

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 TEMPTED CHRIST.

With hunger wasted, and distress,
Behold Him in the wilderness,
The Christ who came to save and bless.

Alone! what solitude so drear!
And God's own foe draws softly near
To whisper in his holy ear.

All present bribes of earth and sense
He brings to lure his victim thence;
Those white lips answer, "Get thee hence!"

What anguish hangs upon his brow;
His fainting limbs refuse to bow.
Jesus, all tempted, sinless thou!

O victor—victim! hear us call;
Low at thy feet we sinners fall;
Our sins, thy sorrows, us appall!

Those sins, our sins, thy sorrows wrought;
Our guilt thy awful conflict brought;
In thee the foe our weakness fought.

Nor were thy sufferings measured yet:
Thine agony and bloody sweat;
Thy cross whereon all sorrows met;

The torture and the mockery;
The desolation of that cry
That rent the earth and hid the sky.

Oh, one by one we tell thy woes
That we may feel the bitter throes
Of grief the sinner only knows;

Thus, thus alone, to learn how vast
Thy love that counts our guilt o'erpast
To win and keep us thine at last!

—Harriet Kimball, in *Congregationalist*.

General Articles.

Character-Building.

BY MRS. E. G. WHITE.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.

"SEEK those things which are above," says the apostle. Are we obeying this injunction? Are we withdrawing our affections from the things of earth, and setting them on things which are eternal, pertaining to the kingdom of God? Let us not disregard these words, lest we pass on, following our own ways, encouraging ourselves in evil thoughts and unlovely actions, which separate us from God, and place us on the enemy's ground, subject to his control.

"For ye are dead, and your life is hid with Christ in God." The character of the true Christian will be consistent, meek, cheerful, fragrant with good works, and so resolute that sin will find no sanction in the heart or in the words and acts. The peace of Christ, ruling in

the heart of the earnest, working Christian, while it will elevate and refine the taste and sanctify the judgment, will be reflected upon others, and help them on in the upward path. Such will be the character of those who are indeed "risen with Christ," and are seeking "those things which are above, where Christ sitteth on the right hand of God."

But we are none of us perfect. We are only learners in the school of Christ. If with unprejudiced mind and humble heart we carefully search the Scriptures, we shall find much in our lives and characters to condemn, much that needs to be remedied. But in that word the way of life is fully pointed out, so that there need be no mistake. Thus the apostle explains what it is to die to self and live to God:—

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him."

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." What solemn and important words are these! And what weight do they have with us? If any have been in the habit of giving them away to some one else, I hope they will now take them home to their own hearts. Closely examine yourself, Christian reader, not once a week, but daily, and see if you are cultivating a spirit which is meek, forbearing, long-suffering, humble, and teachable, and are thus bearing in your life the precious fruits of the Spirit, which grow on no other than the Christian tree.

Some will be ready to ask, "How can I get out of the worries in which I find myself involved? How shall I ever be understood and appreciated? I have no confidence in this one's religion or honesty, and that one has done me wrong." Be careful how you sin against your brethren by misjudging them, and speaking evil of them. God has not given you permission to climb upon the judgment-seat, and pronounce one good because he praises, pets, and favors you, and denounce another because he is not your particular friend. This selfish, narrow, bigoted spirit does harm to those with whom you associate. It is not the spirit of Christ, but of him who has been from the beginning the accuser of the brethren. Instead of misjudging others, examine your own conduct. Place the most favorable construction on the words and actions of others, and you will thus be exercising "the mercy that is becoming to those who are the holy and beloved of God, members of the royal family. Seek the meekness of Christ. He suffered wrong, and did not attempt to avenge himself."

Perhaps some child of God may be commissioned to give you a word of reproof for some inconsistency in your words or deportment, and instead of feeling grateful for the

faithful discharge of a really unpleasant duty, and heeding the warning given in love to your soul, you may turn away in anger. All the wrath and malice of an unsubdued heart may be stirred up, and the foul waters poured forth to poison the minds and hearts of others. This shows that you have not mortified your members. "Anger, wrath, malice," have not been "put off." You have not been seeking to repress everything in your character that is contrary to the word of God. Satan laughs, and angels weep, because you are too proud and stubborn to confess and forsake your faults.

Trials cannot be avoided. When they come, do not indulge the thought, "If those around me would do right, it would be easy to be cheerful, happy, and contented. Oh that I could get into a place where there would be no irritations, where life to me would not be filled with discouragements, and my temper constantly tried. If I could only escape these things!" You can escape them only by having a new heart and dying to self. You will gain no real victories so long as you allow your temper to rise the minute your track is crossed; neither will you conquer by fleeing from the field of battle. He who runs is a coward, not a conqueror.

Meet your trials in the strength of Jesus, and endure them. Let the inquiry be, How can I endure the provings of God? How can I meet provocations, and not lose self-control? When you claim that you cannot do this, you acknowledge that your life is not hid in Christ; that you are not exemplifying the character of your divine Lord; that self is not dead, but is clamoring for the supremacy. Your Christian life may be a victorious one; but you must strain every nerve and muscle in the contest against self and sin. There is no release in this war, no delightful arbor where you may rest and slumber; for your wily foe would gain advantages that would result in eternal loss.

When you have done all that you can on your part, you may in faith ask help of the Captain of your salvation, and he will bring divine aid to be combined with human effort; and he will bind upon your brow the laurels of the conqueror, just as though you had yourself wrought out the victory. And remember, it is the overcomer that enters the portals of the kingdom of glory; it is the overcomer that wears the crown of life, and stands with the blood-washed throng around the great white throne.

Our work here is that of character-building; and let each build over against his own house. Time is graciously given us for this work; and day by day, brick by brick, the structure is going up. Let it not be defective and deformed, but make it symmetrical and beautiful, strong to resist cold and heat, storm and sunshine.

In the wise providence of God, obstacles are permitted, yes, ordered, as a means of discipline, and to nerve us with determination not to be conquered by circumstances. The life of Christ is our example. Did he seek ease and self-indulgence? Ah, no! He "was in all points tempted like as we are;" he was "a man of sorrows, and acquainted with grief." Yet his heart was so full of love and interest for others that he thought not, planned not, lived not, for himself. He came to seek and to save that which was lost, and he left his followers to carry on this work in his name. But no one

can bear another upward to Heaven; each must tread the rough pathway which Jesus has trodden before him, and which he has brightened by his presence.

We must not think that we can wait till we get to Heaven before we perfect pure, chaste, lovely characters. The Christian will be Christ-like here. There is a diversity among us. We each have traits of character, tastes, gifts, and capacities peculiar to ourselves, all of which have been established or modified by education and habit. But by the grace of Christ all these varied characteristics may be brought into harmony with the will of God.

In our early experience, a gray-haired brother, giving his testimony in a social meeting, expressed the fear that he should be overcome by temptation, and give up the faith once delivered to the saints. Said he, "I cannot afford to lose eternal life. What would I not give to know that I should never fall!"

A week from this time, when he arose to speak in the social meeting, his face was all aglow with the light and peace of Heaven. "Brethren," he exclaimed, "I have found a sure rule for success in the Christian journey. You will read it in 2 Peter 1:5-7: 'Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.' We must climb this ladder, round after round, remembering that God is above it, ready to help us in our efforts. We must live upon the plan of addition, and God has promised that he will multiply his grace to us." Then with earnestness and enthusiasm he added: "Let us begin to-day to climb Peter's ladder, never looking back; for we have the word of the inspired apostle that if we do these things we shall never fall, but an entrance will be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour."

This brother continued to follow Peter's excellent rule for Christian living until his work on earth was done; and he now sleeps in Jesus, awaiting the resurrection morning.

Will we be diligent to make our calling and election sure? Will we patiently climb the ladder of Christian progress, until from the topmost round we step into the kingdom of our Lord Jesus Christ? We may become pure and holy. We may become more precious than fine gold, even the golden wedge of Ophir. And what joy it will be to hear from the lips of Jesus the sweet benediction, "Well done, good and faithful servant." What a victory to be of that company of whom John speaks: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

THE London correspondent of the New York Tribune cites the bishop of St. Davids as saying, that "the action of the *Pall Mall Gazette* constitutes, perhaps, the gravest offense against public decency and morality ever committed in even a nominally Christian country." But what has the bishop of St. Davids to say of the heinous crimes in socially high places which the *Gazette* has laid bare? Not a word, so far as yet noted!—*Sel.*

Moody on Faith.

I HAVE never in my life seen a man or woman disappointed who was full of faith; that is, if they have any ground for their faith. Faith must have a warrant to go to God and pray for our neighbors and friends. Now, unbelief is a great enemy to the church of God, and if any of you doubt the promises of God, and lack faith, you may be sure that you will not receive a blessing. You can't do any work when there is a lack of faith. Unbelief is sweeping over the land to-day, and you want faith to sway and destroy it. We read in Holy Writ that Christ, in one particular place, could not do great and mighty works in consequence of their unbelief.

God's people are the only ones who can hinder God's work. Skeptics can't do it, although they may think so. Now, if we want to have a reward when we reach our heavenly home, we should have faith in our work here, for "without faith it is impossible to please Him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. We want God not only to revive us now, but we must have faith that the outlying masses may be reached. I remember in New England, where I was born, I used, when a boy, to go into the woods, and, with a certain kind of glass, set the bushes on fire. Now, faith is the glass that draws the fire out of Heaven. Some people have the idea that faith is getting old in the present day; but, thank God, the faith that moved the arm of Elijah, can move the world to-day. We want faith that God can do mighty things in our midst. In the eleventh chapter of Hebrews, we find what faith is, and the worthy fruits of it in the fathers of old. Now notice what was accomplished through faith. Noah, Abraham, Isaac, and Jacob are shown in this one chapter to have "all died in faith, not having received the promises, but having seen them afar off," they "embraced them, and confessed that they were strangers and pilgrims on the earth." It seems to me, no child of God can read these words without recognizing faith. Many of you have children who have gone astray, and been led captive by strong drink and the lusts of the flesh. A mighty enemy has taken away your sons, and broken the circle of your little homestead; have faith, my friends, in their speedy return. Perhaps you have grown a little discouraged; but, thank God, the drunkard can be reached, and the harlot can be reinstated in the home, by faith and prayer. God's power to save is equally as effective to-day as it was of old. Abraham lived far away on the other side of the cross of Christ, and yet he had faith, and obeyed the call of God, going out of his own land, "not knowing whither he went." We are far better privileged than that patriarch of old, for in this our day we live in the full blaze of Calvary; and when we look back to the cross of the Saviour, and see his bleeding side, we cannot but be struck with our want of faith in his finished work.

Do you remember the centurion? He sent word for Christ to come to his house, and when the Lord was about to journey thither, he sent a message to the Saviour not to take the trouble, but just speak the word, and the child should live. In the morning of the creation He had said, "Let there be light!" and there was light. And, surely, He who could make the world in six days could raise the dead to life. That centurion of old had faith in His divine power, and Christ marveled at it. Dear friends, let us have faith to-day that our great God is able to do great and mighty things. Now Caleb and Joshua were both more than all the camp of unbelievers and the ten spies put together. Moses sent out spies to spy the land, as God had told him to go and take possession of it. These spies came back with what we might term a "majority report." They said, "We are not

able to do it;" and you can see these miserable objects in the gathering shadows of evening, with thousands around them, telling forth their unbelief. They could not take the land they beheld, for they saw tall and great giants ready to swallow them up. But listen to the story of Caleb and Joshua, as they declare that they are well able to take the land. They knew that their God, who had delivered them from Pharaoh and taken them through the Red Sea, could now help them to take the land. The people all listened to the spies, who had said it was a land flowing with milk and honey, but they did not go into it because of their miserable unbelief. Caleb and Joshua, however, said, "We are able," and so they went over and took possession of the land, as God had directed them.

It is a disappointing fact that ten out of every twelve of the Christians of the land are looking at the walls of Jericho, and the giants, and all the while predicting a defeat. They say, "If we did not have so many public houses, we should do something. They are our bitterest enemies." Oh, may this miserable unbelief be swept away to-day! Our God still lives, and we can take the land if we choose to do so.

I tell you, dear friends, if we have faith we shall get a blessing. It may be some godly man, who has never been able to attend these meetings, or some bedridden mother, who will cause the fire to come down from Heaven, by their continual faith and prayer. I am sure, if we have faith in our work here, our work will be memorable in the annals of many who are now steeped in sin and wickedness.

Courage always follows faith. You will notice that when we get faith in God, we have courage for our work. If we are full of faith, we will be sure to be full of courage. Perhaps you have to go against a great many of your lukewarm friends, and those who have grown cold. They perhaps object to these meetings, and say, "They don't believe in revival services." You will hear people say, "I don't think this is the best way; for I had a mission twenty years ago, and it was quite unlike this one. I don't believe in it." Well, dear friends, the Holy Spirit will mark out his own way and his own channel. Let us take courage against these criticisms and go forward. You know the prophet Obed had a son named Azariah, through whose prophecy Asa, the king, "took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim." Now, like Asa, we must be prepared to go against our best and dearest friends, but we must be prepared to take courage.—*Christian Herald.*

"LEWISTON, Maine, being an extensive manufacturing town, a large portion of its inhabitants are foreigners. Its school board, which is composed of eight Catholics and six Protestants, recently adopted St. Joseph's Parochial School for girls, which it agrees to support from the public funds, with its corps of eight teachers—"sisters" from Notre Dame. This is something the Romish priests have been trying to get done in other sections of the country, but it is the first time they have been successful. The taxpayers are thus compelled to support the public schools, and the separate sectarian schools of that body whose special object is to inculcate the superstitions of Rome. This is what may be called an 'entering wedge,' to be followed up whenever the Catholics can gain control of the school boards."

And it should be known that these teachers do not get the money paid to them for teaching; they are bound by their vows to give themselves to the service of the church. This money goes directly to the support of the priests, and thus the State is made to sustain the Romish Church. To this end the Jesuits are seeking to get control of the schools. It is a Church and State scheme.—*N. Y. Observer.*

Love and Fear.

MANY superficial Christians talk flippantly and with a show of great progress about their freedom from fear; in fact, they discard fear as an element in religion, and set love over against it as its contrast and conqueror. There is slavish fear, which hath torment, from which the Christian is freed; but filial fear grows with his growth and strengthens with his strength.

This fear is the foundation and constant support of all true piety. To discard it is to destroy the foundation and reduce faith to an airy thing, baseless and insubstantial. This sickly and nerveless piety retires fear to the dim and shadowy regions of Old Testament virtue, and felicitates itself that it has passed to brighter and happier regions, and that fear, and all its strong elements of awe, reverence, adoration, are to be retired, and sweeter, milder, more attractive graces are to fill their places. All such views are damaging in the extreme; they emasculate the whole system, and leave it limp and boneless, breeding sentiment instead of faith. Discarding fear, love dies because it has been digged up by the roots.

This fear is called by Archbishop Leighton the compendium and summary of religion, having in it, as he says, chiefly these five things: "1. A reverential esteem of the majesty of God; 2. A firm belief of the purity of God; 3. A right apprehension of the bitterness of his wrath and the sweetness of his love; 4. Sovereign love to God; 5. A more earnest desire to please him."

This filial fear is the basis and support of all genuine piety; to set love against it is to create schism in the body of Christ. The smallest acquaintance with the New Testament will discover the flippancy and sentiment of such hollow and childish views. A summary of the condition of the church makes this sentiment:—

Acts 9: 31: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

In 2 Cor. 7, fear becomes the handmaid of holiness, and conducts to its perfect state.

In Phil. 2: 12, fear is made an abiding principle to run parallel with the entire struggle and toil of the work of salvation.

In 1 Peter 1: 17, we have fear as the companion of prayer, and covering in its duration the whole of our earthly sojourn.

In 1 Peter 2: 17, fear is formulated into a sharp and direct command.

It is an essential element in all acceptable worship, and it takes grace, much grace, to serve God acceptably with reverence and godly fear, as enjoined in Hebrews 12: 28.

This fear exists in the heavenly world, and forms part of the ascription of that which is due to God. Rev. 7: 14.

Our Lord settled the matter in Luke 12, when he taught the true object of fear:—

"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."—*Central Christian Advocate.*

False Teaching.

THE most dangerous enemies of the church are not infidels and worldlings, but hypocritical Christians. An enemy in the camp is far more powerful for evil than one outside of it. One inconsistent Christian injures the cause of religion more than five rampant infidels. One back-slidden minister strikes a more disastrous blow to the church than a dozen of Ingersoll's eloquent lectures. In view of this, it is an ominous sign that so many ministers are departing from the old faith, preaching the "enticing

words of men's wisdom," while they pretend to be the elect of God. These men, proclaiming falsehood from the pulpit, pandering to the spirit of the times with a perverted gospel, are the most powerful agencies for Satan in fighting the kingdom of God.

When, in the history of Israel, the destruction of Ahab was desired, and the Lord planned how to effect it, the problem was solved in this way: A spirit came forth and stood before the Lord, and said, "I will persuade him; . . . I will be a lying spirit in the mouth of his prophets." This plan met with approval; and the spirit, by speaking falsehood from the mouth of the prophet, accomplished Ahab's ruin when no other means could have prevailed. Give the devil "the livery of Heaven," and he will lead more souls astray than he otherwise could. Put the deceitful, flattering words of human speculation into the form of a sermon, apparently supported by divine authority, and they are made thrice as potent for evil.—*Christian World.*

Rebuking.

THE New Testament gives the principle to be observed in rebuking another, when it says: "If a man be overtaken in a fault, ye which are spiritual restore such a one." The office of rebuke is always restoration from a fault; a principle which the spectator is very sure mistresses do not always remember when they rebuke their servants, nor parents when they rebuke their children. And such rebuke comes effectually only from those who are measurably free from the fault from which they are endeavoring to recover servant, child, or friend. It would be humorous, if it were not pathetic, to witness, as we often do, a mother scolding her servant with sharp, astringent tones, and then turning, five minutes after, and rebuking a child who has caught the same tone of voice and echoed it in scolding a companion; or to see a father who is always late at breakfast, calling his son sharply to account for imitating his example. Our children mirror our faults, and when the father sees the fault in the little looking-glass, the first thing for him to do is to correct the larger fault in himself. At least let him recognize, in condemning the fault in the child, the fact that the child has inherited it from him, and that he needs to correct it in himself.—*Christian Union.*

THERE is a satisfaction in doing a great thing. It seems worth while to undertake a work which will strain every nerve and employ every power. Many a man would go into battle bravely, who now shrinks from having a tooth pulled, and who is sometimes timid in a dark room or in a lonely house. Thousands of young men would be ready to go across a continent or an ocean, to dig in a gold mine or a diamond field in the effort to make money, who are unwilling to give up tobacco, or to live within their income day by day to acquire a competency. And oh, how many there are who would do any great thing for salvation, if only that were its price! They would go to war, or to the martyr's stake; they would subject themselves to penance or to bodily torture; anything difficult, anything great. Man's chief trouble with God's plan of salvation is that it is so simple, so easy of attainment by anybody.—*Sel.*

BISHOP HUNTINGTON, in a speech before the Congregational Club of Central New York, denounced skating rinks, saying: "This mad excess which has turned the heads of thousands whose heads have been turned before, is but a product of self-indulgence. In the places where this amusement is practiced, modesty is allured to immodesty, and virtue falls to vice. Societies of virtuous women are raising money and doing what they can to protect female honor in India, and China, and Ethiopia, unmindful of the female honor imperiled at their doors."

The Persistency of Waiting.

THE fulfillment of waiting on the Lord is "patient continuance in well-doing." Waiting includes perseverance. Patience is essential to compliance with the requirement to "wait on the Lord." An apostle says: "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it." So, all who would serve the Lord must wait patiently for the results, and for the reward of their labors. They do not at once see the fruit of what they sow, and hence they need to cheer themselves with the assurance, "In due season we shall reap, if we faint not."

The Chinese have a proverb that "with time a mulberry leaf becomes satin." When it is said that "waters wear the stones," the understanding is that this result is not reached by force, but by continual dropping. Some one has defined perseverance as failing nineteen times and succeeding the twentieth time, like Bruce's famous spider, which has taught the world the best lesson that spider ever taught. Jeremy Collier said: "Perpetual pushing and assurance put a difficulty out of countenance and make a seeming impossibility give way." This is illustrated in the discovery of America by Columbus, and in the success of the missionary work in Burmah, where Adoniram Judson labored six years before he could rejoice over the first convert. Fitly did Dr. Samuel Johnson, more than a century ago, say: "All the performances of human art at which we look with praise or wonder, are instances of the resistless force of perseverance. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. If a man was to compare the effect of a single stroke of the pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion; yet those petty operations, incessantly continued, in time surmount the greatest difficulties; and mountains are leveled and oceans bounded by the slender force of human beings."

Those who steadfastly wait on the Lord are amply repaid for their persistency in complying with a cardinal requirement. A prophet's cheering words may be accepted by them when he says: "The vision is yet for an appointed time; wait for it, because it will surely come." The tarrying of the vision is not the failing of the vision. Waiting for it will certainly be crowned with the seeing of it. There is much endurance in waiting. David could say: "On thee, O Lord, do I wait all the day." His waiting endured unto the end. It was through "all the day," embracing the entire day, and not merely a part thereof. He did not wait temporarily, but continually. Quaint Thomas Brooks, two hundred years ago, said: "No grace, not the most sparkling and shining grace, can bring a man to Heaven of itself without perseverance; not faith (which is the champion of grace), if it be faint and fail; not love (which is the nurse of grace), if it decline and wax cold; nor humility (which is the adorer and beautifier of grace), if it continue not to the end; not obedience, not repentance, not patience, no, nor any other grace, except they have their perfect work. It is not enough to begin well, except we end well. Manasseh and Paul began ill, but ended well; Judas and Demas began well, but ended ill."

There is so much inconstancy in the religion of many that they can hardly be said to "wait on the Lord." Of such the prophet complains, saying: "Your goodness is as a morning cloud, and as the early dew it goeth away." That is not true of those who "wait on the Lord;" for it is declared: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."—*The Watchman.*

The Roman Empire.

"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.

It is certain that of these four kingdoms of the prophecy, each is universal in its time and place, and so in the very nature of the case must be successive. Of the kingdoms of Nebuchadnezzar it is said, "Whosoever the children of men dwell, . . . hath He given into thine hand, and hath made thee ruler over them all." Of the next kingdom it was said: "And after thee shall arise another kingdom." The preceding one extending over all civilized countries, when another should arise it must establish its authority and ascendancy, or it could not be recognized as "another kingdom;" and the only way in which it could possibly so establish itself would be by overturning the power which then exerted the universal rule, which, of necessity, would plant itself as the successor in that supremacy. This view is made positive by the words which introduce the next, the "third kingdom of brass, which" should "bear rule over all the earth." By the terms which describe the place of each of these three kingdoms it is literally impossible that more than one of them could be in existence at the same time.

Having seen the extent of the "third kingdom"—that of the Grecian—it is plain that when the "fourth kingdom" shall arise it must be universal, as was each of the three which preceded it in the description given by the prophet. Especially must this be so, in view of the words in which it is set forth as being "strong as iron;" and as iron that breaketh all things, "so shall it break in pieces and bruise." This shows that, as iron is the strongest of metals, so the fourth kingdom should be the strongest of these kingdoms. Therefore the fourth kingdom must be stronger than the Grecian under Alexander the Great; and as that bore rule over all the then known earth, this can do no less; and for the fourth kingdom we must look for one that ruled the more widely known world more absolutely than it was ruled by Alexander the Great.

This fourth kingdom is fairly, and nicely, introduced in the last historical quotation which we gave on the extent of the kingdom of Alexander the Great. We will here reproduce that part of the quotation:—

"History may allow us to think that Alexander and a Roman ambassador did meet at Babylon; that the greatest man of the ancient world saw and spoke with a citizen of that great nation, which was destined to succeed him in his appointed work, and to found a wider and still more enduring empire."—*Arnold's History of Rome*, chap. 80, par. 2.

And every school-boy who has ever read in McGuffey's old Fifth Reader, knows of

"Rome,
That sat on her seven hills, and from her throne
Of beauty ruled the world!"

And how that

"in that elder day, to be a Roman,
Was greater than a king."

The Scripture, too, speaks of the widespread power of Rome, saying:—

"And in those days there went out a decree from Cæsar Augustus, that all the world should be taxed." Luke 2: 1.

Cæsar Augustus was the first emperor of Rome. His name was originally Caius Octavius; but as he was grand-nephew to the great Julius Cæsar, and as that great man adopted him into his own family titles and honors, and made him his heir, with the name of Caius Octavius was incorporated that of Julius Cæsar, and then his name stood, Caius Julius Cæsar Octavianus. Then when he became the sole head of the mighty empire of Rome, as he al-

ready bore the name of the "greatest man of the Roman, or perhaps of all the ancient world," in casting about for a title most befitting his majesty,—

"At last he fixed upon the epithet *Augustus*, a name which no man had borne before, and which, on the contrary, had been applied to things the most noble, most venerable, and most sacred. The rites of the gods were called *august*; their temples were *august*. The word itself was derived from the holy auguries; it was connected in meaning with the abstract term *authority*, and with all that increases and flourishes upon earth. The use of this glorious title could not fail to smooth the way to the general acceptance of the divine character of the mortal who was deemed worthy to bear it."—*Encyc. Brit.*, art. *Augustus and the Augustan Age*.

And as thus he bore the greatest name,—Cæsar,—and the most sacred and authoritative title known to the Roman world, his own name now assumed the form *Cæsar Augustus*. He it was who issued the decree "that all the world should be taxed." Not taxed in the form of levying and collecting money, as we now understand the word, but rather an enrollment, or, as we would now express it, he ordered a census of the empire to be taken.

To see how fitly Luke's words describe the extent of the power of Cæsar Augustus and of Rome, and to show how perfectly Rome fulfills the prophecy of the fourth kingdom, we shall now present the testimony of the most authoritative writers. We can introduce this no better than with the following words of Gibbon:—

"The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. 'Wherever you are,' said Cicero to the exiled Marcellus, 'remember that you are equally within the power of the conqueror.'"—*Gibbon, Decline and Fall of the Roman Empire*, chap. 3, par. 37.

In illustration of the absolute power exerted by the emperor, Gibbon subjoins the following two notes:—

"Seriphus was a small and rocky island in the Ægean Sea, the inhabitants of which were despised for their ignorance and obscurity. The place of Ovid's exile is well known, by his just, but unmanly lamentations. It should seem, that he only received an order to leave Rome in so many days, and to transport himself to Tomi. Guards and gaolers were unnecessary.

"Under Tiberius, a Roman knight attempted to fly to the Parthians. He was stopped in the straits of Sicily; but so little danger did there appear in the example, that the most jealous of tyrants disdained to punish it."—*Id.*

Ovid was banished by Cæsar Augustus. Tomi was a "semi-Greek semi-barbaric town," on the coast of the Black Sea, about ninety miles south of the mouth of the Danube. There, to "the very outskirts of civilization," he was ordered to go; there he went; and there he remained about eight years, even to the day of his death; and all that was required to either take or keep him there, was the word of the emperor of Rome. Thus far-reaching, and so absolute, was the power of Rome.

"That imperial dignity . . . was undoubtedly the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which upon this planet has been suffered to appear."—*De Quincey's Essays, The Cæsars*, chap. 6, last paragraph, last sentence.

"But the same omnipresence of imperial anger and retribution which withered the hopes of the poor humble prisoner, met and confounded the emperor himself, when hurled from his giddy height by some fortunate rival. All the kingdoms of the earth, to one in that situation, became but so many wards of the same infinite prison. Flight, if it were even successful for the moment, did but little retard his inevitable doom. And so evident was this, that hardly in one instance did the fallen prince attempt to fly, but passively met the death which was inevitable, in the very spot where ruin had overtaken him."—*Id.*, *The Cæsars*, introduction, par. 12.

"Rome, therefore, which came last in the succession, and swallowed up the three great powers that had *seriatim* cast the human race into one mould, and had brought them under the unity of a single will, entered by inheritance upon all that its predecessors in that career had appropriated, but in a condition of far ampler development. Estimated merely by longitude and latitude, the territory of the Roman Empire was the finest, by much, that has ever fallen under a single scepter. . . . Rome laid a belt about the Mediterranean of a thousand miles in breadth; and within that zone she comprehended not only all the great cities of the ancient world, but so perfectly did she lay the garden of the world in every climate, and for every mode of natural wealth, within her own ring-fence, that, since that era, no land, no part and parcel of the Roman Empire, has ever risen into strength and opulence, except where unusual artificial industry has availed to counteract the tendencies of nature. So entirely had Rome engrossed whatsoever was rich by the mere bounty of native endowment. Vast, therefore unexampled, immeasurable, was the basis of natural power upon which the Roman throne reposed."—*Id.*, paragraph 8.

"Its range, the compass of its extent, was appalling to the imagination. Coming last among what are called the great monarchies of prophecy, it was the only one which realized in perfection the idea of a *monarchia*, being (except for Parthia and the great fable of India beyond it) strictly coincident with the civilized world. Civilization and this empire were commensurate; they were interchangeable ideas and co-extensive. . . . The vast power and domination of the Roman Empire, for the three centuries which followed the battle of Actium, have dazzled the historic eye. . . . The battle of Actium was followed by the final conquest of Egypt. That conquest rounded and integrated the glorious empire; it was now circular as a shield. . . . From that day forward, for three hundred years, there was silence in the world; no muttering was heard; no eye winked beneath the wing. Winds of hostility might still rave at intervals; but it was on the outside of the mighty empire; it was at a dream-like distance; and, like the storms that beat against some monumental castle, and at the doors and windows seem to call, they rather irritated and vivified the sense of security, than at all disturbed its luxurious lull."—*Id.*, *Philosophy of Roman History*, par. 1, 2. A. T. J.

(To be Continued.)

WE were reading lately about a large and new house of worship, in which "the organ and choir are at the pulpit-end of the house, and are just above the minister." This is now a very common arrangement; in fact, at whichever end of the house the organ and choir may be set, there is danger that they will put themselves above the minister. —*Watchman*.

Because It Is Right.

FROM the very beginning, many children are trained, unconsciously, by their parents, to build right deeds upon a wrong foundation. Children naturally want a reason why they may do this thing and may not do that thing; and the principle which is given them is very often a wrong one. "You must not take what does not belong to you; because, if you do, you will be found out and sent to prison." "You must not go to the river when I tell you not to; for if you go there, you will fall in and be drowned." "You must not do this or that; because, if you do, you are sure to suffer for it."

What is this but to teach a child that wrong is wrong because it hurts; and to hinder him, as far as possible, from seeing the true reason why it is wrong to do these things? The parental teaching which says distinctly to a child, "You must not take what is not yours; for God, who made us, forbids us to steal," is worth a thousandfold more to a child, as a guiding principle through life, than all the examples which could be collected of thieves who have been caught, and who have been imprisoned or pilloried for their sins.

In the one case, the parent teaches the child that God has forbidden theft, always and everywhere; in the other case, he teaches him that theft is likely to be resented and punished by men, and that, therefore, it is unsafe, and so wrong. A child who has nothing else to guide him than such teaching as that, will soon notice that theft is not always found out, and will ask himself why he may not steal if he can steal with impunity. The radical defect of all such teaching is that it makes the right or wrong of an action depend upon its pleasant or unpleasant results for the person doing it, instead of upon the supreme law of God.

Sooner or later there will come to the person so taught a time when to do the wrong will result, for the time being, in profit to himself, and to do the right will result in loss. If he does not go down before that temptation, it will not be because of any vital principle in his teaching. It will be rather because he finds himself in circumstances which seem to throw doubt upon his teaching; because he feels as we may suppose a boy to feel, who, trained to distinguish the parts of speech by colored type, sees for the first time a book printed throughout in plain black letters, and who begins to wonder whether, after all, a noun is a noun because it is red, and a verb a verb because it is yellow.

There are a thousand forms of teaching now current which do not differ essentially from that of the father who teaches his child not to do wrong, because to do wrong generally hurts. There is even a philosophy which claims that that is right which will turn out for the best good of the highest number—right *because* it will turn out for the best good of the highest number—a specious fallacy, which owes its popular acceptance to the truth that that which is right will ultimately prove to be for the best interests of all.

It would be difficult to say how large a proportion of the human race practically proceeds upon the assumption that personal enjoyment, refined or coarse, rational or irrational, is the one standard by which all things are to be measured. The principle masks under many names; it borrows for itself the plumes of social refinement, intellectual progress, even spiritual culture. But under whatever form it appears, it is insufficient as the guiding principle of life, and can only be followed with disaster. It fails to recognize that right is something higher than the rational happiness of one man or of any number of men; that while right generally makes men happy, right is not right *because* it makes men happy, any more than a noun is a noun because it is red, or a verb a verb because it is yellow.

The majority of men are too timorous to

strike down boldly to the basal principle of God's word. This timorousness ought to be thrown aside. There is a sure foundation upon which men can safely build. That foundation, indeed, no man can take away; but it is to the shame of many a Christian parent and of many a Christian teacher, that, instead of exhorting those committed to their charge to build boldly upon the eternal rock, they first pile sand upon the rock foundation, and then invite Christ's little ones to build upon the shifting mass.

There is a lack of candor and a lack of courage shown by every believer who attempts to make anything else than God's revelation the foundation upon which he builds his life-work. Most of the social evils which perplex society would be greatly diminished if Christian men were generally to make it known that for them neither pleasure, nor happiness, nor the material prosperity of any or of all, could justify the slightest deviation from the law of God.

That law often shuts the door upon pleasant paths. We believe that it is well, even where we do not see that it is so. But we know that neither our own happiness nor our own safety, nor the safety and happiness of those nearest and dearest to us, would justify us in entering a path which God has closed to us. Right is something higher than our own weak choosing; and right does not cease to be right because it may bring to us pain, or even fatal disaster.

He that is set to teach should utter no uncertain sound on this subject. Modern life is full of pitfalls, and the only safe guide is the word of God. Happy is the child, who, from his earliest days, is trained to make that the light of his feet and the principle of his living. So long as he walks in that light, he will not stumble.

—S. S. Times.

Fast Living.

How to live morally in reality includes how to live physically. Yet it is to be feared that a great many in this world forget what it is to be just to the body. The impositions upon our human natures are often self-inflicted. The race of fast livers is rapidly increasing. It is not wonderful that in these days of rapidity man himself should rush on and in many ways lose his balance. It is altogether probable that Methuselah had very little to hurry him, and that the modes of doing business as late as the Roman Empire had but little of the hot haste of the present day. When we are rushed along by steam at the rate of fifty or sixty miles per hour, and can have intelligence from around the globe in a day, it is inevitable that business methods will receive a like impetus, and that men and women will seek to crowd into a day what formerly took a week. The influence extends into every walk and run of human life. Just as every mile of speed added to the locomotive after it has attained a high rate adds tenfold to wear and tear, so, in this human race, it is the stress and strain beyond a certain mark that puts the whole framework into a state of tension. It is true that, by early and continued training, method may be so attained, and an automatic response so secured, that one does with ease what would exhaust another. But the measure of the capacity must be known to the person himself.

Rapid eating is one of the first developments of this haste. It must be ludicrous to a restaurant boy to see a cow chewing the cud, and quietly resting in placid enjoyment. The idea of rest and recreation and deliberation in eating no longer occupies the thought of the average American boy, much less of the business man. Yet the power of life depends as much upon this as upon any one conduct of life. The relation of the chewing and the juices of the mouth to the after digestion, all along the digestive track, and to that assimilation which is to give force and vigor to work, is such that we cannot afford to forget the essential relation-

ship. The failure of this part of the apparatus to do its part does not involve immediate loss of power or bed-ridden sickness, but is a more frequent limitation upon forceful life than any one disability. A thorough digestion not only leaves the mind clear and the nervous system placid, but so provides the physical and mental machinery with its propelling power as to make thought as natural as if it were a physical function. It is not difficult to see in the work, as well as in the writings of some men, the traces of a bad physical condition. Emerson overstated the case when he said that the sick man is on the road to rascality, but, nevertheless, did indicate what is true, that a man in a chronic state of embarrassed digestion is out of gear with himself and the rest of mankind. We believe that the foundations of many an incapacity is laid in this want of quiet, deliberate eating.

Methods of study, to a large degree, have similar errors. The cramming process is still too popular. It is not always that the amount of study assigned is too great. Oftener the child leaves the work to be crowded into too small a space of time, or to hours which are those of tire and sleepiness. The mind is with difficulty goaded on to its work, and what is accomplished is at a much greater expenditure of vital force. So as to methods of business. Too much is done under the pressure and excitement of hurry and in order that as few hours as possible may be occupied.

Irregular meals and irregular sleep come in for their share of influence. Because the system seeks to some degree to adjust itself to the forced conditions, the person is too apt to conclude that it is no serious matter. But observers even on change are noting the effects. There are fewer middle-aged and old men that continue to do business than formerly. Young life is at the head of most mercantile and banking establishments. The number that are retiring too early from actual break-down or premature old age is undisguised. There is need to order a halt as to all this fast living. Most men are happier not to retire too early from active life, even if they have a competency. All are happier with employment, if the cessation is the result of damaged health. We cannot cross the ocean, or tarry a summer or a winter at any great resort, without noting how many there are who are only partial invalids, and yet whose life-work is restricted by imprudence as to the care of life. If, now, a man past sixty is found in the full enjoyment of business activity, he is looked upon as rather a wonder. Such men as Metternich, Nesselrode, Palmerston, Gladstone, and Victor Hugo are scarce on this side of the water. While there are a very few that survive fast living, if you will gather the histories of 1,000 persons over 65 years of age, it will be found that, both by good inheritance and careful living, the race is prolonged. The laws of self-control and self-restraint need to be brought more thoroughly to bear on each individual life. For, next to character, health is the best capital to have in this world. He who spends the thrift of a good constitution is a spendthrift more than he who is careless as to accumulating wealth.—*Independent*.

A TRUE man, when occasion requires it, will not shrink from assuming responsibility. When a man through fear or favor fails to perform his duty, he shows that his sense of moral obligation is very weak. A true man will dare to do right, whatever others may think of his acts.—*Methodist Recorder*.

SCIENCE has no faith-begetting power. Therefore a Christian should not rest upon scholastic wisdom, but on the power of God renewing the heart.—*Heubner*.

GIVE what you have. To some one it may be better than you dare to think.—*Longfellow*.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—OCT. 31.

The Kingdoms of Daniel 2, 7, and 8.

1. WHAT is the name of the first universal kingdom of Daniel 2, and by what was it represented?

2. By what is this same kingdom represented in Daniel 7?

3. What change took place in this beast?

"The first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4.

4. What did this change denote? See note.

5. By what was the Medo-Persian Empire represented in Daniel 8?

"The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.

6. What peculiarity in regard to the horns is mentioned in verse 3?

7. What did this represent? See note.

8. By what is this kingdom represented in chapter 7?

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh." Verse 5.

9. What may be inferred by its raising itself up on one side? See note.

10. What may the ribs denote? See note.

11. What was said to the bear?

"And they said thus unto it, Arise, devour much flesh." Verse 5.

12. What similar work of conquest and slaughter was to be performed by the ram of Daniel 8?

"I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verse 4.

13. By what was the Medo-Persian Empire represented in chapter 2?

14. What characteristic of the great image may represent the two branches of this kingdom?

15. By what is Grecia represented in chapter 8?

"And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Verse 21.

16. By what is the same kingdom represented in chapter 7?

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

17. What characteristic was represented by the four wings? See note.

18. What did the four heads signify? See note.

19. By what metal was this third kingdom represented in Daniel 2?

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

20. How extensive was to be its rule? *Ibid.*

Notes.

The wings were plucked.—At first the lion had eagle's wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. When this vision was given, a change had taken place; its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous, and faint, had taken its place. Such was emphat-

ically the case in the person of the imbecile and pusillanimous Belshazzar, who in weakness and fear shut himself up in the city of Babylon, and with whom the Babylonian kingdom came to an end, B. C. 538.—*Thoughts on Daniel and the Revelation.*

Raised up itself on one side.—The bear raised itself up on one side. This kingdom was composed of two nationalities, the Medes and the Persians. The same fact is represented by the two horns of the ram of chapter 8. Of these horns it is said that the higher came up last; and of the bear, that it raised itself up on one side; and this was fulfilled by the Persian division of the kingdom, which came up last, but attained the higher eminence, becoming the controlling influence in the nation.—*Ibid.*

Three ribs in the mouth.—The three ribs perhaps signify the three provinces of Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power.—*Ibid.*

Four wings of a fowl.—If wings upon the lion signified rapidity of conquest, they would signify the same here. The leopard itself is a swift-footed beast, but this was not sufficient to represent the career of the nation which it symbolized in this respect; it must have wings in addition. Two wings, the number the lion had, were not sufficient, it must have four; and this must denote unparalleled celerity of movement, which we find to be historically true of the Grecian kingdom. The conquests of Grecia under Alexander have no parallel in historic annals for suddenness and rapidity.—*Ibid.*

The beast had also four heads.—The Grecian Empire maintained its unity but little longer than the lifetime of Alexander. Within fifteen years after his brilliant career ended in a drunken debauch, the empire was divided among his four leading generals. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east. These divisions were denoted by the four heads of the leopard.—*Ibid.*

Review of Lessons 1-7.

[LESSON FOR PACIFIC COAST.—NOVEMBER 7.]

1. How DOES God make known to man the events that will come upon the earth?

"And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

2. What does Peter say of the importance of prophecy?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19.

3. What does Paul say of the importance of a knowledge of God's word?

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17.

4. To what portion of the Bible did Timothy have access, as mentioned in verse 15?

To the Old Testament, for the New was not then in existence.

5. What lesson may we learn from this?

6. To what are the books of Daniel and the Revelation specially devoted?

7. What noted captives are mentioned in Daniel 1:6?

8. What especial gift did God bestow upon Daniel?

"As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Dan. 1:17.

9. What remarkable dream was given to King Nebuchadnezzar in the second year of his reign?

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:31-35.

10. Give the interpretation.

11. What vision was given to Daniel in the first year of Belshazzar?

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Dan. 7:2, 3.

12. Describe the four beasts that came up from the sea.

"The first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." Dan. 7:4-7.

13. What did these four beasts represent?

"These great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17.

14. Was Daniel fully satisfied with the interpretation he received?

"Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart." Verse 28.

15. After two years, what symbols were shown to Daniel, as mentioned in chapter 8?

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last." "And as I was considering, behold, a he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Verses 3, 5, 9.

16. What did the first beast denote?

"The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.

17. What did the rough goat represent?

"And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Verse 21.

18. What are the names of the first three universal empires?

19. By what symbols is Babylon represented in chapters 2 and 7?

20. By what is Medo-Persia symbolized in chapters 2, 7, and 8?

21. How is Grecia represented in these chapters?

22. How is the fourth empire represented?

NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 1. 2 KINGS 13:14-25.

The Death of Elisha.

AFTER the anointing of Jehu as king of Israel, nothing more is said of Elisha till this record of his last sickness and death—a period of about forty-five years; this covered the whole of the reign of Jehu and his son Jehoahaz, and part of the reign of Joash, the grandson of Jehu. Hazael reigned in Syria all this time, and continued to commit depredations in all the coasts of Israel (2 Kings 10:32; 13:22). He even made an incursion into the kingdom of Judah, took Gath, and "set his face to go up to Jerusalem." Then Joash of Judah "took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael, king of Syria; and he went away from Jerusalem." 2 Kings 12:17, 18. Hazael had so persistently oppressed Israel that finally there was left "of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing."

THIS was the condition of affairs at the time of our lesson. "Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof." Now that Joash is about to lose Elisha from his kingdom forever, he comes to weep over him, and to remember the day when Elisha alone was more than a match for all the armed hosts of Syria. He now begins to realize what a protection Elisha was, and what a power the kingdom is now about to lose. If he had remembered this sooner, he would not have been brought so low. If he had never forgotten it, Israel would have flourished instead of being oppressed. It is ever so. We appreciate our blessings when they are gone. Then, too, we act without them as we should have acted when they were with us. But if we would only learn to appreciate our blessings while we have them, then we should not have to do without them; for by the advantage of these, we should but be advanced to other and greater ones.

BUT for even this parting token of regard, Elisha, in kindness, shows the king a token of good from the Lord. "Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the king's hands. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for thou shalt

smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice."

HAZAEI was succeeded by his son Ben-hadad. "And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel." And Syria never invaded Israel any more.

"AND Elisha died, and they buried him." And that is the obituary of Elisha, the "man of God." The Bible writers are remarkable for the brevity of the obituaries. It would be well if their way were followed more fully at the present day.

"AND the bands of the Moabites invaded the land at the coming in of the year." The Moabites were the descendants of Moab, the son of one of the daughters of Lot, by her father, after the destruction of Sodom. Their country lay to the east of the Dead Sea.

"AND it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulcher of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." It is idle to conjecture upon *why* the Lord wrought this miracle. He has not told us why it was. He has recorded the fact, and that is all we can say about it.

WITH the death of Elisha closes the lessons in the Kings, for this year. But the kingdom of Israel continued only about a hundred years longer, until even the Lord could no longer bear with them, and then he cast them out of his presence. In to-day's lesson, verse 23, we read that for all the sins of the successive kings, yet "the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet." Finally, however, they had so literally "sold themselves to do evil" that the Lord removed them out of his sight, and rejected all the seed of Israel, and they were carried captive into Assyria, and never returned to their own land.

A. T. J.

Sabbath-Schools in California.

THE last annual session of the California Sabbath-school Association, held at Stockton, Cal., in connection with the camp-meeting, was one of unusual interest. More time had been set apart to be devoted to this branch of the work than ever before, and it was all well employed in listening to reports, giving instructions as to the best method of carrying forward the work, and laying plans for future labor. We regret that more could not have had the benefit of the meeting.

We are glad to report that the past year has been one of marked prosperity. The Lord has seemed to bless the efforts put forth, and advance steps have been taken all along the line. According to the yearly report, there are now 42 schools in this Conference, with a total membership of 1,797, an increase of 526 during the past year. Eighteen new schools have been organized, and three dropped, making an increase of 15 new schools. The class contributions this year amount to \$1,814—nearly double what they were last year. As nearly as we can ascertain, the lessons have been learned better,

and all have seemed to take a deeper interest in this branch of the work, than ever before. We feel that we have every reason to be thankful, and take courage.

Now, another year is before us, and we fear the tendency will be to settle down *satisfied* with what we have done. This is just what the enemy would like; but I trust we shall arouse ourselves, and take hold of the work unitedly, and press it more vigorously during the coming year than ever before. The Sabbath-school is the life of the church, and I believe that wherever we find a live Sabbath-school we shall find a *working church*.

We have been very much pleased with the promptness with which some of the schools have reported. The last two quarters we have received a report from every school in the State. This is as it should be, and I trust that all will be as faithful during the coming year.

Our plan of class contributions was indorsed by the General Conference and General Sabbath-school Association about seven years ago, and has been adopted in nearly every State. It has seemed to work well wherever introduced; but we think the object held out has been too narrow, and therefore we have endeavored, during the past year, to carry the mind beyond the idea of giving simply to support the school, to that of donating to some missionary enterprise. In this we have been very successful, and our schools have responded nobly. We think it would be well for each school to donate a part or all of their class contributions each quarter to some missionary enterprise.

Being acquainted with the wants of the cause in general, we would recommend to all our schools in this Conference that for the present quarter, ending December 31, donations be made to the San Francisco City Mission. A great and good work has been done by this mission. Publications have been placed on board of hundreds of ships, and thus the present truth has been carried to all parts of the world. But this mission is in need of means, and the work is liable to suffer unless something is done. What an encouragement it would be to the workers there to know that *all* our people, both old and young, were trying to do something to carry forward the work. The Lord has said: "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.

Parents should instruct their children that giving is a very essential part of the worship of God. Giving is worship; and we are admonished: "Honor the Lord with thy substance, and with the firstfruits of all thine increase." Prov. 3:9. We can, and do, honor him by giving, and let us remember, "God loveth a cheerful giver."

The amount to be given should be carefully laid aside during the week, ready for the Sabbath, and then we can follow the instruction of the psalmist, "Bring an offering, and come into his courts." Ps. 96:8. Let every offering be accompanied with a prayer to God that his blessing may attend the work.

At our last annual meeting, steps were taken to have some one visit our churches to labor in behalf of the Sabbath-school work. We do not know how soon this can be brought about, but we would like to hear from those schools that feel that they need, and would like, labor of this kind. We hope to see advance steps taken in all branches of the work during the coming year. The Lord has committed a sacred trust to our hands, and we hope that each school and each member of the school will feel the responsibility resting upon them, and that we may be able to report still greater advancement at our annual gathering next year.

C. H. JONES,
Pres. Cal. S. S. Association.

"THE Lord is a great God, and a great King above all gods."

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
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OAKLAND, CAL., FIFTH-DAY, OCTOBER 22, 1885.

The Principle Involved.

A LETTER has been received at this office from a friend who writes in a kind spirit, and who evidently has full faith in the correctness of his positions. He accepts the Sabbath, but does not accept our views of immortality. His views of certain texts we do not notice, only because expositions of them have been so often given. We choose to strike at the root of the matter, and show that there is a principle involved which the writer seems to have entirely overlooked. He says:—

"It will not alter the facts in the case, it will not change the order or decrees of the Supreme Ruler, whether I believe that the spirit of Jesus comes to take each of his children home as they die, or whether they all lie dormant until the resurrection. Nor would it make any difference if all the preachers in the universe should advocate either the one doctrine or the other. It is not on these that our hope of immortality depends, but in coming to Christ, and taking him at his word."

To the first part of this paragraph we can assent. Our belief on this subject will change neither the facts in the case nor the decrees of the Supreme Ruler. But, unfortunately for his position, this assertion can be applied with equal force to any and every doctrine of the Bible. It will not alter the facts in the case one particle whether or not we believe that Jesus is the Christ of God, for God will be true if we are all liars. It will not change a single decree of the Almighty if we deny entirely the inspiration of the Scriptures, as our correspondent has in part, as we will presently show. God's truth does not depend upon our acceptance of it, or our action in relation to it. But our acceptance with God does depend upon our acceptance of his truth, and our action in regard to it. And it is our imperative duty to accept it as he has revealed it, and not as we would wish to have it.

From his next proposition we dissent. He says it would not make any difference if all the preachers in the universe would advocate either one or the other of these doctrines. But if the one is true, and the other is false, then it would make a material difference. Or will he insist that it does not make any difference whether preachers advocate truth or falsehood? Both doctrines cannot be true. Are the truth of God and falsehoods equally valuable and equally innocent? The tendency of the age is toward accepting this proposition; but we denounce it as heretical and dangerous. Dangerous to the keeping of the Christian faith in purity, and dangerous to the souls of those who accept it; for we are sanctified through the truth of God, and not through error. John 17:17. The idea that "it does not make any matter what you believe if you are only honest," is a delusion and a snare; it is the vestibule to the temple of infidelity.

We believe it is essential to take Christ at his word; and his word—his own very words—are found in Luke 14:14: "Thou shalt be recompensed at the resurrection of the just." And, therefore, they who believe and teach that we shall be recompensed at some other time, contradict the word of Jesus, and exalt themselves and their words above Christ and his word. Can they do this and be innocent? We will let our correspondent judge.

"It would seem to me very unreasonable that God, by whom all things were created, should create so

many devils that there were even legions of them in Christ's time!"

It is appropriate that the writer placed an "exclamation point" at the end of this sentence, which, as we learned it, is "a mark of wonder and surprise." We hold that it is equally unreasonable that God should create any devil at all. It is equally unreasonable to believe that he created thieves, adulterers, and murderers. We commend to our correspondent our argument on this subject in our book on "Modern Spiritualism." The question we should ask is this: Does our correspondent deny that legions of devils or demons existed in Christ's time? If not, then we ask, Has he better reason to believe that they were the spirits of dead folks, than we have to believe that they were "the angels who kept not their first estate, but left their own habitation" (Jude 6), and sinned? 2 Peter 2:4. See also Matt. 25:41. Further he says:—

"Again it would seem unreasonable to me that the good, whose time is so precious here, should sleep so long when there is so much to do. While you may not agree with me that the saints are angels, I think it cannot be proved by the Scriptures that they are not. In speaking of the angels (Heb. 1:14), Paul says they are all ministering spirits, sent forth to minister unto them which shall be heirs of salvation. I believe also that there is work for the saints; that none are idle nor asleep in Paradise."

There are several points in the above which demand notice.

1. He thinks it is unreasonable that the saints should sleep, when there is so much to do. And (1) the Scriptures positively say they are asleep. Here we may safely apply his first principle: It does not matter what he believes about it; that cannot alter the facts. The Scriptures saying that they sleep makes it certain that they do, whether or not it looks "reasonable" to him. All the Scriptures appear unreasonable to some people, but that does not destroy their truthfulness. The saints in death "sleep in Jesus." 1 Thess. 4:14. This is equivalent to the expression in verse 16, "the dead in Christ." In A. D. 59, Paul said that some of the witnesses of Christ's resurrection were "fallen asleep." 1 Cor. 15:6. He also said that, if the dead rise not—if there is to be no resurrection of the dead—"then they also which are fallen asleep in Christ are perished." Verse 18. And the sleeping saints shall awake—not when they die! but—when "the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God;" 1 Thess. 4:16; "when Christ, who is our life, shall appear." Col. 3:4.

(2) There is, indeed, "so much to do," but the living, not the dead, do this work. See Ps. 6:5; Eccl. 9:10; Isa. 38:18, 19. And Jesus said: "The night cometh, when no man can work." John 9:4. This is taking Jesus at his word, but there is no place in the theory of our friend for this text.

2. We think it can be proved that the saints are not the angels; but not a word or hint of proof can be given that the spirits of the dead are angels. Jesus said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels." Luke 20:35, 36. Now it would be an absurdity in science to say that a thing is equal to itself; hence it is the truth that *equality disproves identity*. And hence the words of Jesus, that the saints shall be *equal* to the angels, disproves the assertion that the saints are the angels. If this is disputed by any, will they give some *evidence*—not a supposition—that the converse is true?

3. Our correspondent says that he believes that the saints (meaning the dead) have a work to do. It is quite a stretch of the signification of *belief*. Many assert that they have *faith* when they only have *conjecture* or *opinion*. "Faith cometh by hearing, and hearing by the word of God." Hence, where the word of God is silent, there can be no

faith; it is only conjecture. And this is true in all matters of *belief* concerning Scripture questions. We may believe what the Scriptures say; we have no ground for belief when they are silent. But on this question they are not silent; only they contradict the opinion of our friend, for they assert positively that the dead do not praise God, and know nothing and can do nothing.

One more point we must notice, and then make the application of the whole. Our friend, referring to what is written in Job, David, etc., in the Old Testament, says:—

"But we have good reason to believe that Christ knew more of the next world than either Job or David."

We are not disposed to deny the *fact* as stated, but we emphatically deny the *inference* intended to be drawn from it. It is not whether Christ knew *more* than Job and David, but did he know to the *contrary* of what they wrote? The indorsement of these Old Testament worthies in the New Testament proves that they spoke *by inspiration*. The professor of mathematics may know a thousand times more of numbers than the little boy who has to count by his fingers; but when the little boy learns, by counting his fingers, that two and two make four, can the professor disprove the result by his superior knowledge? Peter said that David was a prophet, and Christ said he spoke in the Spirit. Acts 2:30; Matt. 22:42-45. Job was indorsed by Jehovah in Eze. 14:14, 20; and in James 5:10, 11. We consider it no virtue to have "charity" for or patience with the prevalent custom of arraying one part of the Bible against another; of determining "by feeble sense" which part of the word of God is most highly inspired, and which is less reliable. We fully assent to what Paul says in 2 Tim. 3:16, 17. We know it is counted worthy of the "advanced Christian thought" of the age to make concessions to infidelity by reducing the reliability of certain parts of the Scriptures; but we hope never to be found a party to such a transaction. We invite our correspondent to review his ground, and see if he has not, *in a measure*, belittled the work of God's Spirit by instituting a comparison of the value of its utterances.

Now as to the *practical bearings* of the question. We believe that Spiritualism is the monster delusion of the age; this is conceded by thousands of intelligent Christian teachers, and, what is far more important, is proved by the Scriptures. Now our friend concedes *everything* that the Spiritualists claim as the foundation of their system, and denies or discredits those scriptures which prove that their claim is unfounded. Is this a matter to be covered by the plea of "charity"? We think not. The reliability of God's word, and the safety of "the elect" (Matt. 24:23, 24), are involved in the question, and we cannot hold our peace.

THE *Old Testament Student*, speaking of different schools of Biblical interpretation, notices the fact that there is very little exposition of the Bible given from the modern pulpit, and plainly intimates its belief that in less than one-twenty-fifth of the preaching is the proper interpretation of the text given. It then says: "Nor can this failure to make the correct use of Scripture be attributed to any other cause than to a failure to employ common sense. For the men who make this fatal mistake are the educated as well as the uneducated. They have within their reach all needed helps for ascertaining the true meaning. They doubtless often make use of these helps. And still they fail. These men have the judgment needed, the common sense required, but they, somehow or other, neglect to employ it. Why? *It is for them to answer.*" We would suggest that if they cannot tell, the Bible may throw some light on the matter. Perhaps Isa. 29:13, 14 gives the correct answer.

Some Facts about Roman Catholicism.

A FEW weeks ago we received the following letter from a gentleman in Livermore, Cal., with an accompanying request that it be published at our convenience. Accordingly we give it publicity, as a matter of interest to our readers:—

"EDITOR OF THE SIGNS OF THE TIMES: Having received a few numbers of the SIGNS from a friend here, I have been reading some of Mrs. E. G. White's articles, and had begun to think that much good would accrue to Christians, as argued from her religious stand-point. But when, in the issue of August 20, in an article entitled 'Protestantism and Catholicism Uniting,' that lady assailed that ancient ark of truth, the church of Rome, I must say that the writer stepped 'down and out' of her sphere of usefulness, and lowered her pen to the trickery of Pixley and the fiction of Eugene Lawrence; and, moreover, I charge her with violating one of God's commandments.

"Another charge that stands against such writings is that of desiring to menace the peace of our country by stirring up the demons of religious prejudice and bigotry. It is insulting to the intelligence and liberality of the age we live in, for Protestant writers to use such methods of argument against that large body of Christians who acknowledge and follow the teachings of the Roman Catholic Church. What does the writer mean by the following rather mysterious sentence in the article I refer to: 'The people of our land need to be aroused to resist this dangerous foe to civil and religious liberty'? I challenge the writer for an explanation of how, when, and wherein is Catholicism a foe to civil and religious liberty. Facts, not fiction, are wanted.

"Another sentence that may well bring the blush to the cheek of intelligence: 'A prayerful study of the Bible would show Protestants the *real* character of the papacy.' The truth, Mr. Editor, needs not the support of dark insinuations and mysteriously clouded sentences. It is an easy matter for these Protestant writers to erect imaginary gibbets, and manufacture imaginary instruments of persecution and torture, and array them as the work of the dim and distant ages of the past, with which to terrify and intimidate the weak minded of this world; but for the earnest seeker after truth, nothing but naked facts and the ever-unchanging truth will stand the test of investigation.

"I agree with the writer when she says that '*Rome never changes*.' Her principles, founded on the Holy Scriptures, never change. The truth does not change.

"In regard to the Bible, there is another charge made frequently against the Roman Catholic Church, that of 'banishing the Bible from the Christian world.' What a preposterous idea! Comment is unnecessary, since the Bible can be seen in every Catholic house,—the only pure and unadulterated word of God. I would ask Mrs. E. G. White, who is responsible for the recent revision of the Bible? Was this Rome's doings? Why is the sacred book curtailed, perverted, assailed, and, I may say, torn asunder leaf by leaf? Is the pope doing this? Why is even the divinity of Christ being denied in your modern Protestant pulpits? and even [it is taught that] the ten commandments are to be disobeyed. The charge I lay at the doors of your modern Protestantism."

The above is the entire letter, with the exception of the last paragraph, which contains no new statement. We have given it, in order that we may have the opportunity of once more showing the reason why we are uncompromisingly opposed to Catholicism. But first we would say that the writer cannot have given Mrs. E. G. White's writings a very careful reading, or he would not charge her with using "dark insinuations and mysteriously clouded sentences." As a rule, her writings are characterized by clearness and directness of expression, and concerning the Catholic Church she has given most decided utterance. Now to a consideration of the letter. The point over which the writer seems to be aggrieved is, that Catholicism is a foe to civil and religious liberty. We therefore quote a few facts, not fiction.

On Dec. 8, 1864, Pope Pius IX. published the Papal "Syllabus of Errors." This document, although issued by his sole authority, became in an especial manner the utterance of the Catholic Church, when,

less than eight years later, Pius IX. still being pope, the doctrine of papal infallibility was declared. In this Syllabus there are eighty distinct propositions, each of which is held by the Catholic Church to be an error. We quote two of them:—

"77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of other modes of worship.

"78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship."

To men who love liberty these propositions seem just, but the Catholic Church declares them to be errors, and thus plainly teaches that none but Catholics ought to be allowed to enjoy public worship. If this does not show that the Catholic Church is the foe of religious liberty, what would?

In the reign of Hildebrand, the priests were bound by an oath of obedience to the pope, of which the following are a few clauses:—

"I will be faithful and obedient to our lord the pope and his successors. . . . In preserving and defending the Roman papacy and the regalia of St. Peter, I will be their assistant against all men. . . . Heretics, schismatics, and rebels to our same lord, I will persecute and attack to the utmost of my power."—*Decretum Greg. IX., lib. 2, tit. 24.*

That certainly does not bear the stamp of liberty. That the Roman Church is a foe to liberty is also shown by its enmity to the Bible. This charge the gentleman calls a falsehood, but we repeat it, and offer facts for proof. After Luther had posted up his famous "Theses," directed especially against the sale of indulgences, Tetzel, the agent of the pope, came out with some counter propositions, among which is the following:—

"Christians should be taught that there are many things which the church regards as certain articles of the Catholic faith, although they are not found either in the inspired Scripture or in the earlier Fathers."—*Seckendorf, Hist. Lutheran., lib. 1, sec. 12.*

If the Catholic Church is a friend to the Bible, how is it that, previous to the Reformation, not only the laity, but also the vast majority of the clergy, had never seen a Bible? Why was it so sedulously kept from the people that even very few priests had ever seen a copy of it? The fact is, that Wycliffe was condemned as a heretic and a sacrilegious man, simply because he gave the Bible to the people of England; and in 1408, an English council, with Archbishop Arundel at its head, enacted and ordained "that no one henceforth do, by his own authority, translate any portion of Holy Scripture into the English tongue, or any other, by way of book or treatise, nor let any such book or treatise now lately composed in the time of John Wycliffe aforesaid, or since, or hereafter to be composed, be read in whole or in part, in public or in private, under pain of the greater excommunication." Thus this popish council decreed that not only should Wycliffe's translation be taken from the people, but that in no coming age should they have any portion of the Bible in any living language.

But Bibles were printed in spite of papal anathemas, and soon the land was filled with them. Now what did the Roman Church do? It would have brought upon itself the condemnation of all virtuous people if it had continued its outspoken denunciation of the Bible, so, while pretending to exalt that book, it began to weaken its influence. Any one who possesses a Catholic catechism will find there a plain statement to the effect that common people are at full liberty to read the Bible, provided they do so in the original! That is, the farmer and the hod carrier, the brick layer and the errand boy, may read the Bible in Greek and Hebrew! This amounts to actual prohibition.

But this is not all. The Catholic Church gives her children a version of the Bible, but in it she has not scrupled to alter the text to suit her own dog-

mas. As an instance we quote Gen. 3:15 as it stands in the Douay Bible, and also in the Vulgate: "And I will put enmity between thee and the woman, and between thy seed and her seed; she shall bruise thy head, and thou shalt bruise her heel." In this manner a prophecy concerning Christ is made to uphold the Catholic worship of the Virgin Mary.

Speaking of the Virgin Mary, we will notice one or two points which show the papal disregard for the Holy Scriptures. In Deut. 27:15, we read these plain words: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place." In the face of the second commandment, and this curse, a book entitled "Glories of Mary," published with the approval of the Archbishop of New York, on page 658 contains the following:—

"Father Thomas Sanchez never returned home until he had visited some church of Mary. Let us not be weary, then, of visiting our queen every day in some church or chapel, or in our own house, where it would be well for that purpose to have in some retired place a little oratory, with her image, adorned with drapery, flowers, tapers or lamps, and before it also the litanies, the rosary, etc., may be said."

Again, the apostle Peter, speaking of Christ, said:

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. But in the "Glories of Mary," page 279, among other blasphemous things we find the following:—

"In the Franciscan chronicles it is related of Brother Leo, that he once saw a red ladder, upon which Jesus Christ was standing, and a white one, upon which stood his holy mother. He saw persons attempting to ascend the red ladder; they ascended a few steps, and then fell; they ascended again, and again fell. Then they were exhorted to ascend the white ladder, and on that he saw them succeed; for the blessed virgin, offered them her hand, and they arrived in that manner safe in Paradise."

Again, on page 177:—

"St. Bonaventure, moreover, says that Mary is called the gate of Heaven, because no one can enter into Heaven if he does not pass through Mary, who is the door of it."

And again, we read on page 17:—

"If the assertion is true and incontrovertible, as I believe it to be, and as I shall prove in the fifth chapter of this book, that all graces are dispensed by the hand of Mary alone, and that all those who are saved, are saved solely by the means of this divine mother; it may be said as a necessary consequence, that the salvation of all depends upon preaching Mary, and confidence in her intercession."

We might quote pages to the same effect, but these quotations are sufficient to show that Catholicism is essentially an anti-Christian religion.

Now about those "imaginary gibbets" and "imaginary instruments of persecution and torture" with which Protestant writers are said to "terrify and intimidate the weak minded of this world." Since facts are wanted on this point, we have selected the article on page 635, entitled "Tortures of the Inquisition." The instruments there mentioned are not imaginary; and, since "Rome never changes," and this very year Monsignore Capel has repeatedly defended (not apologized for) the Inquisition, and has contended that the heretic is as worthy of punishment as the thief or murderer, we are fully justified in saying that the papal church would as readily torture heretics to-day as she did three hundred years ago.

It is a matter of fact, not of fiction, that on the 23d of August, 1572, thousands of Huguenots were brutally murdered in Paris, by order of the Catholic king, Charles IX., who himself joined in the massacre, and that the massacre received the sanction of the pope.

It is a fact of history that on the 18th of October, 1414, the Emperor Sigismund sent to John Huss a safe-conduct to attend the Council of Constance and to return. The honor of the empire was pledged for his security. Yet on the twenty-sixth day after

the arrival of Huss, he was seized, in flagrant violation of the safe-conduct, carried before the pope and the cardinals, thrust into a filthy prison, and afterwards burned at the stake, without being allowed to speak in his own defense, simply because he denounced the iniquities of the papacy. This was done by order of the council, and the conscience of the emperor was pacified by the decree that "no faith is to be kept with heretics to the prejudice of the church." This was the doctrine of the third Lateran Council, which affirmed that, "Oaths made against the interest and benefit of the church are not so much to be considered as oaths, but as perjuries."

It is a fact that the "true character" of the papacy may be learned from a study of the sacred Scriptures. Its character is especially portrayed in Dan. 7:21, 25; 2 Thess. 2:3, 4; Rev. 13:1-7, and 17:3-6. These scriptures, together with the facts of history, compel us to coincide with the declaration of Luther, that "the papacy is a general chase led by the Roman bishop [pope] to catch and destroy souls."

In writing thus, we have not the slightest personal feeling against any Catholic, and we can readily believe that a large proportion of them are sincere in their devotion. That many of the clergy are honest, is shown by the fact that we frequently hear of priests who are abjuring the Catholic faith. We expect to see many more honest souls leave that communion. It is a fact that comparatively few Catholics are acquainted with the real character and history of their church. These things are kept from them. And so our attack is not on any individual Catholic, but on Roman Catholicism—"the mystery of iniquity"—the monster of organized deception, superstition, and crime.

We wish also to inform our correspondent that we have no apology to make for the perversions and curtailments of Scripture by modern Protestants.

"Modern Protestant pulpits" are very different affairs from those of three hundred years ago. A great deal that is called Protestantism is not worthy of the name—it is so much like Catholicism. This is the great danger of the day. Professed Protestants, who laud the work of Huss, Jerome, Luther, and Knox, will call a man a bigot if he presumes to speak against the Catholic Church, forgetting that that church has the same character to-day that it had when Luther so boldly assailed it. A temporary loss of power is all the difference there is between the papacy now and the papacy then.

It is impossible for us to recount the evils of Romanism every time we speak of that communion, and therefore the reader will please take these few quotations, which might easily be multiplied a hundredfold, as an evidence that we know whereof we speak when we warn people against the papacy. We do not design to use "mysterious sentences," but we hope ever to have grace and courage enough to speak boldly against that enemy of all civil and religious liberty—Roman Catholicism—and against all that savors of it, even though it sails under the banner of Protestantism. E. J. W.

WHEN a blessing comes to the church, it will mean a surrender of old grudges, a forgiving of those who have wronged us, a wider Christian charity, a more patient endurance of sufferings for Christ's sake, a more self-sacrificing spirit of benevolence, a more complete separation from the world, a holier life, and an intenser service. And perhaps the revival is withheld until the church comes to the point where she shall seek it, not with a qualified, but an absolute surrender and a holy willingness to be and to do all that the Spirit shall command. We want a blessing—the shallowest experience can say that; but whether we want a searching and withering, an unsettling, it may be, of hopes long unquestioned, and a renewal of life when it means agony for souls and cross-bearing for Christ—that is a deeper question.—Interior.

The Missionary.

The Work in Europe.

BASLE, SWITZERLAND, September 18, 1885.

ELDER J. H. WAGGONER—*Dear Brother:* We have been about four weeks in England and Switzerland, and I will tell you something of our experience, and our impressions as to the work here. We were met at Liverpool by Elder Wilcox, editor of the *Present Truth*, Brother Drew, who has for two years been working there, and Brother O'Neil, of Southampton, who is assisting Brother Drew in the ship missionary work, and thus gaining an experience so that he may engage in the same work in London. The next day we went with Elder Wilcox to Great Grimsby. Here we met Brother and Sister Mason, of Woodland, Cal., and Elder Lane and wife, and Sister Thayer, formerly of Michigan.

Great Grimsby is a place of thirty thousand inhabitants. It is the greatest fishing port in England, and seems to be a strange place from which to issue our paper; nevertheless, there have been over nine thousand copies sent out monthly, and we know that they are moulding the opinions of many, and preparing the way for the living preachers. We were glad to learn that there are good openings for colporters to labor in all parts of England, and that there are quite a number who are entering this field; also that there are others who will engage in this work as soon as they are instructed how to work successfully. These colporters say that, in order to make their work a success, they ought to have some illustrated pamphlets and tracts, and that the paper should be issued oftener, and made of such a size that they can sell it for a penny (two cents), for this is the popular price of papers in England. If it should be decided to issue the paper semi-monthly, it would be much better for use in England and Australia.

Sabbath and Sunday we enjoyed good meetings with our people. There were about thirty-five present, including ten who came in from other places. Mother spoke to them twice each day. Friday evening she spoke to a small audience in Temperance Hall. It was a rainy evening. Sunday evening she addressed over a thousand in the town hall. Her subject was, "The Love of God." The people seemed deeply interested, and the sermon was reported, and published in the *Grimsby News*. We feel that our brethren have not yet done their best to present the truth in Grimsby. We believe that a large tent should be pitched here next summer, and a thorough effort made to warn the people of this place. We believe that in some parts of England tents can be as useful to our work as they are in America.

Tuesday evening mother spoke to the small company of Sabbath-keepers in Ulsby, and Wednesday evening to about four hundred persons in and around the tent at Risely. Here Elders Lane and Durland have been holding meetings in a tent for about eight weeks, and nine have begun to keep the Sabbath. Many others acknowledge the truths presented; but they have not the courage to obey their convictions, because it looks as though there would be no way to provide bread for their families if they kept the Sabbath. We have hope that many of these will sometime take their stand to obey the truth. The English people move cautiously. There are many now keeping the Sabbath who were convinced of its importance for months before they had courage to obey.

The next Sabbath and Sunday we spent with Elder Durland at Southampton. There were about fifty of our people assembled. Mother spoke to them Friday evening and twice Sabbath. Sunday morning she was sick. A hard cold, which had been brought on by the

dampness of the climate, and the draughts of wind, which it is almost impossible to escape in the European cars, now culminated in hoarseness and fever. Elder Durland had hired a large hall and advertised extensively that she would speak Sunday evening, and he felt that if the people were disappointed it would hurt our influence very much.

All was done that could be, to relieve the hoarseness and break the fever, but apparently it had no effect. She could hardly speak a loud word. We spent much of the afternoon in prayer; and, trusting that the Lord would help her, as in times past, mother consented to go to the hall and try to speak. There were about six hundred assembled in the hall, and when she began, in a hoarse voice, to address them, two or three left the hall. But in less than five minutes her voice cleared, and she spoke an hour, with more force than at any other meeting in England. We knew that God had answered our prayers. The audience listened with breathless attention, and the sermon was published in the *Hampshire Independent*.

While here, we were led to reflect upon the necessity of a more general distribution of our papers and tracts. These people will not decide in a hurry to obey unpopular truth. They must have time to weigh the matter; therefore it is important to force the matter upon their attention at the earliest opportunity. We have never seen a place where there were so many good places for tract distributors as at the watering-places of England, and never a place where this manner of distributing the reading matter offered so many advantages. There are many who will investigate and accept a new doctrine, who, like Nicodemus, do not wish it known that they are departing from the accepted traditions. And these will take tracts from a distributor when they would not receive them from a colporter.

There is another way of presenting the truth to the people which is almost overlooked, and that is through articles in the daily and weekly papers, all over the country. In England we believe there is a way to present some of the practical truths and duties for these times through the secular papers. I believe we ought to have a score of young men and women training themselves to be reporters and newspaper correspondents, that they may engage in this work. We are doing a great work in establishing presses of our own; but why not use other people's presses too, especially as this can be done at almost no expense to ourselves?

The present truth will be presented to the people of Europe, all the difficulties notwithstanding, and every means available must be employed. There will be needed not only ministers and colporters, but those who can be teachers in the printing and canvassing work, and those who can do first-class work as reporters, correspondents, and editors. Are any of our young people fitting themselves for this work? W. C. WHITE.

Report from Lake River, W. T.

THIS is a farming district seven miles north of Vancouver. An interest was awakened here while Brethren Starr and Ward were laboring at that place.

We commenced meetings here Sept. 10. Remained twenty-one days and held twenty-two meetings. The house was well filled with very attentive listeners. We have never witnessed better order. We found some very kind and hospitable people. The Lord blessed in presenting the truth. A Sabbath-school of twenty-one members was fully organized. A club of ten *Instructors* for one year was ordered, and money raised to nearly pay for them. Six signed the covenant. Our parting meeting was characterized by a deep moving of the Spirit of God.

We sold two Bibles, and two of the brethren

subscribed for our leading journals, *Review and Herald* and the SIGNS OF THE TIMES. We left them in good courage. Elder F. D. Starr will meet with them occasionally. May God save them is our prayer.

H. W. REED,
W. C. WARD.

The Tortures of the Inquisition.*

TURN we now to the town of Nuremberg, in Bavaria. The zeal with which Duke Albert, the sovereign of Bavaria, entered into the restoration of Roman Catholicism, we have already narrated. To further the movement, he provided every one of the chief towns of his dominions with a holy office, and the Inquisition of Nuremberg still remains—an anomalous and horrible monument in the midst of a city where the memorials of an exquisite art, and the creations of an unrivaled genius, meet one at every step. We shall first describe the Chamber of Torture.

The house so called immediately adjoins the Imperial Castle, which from its lofty site looks down on the city, whose Gothic towers, sculptured fronts, and curiously ornamented gables are seen covering both banks of the Pegnitz, which rolls below. The house may have been the guard-room of the castle. It derives its name, the Torture Chamber, not from the fact that the torture was here inflicted, but because into this one chamber has been collected a complete set of the instruments of torture gleaned from the various Inquisitions that formerly existed in Bavaria. A glance suffices to show the whole dreadful apparatus by which the adherents of Rome sought to maintain her dogmas. Placed next to the door, and greeting the sight as one enters, is a collection of hideous masks. These represent creatures monstrous of shape and malignant and fiendish of nature. It is in beholding them that we begin to perceive how subtle was the genius that devised this system of coercion, and that it took the mind as well as the body of the victim into account. In gazing on them, one feels as if he had suddenly come into polluting and debasing society, and had sunk to the same moral level with the creatures here figured before him. He suffers a conscious abatement of dignity and fortitude. The persecutor had calculated, doubtless, that the effect produced upon the mind of his victim by these dreadful apparitions, would be that he would become morally relaxed, and less able to sustain his cause. Unless of strong mind indeed, the unfortunate prisoner, on entering such a place, and seeing himself encompassed with such unearthly and hideous shapes, must have felt as if he were the vile heretic which the persecutor styled him, and as if already the infernal den had opened its portals, and sent forth its venomous swarms to bid him welcome. Yourself accursed, with accursed beings are you henceforth to dwell—such was the silent language of these abhorred images.

We pass on into the chamber, where more dreadful sights meet our gaze. It is hung round and round with instruments of torture, so numerous that it would take a long while even to name them, and so diverse that it would take a much longer time to describe them. We must take them in groups; for it were hopeless to think of going over them one by one, and particularizing the mode in which each operated, and the ingenuity and art with which all of them have been adapted to their horrible end. There were instruments for compressing the fingers till the bones should be squeezed to splinters. There were instruments for probing below the finger-nails till an exquisite pain, like a burning fire, would run along the nerves. There were instruments for tearing out the tongue, for scooping out the eyes, for grubbing up the ears. There were bunches of iron cords,

with a spiked circle at the end of every whip, for tearing the flesh from the back till bone and sinew were laid bare. There were iron cases for the legs, which were tightened upon the limb placed in them by means of a screw, till flesh and bone were reduced to a jelly. There were cradles set full of sharp spikes, in which victims were laid and rolled from side to side, the wretched occupant being pierced at each movement of the machine with innumerable sharp points. There were iron ladles with long handles, for holding molten lead or boiling pitch, to be poured down the throat of the victim, and convert his body into a burning cauldron. There were frames with holes to admit the hands and feet, so contrived that the person put into them had his body bent into unnatural and painful positions, and the agony grew greater and greater by moments, and yet the man did not die. There were chests full of small but most ingeniously constructed instruments for pinching, probing, or tearing the more sensitive parts of the body, and continuing the pain up to the very verge where reason or life gives way. On the floor and walls of the apartment were other and larger instruments for the same fearful end—lacerating, mangling, and agonizing living men; but these we shall meet in other dungeons we are yet to visit.

The first impression on entering the chamber was one of bewildering horror; a confused procession of mangled, mutilated, agonizing men, speechless in their great woe, the flesh peeled from off their livid sinews, the sockets where eyes had been, hollow and empty, seemed to pass before one. The most dreadful scenes which the great genius of Dante has imagined, appeared tame in comparison with the spectral groups which this chamber summoned up. The first impulse was to escape, lest images of pain, memories of tormented men who were made to die a hundred deaths in one, should take hold of one's mind, never again to be effaced from it.

The things we have been surveying are not the mere models of the instruments made use of in the holy office; they are the veritable instruments themselves. We see before us the actual implements by which hundreds and thousands of men and women, many of them saints and confessors of the Lord Jesus, were torn, and mangled, and slain. These terrible realities the men of the sixteenth century had to face and endure, or renounce the hope of the life eternal. Painful they were to flesh and blood—nay, not even endurable by flesh and blood unless sustained by the Spirit of the mighty God.

We leave the Torture Chamber to visit the Inquisition proper. We go eastward about half a mile, keeping close to the northern wall of the city, till we come to an old tower, styled in the common parlance of Nuremberg the Max Tower. We pull the bell, the iron handle and chain of which are seen suspended beside the door-post. The cicerone appears, carrying a bunch of keys, a lantern, and some half-dozen candles. The lantern is to show us our way, and the candles are for the purpose of being lighted and stuck up at the turnings in the dark underground passages which we are about to traverse. Should mischance befall our lantern, these tapers, like beacon-lights in a narrow creek, will pilot us safely back into the day. The cicerone, selecting the largest from the bunch of keys, inserts it in the lock of the massy portal before which we stand, bolt after bolt is turned, and the door, with hoarse heavy groan as it turns on its hinge, opens slowly to us. We begin to descend. We go down one flight of steps; we go down a second flight; we descend yet a third. And now we pause a moment. The darkness is intense, for here never came the faintest glimmer of day; but a gleam thrown forward from the lantern showed us that we were arrived at the entrance of a horizontal, narrow passage. We could see, by the flickering of the light upon its sides and roof, that the corridor we were traversing was hewn out of the rock. We had gone

only a few paces when we were brought up before a massy door. As far as the dim light served us, we could see the door, old, powdery with dust, and partly worm-eaten. Passing in, the corridor continued, and we went forward other three paces or so, when we found ourselves before a second door. We opened and shut it behind us as we did the first. Again we began to thread our way; a third door stopped us. We opened and closed it in like manner. Every step was carrying us deeper into the heart of the rock, and multiplying the barriers between us and the upper world. We were shut in with the thick darkness and the awful silence. We began to realize what must have been the feelings of some unhappy disciple of the gospel, surprised by the familiars of the holy office, led through the midnight streets of Nuremberg, conducted to Max Tower, led down flight after flight of stairs, and along this horizontal shaft in the rock, and at every few paces a massy door, with its locks and bolts, closing behind him! He must have felt how utterly he was beyond the reach of human pity and human aid. No cry, however piercing, could reach the ear of man through these roofs of rock. He was entirely in the power of those who had brought him thither.

At last we came to a side door in the narrow passage. We halted, applied the key, and the door, with its ancient mould, creaking harshly as if moving on a hinge long disused, opened to let us in. We found ourselves in a rather roomy chamber, it might be about twelve feet square. This was the Chamber of Question. Along one side of the apartment ran a low platform. There sat of old the inquisitors, three in number—the first a divine, the second a casuist, and the third a civilian. The only occupant of that platform was the crucifix, or image of the Saviour on the cross, which still remained. The six candles that usually burned before the "holy fathers" were, of course, extinguished; but our lantern supplied their place, and showed us the grim furnishings of the apartment. In the middle was the horizontal rack, or bed of torture, on which the victim was stretched till bone started from bone, and his dislocated frame became the seat of agony which was suspended only when it had reached a pitch that threatened death.

Leaning against the wall of the chamber was the upright rack, which is simpler, but as an instrument of torture not less effectual, than the horizontal one. There was the iron chain which wound over a pulley, and hauled up the victim to the vaulted roof; and there were the two great stone weights which, tied to his feet, and the iron cord let go, brought him down with a jerk that dislocated his limbs, while the spiky rollers, which he grazed in his descent, cut into and excoriated his back, leaving his body a bloody, dislocated mass.

Here, too, was the cradle of which we have made mention above, amply garnished within with cruel knobs, on which the sufferer, tied hand and foot, was thrown at every movement of the machine, to be bruised all over, and brought forth discolored, swollen, bleeding, but still living.

All around, ready to hand, were hung the minor instruments of torture. There were screws and thumbkins for the fingers, spiked collars for the neck, iron boots for the legs, gags for the mouth, cloths to cover the face, and permit the slow percolation of water, drop by drop, down the throat of the person undergoing this form of torture. There were rollers set round with spikes, for bruising the arms and back; there were iron scourges, pincers, and tongs for tearing out the tongue, slitting the nose and ears, and otherwise disfiguring and mangling the body till it was horrible and horrifying to look upon it. There were other things of which an expert only could tell the name and the use. Had these instrument a

(Continued on page 638.)

*The author was conducted over the Inquisition at Nuremberg in September, 1871, and wrote the description given of it in the text immediately thereafter on the spot. Others must have seen it, but he knows of no one who has described it.

The Home Circle.

THE OLD-FASHIONED HOUSE.

Of all the tender and comfortable things
That now and then sweet memory brings,
There's nothing dearer that love recalls
Than the old-fashioned house with its whitewashed walls.

Not a mansion to-day, though a marvel of art,
Can ever usurp its place in my heart;
For there my earliest prayers were said,
And I slept at night in a trundle bed,

'Neath coverlids reaching from feet to chin,
By a mother's hand tucked gently in,
And a good-night kiss on my tired brow—
Oh, earth holds no such blessing now!

A garden was fragrant in flowery beds,
Where marigolds lifted their velvet heads,
And, warmed by sunshine, refreshed by dew,
The bachelor-button and touch-me-not grew.

In a river that curved like a shepherd's crook,
We fished for minnows with bent-pin hook,
Or with little bare feet oft waded through,
And bravely "paddled our own canoe."

'Twas a home of welcome no one could doubt,
Whose latch-string hung invitingly out;
And many a stranger supped at its board
While blazing logs in the chimney roared.

Oh! this is an age of reform and change;
And things æsthetic, modern, and strange—
Improvements that savor of silver and gold—
Are superseding the cherished and old.

But I turn from palaces built for show,
With mansard roofs and stories below
Of frescoed, kalsomined, dadoed halls,
To the old-fashioned house with its whitewashed walls.

—The Budget.

Good-bye, Tobacco.

A TRUE STORY, BY L. D. SANTEE.

THE afternoon sun was casting long, slanting shadows, and deepening the gloom in the forests, when the 4:30 passenger train stopped at the little station of B——, up in the hills of Vermont.

Two girls, Clara and May, aged fourteen and eleven, were watching eagerly the few passengers who were alighting.

"There's Willie, there's Willie!" cried the youngest, as a bright boy of seventeen sprang lightly to the platform. In another moment he was clasping their hands and kissing their pleased faces. He had been for some months a clerk in one of the large mercantile houses in the city of Manchester, and this was his first home-coming.

Now, to explain why he left home. Mr. Gray had lived all his life, as had his father before him, on the seventy acres of poor land that constituted the old homestead. Here he was married, and here Willie, his oldest, first saw the light.

In an evil hour he was compelled to mortgage the old farm for \$200, and afterward had found it very difficult to make it out of the soil, in addition to the expense of living. The soil, never the best, had been worn by fifty years' tilling, until it yielded a meager support to the farmer.

As long as the interest was paid promptly, Mr. Philipps was pleased to extend the mortgage, and this was all that Mr. Gray had been able to do.

At last affliction came, in the death of Mr. Gray; and his wife was left, with her three children, to support her family and pay off the mortgage on the sterile old farm. Aunt Clara Russell, a milliner in the town a mile distant, and an old friend of the family, hired her board of the Widow Gray, as she was now called, and walked back and forth morning and evening, ostensibly because she liked exercise, really to help her friends in their poverty. They had tried farming the preceding year, and Mrs.

Gray confessed with tears that the mortgage could never be paid in that way.

She looked over the old place with its endearing associations,—father's and mother's graves up there in the east side of the orchard; the little church whose spire gleamed so white over the hill and where she was married; then her glance rested on the old barn, where, in their nests of mud under the eaves, the swallows reared their young, and, with their twitterings, enlivened the long bright days of summer; here was the old well with its mossy curb and its old-time sweep,—every object was hallowed by sweet memories, and her heart was heavy indeed as she thought of leaving her home and going into the cold world to struggle for bread.

She had many conferences with Aunt Clara; but, though her heart was warm and tender, she too was poor, and a warm sympathy was all she could offer. However, she succeeded in interesting a friend in Willie, who procured him a place in the city with wages sufficient to make it an object. He had gone in March, and now, in October, made his first visit home. What wonder that the sisters rejoiced, and clasped their brother's hands so lovingly!

He was but little changed. True, he was taller, and his face thinner; but the same eyes and the same yellow, curling hair made the other changes of time unnoticed.

May, especially, had much to tell, of the chickens she had raised, of her cunning little kittens, of the pot-pie mamma was making for supper, and the hundred and one things that, to her, were interesting.

Clara was more quiet. When she found opportunity, she asked anxiously, "Have you saved anything to pay on the mortgage?"

A cloud came over her brother's smiling face, and he answered rather impatiently, "Clara, you don't know anything about city life. I haven't got ten dollars." Then, seeing the pain in his sister's face, he added more hopefully, "I stand a good chance of promotion, and that means increase of pay. If Philipps will only wait on us for a couple of years, we shall be independent."

Clara made no reply, but the trouble in her face deepened. She well knew her brother's sanguine disposition, and thought that it might cause them to lose their home.

It is not necessary to describe the meeting between mother and son. Mrs. Gray resolved to make Willie's week of freedom as happy as possible. True, she was troubled when he told her that he had saved nothing; but she was not a practical woman, and as he told her of his prospects of receiving an increase of salary, she was satisfied in regard to the future.

Ah, what a week that was,—visiting old friends, and at night to be tucked into that little white bedroom under the eaves, and to listen to the rustle of the old elm in front, whose leaves made a music like the sea! And, best of all, mother would come in in the evening, and such good talks as they would have, often lasting late into the night.

One thing troubled Mrs. Gray: Willie had taken to smoking. But upon his representing to her that it was necessary for him to be popular with the boys in the store if he desired promotion, she accepted it with a sigh, as rather a necessary evil.

Aunt Clara was very kind, and Willie felt very regretful when the morning dawned of his last day at home. Aunt Clara didn't go to the shop that morning, but busied herself in her own room. She felt a deep interest in the son of her old friend, and she resolved that before he should go away she would make an earnest effort to free him from the filthy habit that was enslaving him. After breakfast she sent a tiny note to the sitting-room, requesting the pleasure of Mr. Gray's company for a little while in her room.

Willie felt pleased and honored, for it sounded manly to be called "Mr.," and he soon rapped

at her door. After a pleasant chat of a few minutes, Aunt Clara put on a business air and said:—

"Well, Mr. Gray, now let us talk business. How long have you been in the store?"

"Just six months," answered Willie promptly.

"And your wages?"

"Thirty dollars per month," said he, taking a small memoranda from his pocket.

"Ah!" said Aunt Clara pleasantly, "that makes quite a large sum; six times thirty is one hundred and eighty; but of course you have expenses to deduct."

For answer, he opened his book and pointed to his list of expenses. One month's account ran as follows, and it was on an average with the rest:—

| | |
|-------------------------|--------------|
| Month's wages..... | \$30 00 |
| Board..... | \$12 00 |
| Clothing purchased..... | 5 00 |
| Washing..... | 1 00 |
| One supper..... | 4 00 |
| Cigars..... | 4 00 |
| Miscellaneous..... | 1 50—\$27 50 |
| Balance on hand..... | \$ 2 50 |

Aunt Clara studied the account for some time. Finally she handed it back, and asked, "When does the mortgage mature?"

"Ten months from to-day," answered Willie gravely.

"At this rate you will have about twenty-five dollars to pay it. Hardly enough, Willie?"

He shook his head sadly. At last he said,—

"We must get an extension of time."

"And if Mr. Philipps refuses to grant this, you will lose your home."

Willie nodded, while a startled expression overspread his features. He had not thought of the matter in this light.

"The mortgage is for two hundred dollars, I believe. Now you had better expect the worst and prepare for it. The interest has been paid in advance, so the amount at maturity will be only two hundred dollars. Your mother, if she is prospered, can raise fifty dollars; but that will be the utmost that she can do. That will leave one hundred and fifty for you to raise, or else the place belongs to Mr. Philipps. Now let us see if we can lessen your expenses. The dear old place is worth some self-denial, don't you think so?"

"I do," responded Willie heartily.

Aunt Clara again took the book and read slowly:—

"Board, per month, \$12. That is necessary. 'Clothing, \$5.00;' perhaps you can save some here. — 'Washing, \$1.00; supper, \$4.00.' Here is a big leak. And I see by your memoranda that when it is not 'supper' it is some other pleasure equally expensive. In ten months there would be a waste of forty dollars. 'Cigars, \$4.00'—forty dollars more. Over one-half what you have to raise to save your home."

"But, Aunt Clara," said the boy, rather confusedly, "one has to be on good terms with the rest of the clerks."

"My dear boy," said Aunt Clara very earnestly, "could you lose the dear old home that shelters your mother and sisters for the good will of young men that care very little about you? Can you not call to mind any for whom you have a warm regard only those who are smokers? True friendship does not need to be cemented with tobacco smoke. Do cigars make you purer or better, or fit you any better for the duties of your place?"

"No; I must admit that it is no particular help."

"Then be sure," she continued, "their disuse will not stand in the way of your promotion. Besides," she added rather archly, "after you redeem the place, you can send home a box of cigars for Clara and May to smoke, and perhaps your mother would enjoy a cigar as she moves about the kitchen."

Willie's face was scarlet, and he shook his head without speaking.

"Willie," said Aunt Clara, again resuming

her earnest way of speaking, "either tobacco or the farm must go. Like all snares of the devil, the filthy habit you have taken up will grow stronger year by year. Soon to the desire to be popular will be added a craving for the stimulus that tobacco affords. I call it *filthy*, because it places you below your pure-lipped mother and sisters. You think with disgust of your sisters smoking. Is it any worse for Clara than for her brother? Is it any worse for your mother than for her son? Then think of this old house being lost, a sacrifice to tobacco!"

For some time the boy sat very still. The habit had taken a stronger hold upon him than he was before aware of.

"But even if I should economize, we couldn't raise all," said he, helplessly.

"If you save all you can," was the reply, "you will have over one hundred dollars by the time you need it. Then, if necessary, you can sell your cow and pay the rest."

The conflict was severe, but at last he said, looking up with a smile, "Good-bye, tobacco, now and forever."

Aunt Clara came over and kissed him, and taking a small watch from her bosom, said, "Let this be a token of my affection for you, and a reminder of your noble resolve." Willie's lip quivered, and he could not trust his voice to speak, as he turned and left the room.

The cow had to be sold; but the place was saved, and Willie has long since replaced the cow. But the grandest, happiest day of his life was when he took up the mortgage. He said to Aunt Clara, while the glad tears stood in his eyes, "Tobacco went, but we saved the farm."

Do Your Best.

A GENTLEMAN once said to a physician, "I should think that at night you would feel so worried over the work of the day that you would not be able to sleep."

"My head hardly touches the pillow, when I fall asleep," replied the physician. "I made up my mind," he continued, "at the commencement of my professional career, to do my best under all circumstances; and, so doing, I am not troubled by any misgivings."

A good rule for us to follow. Too many are disposed to say: "No matter how I do this work now; next time I'll do better." The practice is as bad as the reasoning. "No matter how I learn this lesson in the lower class; when I get into a higher department, then I'll study." As well might the mother in knitting stockings say: "No matter how the tip is done; even if I do drop a stitch now and then, I'll do better when I get further along." What kind of a stocking would that be?

As well might the builder say: "I don't care how I make the foundation of this house; anything will do here. Wait till I get to the top, then I'll do good work."

Said Sir Joshua Reynolds once to Dr. Samuel Johnson, "Pray tell me, sir, by what means have you attained such extraordinary accuracy and flow of language in the expression of your ideas?"

"I laid it down as a fixed rule," replied the doctor, "to do my best on every occasion, and in every company to impart what I know in the most forcible language I can put it."—*The Wellspring*.

CHIEF MCKANE, of Coney Island, said not long since that nine out of every ten cases of social demoralization which comes before him were attributable to the skating rinks. The admissions of the parties brought before the court are to the same effect. The indictment against this, at first seemingly harmless amusement, grows terribly condemnatory.—*Chicago Standard*.

SIN begins in the heart. If you keep your thoughts pure, your life will be blameless.

Health and Temperance.

One View of the Matter.

I WAS lecturing out in Kansas last spring, where they have prohibition. An intemperate man came to me and said:—

"Yes, Mr. Perkins, this prohibition will bring ruin to the State."

"It will, will it?"

"Yes; it will impoverish us and destroy our business houses."

"Now let's see about this, my friend," I said.

"Let's examine this a little."

"If a Kansas farmer brings a thousand bushels of corn into Topeka, he gets how much for it?"

"Four hundred dollars," answered my friend.

"Now, if they take this thousand bushels of corn over to Peoria, how much whisky will it make?"

"Four thousand gallons."

"And this whisky is worth—how much?"

"O, after they have have paid \$4,000 revenue tax on it to the other 36 States, it will be worth about \$4,600."

"And if this whisky should come back to Kansas you would have to pay about \$4,600 for it?"

"Yes, more too. We'd have to pay about \$5,000 for it."

"Would it be worth anything to your citizens?"

"No; I suppose it would cause a good deal of idleness and crime. It would hurt us. I never did think whisky a positive benefit. I—"

"Well, how much would it hurt you?" I asked.

"O, I can't tell. I—"

"Well, I'll tell you," I said. "It will hurt you directly about \$5,000 worth. You would sell the corn from which this whisky is made for \$400, and then buy back the whisky for \$5,000. You would be directly out of pocket just \$4,600. And, indirectly, it would cost Kansas, in idleness and crime—caused by the 4,000 gallons of whisky—about \$20,000. It would take 16,000 men a day apiece to drink it up, if they drank a quart a day each. The loss of 16,000 days' labor to Kansas would be \$20,000, wouldn't it?"

"I declare!" exclaimed my friend, "I never heard it put in that way. I see it all plainly now. I'll never say anything about prohibition damaging Kansas again."

"Yes," I said, "if Kansas can save \$25,000 on every thousand bushels of corn by letting it go over to Peoria, the more she is damaged that way the richer she will become, till finally Illinois, utterly impoverished, will have to call on Kansas to lend her money to build poor-houses. But there is one thing in Kansas," I said, "that will be ruined by prohibition."

"What is that?" asked my friend.

"Why, her poor-houses. Your poor-houses and jails will become empty. Think of a poor-house with not a soul in it but the poor master! Think of a jail without a convict—poor bankrupt jail and poor-house!"—*Christian Standard*.

Alcohol Poisonous.

WE put a drop of alcohol into a man's eye. It poisons it. We try it upon the lining of a living stomach. Again it poisons it. We study the stomachs of drinking men, and find that alcohol produces, in regular stages, redness, intense congestion, morbid secretions, deeper hurt, destruction of parts, utter ruin. We study its influence upon the health and strength of sailors and soldiers, and find it helps to freeze them in the arctic regions and exhaust them in the tropics. We watch two regiments on a long march in India, one with and the other without grog, and are driven to the conclusion that even moderate quantities of alcohol weaken

the muscles and break the endurance. We visit the training ground of oarsmen, pedestrians, and prize-fighters, and learn everywhere the same lesson,—alcohol is a poison to muscle and brain.—*Dio Lewis's Nuggets*.

Sleeplessness.

DRUGGISTS tell us that there is a growing demand for various medicines and preparations containing opiates in one shape or another. People wreck their nervous systems by injudicious habits of life, and the result is unsound sleep, dyspepsia, and countless other evils. A little advice to such persons may not be out of place. They should of course be careful to abandon that method of life which brings them into physical disorder. Their complaint may be fed by tobacco; narcotics should be avoided. One cause of their trouble may be that they take insufficient outdoor exercise. Perhaps they drink too much tea or coffee, or eat too much flesh meat. There are a thousand practices allowed by convention which are in themselves harmful and prejudicial to the health.

The quality of sleep may be improved by diminishing the length of time spent in bed. A hot shower bath at bed-time cleanses the skin and predisposes to sleep. Many a toiling business or literary man goes to bed tired and worn out, only to toss from one side to another. His brain is hot and full of blood, while his feet are cold. He thinks over again the thoughts that have been engaging his attention during the day, or does over again the business that has called forth his energies for twelve or sixteen hours past. His night is a round of tossing to and fro. Is there any wonder that, failing to find out what is the true and natural remedy for his pains, he resorts to opiates, which he knows will give him temporary relief?

There is one sure and safe way to remedy his pains. If, after leaving work, he would take a brisk walk of a mile, or two before going to bed, and then, after the walk, would hold his head under a stream of cold water, he would find relief—that is, supposing he does this when he is first troubled with sleepless nights. But no; if he lives half a mile or more from his work, he takes a car home, and, throwing off his clothes, goes to bed as quickly as possible.

The want of balance between mental and physical labor is a fruitful cause of sleeplessness. Many a business man, whose duties keep him in an office all day, would improve his health a great deal if he were to fit up his attic as a carpenter's shop and spend an hour therein after supper. This of course would be beneficial only if he happened to have a liking for mechanics; then he would find his occupation afforded him amusement, mental occupation, and muscular effort in just the proper proportions.—*Herald of Health*.

WHAT is to become of us? With the morphine habit making a host of liars; the quinine habit, a ghostly band of nerveless, would-be suicides; the tobacco habit giving us a tendency to cancer, and what not; the whisky habit taking people by crooked ways to early graves; the money habit filling the country with avaricious speculators, thieves, and bank-robbers; the office-seeking habit turning honest people away from honest work to getting an office,—it does seem that we are generally in a bad way.—*Columbia (S. C.) Register*.

SEE the results of this traffic in its true colors, placed so full and fair before you that the very youngest cannot err in their decision. A liquor-seller had a tavern undergoing repairs. One day a boy came running to his mother, crying out, "Mother, mother!" "What is it, my boy?" "Mr. Poole's tavern is finished, mother." "How do you know, my dear?" inquired the mother. "Why, I saw a man come out drunk!" That is the legitimate fruit of the dram shop.—*Gough*.

(Continued from page 635.)

tongue, and could the history of this chamber be written, how awful the tale!

We shall suppose that all this has been gone through; that the confessor has been stretched on the bed of torture; has been gashed, broken, mangled, and yet, by power given him from above, has not denied his Saviour; he has been "tortured not accepting deliverance;" what further punishment has the holy office in reserve for those from whom its torments have failed to extort a recantation? These dreadful dungeons furnish us with the means of answering this question.

We return to the narrow passage, and go forward a little way. Every few paces there comes a door, originally strong and massy, and garnished with great iron knobs, but now old and mouldy, and creaking, when opened, with a noise painfully loud in the deep stillness. The windings are numerous, but at every turning of the passage a lighted candle is placed, lest peradventure the way should be missed, and the road back to the living world be lost forever. A few steps are taken downwards, very cautiously, for a lantern can barely show the ground. Here there is a vaulted chamber, entirely dug out of the living rock, except the roof, which is formed of hewn stone. It contains an iron image of the Virgin; and on the opposite wall, suspended by an iron hook, is a lamp, which when lighted shows the goodly proportions of "our lady." On the instant of touching a spring, the image flings open its arms, which resemble the doors of a cupboard, and which are seen to be stuck full on the inside with poniards, each about a foot in length. Some of these knives are so placed as to enter the eyes of those whom the image enfolded in its embrace, others are set so as to penetrate the ears and brain, others to pierce the breast, and others again to gore the abdomen.

The person who had passed through the terrible ordeal of the Question Chamber, but had made no recantation, would be led along the tortuous passage by which we had come, and ushered into this vault, where the first object that would greet his eye, the pale light of the lamp falling on it, would be the iron Virgin. He would be bidden to stand right in front of the image. The spring would be touched by the executioner—the Virgin would fling open her arms, and the wretched victim would straightway be forced within them. Another spring was then touched—the Virgin closed upon her victim; a strong wooden beam, fastened at one end to the wall by a movable joint, the other placed against the doors of the iron image, was worked by a screw, and as the beam was pushed out, the spiky arms of the Virgin slowly but irresistibly closed upon the man, cruelly goring him.

When the dreadful business was ended, it needed not that the executioner should put himself to the trouble of making the Virgin unclasp the mangled carcass of her victim; provision had been made for its quick and secret disposal. At the touching of a third spring, the floor of the image would slide aside, and the body of the victim drop down the mouth of a perpendicular shaft in the rock. We look down this pit, and can see, at a great depth, the shimmer of water. A canal had been made to flow underneath the vault where stood the iron Virgin; and when she had done her work upon those who were delivered over to her tender mercies, she let them fall, with quick descent and sullen plunge, into the canal underneath, where they were floated to the Pegnitz, and from the Pegnitz to the Rhine, and by the Rhine to the ocean, there to sleep beside the dust of Huss and Jerome.—*Rev. J. A. Wylie, in History of Protestantism.*

ONE of the grandest things in having rights is that, being your rights, you may give them up.—*George MacDonald.*

News and Notes.

RELIGIOUS.

—The sale of Spanish family Bibles is said to be increasing in Buenos Ayres.

—Of native Christians in the Japanese churches, only one-fourth are females.

—The Roman Catholics claim 100,000 adherents among the negroes of the South.

—Since 1825 the American Tract Society has issued 9,089,773,300 pages of books and tracts.

—Remarkable revivals are reported among the Huguenot settlements in the south of France.

—The General Assembly of the United Presbyterian Church has outlined its benevolent work the ensuing year on the basis of an average contribution of \$2.81 from each member.

—The Savannah Times says that a large number of the members of the Methodist Church in Decatur, Ga., seceded recently, because the pastor ruled that the organist could not play in the church unless she gave up playing for dances.

—There are seventy-three Roman Catholic bishops and archbishops in this country, of whom it is said that thirty-three are of Irish descent, thirteen of German origin, twelve French, nine English, and two Spanish. None of them are American.

—The new cathedral which has just been completed at Moscow, cost more than \$10,000,000. Half a century has been consumed in its construction. The building accommodates 10,000 worshippers, as it covers 3,000 square feet. The bells alone cost \$75,000. The largest weighs twenty-six tons, and the smallest only thirty pounds.

—Detachments of the Salvation Army have found their way to the Thibetan border; but, to their great astonishment, they have been able to make no impression whatever on the people. Their drums were beat in vain, and their dress of saffron yellow, the sacred color of the Buddhists, attracted no attention to them. They visited a monastery, but the monks would not interrupt their litanies to greet them.

—The *Religio-Philosophical Journal* (Spiritualist) indorses Beecher's work as follows: "While the *Journal* sees the inconsistencies, the want of perfect candor, the vacillation, and the fineness of this great pulpit orator, yet it does not disparage his work, but fully recognizes his power as a liberalizer, and a stalwart veteran in man's struggle with ignorance and superstition, on his march toward a higher life here and hereafter."

SECULAR.

—Peru is still in a deplorable condition because of internal war.

—A severe storm raged along the eastern coast of New York, October 13.

—Two Mormons, at Salt Lake, received the usual sentence, October 17.

—The first rain-storm of the season visited Oakland, Cal., October 13.

—Lord Salisbury officially announces that Parliament will be dissolved November 17.

—The small-pox plague seems to have a first mortgage on the doomed city of Montreal.

—Japan has 314 miles of railroad in complete working order, and 800 miles more in construction.

—H. W. Shaw, known as "Josh Billings," died of apoplexy at the Hotel del Monte, Monterey, Cal., October 10.

—In order to prove his friendly disposition towards Spain, the sultan of Morocco has presented thirteen camels to Don Alfonso.

—The editor of the *Deseret News*, a Mormon organ at Salt Lake, was sent to the penitentiary, October 13, for unlawful cohabitation.

—Louis Riel, leader of the half-breed rebellion, who has lately been found guilty, is to have his sentence commuted to life imprisonment.

—Two boys were drowned at Williams' Landing, near Santa Cruz, Cal., October 12. Nine persons have been washed off the rocks at the same place, and drowned.

—The French are attempting to carry out the same tactics in Madagascar as they carried out in Tonquin. Of this action the *San Francisco Chronicle* justly says: "They are playing the part of bully, just as England played it in the Ashantee and Zulu wars."

—The Southern Pacific Railroad bridge across the Colorado at Fort Yuma, was totally destroyed by fire, October 17. The cost of the bridge is estimated at \$150,000.

—Charles Crocker, one of the parties largely interested in the building recently burned in San Francisco, has donated \$5,000 to the relatives of the two firemen who lost their lives in the fire.

—The detectives and police of Rochester, N. Y., find proof of the workings of a house of ill fame; in some respects it seems to have been similar to that exposed by the *Pall Mall Gazette*.

—On the morning of October 15, a heavy shock of earthquake at Palermo, Sicily, shook down a three-story house, burying its occupants beneath the debris. Eight corpses were taken out from the ruins.

—The owners of the ship *Earl of Dahousie*, which was capsized in San Francisco Bay as the tug *Relief* was towing her for Oakland, have brought suit for \$100,000 against the owners of the tug.

—While the Mormons in the United States are beginning to have justice dealt out to them, new converts to their religion are arriving daily from Europe. Immigration of this sort ought to be prohibited by law.

—At Edgefield, S. C., a few days ago, twenty-two well-known citizens were marched off to jail, charged with murder in lynching O. L. Culbreth, who was suspected of having assassinated a young man named Wm. Hammond.

—The Navy Department recently received word that the Spanish Government is having five cruisers built at a cost of \$1,500,000. These vessels, which are being built by the English, are to be according to the most improved modern design.

—The contract for carrying the Australian mails has been given to the Union line, and the steamers *Australia* and *Zealandia* will carry the mails from Auckland to Honolulu, and the Oceanic Steamship Company from Honolulu to San Francisco.

—Acting under imperative orders from President Diaz, the governor who dispossessed the American miners from Las Cruces silver mines in Mexico, has been compelled to surrender the mines to their American owners. This is done through the intervention of Secretary Bayard.

—The Czar of Russia has issued a *ukase* forbidding a general celebration of the twenty-fifth anniversary of the emancipation of serfs in Russia, which was to take place March 3, 1886. The Czar, it is said, found good reason to suspect that this celebration was to be made a *ruse* for a nihilistic rising.

—A dispatch of the 3d inst., stating that Germany had acknowledged the Spanish occupation of Yap, and that Spain had granted Germany the privilege of free navigation and commerce in the waters of the Carolines, and the right of establishing a coaling station on one of the islands, is officially confirmed.

—Ten members of a gang of counterfeiters have recently been arrested and placed in jail at Pittsburg, Pa. This gang was strongly organized into a secret society, having grips and pass-words. They did their manufacturing in the mountains somewhere in the western part of Pennsylvania, and flooded the country with bogus coins ranging from ten cents to a dollar.

—On the evening of October 15, District Attorney Hall, of Alameda County, was walking to his home in Oakland, when he heard a cry of "Police! he's got my purse." The purse snatcher was running toward Mr. Hall, who arrested him and lodged him in prison. In court he pleaded guilty, and was sentenced to seven years in San Quentin. All this within twenty-four hours.

—The excuse for the Roumelian and Bulgarian union seems to be the poverty-stricken condition of Roumelia on account of the great expenses of running a Government alone. On the 16th inst., King Milan, of Serbia, crossed with his troops into Bulgaria. It looks now as if the difficulties would be settled by Bulgaria granting Serbia a small portion of her territory, and the union under Prince Alexander acknowledged.

—The cruise of the *Corwin* to the Arctic regions has been quite successful in rescuing some forty-nine whalers from a watery grave, and in discovery and exploration. A party with great difficulty explored the Kowak River for a distance of 520 miles, to its source in four great lakes. The largest of these lakes is situated in longitude about 153° west, and latitude 67° north. Another party from the *Corwin* explored, for a distance of 400 miles, the Noitak River, which flows into Hotham Inlet, Arctic Ocean, most of the way through a mountainous country.

—On the afternoon of October 17, while the wife of Jean Baptiste Romilly, residing about ten miles from Toronto, Canada, accompanied by her two-year-old child, was feeding her fowls, a large bald-headed eagle swooped down and bore the little one off in its talons. The neighbors turned out with shot-guns, but the only effect of their firing was to accelerate the eagle's flight. The bird alighted on the top of a barn a mile away, and was seen to make several strokes at the child's head with its beak. The neighbors had got pretty close by this time, and succeeded in frightening the eagle away. The child's body was recovered, but life was extinct, a hole having been made in its skull and a portion of the brain devoured by the bird.

Unrestrained.

A VISITOR at a small summer resort at the sea coast entered the railway station one sultry July day, to wait for a train. Two young girls of about fourteen entered, attired in embroidered white dresses, which left their arms bare; lace, gay ribbons, and jewelry were heaped on them; the dresses were, in fact, such as they would wear at an evening assembly, except for the shoes muddled by tramping through the lanes. The following conversation took place:

"That's the down express, Ella. The conductor's your young man."

"No; I've taken up that fellow on the second accommodation. He's brakeman. He said he'd bring me something from town to-day."

Giggle. "I wonder what it'll be. That brakeman on the express brought me a box of caramels yesterday. I promised to have a bunch of roses for him to-day."

"Caramels! I'll bring some roses to-morrow." Giggling, long continued.

The ticket-seller, a coarse young man, with a whisky-tainted breath, thrust his head out of the window.

"Say! None o' that, Miss May! I want all the roses you bring."

Miss May tossed her head. "Nonsense! You didn't speak to me on the promenade last night."

One or two brakemen loungers had been listening this colloquy, with unpleasant leers.

"I know why he didn't speak to you, Miss," said one. "'Cos he's married, and that was his wife with him."

The girls tossed their heads, and went out to meet the conductors of the in-coming train.

"Who are they?" asked the visitor. He was surprised to hear that they were the daughters of a most respectable and influential family, who were spending the summer at the hotel.

The next day he was introduced to their mother, who said to him presently,—

"My little girls are not fond of books. There seems to be nothing to occupy them here. I let them wander at will. I do not believe in this new system of guarding girls so closely. Nothing is so charming as innocence and freedom."

The story is true, and might be true of countless American mothers and daughters this summer.—*Companion.*

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 22, 1885.

A SMALL party expects to leave Oakland for the East Oct. 25,—three days after the date of this paper.

WE expected to be able to give in this paper the time of the session of the General Conference, but we have not received the appointment.

BROTHER A. T. JONES, of this office, is now in Healdsburg College, where he will lead the classes in Bible studies during this term, or until the holidays.

THE address of Elder G. W. Colcord is Reno, Nev. Elder E. A. Briggs, the same until Dec. 10. After that, care of Pacific Press, Oakland, Cal.

San Francisco Ship Mission.

SPECIAL attention is called to the article in our Sabbath-school Department from Brother C. H. Jones, President of the State S. S. Association. We strongly indorse his suggestion that the Sabbath-school donations be given, as suggested, to the San Francisco Ship Mission. It is suffering—it is nearly past suffering—for want of funds. It has done a noble work, and we hope it may soon be revived; but it must have funds to pay expenses. We hope the donations will be liberal for this purpose.

Carson City, Nevada.

ELDERS Briggs and Colcord report that they have closed their tent work in Carson City. Fourteen signed the covenant, and several others are keeping the Sabbath of the Lord. The interest in the truth seems to be wide-spread, and they will continue their labors in that part of the country.

Sabbath-School Lessons.

WE regret that during the camp-meeting, and in the unusual press of work since, some departments of our paper did not receive all the attention we desired. We can say that everything is progressing in good order at this time, and all branches of the work seem to be prospering in the office.

A letter received from beyond the mountains informs us that our lessons reach them too late for use. On this account we publish *two* this week, which will make us all right in the future with the more distant fields. We thank our informant for the explanation.

Rain in California.

THERE has been some rain in many sections in California during the past week. It has given nature an improved appearance. The profusion of flowers now out and putting out in the yards in this city must attract the attention of strangers at this time of year. It seems as if every heart should readily praise God for his goodness, in such a land as this. But nature's bounties cannot subdue the carnal mind. "Only the blood of Jesus" can accomplish this. And the heart sanctified by the grace of God through Christ can rejoice and sing praises on a barren coast, or amid the snows of the mountains. We know this to be the truth, and it is far more satisfying to the soul than all the theories of science or the fallacies of infidelity. They to whom it is "foolishness" are to be pitied, though the treasures and pleasures of this "present world" may be showered upon them.

THE stirring hymn, "Hold the Fort," has been pronounced revolutionary in Turkey, and has been expurgated from all Sankey hymn-books received by the American missionaries.

A Catholic Reviewed.

THE reply to the letter from a Catholic, which will be found in the editorial columns of this paper, is worthy of a careful perusal. We once noticed a sermon by "Father Gavazzi," in which he referred to the Catholics teaching that many tried to climb the ladder at which Christ stood, who fell back and failed, but all succeeded who attempted to climb that where the Virgin Mary stood. A Catholic wrote to us a letter declaring that Gavazzi's statement was a falsehood, and called upon us to recall it, and confess our wrong in giving such a falsehood to the public. We then wrote several articles, proving by authentic Catholic publications that the Romish system is Mariolatry, and not Christianity. And from a book published under the sanction of the church, entitled "The Glories of Mary," we quoted the very words that Father Gavazzi used. We then called upon the writer of the letter to acknowledge his error, and withdraw his accusations against us. This we had a right to do, but we never heard from him again.

The Catholics have so long denied the facts of history and their own literature that they seem to take it for granted that the Protestants ought to be willing to ignore these facts when asked to do so. They must themselves be ignorant on these subjects, or presume largely on the ignorance of all the world besides, to expect that we shall withhold these things from our readers at anybody's request. The papal system never changes. This is their boast, but it is fatal to their claims. If they could only show that they had outgrown the spirit of the dark ages, we might tolerate the system. But the disposition to burn heretics still remains; the power only is wanting.

But we would not have our readers think that *human nature* is worse in the Catholic Church than in any other. The *system* gives the opportunity to human nature to develop its worst features. This is why we are opposed to the Religious Amendment to the Constitution of the United States. There is too much unrenowned human nature in the Protestant churches to make it safe to trust them with the same power to enforce their faith by law. We dislike heresy, too; but the highest office which Christ gave to his ministers is that of "ambassadors." 2 Cor. 5:20. When they become *executioners*, they are guilty of a shameful usurpation. The people will find it safe and prudent to keep this power out of their hands.

False Witness.

THE following we clip from the editorial column of an Oakland daily:—

"Adventists, we are informed, have carefully revised their calculations, having learned that all dates fixed for former ascensions were wrong because of an error in figuring, a logarithm having probably slipped out of place, and are now able to tell the precise date when the world will come to an end, and a great deal of excitement consequently prevails. This date the Adventists, with commendable good nature, have made public, that those not included among the elect, if unable to ascend, can at least be prepared to look on. The world will end, it is announced, May 14, 1886, and it will be perceived that only about eight months remain in which to make the most of life."

We first saw the above item several weeks ago in the San Francisco *Examiner*. We thought at the time that it was the work of some newspaper paragrapher who was obliged to furnish a certain amount of "copy," and had run out of legitimate items; because we have carefully scanned all the papers published by those who believe that men may know the date of the Lord's coming, and for a year have seen no time set. And now, when we find the same item used verbatim as a leading editorial in another journal, we are the more assured that it was inserted merely to "fill up." There certainly was no excuse

for its publication, except a malicious willingness to circulate anything that would bring reproach or ridicule upon a name which they despise without cause.

All who know *anything* about Seventh-day Adventists, well know that they have no sympathy whatever with the practice of setting time for the coming of the Lord. Seventh-day Adventists have never yet fixed a date for that event, and they never will, because they everywhere teach that "of that day and hour knoweth no man." There are first-day observers who believe in the personal coming of the Lord, and *some* of them (not all, by any means) presume to fix the time of his appearing. But it may be set down as a fixed fact that no Adventist who keeps Saturday ever sets time for the Lord to come. Therefore it is manifestly unjust to make wholesale assertions like that in the above quotation.

But, as before stated, there is in this case no excuse whatever for such a statement. We are well satisfied that there are many people who are not Adventists, who look upon such journalism with the contempt which it deserves. The contempt of their fellow-men, however, is nothing compared with the fate that awaits those who love and make a lie.

THE Boston *Transcript* says: "There may be filthier places than the American smoking-car, but it has not been our ill fortune to find them." Our experience has not been identical with that of the editor of the *Transcript*; we have seen some hog-pens that were even worse than any smoking-car we ever saw. They were very few, however. But then farmers take better care of their hogs than they used to, and besides we have not seen all the smoking-cars. We are not disposed to dispute the matter; perhaps for filthiness the smoking-car does discount the hog-pen.

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