a horrible doctrine it is that makes such nonsense of our Lord’s simple language.

But notice: Just as soon as Jesus asked Peter what difference it was to him if John should live until the coming of the Lord, the disciples, assum-

ing that Christ had declared that John *should* remain until his coming, began to spread abroad the statement that John would never die! They knew very well that death and the coming of the Lord have nothing in common.

If all our readers do not agree with us in saying that the idea that death is the coming of Christ is both absurd and unscriptural, we have underrated their sagacity. If any hold that idea after carefully reading the texts we have quoted, we should be glad to hear from them, that we may together consider the matter further. We do not care to hear from any who cannot give a reason for their belief. We do not expect to hear from any. May the Lord help all to study well all that relates to the coming of the Lord, and to speedily learn to pray, “Even so, come, Lord Jesus.” E. J. W.

Healdsburg College, and Its Relation to the Pacific Slope.

THE subject of education has ever been one of importance to the people of God. When the Lord brought Israel into the wilderness and gave them the law, he gave special instruction concerning the education of the children. Of his commandments, he said: “Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” The children of Israel were not only to be familiar with the law and statutes themselves, but were to teach them to their children, so that they also might understand the requirements of God. They were to instruct their children in every important transaction which showed the character and power of God. When they crossed the River Jordan, one man from each tribe was required to take a stone from where the priests’ feet had stood, and carry it to the place where they were to lodge the following night. This was to be a sign among them so that when their children asked their fathers in time to come, saying, “What mean ye by these stones?” then they were to answer that “the waters of Jordan were cut off before the ark of the covenant of the Lord.”

The recital of these events to the children would make lasting impressions upon their minds of the wonderful dealings of God with his people. The success of the people in keeping from idolatry, lay in storing the minds of their children with a knowledge of God as shown in his marvelous works. After Israel became settled in the land of Canaan, schools were established called the “schools of the prophets.” From the meager reference we have concerning them, it is evident that those who attended them not only performed manual labor but they went forth instructing Israel, and then returned to receive further instruction in these institutions of learning. The Bible does not inform us to what extent they were instructed in the sciences, but it is evident that some of the Bible writers, who must have been connected more or less with these schools, were educated in the various sciences.

Every precaution was taken to guard Israel from imbibing heathen customs. At one time they were required to wear in the borders of their garments a ribbon of blue, that they might look upon it and remember God’s commandments to do them. To send their children to the schools of the heathen, would have brought upon them the wrath of God. In the days of our Saviour this school system was in great repute among the Jews. Jewish parents, although living in the great centers of learning, sent their children to their own schools at Jerusalem. Those who attended the schools among the Greeks, were looked upon with suspicion by the more devout Jews. As long as they faithfully served God, this proved a source of strength and piety. The Saviour in teaching the disciples, carried out the same principles which had been established in the law, and

which had ever been regarded by the Jews as very sacred. In the instruction which he gave to the disciples, he sanctioned mental training combined with moral discipline.

There is nothing in the Scriptures, by precept or example, that countenances sending the youth of God's people to unbelievers for their education. The principles of the school system which has been established by the people of God, are in harmony with divine revelation. Those looking for the second coming of Christ, cannot afford to sacrifice the morals of their children by sending them to unbelievers to receive instruction in the sciences. There are but few such schools among us, and these of themselves cannot accomplish all that should be done among our people. What should be the nature of these schools, and how should they be conducted, so that their influence may reach and benefit those who cannot attend them, is an important question.

There are, at present, three large schools, established at the expense of about \$150,000. It is of the highest importance that these be more than ordinary schools in discipline, in method of teaching, and in moral training, and that they be surrounded with the best of influences. It is exceedingly difficult in these large schools to secure that class of teachers and surroundings that will give the right mould of character to those who attend. There should be among the people of God hundreds of schools where these same principles are taught to those who cannot have the benefit of attending the schools already established. It would be an undertaking far beyond our means and ability, to establish many such schools through the different Conferences of our people, and yet our people need their influence in all parts of the field.

Our large schools should be more devoted to the education of laborers who will go forth as ministers, colporters, and teachers of the youth and children in the churches and in private families. These teachers should not only be prepared to teach the sciences and the fear of God to the children, but to instruct the churches in missionary work and in the Sabbath-school interest. Our colleges should also develop instructors who can hold institutes at our camp-meetings and other large gatherings. Missionaries should go from these schools to new fields, and be prepared not only to labor in the ordinary manner, but to impart instructions to others, in harmony with the principles taught in the larger schools. If this plan be carried out, then the friends in the various Conferences, and in fact all over the field, can receive the benefit of the large schools which are now in successful operation.

We say, Select your best men and women who are apt to teach, send them to these large schools, and then multiply your small schools and institutes. The responsibility of these large schools is too great for any one small Conference to take. They should have the moral support of the people of God, throughout the length and breadth of the land. We do not say that there should be no more large schools than what we now have. If the proper instructors could be found, and if sufficient means could be obtained, we would heartily indorse the idea of having many such schools. But with the scarcity of laborers and the importance of raising the standard high, as it should be in our schools, we would suggest that before entering upon any more large school enterprises the matter be well considered.

The Pacific Coast has one school in successful operation. It has been established in the providence of God. And it requires a capital of not less than \$50,000 to make such a school a success; combining with it manual labor, teaching the higher branches, and carrying out the principles which are necessary to qualify men and women to labor successfully in the cause of God. It would be exceedingly difficult for these smaller schools to have the labor system

connected with them, and to have the higher branches taught. We see no reason why the Northern Conferences of the Pacific Coast cannot have each spring, the labors of a competent person in giving instruction to those who wish to go out to labor. It would be well for those who wish to labor as ministers, colporters, in holding Bible readings, and in teaching, as far as possible, to take one or more terms at the Healdsburg College. Then, by means of institutes and smaller schools, its influence will be felt all over the Pacific Slope.

It has been truly a Godsend that on the Pacific Coast there has been such a school established as the Healdsburg College. It should have the patronage, moral and financial, of all the friends, old and young, on the Pacific Coast. Laborers have already gone from it as far as Washington Territory and the islands of the Pacific Ocean. We cannot speak too highly of combining all of the principles of education, mental, moral, and physical training. But we long to see the time when our brethren and sisters will wake up to the importance of having teachers that have been properly instructed by those of experience in every branch and phase of the work, go forth all through the land, giving that help to the various churches which is so much needed. Our schools and colleges should be great missionary centers, from which men and women will go forth to all parts of the world. The same spirit that the Saviour infused into the disciples should characterize these seminaries of learning.

The disciples loved not their lives unto death; they went everywhere preaching the word, the Lord working with them in signs, and converting power attended their labors. Our schools are missionary schools of the highest type, and should ever be conducted by those who have drunk deeply of the spirit of the heavenly Master. May God bless our schools and those that are connected with them, and hasten the time when teachers from them will be instructing many thousands of children all through our churches, in a practical knowledge of divine things.

S. N. H.

The Missionary.

Kansas Camp-Meeting.

THIS meeting was held according to appointment August 20-30, at Beloit, Mitchell County. The weather was mostly favorable, although a severe storm the first Sunday afternoon did some damage to a few tents, no one was hurt, and no service was interfered with. The camp was located on the open prairie just east of town, where a gale could spend its whole fury upon the unprotected encampment. Yet it seemed the Lord had a care for us, and the heaviest of the rain and wind passed around.

There were two large tents used for public meetings, one for the Scandinavian and the other for English services. Elders O. A. Johnson and J. P. Rosqvist from abroad were present, and conducted the work for the Scandinavians. Quite a representation of this nationality were present. There were nineteen family tents on the ground, besides a large tabernacle in which several families were quartered.

Quite a number of the Kansas ministers were present, and the preaching for our own people was in the line of personal consecration to God and his work for this time. We have special and saving truths, and we should so relate ourselves to them that we can become channels of light to others. Tithing, health, and dress reform each received a share of attention. The scriptural grounds of the testimonies of the Spirit were presented, and by a rising vote nearly every one pledged himself to regard the light God has by this means given the church. Daily children's meetings were held, which resulted in good. The attendance of

the brethren was quite good, more than two hundred, including members of the Sabbath-school, were encamped.

The manner of labor on the ground was quite effective. The encampment was districted off, and a leader appointed over each division. Every morning a conference of these leaders was held, where special cases were considered, and plans for personal labor entered on. By this means every one was personally labored with, and thus good results were gained. Twenty-three were baptized as the fruits of this work. These were mostly children and youth, members of the different Sabbath-schools.

The canvassing work was considered, and steps taken to revive the efforts in behalf of "Thoughts on Daniel and the Revelation," which will likely be successful.

The outside attendance was good at every service, some of the best citizens being always present. Some have already taken their stand to keep the Sabbath, and the interest is such that it is thought advisable to follow it up with a tent effort. Altogether, the meeting was a success, and we thank God and take courage.

N. J. BOWERS.

Preliminaries to the Massacre of St. Bartholomew's.

(Concluded.)

At the news from Vassy the Huguenots rose in arms, and for ten years all France was filled with civil discord; the factories were closed, the seats of industry sunk into decay, and the vigor of the nation was wasted in a useless warfare; the duke of Guise, fierce, ambitious, full of physical and mental power, fell, in the opening of the contest which he had begun, by the hand of an assassin. His death was charged upon Coligny, who denied the accusation, but scarcely condemned the act. The war raged with new violence, and the Huguenots repaid, with dreadful retaliations, the savage deeds of their foes. Frequent truces were made; the nation sighed for peace; and even Catherine herself would have consented to grant toleration to reform, would have aided in giving harmony and prosperity to France.

But the pope and the Italian faction still ruled in the divided nation, and saw without a sentiment of pity or regret the horrors they had occasioned, the fierce passions they had aroused, the holy impulses they had stifled forever. They called incessantly for the total extermination of the Huguenots; they lamented every truce as impious, denounced every effort toward conciliation; they inculcated a merciless cruelty, an undying hatred. Paul IV., maddened with strong wine and the insanity of a corrupt old age, had instigated the latest persecutions that had led to the civil wars of France. His successors, Pius IV. and V., fanned the fires of strife, and called incessantly for blood; they aimed the assassin's dagger, or roused the evil passions of devout Catholics, by insisting upon the duty of repressing heresy by force; nor can there be found in history, except, perhaps, among their own predecessors, three sovereigns who have so increased the sum of human misery—three potentates, in any age, who have less deserved the name of Christians.

The teachings of the popes and the violence of the Catholic faction led to the massacre of St. Bartholomew's. Catherine de' Medici, weary of incessant civil war, guided, perhaps, by her malignant star, had resolved to gratify the court of Rome, the Guises, and the Parisians by a total extermination of all those eminent and generous chiefs who had so long defied the armies of their Catholic foes. Within her dark, inscrutable breast had been matured a plot of singular efficacy for drawing into her toils the leaders of the Huguenots; and the lessons she had learned in the school of Macchiavelli were exemplified with matchless power.

It is impossible, indeed, to believe that St. Bar-

tholomew's was not premeditated; it seems certain that a rumor of the approaching horror had filled the extreme faction of the Catholics with secret joy. A hollow pacification had been arranged. Catherine proposed to Jeanne d'Albret and the Huguenot chiefs to complete the union of the two parties by marrying her daughter Marguerite with young Henry of Navarre. Catherine's son, Charles IX., consented to the match, and pressed it in spite of the opposition of the pope; and in the summer of 1572 the ominous wedding was celebrated at Paris with rare pomp and boundless ostentation.

Young Henry of Navarre, at nineteen, frank, generous, a Huguenot in faith if not in practice, was brought up by his mother, Jeanne, queen of Navarre, to be married to the daughter of her bitterest foe, and to mingle with a society and a court whose profligacy and corruption she had ever shrunk from with disdain. It would have been well for the austere queen had she still repelled the advances of her rival. But Jeanne seems to have yielded to the arts of Catherine, and to have believed that some trace of womanly tenderness lingered in the breast of the new Medea. She consented, for the sake of the oppressed Huguenots, to suffer her son to marry the child of the house of Valois, and ventured to come up to Paris, the citadel of her foes.

Her death soon followed. Whether premature age filled with sorrows and doubts had weighed her down, sudden disease, or secret poison, the annalists of the period could not determine; but among the Huguenots, shocked at the suddenness of their loss, arose a dark suspicion that their favorite queen had died by the Italian arts of Catherine. It was said that the mother of the expected bride had poisoned the mother of the bridegroom by presenting her with a pair of perfumed gloves, prepared with a deadly powder; it was believed that the austere and spotless queen of Navarre had been lured into the Circean circle of the French court to be made away with the more securely. Yet Jeanne d'Albret died, as she had lived, a stern reformer, an example, and a warning. The corrupt ladies of Catherine's court, who visited her in her last hours, saw with wonder that the courageous queen needed none of the customary ceremonies of the papal church. She asked only the prayers of the Huguenot pastors and the simple rites of the apostolic faith.

Meantime Paris was filled with a throng of the bravest and noblest of the reformers, who had been lured into the center of their foes. Coligny, loyal, and trusting the word of his king, rode boldly into the fatal snare. Wise and faithful friends had warned him of his imprudence; a devoted peasant woman clung to his horse's rein and begged him not to trust to the deceivers; but no entreaties or warnings could shake his resolution. He was followed by his companions in arms, the heroes of many a brilliant contest. But it was noticed that as the Huguenots entered the city no cheer of reconciliation arose from the bigoted citizens; that the streets were filled with menacing faces; that every eye was averted in hatred and gloom.

Henry of Navarre and his cousin, the prince of Condé, came to Paris in the first days of August, and were lodged in the palace of the Louvre. Coligny and his followers occupied an inn or hotel on the street of Bresse. The king, Charles IX., Catherine, and the young duke of Guise received their victims with eager civility, and Charles welcomed Coligny almost as a father. The city rang with revelry; the young princes, Henry, Condé, the dukes of Anjou and Alençon, and Charles IX., joined with ardor in the revels and sports; and Catherine, surrounded by a corrupt train of beautiful women, inspired the dreadful hilarity.

Paris, in the sixteenth century, possessed few of those attractions that have made it, in the nineteenth, the most magnificent of cities. It was renowned chiefly for its narrow and filthy streets, not paved or lighted, the perpetual

haunt of fever or plague; for its sordid and often starving population; and for the fierce superstition of its monks and priests. Several grand hotels of the nobility, each a well-garrisoned fortress, arose amidst its meaner dwellings. The new palace of the Louvre, lately built by Francis I., was the residence of the court; but the Tuileries was unfinished, and the Palais Royal did not yet exist; and high walls, pierced by lofty gates, shut in the mediæval city from the free air of the surrounding plains.

Yet in the hot summer of 1572 its streets were filled with a brilliant multitude come up to witness the marriage of Henry and Marguerite, of the Protestant and the Catholic, and every eye was fixed with curiosity and expectation upon the preparations for the splendid ceremony. Henry, the generous son of the mountains, was already renowned for his courage and his manly grace; Marguerite was known only as the child of the corrupt Catherine. Her life had been passed in ceaseless terror under the iron sway of her mother, the enmity of her brother of Anjou, and the doubtful favor of Charles. Yet she had wit and talent, a pleasing manner, a graceful person, a natural duplicity encouraged by her early training; and few of the virtues of her namesake, the elder and purer Marguerite, had descended to her luckless grandniece. But the young pair were still in the bloom of youth when all Paris attended their nuptials.

The wedding was celebrated on the 18th of August, beneath a pavilion richly adorned, in front of the church of Notre Dame. It was performed with neither Protestant nor Catholic rites. Henry, attended by the king, Charles IX., and the two royal dukes, all dressed alike in yellow satin, covered with precious stones, and followed by a long array of princes and nobles, attired in various colors, ascended the platform; the king led in his sister, who was robed in violet velvet, embroidered with the lilies of France and glittering with pearls and diamonds. Catherine de' Medici followed, surrounded by a fair, frail circle of maids of honor.

A bright summer sun shone on the gay pageant and gleamed over the towers of Notre Dame. The ceremony was performed by the Cardinal Bourbon; but no sooner was it ended than the bride left her husband to witness mass in the cathedral, while Henry turned sternly away from the unscriptural rite. In the evening a grand entertainment was given in the Louvre; maskers and royal and noble revelers filled its wide saloons, and for several days afterward Paris was a scene of strange merriment, and of feasts and tourneys, upon which the wiser Huguenots looked with grave disdain.

But the dreadful day was near when the secret purpose of the wild revels was to be perfectly fulfilled. The week which had opened with the wedding-feast and carousal was to close in more than funeral gloom. Charles and Catherine had constantly assured the pope that the marriage was only designed to insure the destruction of the Huguenots. Orders were sent to the governor of Lyons to allow no couriers to pass on to Rome until the 24th of August. It was intended that the news of the wedding and the massacre should reach the holy father at the same moment. The Huguenots, unconscious of danger, still remained in Paris.

On Friday, the 22d, they were startled from their security by the first deed of crime. Coligny was shot at by order of the young duke of Guise, and was borne back to his inn wounded, though not mortally, amidst the rage of his companions and the secret joy of his foes. In the hot days of August, amidst the noisome streets of Paris, the admiral lay on his couch, surrounded by his bravest followers in arms. He was surprised by a visit from the king, who came to express his sympathy for his suffering friend—his rage at his treacherous foe. But with him came also Catherine, who wept over the wounded Coligny, and the duke of Anjou,

apparently equally grieved, but who were only spies upon the impulsive king. They feared that the wise and good Coligny might succeed in awakening the better element in the nature of the unhappy Charles.

From this moment a gloom settled upon the crowded city, and its Catholic people, no doubt, felt that the hour of vengeance drew near. On Saturday, the 23d, the Huguenots could scarcely go into the streets without danger. They gathered around the bedside of Coligny, or in the chamber of Henry of Navarre, but seem never to have thought of escape. They breathed out threats against the assassin, Guise; yet they still trusted to the professions of Catherine and the word of the king. Nor does Charles seem to have been altogether resolute in his horrible design. He wavered, he trembled, he was weary of bloodshed. His feeble, imperfect intellect seems to have turned to his friend Coligny for support, and Catherine saw with secret rage that some traits of humanity and softness still lingered in the breast she had striven to make as cold and malevolent as her own.—*Historical Studies.*

Maggie's Sixpence.

A MISSIONARY told us the other day a very affecting little incident. He had been preaching a mission sermon in Scotland, and telling of the condition of the poor women of India, and he observed that many of the audience seemed quite affected by his account. A few days afterwards, the pastor of the church where he had preached, met on the street one of his parishioners, a poor old woman, half blind, who earned a precarious livelihood by going on errands, or by any other little work of that kind that came in her way. She went up to him, and with a bright smile put a sixpence into his hand, telling him that was to go for the mission work in India. Her minister, knowing how poor she was, said, "No, no, Maggie; that is too much for you to give; you cannot afford this." She told him that she had just been on an errand for a very kind gentleman, and instead of the few coppers she generally received, he had given her three pennies and a silver sixpence; and, said she, "The silver and the gold is the Lord's, and the copper will do for poor Maggie." How many lessons do God's poor teach us! "Poor of this world rich in faith, and heirs of the kingdom!"—*At Home and Abroad.*

WE worry under our burdens, and we sometimes think that it would be so pleasant to have nothing to uphold, or to feel the weight of. But it is our very burdens which enable us to stand firmly, and to walk securely. It is the empty car which jumps and jolts along the track; the loaded car moves steadily. It is the vessel with no cargo, or with a short one, that rolls and pitches fearfully; the full-freighted craft is steadiest, in calm or storm. Even a trained acrobat must have a balance-pole in his hands, to enable him to walk a tight rope safely. So in every sphere of life, a fitting burden is a steadying, and so a saving, agency. The only question is, *What burden shall we bear?* not, *Shall we bear a burden?* This is that which gives force and point to the words of our Lord: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And how will he give us rest? "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." If our burden is one that we ought to bear, it is always easier to go on with that burden, than it would be to go on without it. If the Lord has provided *your* burden, there is nothing you have more reason to be grateful for than your burden.—*S. S. Times.*

"I HATE and abhor lying; but thy law [O God] do I love." Ps. 119: 163.

The Home Circle.

MOTHER, WATCH THE LITTLE FEET.

MOTHER, watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed, and hall.
Never count the moments lost,
Never mind the time they cost,
Little feet will go astray;
Guide them, mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing on the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue
Prattling eloquent and wild,
What is said and what is sung
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken!
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother, watch the little heart
Beating soft and warm for you,
Wholesome lessons now impart,
Keep, oh, keep that young heart true,
Extricating every weed,
Sowing good and precious seed,
Harvest rich you then may see,
Ripening for eternity.

—Sel.

A Plea for the Babies.

AN eminent physician, upon being asked how early a child's training should begin, replied: "With the first moment of life." Another, whose observation of children has been very large, says: "The habits formed during the first three weeks of life exert a controlling influence over the whole period of infancy." There is both philosophy and sound sense in these statements. If their truth and wisdom could be realized by all mothers, how much of the anxious care of later years might be avoided, and how much more of success and happiness might be secured for their children. There seems to be a strange delusion, even among sensible people, about this matter of educating children. Ten-year-old Jennie must, of course, be obedient, polite, and thoughtful; the same conduct is expected from six-year-old Harry; but surely obedience cannot be expected from the winsome little two-year-old, the baby.

Yes, dear, doubting mother-heart, expect just that, not in the same degree, but still obedience. Sit down in the home nest, and watch this wee birdling as she flits about, gladdening every home with her dainty ways, and sweet baby talk; all is well till your will conflicts with hers, then behold a transformation; the clouded face, the pouting lips, the defiant attitude, all reveal to you the existence of a distinct individuality in this little baby form. She is your baby, but she is not you; she has her will, her tastes, her strong points and her weak ones, just as certainly as you have. You cannot make her nature, but you can direct and control it, and thus secure the highest good for her future life. "Sow an act and you reap a habit." Teach the little ones the act of obedience, and it soon becomes a habit; teach them from the first to be polite and tidy, and stubborn, dirty-faced, sticky-fingered children will seldom annoy us. An intelligent, well-bred childhood ought not to be looked for after an untrained, willful babyhood.

Canon Farrar says: "Sacrifice is fruitful, and there is nothing fruitful else." All true motherhood, as all noble life, must sacrifice, but the reward is ample.

It takes time to talk with children about the

pictures they study so intently; it takes money to buy them, and many parents think they cannot afford to spend so much on mere picture-books, but when it is a question of sashes and jewelry there is less hesitation. Many a child, whose body is bedecked with pinchbeck, and hampered by the "best dress," which musn't be wrinkled or soiled, is dwarfed mentally for lack of just such entertainment as well chosen picture-books give.

Fathers and mothers, don't economize in the wrong place; buy the little ones picture-books, not highly colored daubs, but good, truthful representations of animal and domestic life such as they can comprehend, such as will interest and, at the same time, teach them. In this artistic age no child need lack for such. The investment will be a good one, and pay abundant interest in the quickness of observation and the refining influence thus developed.

The hope of the world's future lies with the children of to-day, but it will be an unrealized hope, unless there is wise parental instruction, and a well educated youth.

Mothers, love your babies, thank God for them, but do not forget to teach them. Childhood is the best time for the acquisition of knowledge, for then the brain is most active, and the memory most retentive, the impressions then made leave an indelible stamp upon maturer years; the habits then formed are never quite effaced, no matter what after life may be. The child allowed to use such expressions as "ain't" "had ought," and the like through the first half-dozen years, will, more likely than not, continue to use them through life, even though a classical graduate. If good seed is sown on the fertile soil of a child's heart, a bountiful harvest may be hoped for. "Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."—Mrs. Alma H. Fisk, in *Christian at Work*.

A Sparrow's Feat.

I SAW a sparrow perform a feat the other day which entertained me greatly. He had found in the road a long strip of cotton cloth which his intelligence seemed to tell him was excellently adapted for purposes of nest building. Confidently, then, he seized one end of it in his beak, and flew away with it. Soon, however, the wind blew the long streamer about his wings, and brought him tumbling into the dust. He picked himself up, shook himself, and, seizing the rag by the other hand, made a second attempt, which resulted as disastrously as the first. Then he seized the strip by the middle, but this time he was entangled more quickly than before, and brought to earth before he had risen to the height of a yard. He then squatted down, panting, regarding the rag malevolently, yet apparently determined. Presently his appearance changed; an idea had evidently struck him. He hopped briskly up to the cloth, and with claws and bill rolled it up into a compact ball. Then he drove his beak into it, shook his head once or twice to assure himself that the ends were secure, and flew briskly away, reaching his distant box in safety. If ever a bird reasoned, this sparrow did, and I have no doubt that they all do reason, and rather profoundly, too, at times.—Sel.

PERSONS should respect the feelings of others, if they wish their own feelings to be regarded. It is often the case that with the measure a man metes, in this respect, it is measured to him again. Many persons through thoughtlessness unintentionally hurt the feelings of others. The assurance of this fact, while it removes a sense of intentional wrong, does not always remove the sore. Thoughtlessness, when another's feelings are concerned, is scarcely excusable.—Sel.

Jacob's Sermon.

"HAD a good sermon, Jacob?" my wife asked me last night, when I came home from church. "Complete, Rachel," said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon, the singing, and the people.

"Good singing, Jacob?"

"I'm sure I couldn't tell you."

"Many people out to day?"

"I don't know."

"Why, Jacob, what's the matter? What were you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any. I didn't hear it."

"I declare, Jacob, I do believe you slept all the time."

"Indeed I didn't. I was never more wide awake."

"What was the subject, then?"

"As near as I can remember, it was me."

"You! Jacob Gay!"

"Yes ma'am. You think it is a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?"

"No; he didn't preach—not to me at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gay! You don't mean it, surely. Those woman's right folks haven't got into our pulpit?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove, warming. I have seen her a good deal in the post-office and at her aunt's, when I was there at work. She is pleasant spoken, and a nice, pretty girl. We were talking about the meetings. You know there's quite a reformation going on. She was speaking of this one, and that one, who was converted. There was quite a silence, and then she said sort of low, and trembling in her voice, and with a little pink blush on her cheek, and the tears just a starting:—

"Oh Mr. Gay, some of us were saying at the prayer-meeting, last night, that we did so want you to be a Christian."

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life."

"Why, bless your soul, I said, 'my child, I have been a member of the church forty years.'

"My tears came then, and I guess my cheeks would have been redder than hers, if they war'n't so tanned."

"Do excuse me, Mr. Gay," she said. "Excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer-meeting or Sabbath-school, and I have never noticed you at communion. I'm sorry I've hurt your feelings."

"Tut, tut, child," I answered. "No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I haven't worked at it much, I'll allow. I don't go to prayer-meeting or Sunday-school because—well—I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat, but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young folks in Wharton didn't know I was a member, and were concerned for the old man. I said to myself, by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'—Golden Rule.

Idleness of Girls.

ANOTHER great mistake that many of our girls are making, and that their mothers are either encouraging or allowing them to make, is that of spending their time out of school in idleness or frivolous amusement, doing no work to speak of, and learning nothing about the practical duties and serious cares of life. It is not only in the wealthier families that girls are growing indolent and unpracticed in household work; indeed I think that more attention is paid to the industrial training of girls in the wealthier families than in the families of mechanics and people in moderate circumstances, where the mothers are compelled to work hard all the while.

"Within the last week," says one of my correspondents, "I have heard two mothers, worthy women in most respects, say (the first) that her daughter never did any sweeping. Why, if she wants to say to her companions, 'I never swept a room in my life,' and take comfort in it, let her say it; and yet that mother is sorrowing over her shortcomings for that very daughter. The other said she would not let her daughter do anything in the kitchen. She did it herself instead." Poor deluded woman! The habits of indolence and helplessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it.

How devoid of conscience, how lacking in a true sense of tenderness or even of justice, a girl must be who will consent to devote all her time out of school to pleasuring while her mother is bearing all the heavy burdens of the household. And the foolish way in which mothers themselves sometimes talk about this, even in the presence of their children, is mischievous in the extreme. "O, Hattie is so absorbed in her books or her crayon or her embroidery that she takes no interest in household matters, and I do not like to call upon her. As if her daughter belonged to a superior order of beings, and must not soil her hands or ruffle her temper with unnecessary household work. The mother is the drudge; the daughter is the fine lady for whom she toils. No mother who suffers such a state of things as this can preserve the respect of her daughter, which no mother can afford to lose.

The result of this is to form in the minds of many gifted girls not only a distaste for labor, but a contempt for it, and a purpose to avoid it as long as they can live by some means or other.

There is scarcely one letter I receive which does not mention this as one of the errors in the training of our girls at the present day. It is not universal, but it is altogether too prevalent. And allowing yourself to grow up with such habits of indolence and such notions about work, you are preparing for yourself a miserable future.—*St. Nicholas.*

WE were walking from church in the rear of two young ladies. A piece of brush partly obstructed the sidewalk. They turned and passed it. One of them stopped, took the obstruction and threw it aside. She did it naturally, without an officious air, and as if it were hers to do it, as a matter of course. It was an incident. It was a small thing. Nothing special was done or intended. Yet the action signified something. It showed that, by instinct or training, this particular person was careful, painstaking, and thoughtful of the convenience and comfort of those who were about to follow, more than her companion was. It was a good sign. It indicated a sympathetic nature, a helpful soul, a wish to prevent harm, a purpose to serve the good of others. It indicated a good disposition, a kindly sentiment, and an unselfish will. To be thoughtful for others is the essence of all good manners, if not of all good morals, and of religion itself.—*Pacific.*

Health and Temperance.

Smoking and Chewing.

"Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

SHOULD all other arguments fail to produce a reformation in the conduct of tobacco consumers, there is one which is addressed to good breeding and benevolence, which, for the sake of politeness and humanity, should prevail. Consider how disagreeable your custom is to those who do not follow it, an atmosphere of tobacco effluvia surrounds you wherever you go. Every article about you smells of it; your apartments, your clothes, and even your breath. Nor is there a smell in nature more disagreeable than that of stale tobacco, arising in various exhalations from the human body, rendered still more offensive by passing through the pores, and becoming strangely impregnated with the noxious matter which was before insensibly perspired.

"Some of the most disagreeable things relative to the practice against which I have been writing, are still behind the curtain, and designedly detained there; and it is *there alone* where I wish every persevering smoker to seek for a certain vessel named the *spitting dish*, which, to the abuse of all good breeding, and the insult of all delicate feeling, is frequently introduced into public company. May they and their implements, while engaged in this abominable work, be ever kept *out of sight*."—*Dr. A. Clarke.*

The annoyance and insult to which railway travelers and others are frequently subjected, shows that the acquirement has not mended their manners. The very presence of heavy smokers in a crowded and heated assembly, with nature at work to expel the nicotine from their insulted bodies, makes the whole company suffer from the loathsome nuisance. Smokers are (most of them) selfish and disagreeable; they have but little regard for the comfort of others. They have only to remember their own unpleasant feelings when learning to smoke, to be convinced how disgusting the weed is to those who do not use it; yet the average smoker will puff his abominable fumes under your very nose, with an air of indifference as sublime as if he were diffusing the aroma of roses.

The unseemly pipe and cigar, the sucking and puffing, the selfish insolence of the smoker in forcing the poisonous smoke, after having been in his dirty mouth and diseased lungs, into the clothes, food, and drink, into the apartments, faces, mouths, and lungs, of clean persons, ladies and children especially, may be fashionable, but, to say the least, it is not in harmony with the golden rule thus to insult society. Why are these sickening presentations viewed with so little manifestation of disgust, even by the refined? Mostly because we are used to them—they are popular and fashionable.

"Vice is a monster of so frightful mien,
That to be hated needs but to be seen;
But seen too oft familiar with her face,
We first endure, then pity, then embrace."

Why are not these unclean persons put aside from society for the same reason that dead animals are removed from the sidewalks in our cities?

Instead of tobacco-using tending to make one more sociable, it operates in just the other way; "*it is, on the whole, an enemy to good fellowship*;" for, in the first place, it is a pleasure that the husband rigidly confines to himself. *What minister would like to see his wife with a pipe in her mouth?* But if it be a good thing for the husband, why should it not be so for the wife? Women have to endure more physical suffering than men, and why should not they fly to the consolation (?) of the pipe as well as their husbands? In all respectable society, however, smoking by women is considered an indecency.

But we contend that if the husband *really* believes smoking to be a beneficial habit, he ought to teach the woman whom he has sworn to love, honor, and respect, to *contract* the habit! What right has he to confine the enjoyment to himself? Why should not his wife share it with him? But no; if she, poor creature, were to attempt such a thing, he would abuse her as "low," "vulgar," and "a disgrace to her sex!" In this respect the habit does not *unite*, but separates.

And there is another aspect of this question, to which fidelity compels us to advert. Look at the large sum of money annually spent on tobacco by thousands of working men, and others in humble circumstances! Money that could be usefully spent in providing the household with the comforts of life. And let me ask, What sublime development is there of the social principle in a man's thus robbing his wife and children of what would do much to add to their comfort? This is not *society*, but *selfishness*. Besides, our everyday experience shows us that the pipe *divides* instead of *unites* society. In company the smoker is an abomination, who must be turned into a *separate* room. He must seek a retreat in some obscure nook, where his nauseous fumes will not offend the nostrils of the other members of the party. And when he returns from his banishment to the general circle, the stench that he brings with him makes many keep at a distance from him. And yet if he were compelled to pass a whole afternoon and evening *without* a pipe or quid, he would be moody and restless, and one would be scarcely able to get a civil answer from him! Wherever we go we are reminded that smoking is the foe of good fellowship. In places of public amusement, how often does the announcement "No smoking allowed!" meet the eye. On some railways they provide cars for the principal trains, into which the smokers may be turned as a sheep into a pen, and such cars are accordingly labeled "For smokers!" Thus everywhere the poor smoker goes about, Cain-like, with the brand of "a pest to society" written on his brow.—*Rev. A. Sims.*

THE use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation; conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism—sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces.—*Scientific American.*

SOME who know better than to taste of sausage will eat bolognas. "Oh yes; bolognas are made of beef; they are good." We will relate a fact. We spent some weeks in Ohio where there was living a "bologna-maker." His neighbors informed us that he bought up all the old, worn-out, and diseased oxen and cows he could get in all that section, to make into bolognas. We inquired why they permitted such a thing; why they did not enter complaint and stop such outrageous proceedings. Very coolly they said that it did not particularly concern them; he never tried to sell any of his bolognas there—he sold them all in Cincinnati! "Such is life," but we do not wish to live the life of a bologna-eater.—*Pacific Health Journal.*

Christ's Mission.

CHRIST came into the world to give life to men. "I am come," said he, "that they might have life." Life is his gift, not only the life which all men have, but spiritual and eternal life. When Christ said to the sisters of Bethany, "I am the resurrection and the life," the words touched every aching and quivering nerve, and made the very air about these sisters of sorrow musical with hopefulness and with life. Having placed in the sepulcher the loved remains of a dear brother, and seen the great stone rolled to the opening which led to his place of rest, their hearts were in tune to welcome the sweet harmony which the Lord breathed forth in their hearing. The effect was deepened and intensified by the peculiar personal grief of these sisters, by the deep waters of bereavement through which their feet had been guided by the providence of God. If ever the expression of human thought startled and thrilled an intelligent bearer; if ever the individual, and social, and national life of any people clothed with additional and ringing emphasis a new and radical utterance, it was when the prophet of Nazareth announced to the world of nineteen centuries ago that he had come that men might have life.—*Sel.*

The Mound Builders.

MAJOR J. W. POWELL, director of the United States Geological Survey, in a recent communication to *Science*, comes to the defense of the opinion that the mound builders were no other than the Indian tribes found in this country in post-Columbian times and their ancestry. He affirms that there has never been presented one item of evidence that the mound builders were a people of culture superior to that of the tribes that inhabited the valley of the Mississippi a hundred years ago. The evidence is complete that these tribes have built mounds within the historic period; and no mounds or earth-works have been discovered superior in structure or contents to those known to have been built in historic times. The theory that this country was inhabited by a people highly organized as nations, and having arts of a higher grade than those belonging to tribal society, according to this distinguished student of American archæology, is wild and baseless; and the fruit of that theory is nothing but exaggeration and false statement.—*New York Observer.*

"THEN shall the heart of this people turn." It was clearly the duty of the Israelites to go up to Jerusalem for worship. God had commanded that. Yet Jeroboam was afraid that if his people were in this thing faithful to their God, they would in consequence be less faithful to their king. What a mistake! "Duties never conflict." Doing one duty always helps towards doing another. No person is led astray in a lesser matter through obeying God in a greater one. A boy or a girl is more prompt and hearty in obedience to parents through being in the service of Jesus. An earnest Christian man is the more patriotic citizen. It is always safe, always best, for the members of our family, of our business firm, of our political party, of our community, to do right. We never need fear the consequences of such a course.—*Sel.*

"WHEN he was reviled, he reviled not again." This was never said of any man but Christ, and it cannot be said of any one unless he is inspired with the Spirit of Christ. It is not an easy matter to endure reviling; and to face our reviler without showing our resentment is one of the highest attainments of Christian life. What a blessed state of things would exist in this world, if all Christians would banish from their hearts all feelings of resentment, and would bear reviling without retaliation. Let us pray that we may have the Spirit of Christ dwelling in us.—*Sel.*

News and Notes.

RELIGIOUS.

—Of the 365 churches in Rome, seven are Protestant.

—The whole number of Congregationalist Churches in the British Empire is 5,172.

—Says the *Chicago Mail*: "We are pleased to see that religious subjects are once more becoming popular with Chicago ministers."

—Miss Adele Fielde, the well-known Baptist missionary to China, is about to return to that country. She sails from San Francisco on the 19th.

—In the California Methodist Conference, Bishop Fowler stated that Hon. C. Maclay had offered to donate buildings and endow a theological seminary with \$100,000, to be located at San Fernando, Cal.

—A man in Nebraska claims that he had demonstrated that the soul can be seen—he has seen one himself. A secular journal makes unfeeling comments on the fact that he had to make use of a microscope in order to see it.

—The Salvation Army in Boston is threatened with prosecution for blasphemy because it gives "three cheers for Jesus." Is it not profanity? We have been shocked by the irreverence and profanity of a Salvation Army orator, or a "holiness" preacher, as much as by that of any gamin in the street.

—According to the minutes of the Southern Baptist Convention, just published, the white Baptists have 570 associations, 14,102 churches, and 997,509 members; the colored Baptists have 7,480 churches with 871,043 members. Total Baptists in the South, 1,868,552. Baptisms for the year were 64,301 whites, and 38,538 colored.

—Cardinal Manning, probably the ablest and most distinguished Catholic divine among English-speaking nations, announces that a Catholic Congress will be held in London, probably in June, 1886. It will be constituted of clerical and lay delegates from English-speaking countries, and will be held by the authority of the pope, who has examined and approved Cardinal Manning's plans.

—The editor of the *California Christian Advocate* visited the cemetery in Salem, Or., in which Bishop Haven was buried. Writing to his paper, he said: "We were very much pleased and impressed by the scene. The good bishop's resting-place is as delightful as any one could wish." It is strange that the Doctor did not tell how the bishop likes his resting-place, since in the beginning of the paragraph he said that he went there to hold communion with the dead.

—A fashionable New York lady, when asked to contribute to a worthy object, replied: "I cannot, I did all I could afford to do for charity during the winter. I went to the charity ball and attended a number of theatrical entertainments given for charitable purposes." That is a specimen of very much of the charity of these days. And the churches are fostering just such a false and absurd idea, by teaching the people that if they fill their maw with rich viands, at fifty cents apiece, they are engaged in a work of charity.

—Sir Christopher Wren, the architect of St. Paul's, wrote: "A church should not be so filled with pews but that the poor may have room enough to stand and sit in the alleys, for to them equally is the gospel preached." Hardly "equally," under such circumstances. Why not let the poor sit down in the pews? "And if ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here, in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?" Jas. 2: 3, 4.

SECULAR.

—A Healdsburg winery is offering \$7.00 a ton for common grapes.

—The American honey product for 1885 is estimated at one hundred million pounds.

—Of 629 bills introduced into the Wisconsin Assembly, only four have passed both houses.

—Washington, the county seat of Fayette County, Ohio, was made a wreck by a terrible cyclone that swept over it on the evening of September 8. Five lives were lost, 600 persons were hurt, and about \$1,000,000 in property destroyed.

—In a local option election in Milan County, Tex., the Prohibitionists prevailed by a majority of 86.

—The schooner *Guardian Angel* was capsized near St. John's, Sept. 9, and all hands but one were lost.

—The public indebtedness of the Government, less cash on hand, on the last of August, was \$1,473,692,307.52.

—Small-pox is still doing deadly work in Montreal, Canada. Twenty-three deaths from it were reported, September 8.

—A tradesman giving short weight in Madagascar and detected, is fined five oxen and \$5.00, or to hard labor in chains for one year.

—The German Government has forbidden the circulation in Berlin of the American journal *Turn Zeitung*, an organ of the free-thinkers.

—It is said that a Philadelphian pays a board bill of \$70 per day at a Long Branch hotel, where the expenses for the season are \$400,000.

—Floods have destroyed the crops in Bengal. The Calcutta district is submerged. Several land-slides have occurred, causing much damage to railways.

—The English express surprise and regret, because Hendricks, vice-president of the United States, expressed sympathy for Parnell in his issue with England.

—The House of Representatives of New Zealand has passed a resolution extending the subsidy for a mail service to San Francisco from the date of its expiration on the first of November next.

—A cotton picker is reported at Chattanooga as the invention of Mr. G. Seers, which will do the work of thirty-five men, and will cost but \$500. It will revolutionize the production of cotton and greatly cheapen it.

—A new journal published in England, and called the *Linguist*, is printed in five languages—English, French, Spanish, German and Italian; and, if necessary, a supplement will contain articles in Modern Greek, Russian, Portuguese, Arabic, and Hindustani.

—It is stated that among the professors at German universities, there are no fewer than 157 who are between the ages of seventy and ninety, of whom 122 still deliver lectures, seven of these being between eighty-five and eighty-nine years of age.

—As a gang of fourteen miners were coming out of the Alto colliery at Branch Dale, Pa., on the morning of the 9th, a tremendous explosion occurred. John Linn, aged 17, was instantly killed and 13 others were more or less burned and mangled, some fatally.

—The lenses for the Lick telescope are now ready for shipment from Paris. They are thirty-nine inches in diameter, and were ordered over four years ago. The telescope, when completed, will be fifty-five feet long, the largest refracting telescope in the world.

—A mob visited the Pike County jail at Murfreesboro, Ark., and made an attempt to shoot the Polk boys who had murdered a man last year and had had several trials, and as they were unable to shoot them, they piled wood around the cell and literally roasted the murderers alive.

—In a little blacksmith shop on Dupont Street, San Francisco, is to be seen a man wearing a steel hand. He lost his hand and arm to the elbow by the premature explosion of a cannon, and the deficiency is partly supplied by this steel hand, with which he drives nails or uses a file or knife.

—A cotton mill has just commenced operations in this city, employing at present 120 hands. The hands are mostly apprentices, and therefore the work turned off is small compared with what is contemplated. For this mill, 500 bales of cotton grown in San Joaquin Valley, Cal., have been purchased.

—The *New York World* says that certain districts of that city present the anomaly of a perpetual guerilla warfare carried on between the police and organized outlaws, which internecine strife gives the outlying precincts something of the romance and a great deal of the animation of the Western border.

—The expulsion of foreigners from Germany and Austria continues. Hundreds of the destitute Poles expelled from Silicia are flocking into Warsaw and Cracow. According to Austrian papers over thirty-five thousand more Poles will shortly be ejected by the Prussian authorities, among them twenty thousand Austrian subjects and thousands of French origin.

Appointments.

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

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

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

Nebraska Camp-Meeting.

THE time for this very important meeting is drawing near. Oct. 14-20 is the time, and Lincoln, the capital of our State, is the place, where the meeting will be held. Lincoln, though not the largest, is the most important city in Nebraska for our work, and we have long been looking forward to the time when meetings could be held under the most favorable circumstances. We think the time has now fully come. There has been a great deal of missionary work done in the city, and as a result a few have been led to embrace the truth. We expect to pitch a large tent in the city about three weeks before the camp-meeting commences, for the purpose of holding a short series of advance meetings.

During the time the advance meetings are being held, there will be a great deal of work to be done in addition to the preaching, and we would like about ten or twelve persons to volunteer to assist us. Those who can come should write me at once. This will be an excellent opportunity to help directly in the work and at the same time attend the meetings, take notes, and receive instruction. The time for one week before the camp-meeting commences will be wholly devoted to instruction in Bible study, canvassing, and missionary work. We expect instruction from the Chicago Mission. There will be a sufficient number of small tents pitched to accommodate all who will be present during the three weeks of advance meetings.

Don't let any one stay away from the meeting on account of it being late in the season. Bring a good supply of clothing, and come warmly clad, so you will be comfortable in case the weather should be a little chilly. I have noticed that in this State, for several years, the month of October has been pleasanter than the month of September. September has usually been a stormy month, while October, though sometimes cool, is free from storms.

This meeting will evidently be the largest we have ever held in the State, hence all should bring tents who can, and those who cannot should order them at once. Address all orders for tents to Nebraska Tract Society, Fremont, Nebraska. Tents complete will be sold at the following low prices: eight ounce wall tents 10x12, \$9.00; 12x14, \$10.25; 14x16, \$13.00. These tents have been pitched a few times, but are in good repair. They can be rented for \$2.00, \$2.50, and \$3.00 each. Lumber for floor from \$1.00 to \$1.50 extra. In ordering, state whether you wish to buy or rent, and what size you want. A. J. CUDNEY, Pres.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 17, 1885.

Camp-Meetings in 1885.

IOWA, Elgin, Fayette Co.,	Sept. 23-28
INDIANA, Logansport,	Sept. 24 to Oct. 6
KANSAS, Cherry Vale, Montg'y Co.,	" 24 " " 6
MINNESOTA, Sauk Center,	" 30 " " 6
COLORADO, Denver,	" 30 " " 6
OHIO, Springfield,	Oct. 1-13
MISSOURI, Pleasant Hill, Cass Co.,	" 1-13
IOWA, Mt. Pleasant, Henry Co.,	" 7-12
ILLINOIS, Marshall,	" 8-13
NORTHERN MICHIGAN, Traverse City,	" 8-14
NEBRASKA (State Meeting), Lincoln,	" 14-20
KENTUCKY, Litchfield, Grayson Co.,	" 14-20
KANSAS, Newton, Harvey Co.,	" 15-25
CALIFORNIA—Southern, Santa Ana,	" 15-26
TENNESSEE,	" 21-27

We much regret that the report of the camp-meeting in Nevada was not sent in season to appear in this paper. As no paper will be printed next week it lies over to Oct. 1.

We were so pleased with the words, "Awake and Watch," that we had them set to music, which we produce on this page. Our readers will doubtless appreciate it as we do.

The American Sentinel.

It is but justice to our readers that we offer a few words of explanation in regard to the proposed paper of the above name. The announcement of its publication was based upon the following preamble and resolution passed by the Stockholders of the Publishing Association at the annual meeting held in Oakland in April last:—

WHEREAS, At the last General Conference it was decided to suspend the publication of the *Sabbath Sentinel*, and it was also recommended that a monthly shall be published at the office of the SIGNS OF THE TIMES, the name and contents to be determined by the Pacific Publishing Association, therefore,

Resolved, That we hereby instruct our Board of Directors to act upon the said recommendation, and, as soon as practicable, commence the publication of a monthly to meet the requirements of the cause, to counteract as far as possible the efforts which are now being made to change the form of our Government by a religious amendment to the Constitution of the United States.

This resolution was, as its preamble states, based upon action taken at the General Conference in 1884. Two of the members of the General Conference Committee were present at the passage of the above resolution; both of them were members of the Board of Directors, but only one was present when the Directors took action upon the resolution of the Stockholders. It was decided to call the paper the *American Sentinel*, and to make it the aim to meet the arguments of the "Religious Amendment Party," and to defend the rights of conscience against the demands of those who are seeking to unite Church and State in America. This was in strict harmony with the action taken both in the General Conference and by the committee to whom the matter was referred for final decision.

Accordingly it was announced that an 8-page paper would be issued monthly, the first number to be dated July, 1885. But another paper having been started in June, and camp-meetings in North Pacific and California demanding the attendance of some of our editorial force, it was unavoidably delayed. After the Eureka camp-meeting, matter was prepared for the first number of the *Sentinel*, which, it was then hoped, might be issued in September. But the California State camp-meeting coming in September, and the General Conference soon to follow, seemed to present obstacles in our way. Consultation being had, it was decided: (1) To date the first

AWAKE AND WATCH!

LUCY D. HARRINGTON.

W. J. BOSTWICK.

1. A - wake and watch! the light is dawn - ing! A - wake! the night will soon be gone;
 2. The Day Star bright o'er thee is shin - ing, A - wake and hail the com - ing day!
 3. There waits for thee a heav'nly greet - ing; Haste thou, thy Mas - ter's call o - bey;
 4. The King! the King! the call comes ring - ing--O, church of Christ! for - ev - er free!

Lo, in the East there gleams the morn - ing, A - rise and gird thine ar - mor on,
 Re - new thy strength, cease all re - pin - ing, A - wake, a - rise, and watch and pray.
 Soon, soon shall end thy night of weep - ing, Thy God shall wipe all tears a - way.
 Look up and join the heav'n - ly sing - ing, Thy King is com - ing soon for thee!

A - wake! the night will soon be gone, A - rise and gird thine ar - mor on.
 A - wake and hail the com - ing day! A - wake, a - rise, and watch and pray!
 Haste thou, thy Mas - ter's call o - bey, Thy God shall wipe all tears a - way.
 O, church of Christ! for - ev - er free! Thy King is com - ing soon for thee!

(Copyrighted, 1885.)

number January, 1886; (2) To print it in time to present sample copies at the General Conference; (3) To put it in circulation for the holidays, so that it may be fully before the public by Jan. 1, 1886. By that time our delegates will return from the General Conference, and our arrangements will be fully perfected for the uninterrupted publication of the *Sentinel*, monthly, thenceforward.

We make this extended explanation because we think it due to our readers, among whom the expectation was raised that the monthly would be started the present season. The past year has been a busy year with us. We do not regret it—we rejoice in it—because it indicates progress in the work, and prosperity in the cause, in which our hearts are so deeply interested, and for which it is our chief happiness to labor.

Our heart-felt thanks are rendered to Divine Providence for the prosperity which is attending our work on this coast. The College year has opened auspiciously, and all are working there in good courage. The Health Retreat is prospering even beyond our expectations, and the prospect is favorable for a fair patronage the entire year. The *Pacific Health Journal and Temperance Advocate* meets with a favorable reception wherever it goes, and we have faith to anticipate the same for the *Sentinel* as soon as it shall be presented to the public. We praise the Lord for both strength and courage, and for the blessed opportunity to labor in such a cause as this.

Without Any Sabbath.

THE Methodists of California have just held their annual Conference. Among the resolutions adopted, we find the following in a brief report to a secular paper:—

"The Committee on Sabbath Observance severely condemn that infamous legislation which, in depriving this commonwealth of the Christian Sabbath, renders it a dishonorable exception among the States of the Union. They will use both social and political influence to restore to the State the Sunday law. They recommend people to abstain from unnecessary traveling, visiting, and semi-recreation on Sunday."

We cannot sympathize with them, but we can pity them. We think they deserve it. The Sunday, they say, is "the foundation of their holy religion," and the Legislature of California has repealed the

Sunday law; so they not only have no Sabbath, but really no religion. For nearly three years they have been without any Sabbath. They will petition the Legislature to enact another Sunday law, so that they may have their Sabbath again. They need not wait the dilatory motions of California Legislators. We can tell them a better way. Let them join us in the observance of the seventh day, and they will find themselves in possession of a Sabbath that cannot be affected by State legislation, for it rests on the authority of the great Jehovah.

Ministers in Politics.

IN the North Methodist Episcopal Conference, at Berea, Ohio, a resolution declaring that no Methodist preacher occupying pastoral relations has a right to become a candidate for political office, was defeated by a vote of 57 to 53. Bishop Merrill, of Chicago, declared that no Methodist minister has a right to mingle in politics. A resolution declaring that the Conference was not responsible for the individual or political alliances of any minister or layman was then adopted. It looks as though a large number of the ministers have political aspirations. This is no doubt owing to the State in which they reside.

DURING the last ninety years over twenty-nine "Lives of Christ" have been published in Germany. The *New York Observer* pithily says: "In none of them, it is safe to say, has there been any improvement on the story as told in the four Gospels." We concur.

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