

The Signs of the Times.

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

VOLUME 11.

OAKLAND, CALIFORNIA, FIFTH-DAY, OCTOBER 29, 1885.

NUMBER 41.

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PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

THE MASTER'S QUESTION.

HAVE ye looked for my sheep in the desert,
For those who have lost their way?
Have ye been in the wild waste places
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The prints of wandering feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them,—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole"?—
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land"?

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before? —Sel.

General Articles.

The Test of Christian Living.

BY MRS. E. G. WHITE.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Matt. 7:24-27.

IN this text there is presented something for us individually to do in order to build securely, where the fierce tempest will not sweep away our foundation. The earnest, anxious inquiry of every soul should be, How am I building? Is my foundation sliding sand, or solid rock?

Let us consider more fully the lesson that Jesus gave in his sermon on the mount, as with great distinctness and power his words fell on the ears of the listening multitude. "Enter ye in at the strait gate," he says; "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Many tell us, "You are too particular. God

does not expect us to be constantly on guard lest we make mistakes. He is too good to hold us accountable for our course of action day by day." But we are to remember that the way to destruction is broad, while the way to eternal life is strait and narrow. Listen again to the words of the great Teacher: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." This shows us that we are to be guarded on every side, lest we mistake the way. We must be careful not to listen to agents of the great adversary, who would guide our feet into forbidden paths, as our first parents were led into transgression.

Our Lord does not leave us in darkness as to whom to trust. Here is the rule by which to decide: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Here is the test by which to judge every man who claims to be a teacher and a guide to the people. And now listen to his startling denunciation of those teachers who make high pretensions to godliness, while their works do not correspond with their profession: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Do their high claims prove them to be genuine Christians and reliable guides? No, indeed! We must look carefully at the life and character, the words and deeds.

Jesus is guarding his hearers from deceptions that would endanger their souls; and he warns them to beware of false teachers, who are wolves in sheep's clothing. He would have every one for whom his precious blood is a ransom, constantly on his guard, comparing every man's pretentious claims with the great standard of righteousness. The question is, "What saith the Scriptures?" Human lips may utter perverse things, lying doctrines that have no foundation in God's word, and souls may be sincere in accepting these erroneous doctrines; but will their sincerity save them from the sure and disastrous result? The Bible is the standard of truth and holiness. If they were carefully and prayerfully living by this word, they would not be deceived.

The words of Jesus are full of awful significance: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." That will is made known in his law, which is the foundation of his government in Heaven and upon earth. Those who cheerfully obey that law are doing the will of God.

The lesson continues: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Here attention is called to a class who are actively engaged in religious work, making high claims to the favor of God, while they are all the time serving the great adversary of souls. They are transgressing the law of God, and are teaching others to transgress it also. Thus they are zealous workers of iniquity, while claiming Christ as their Lord, and professedly doing great works in his name.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Here are two houses. One is built on a rock, and is almost inaccessible; the other is on the level ground, in a much pleasanter location. To the thoughtless observer it seems that the man who built his house on the steep rock was odd and foolish, while the one who built on the low, level plain is considered wise and prudent. But by and by the storm comes. The winds blow and the tempests beat upon these houses. And what is the result? The beautiful home upon the plain is overthrown, and lies upon the beach, a useless ruin, while the other, perched on the high rock, stands firm, unmoved by storm and flood.

Jesus compared the man who hears and obeys his words to the one who built his house upon a rock. The floods of temptation may come, and the tempests of trial beat; but he remains unmoved, for his foundation is sure. But the man who built his house on the sand, where it had no firm foundation, but was quickly undermined and overthrown, fitly represents the one who hears the words of Christ and disregards them. Will we let this lesson impress our hearts, and have an influence on our character-building? Will we plant our feet upon the truth of God—the sure foundation, or will we trust in erroneous doctrines, which are but sliding sand? Holiness and sin are opposed to each other. "Sin is the transgression of the law;" therefore the "doers of the word" are not those who are making void the law of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The blessing is pronounced on those that obey, not on those that transgress, the holy law of God.

Everywhere error will be presented for truth; and unless we have a living connection with God, and are diligent in searching the Scriptures, there is danger of being misled. Voices will be heard on every side, saying, "Come with us; we have the truth." Jesus is the true Shepherd. His sheep hear his voice, and follow him; but a "stranger will they not follow, but will flee from him; for they know not the voice of strangers." But unless we are ever on our guard, there is constant danger of listening to strange voices.

The Lord commanded Adam in Eden, "Of the tree of the knowledge of good and evil, thou shalt not eat;" "for in the day that thou eatest thereof, thou shalt surely die." But another voice was heard saying, "Ye shall not surely die." This strange voice tested Adam and Eve, and proved their loyalty. They had an opportunity to show whether they would be obedient to God, or would disregard his word, and accept that of the deceiver who came to destroy them.

The Lord did not prove Adam and Eve in a large matter. The test given them was the smallest that could have been devised. Had it been a large test, then men and women whose hearts incline to evil would excuse themselves by saying, "This is a trivial matter, and God is not so particular about little things," and there would be constant transgression in things looked

upon as small, and which pass unrebuked among men. But the Lord has made it very evident that sin, in any degree, is offensive to him.

To Eve it seemed a small thing to disobey God by tasting the fruit of the forbidden tree, and to tempt her husband to transgress also; but their sin opened the floodgate of woe upon the world. And their posterity would have remained in hopeless bondage to sin, had not Christ had pity on them. He left his throne in the courts of Heaven; he laid aside his royal robe, clothed his divinity with humanity, and came to our world all seared and marred by the curse, to reach men where they were. He descended step by step in humiliation, that he might reach to the very depths of human woe, where man had been plunged by his transgression of the law, while with his divine arm he grasped the Infinite One, thus connecting man with God, and earth with Heaven. This great sacrifice was not made to verify the words of Satan by saving man in his transgressions. The design was not to do away and make of none effect the law of God, but to give man another trial, another opportunity to prove his loyalty to the God of Heaven.

"By the law is the knowledge of sin." The law is the great mirror, into which man must look to discern the defects in his character. If he refuses to consult this divinely appointed detector, and thus learn his true state, can we be surprised that he proudly boasts of perfection? He must see his character in the light of God's law. He must have a new heart, one that is pure, loving, and obedient. The old life of sin and alienation from God must be given up, and a new life of loving, trusting obedience begin. Then the peace of Christ will rule in the heart and sanctify the life; and the path in which he treads will be the highway cast up for the ransomed of the Lord to walk in, where light from Heaven is ever shining.

Walking in the Light.

DAVID, the psalmist and prophet, desiring to know many things hard to be discovered, exclaims: O God, "in thy light shall we see light." The first thing to be done was to put himself into that great element of light which flows down from the infinite fount-head of truth. He recognized God. He looked Godward. He waited on him "more than they that watch for the morning." This life has too many mysteries, too many hard problems, too many precipices and pitfalls, for any of us to venture through it by the sparks of our own kindling. Happy will it be for us if we determine to walk only and constantly in the light of the Lord.

The supreme value of the Bible consists in the fact that it is divine truth put into a portable shape. We can carry it with us and find there just what we need for every emergency. The author of the 119th psalm, remembering how often he had threaded his way through the dark and narrow streets of the Holy City, exclaims: "Thy word is a lamp unto my feet, and a light unto my path." This is the unanswerable argument for the book, which no scoffer can overthrow; this makes it inestimably precious to those who study it and go by it. It is the only guide-book given under heaven and known among men, that is invariably safe to be followed and never misleads us; the only lamp that I dare to carry with me when I enter the valley of the shadow of death. To Coleridge's famous eulogy of the word of God, "It is the book that always finds me," may be added that it is the only one which always finds for me the one safe, sure path through a life beset with perils. The people who commit the worst blunders and stumble oftenest in times of temptation are not the people who walk in the light of the Bible.

But the supreme glory of the Bible is Christ Jesus. As the chief object of the Eddystone tower is to lift high that blazing Fresnel burner

that flings its radiance over the stormy sea, so is it the chief purpose of the word to show us God in Christ. In the face of Jesus Christ we get the light of the knowledge of the glory of God. We can only see and comprehend God in the person of his Son; "the only begotten Son, . . . he hath declared him." There was no presumption, therefore, in the persecuted peasant of Galilee when he said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Reading about Jesus in my Bible is not enough. Admiring, reverencing his wonderful character is not enough. I need to have him formed within me, "the hope of glory." I must open my inmost soul to him—every door, every apartment—and let him fill me with himself, if I want to be illuminated and purified. The whole man is full of light only when full of Christ.

The faith that profits me is not an intellectual opinion or assent; it is the act of opening my whole nature to the Son of God so that he pours into me of his wisdom, his strength, his righteousness, his grace. There is a great temptation to us all to follow other people, to be carried by currents and fashions; a still worse temptation to be guided by the false principles of mere expediency instead of absolute right. These are all transient sparks, often delusive Jack-o-lanterns.

A genuine Christian may be, ought to be, so possessed by the Lord Jesus Christ that Christ shall shine within, and shine out from him. How else can we ever become lights in the world such as our Master has commanded us to be? When we surrender ourselves so completely to our Lord that his will is our will, and his word is our law, and his spirit rules, and purifies and elevates and sweetens ours, then we actually walk in the light of the Son of God.

Here is a good test of character. Our all-wise Master said of certain persons that they would not come to the light lest their evil deeds be reproved. I suspect that this is one reason why many people draw away from Christ; even some who profess to be Christians dread too powerful and searching a discovery of their own secret sins. Their blemishes look too ugly; they feel about their own inward selves as the slatternly house-maid did about her cob-webbed and dusty parlor, when she said, "The room looked decent enough till the nasty light came into it." Never can we hope to mend faults till we discover them, however painful to pride and self-conceit. Never can we see faults and deceitful sins in their false disguises until we look honestly at ourselves in the light of Jesus Christ.

A white-washed character is not a clean character; a covered cancer is not a cured cancer; a soul that will not bear the scrutiny of Christ's sin-revealing truth in this world will certainly not bear the tremendous glare of the last great day. The real difference between an unsanctified heart and the genuine, humble, docile disciple of Christ, is that the one dreads the light and the other desires the light. "Ye were *some-time* darkness," said the great apostle to his brethren, "but now ye are light in the Lord; walk as children of light;" for the fruit of the light is in all goodness and righteousness and truth.

The world has a right to expect a great many things from all of us who call ourselves Christians. It is the business of a Christian, not to smoke, but to shine. The dark-lantern religion that never makes itself visible to others will never guide you or me to Heaven. We ought to reflect our Saviour as light-givers. When Moses came down from the mount, he brought God in his shining face. The impressive Christians—the Wesleys, Paysons, Albert Barneses of the pulpit, the William E. Dodges and Theodore Frelinghuysens in commercial and civil life—have been men who made Jesus Christ visible to others. Sandy Hook lantern

does not sound a gong; it *shines*. They that walk in the light of the Lord fling the rays of their influence; their example is even a richer gift than their gifts of money or their deeds of charity.

The world has a right to expect a cheerful, contented spirit; yes, more than that—a courageous joy in the Lord from all of Christ's followers. We ought to live above the fog-belt. The higher up, the holier; the higher up, the happier. A churlish, croaking, gloomy professor of gospel religion is a living libel; he *haunts* society like a ghost. But there is one who says to us: "These things have I spoken unto you that your joy might be full." Let us open our souls to him, and our faces will shine; he can make even tears to sparkle; we shall carry sunshine into the darkest hours; we shall catch installments of Heaven in advance.

"Come ye, and let us walk in the light of the Lord."—*Dr. T. L. Cuyler, in Independent.*

A Cheerful Giver.

It is evident to the casual observer that much that is contributed by professors of religion for the cause of Christianity is given reluctantly, and in such cases the donor does not reap that benefit and receive that blessing that he would should he obey the Scriptural command: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9: 7. It seems very strange that many are so slow to learn what is their Christian duty in regard to giving, and because it is a delicate matter ministers often fail or neglect to enlighten their people on the subject for fear of censure. All Christians ought to know their duties and privileges pertaining to this important subject. Most certainly the love of God shed abroad in the heart by the Holy Ghost will make a man liberal. There is good reason to doubt a man's piety, although he might be what is termed "a loud professor," if he constantly and persistently refuses or neglects to contribute of his earthly substance for the support and spread of Christianity, and for benevolent purposes. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3: 17. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke 3: 11.

To be a Christian is to be Christlike. The example of Jesus is to be imitated in self-denial. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 1 John 3: 16. All of God's promises are true, and there is a rich reward, both in this world and that which is to come, to the faithful servant of God who seeks in every possible way to glorify his Maker with his money. Again we refer you to the word of God. "It is more blessed to give than to receive." Acts 20: 35. "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 25. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19: 17. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42. Reader, are you doing your whole duty in this regard? Are you coming up to the Scriptural standard of benevolence? Never mind about how much another member subscribes or gives for the general and local interests of the church, but do your whole duty.—*Rev. J. H. Meek, in Methodist Recorder.*

Literature for the Boys and Girls.

A LADY was asked recently to what benevolence she would devote \$50,000, if it were at her disposal. Her reply was: "I would use it in an effort to develop a taste for the better class of literature among our boys and girls."

We believe her answer struck at one of the main roots of the immorality of the day. The minds of boys and girls are being poisoned beyond belief. They become so familiar, through reading, with every form of folly and vice, and so feed their imaginations upon what is low and vile, that their moral sensibilities become blunted, and they are no longer shocked when they come in contact with the reality.

Pope wrote of vice:—

"Familiar with her face,
We first endure, then pity, then embrace."

But the "endurance" and the "pity" are now too often experienced through the medium of the dime novel and sensational stories, within the very precincts of the home, and the young reader is ready to "embrace" at first meeting.

The question comes, How are we to meet this evil? We believe that the solution of the problem lies with the Christian workers of our land, and that they will solve it only when they make as great an effort to put that which elevates into the hands of the youth, as is now being made by the emissaries of evil to circulate that which degrades.

Parents must awaken to the fact that it is no less a duty to supply their children with pure and happy literature than to furnish shoes for their feet and bread for their mouths. They must learn that unless their boy finds plenty of attractive reading on the parlor table, he will be likely to exchange his dime for a thrilling story of the Jesse James type, which he reads on the sly, and then slyly exchanges with a neighbor boy for an equally pernicious tale.

The indifference of the masses in regard to this evil is truly alarming. A great cry is raised over drinking and gambling, while comparatively little is said of the influence exerted by vile literature, which, it may be no exaggeration to say, bears somewhat the same relation to the saloons and gambling dens that the preparatory school does to the college. Well-meaning parents in Christian homes, while careful to ask where their children go and what they do, quite forget to ask what they read; and we hear twenty ministers denounce from the pulpit the liquor traffic, where one raises his voice against this more subtle and therefore more dangerous evil.

Anthony Comstock is doing a noble work in trying to put down vile literature; perhaps no man in the land is more unselfish in his labors. But we ask, What is being done to put something of worth in the place of that which he throws out? Unless something wholesome and attractive is substituted, his work will have little of permanent value.

It is not simply by attacking the impure, but by setting forth the worth and beauty of the pure as well, that moral reforms are to be effected. Surely, if vile literature is one of the strongest forces of evil, pure literature may be made one of the most potent for good.—*S. K. B., in Christian at Work.*

Have Faith.

HAVE faith in God. It will be an anchor to the soul in times of distress, and in tranquil days and nights it will sweeten every innocent pleasure and exalt the whole life. Men of faith are men of power, and according as men believe in God are they strong. Mental power, the refinement which education and culture give, are not to be despised; yet they may be and often have been perverted to the most selfish and sinful end. They give strength, but do not and cannot teach those endowed with them how to

use wisely their gifts. True wisdom is the fruit of faith, and the highest power within man's reach is that with which faith in God clothes him, because faith takes hold on God and draws nourishment from him. Nothing is impossible to him who believes. But this faith must be living, not a mere belief which sleeps in the mind like a corpse in its coffin and shroud; it must be in the heart, vital, growing, and swaying the whole nature and giving direction to its life and activities. Such a faith must be an inspiration to noble deeds, an armor in battle, and will bring the most powerful motives to bear on the daily life.—*Sel.*

PRAYER.

WHEN hearts with sins o'erburdened
Yearn to be clean and whole,
Prayer is the almoner who brings
The life-draught of the soul!

It is a water nurtured
Within no earthly sod,—
This symbol of celestial life
Out of the throne of God!

—*Sel.*

Delayed Results.

THE want of immediate or apparent success is among the severe trials which Christian workers are called to endure. To toil long without any obvious results is painfully trying; but it is a test of faith to which the faithful servants of God are often subjected. He that sows, is not always he that quickly gathers the ripened grain with rejoicing that he has not labored in vain. The bringing in of the sheaves from the field where tearful sowing is done, is often delayed. Success, at first, is dealt out but sparingly, in a multitude of cases. The sower is not so soon a reaper as he longs to be, in what seems to him a godly impatience.

It has always been thus. God tries the faith of his servants by keeping them in suspense. Jeremiah says, "It is good that a man should both hope and quietly wait." The most excellent and faithful have thus been tried. That for which they anxiously looked did not appear according to their desires or their expectations as to either the time or the way of appearance, if, indeed, aught on earth was ever to be seen. The preaching of Noah produced but little effect, from first to last, so far as gaining converts was concerned. He waited long before his words were confirmed and before the end of his ministry was accomplished. Very wearisome must have been that one hundred and twenty years of waiting. Many a time he must have felt that he was laboring in vain; and never, at all, did he see the world converted and saved. Without doubt, however, he was permitted to feel that the true end of the work given him to do, was accomplished; so that he was by no means to be considered an unsuccessful preacher.—*Watchman.*

"LOVERS of pleasures more than lovers of God," characterized certain persons spoken of by the apostle. While professing to love God, they took far greater delight in the pleasures of the world. There are plenty of such people at the present day. They profess to be Christians, but they greatly prefer going to the skating rink than to the prayer-meeting or to the public worship of God. They have so much to do that they have not time to go to church, and yet they can spend hour after hour in a useless and dangerous pastime. They are too poor to pay their bills in the grocery store, or contribute to the support of the gospel; but they can pay to attend the rink business week in and week out. And yet they are Christians, and the skating rink a delightful place! Wait till God flashes the light of the Judgment on these things, and then they will appear very differently. You may not have long to wait.—*Methodist Recorder.*

Dare to Stand Alone.

"GATHER to me all Israel, . . . and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." So far as Elijah knew, he was all alone in God's service. The court, and the priesthood, and the people were all against him and his cause; the church, the state, and the rabble, on one side; and he on the other. But what of that? He had no fear, and he asked no odds. Gather them all, he said, and I will face them squarely. No child of God need ever be afraid because of the numbers which oppose him. To take appearances into account, is to count God out of the conflict. There are two adages current in the world, and men's faith or faithfulness shows itself according to the adage they accept as their creed. "God is on the side of the heaviest battalions!" That is the godless creed. All history gives the lie to it; and it is a falsehood, history or no history. "God and one man are always a majority!" That is a creed worth standing by—worth falling by, if need be. The history of the world shows that God's best work in the world has been carried forward by one man at a time breasting the combined forces of evil. We have no right to expect popular support in God's service. Three things will be pretty sure to oppose us always,—the world, the flesh, and the devil. Unless we are ready to face these in their fullest force, we might as well be counted out from active service in God's campaigning.—*Sel.*

The Proverbs.

THE Proverbs are of highest use, and ought to be studied for their wisdom, their broad interpretation of life, and their ethical value. They are specially strong in the warnings they sound against indulgence of the passions,—lust, greed, anger, pride, envy, drunkenness. They protest against every form of social unrighteousness. They touch tenderly upon the family, and press its duties. They smite folly of all sorts, and many of them are rods for a fool's back. They insist on truth and simplicity and justice and moderation, on humility and patience and charity. Everywhere they identify wisdom with goodness, and folly with evil, and their universal characteristic is common sense. They are reverential, and many of them reach a long way toward the sermon on the mount, and some touch the deepest springs of the human heart. In practical wisdom, and in daily guides of conduct, they surpass any other utterances of truth that can be compared with them. If heeded and obeyed, they would bring the individual, the family, the community, the nation, into a state of ideal perfection.—*Sel.*

Act Reverently.

I COULD sometimes wish you did not leave your pew so abruptly and promptly as you do, the moment the last syllable of the benediction has been pronounced. There is no need that you should have your hat in your hand; no need that you should have the great coat upon the shoulder; nor yet that, the moment the last syllable is pronounced, doors should be thrown open as though you were eager and impatient until the thing had come to a close. It would be well—it would be better, more in harmony with those outward expressions of reverence—if there were a moment's silence, a silent pause, indicating that when the service is closed you have not been eager for its close; and then it is yours to go away in the hopeful confidence that God, who has been reverently waited on by you, and whose benediction has been pronounced over you in his name and by his authority, would go with you and help you to make the rest of your life not secular as distinguished from religious, but spiritual and godly through and through.—*Homiletic Monthly.*

The Empire of Rome.

(Continued.)

"THE Cæsar of Western Rome—he only of all earthly potentates, past or to come, could be said to reign as a *monarch*, that is, as solitary king. He was not the greatest of princes, simply because there was no other but himself. There were, doubtless, a few outlying rulers, of unknown names and titles, upon the margins of his empire; there were tributary lieutenants and barbarous *reguli*, the obscure vassals of his scepter, whose homage was offered on the lowest step of his throne, and scarcely known to him but as objects of disdain. But these feudatories could no more break the unity of his empire, which embraced the whole civilized world,—the total habitable world as then known to geography or recognized by the muse of history,—than at this day the British Empire on the sea can be brought into question or made conditional, because some chief of Owyhee or Tongataboo should proclaim a momentary independence of the British trident, or should even offer a transient outrage to her sovereign flag.

"Parthia, it is true, might pretend to the dignity of an empire. But her sovereigns, though sitting in the seat of the great king, were no longer the rulers of a vast and polished nation. They were regarded as barbarians, potent only by their standing army, not upon the larger basis of civic strength; and even under this limitation, they were supposed to owe more to the circumstances of their position—their climate, their remoteness, and their inaccessibility except through arid and sultry deserts—than to intrinsic resources, such as could be permanently relied on in a serious trial of strength between the two powers. The kings of Parthia, therefore, were far enough from being regarded in the light of antagonistic forces to the majesty of Rome. And, these withdrawn from the comparison, what else was there—what prince, what king, what potentate of any denomination—to break the universal calm that through centuries continued to lave, as with the quiet undulations of summer lakes, the sacred footsteps of the Cæsarian throne."—*De Quincey's Essays, The Cæsars, introduction, par. 3.*

"As respected the hand of man, Rome slept for ages in absolute security. . . . The Roman power, in its centuries of grandeur, involved every mode of strength, with absolute immunity from all kinds and degrees of weakness. It ought not, therefore, to surprise us that the emperor, as the depositary of this charmed power, should have been looked upon as a *sacred* person, and the imperial family considered as a '*divina domus*.' . . . Much more may this be supposed of him to whose care was confided the weightier part of the human race; who had it in his power to promote or suspend the progress of human improvement; and of whom, and the motions of whose will, the very prophets of Judea took cognizance.

"No nation and no king was utterly divorced from the counsels of God. Palestine, as a central chamber of God's administration, stood in the same relation to all. It has been remarked, as a mysterious and significant fact, that the founders of the great empires all had some connection, more or less, with the temple at Jerusalem. . . . And we may be sure that, amongst them, the Roman emperor, as the great accountant for the happiness of more men, and men more cultivated, than ever before were intrusted to the motions of a single will, had a special, singular, and mysterious relation to the secret councils of Heaven."—*Id., par. 9, 10.*

"All the self-governing powers that had previously filled the world are seen to bend one after the other, and finally disappear. How suddenly did the earth become desolated of her free nations! . . . However deeply we may sympathize with the fall of so many free States, we cannot fail to perceive that a new life sprang immediately from their ruins. With the over-

throw of independence, fell the barriers of all exclusive nationalities: the nations were conquered—they were overwhelmed together; but by that very act were they blended and united; for, as the limits of the empire were held to comprise the whole earth, so did its subjects learn to consider themselves as one people."—*Von Ranke, History of the Popes, Book I, chap. 1, sec. 1, par. 2, 5.*

"Although it would be difficult to affirm, and still more so to prove, that this people [the Romans under the republic] had, from their first rise, formed a plan in order to conquer and subject all nations, it cannot be denied but that, if we examine their whole conduct attentively, it will appear that they acted as if they had a foreknowledge of this; and that a kind of instinct had determined them to conform to it in all things. . . . Enemies to the liberty of all nations; having the utmost contempt for kings and monarchy; looking upon the whole universe as their prey, they grasped, with insatiable ambition, the conquest of the whole world; they seized indiscriminately all provinces and kingdoms, and extended their empire over all nations: in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass."—*Rollin's Ancient History, Sequel to Alexander's Successors, chap. 1, sec. 7, last two paragraphs.*

The Roman conquests were almost entirely accomplished by the arms of the nation as a republic, and when Augustus succeeded in merging into himself all the authority of the empire, then, as shown by the quotations already given, he became the master of the world, and the remote peoples that had not yet felt the terror of the actual presence of the Roman arms, hastened, as in the day of Alexander the Great, to send their ambassadors, with presents, to crave his friendship.

"The name of Augustus growing famous all over the world, the remotest nations of the North and East, that is, the Scythians, the Samaritans [Sarmatians*], the Indians, and the Seres, sent ambassadors, with presents to him, to pray his friendship, the last of which, Florus tells us, were four years on their journey, which is to be supposed coming and going. The Seres were the farthest people of the East, the same whom we now call the Chinese. They being anciently famous for the making of silk, and silken manufactures; hence *serica* became the name of silk, and *sericum* of a silken garment, both among the Greeks and Latins."—*Prideaux's Connection, part 2, book 8, last par. but one, An. 25, Herod 13.*

In the year 21 B. C., Augustus started on an official journey into the East. After spending some time in Sicily, he sailed into Græce, and wintered at Samos.

"While Augustus lay at this place, there came thither to him ambassadors from Candace, queen of Ethiopia, . . . who, finding him at Samos, there obtained from him the peace which they desired, and then returned again into Ethiopia. . . . Early the next spring Augustus passed from Samos into Lesser Asia, and, having settled all matters there, continued his progress through that country into Syria, and came to Antioch.

"Phraates, king of Parthia, on Augustus's coming into Syria, sent ambassadors to him to pray his friendship. For being then upon ill terms with his people, whom he had much alienated from him by his tyranny and cruelty, he dreaded a foreign war, and he had reason at that time to fear it from Augustus. For whereas Augustus had three years before released to him one of his sons (whom he had in captivity at Rome), upon promise that he would send back to him all the prisoners and ensigns which the Parthians had taken from the Romans in their wars with

Crassus and Antony, he had not yet discharged himself of that obligation. That, therefore, this might not be a cause of war against him, he now not only sent back all those captives and ensigns, but also yielded to all other terms of peace which were then required of him, and gave four of his sons, with their wives and children, in hostage for the performance of them."

"At the same time that Augustus made peace with Parthia, he settled also the affairs of Armenia. . . . Augustus, toward the end of summer, returning out of Syria, was attended by Herod to the sea-shore, where he embarked; and from thence sailed back to Samos, and there resided all the ensuing winter in the same manner as he had the former. . . . While Augustus lay at Samos, there came thither to him a second embassy, from the king of India, to desire the establishment of a league of friendship with him, to which purpose he wrote to him a letter in the Greek language, telling him therein, that though he reigned over six hundred kings, yet he had such value for the friendship of Augustus, by reason of the great fame which he had heard of him, that he sent this embassy on so long a journey on purpose to desire it of him; to which letter he subscribed by the name of Porus, king of India. . . . Of the ambassadors that first set out from India on this embassy, three, only, reached the presence of Augustus; the others that were in commission, died on the way. . . . Among the presents which they brought were several tigers, and these were the first of this sort of wild beasts that had been seen either by Greeks or Romans."—*Id., Book 9, An. 21, Herod 17; An. 19, Herod 19.*

When it is remembered that at this time the Parthian hordes held dominion from the Tigris to the borders of China; that the hordes of the Scythians and the Sarmatians were spread over all the north country above the Sea of Aral, the Caspian, and the Black Sea, and westward to the River Vistula and the Baltic Sea (the Baltic was then called the Sarmatian Ocean); and that from the Vistula, the Upper Danube, and the Rhine, to the German Sea, was covered with the German tribes, as wild and savage as were the American Indians when the Pilgrim Fathers landed at Plymouth Rock, and that even these had been chastised by Germanicus; then when it is seen, as above, that the Sarmatians, the Scythians, the Parthians, the Chinese, and the Indians, came to the throne of Augustus, bringing presents, asking his friendship, and praying for promises of peace—bearing all this in mind, it stands as the literal truth that, from the Atlantic to the Pacific; from the Arctic regions to the Indian Ocean; and from the German Sea and the Friths of Forth to Ethiopia; there was not a single organized people in the world that did not either feel or fear the power of Rome. See "Labberton's Historical Atlas," map 15; "Ginn and Heath's Classical Atlas," map 12.

The boundaries of the actual conquests of the Roman armies—the limits to which the Roman soldiers actually marched and conquered—were marked by the Tigris, the Danube, the Rhine, the Friths of Forth, the Atlantic Ocean, the Desert of Sahara, the Desert of Arabia, and the Persian Gulf.

To quote Gibbon's elegant lines:—

"The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."—*Decline and Fall, chap. 38, par. 43, the first paragraph under "General Observations," etc., at the close of the chapter.*

"In the second century of the Christian era, the Empire of Rome comprehended the fairest part of the earth, and the most civilized portion

*The text says *Samaritans*, but it certainly should be *Sarmatians*, we have therefore inserted *Sarmatians*. The justice of this will be seen by any one who will consult any map of the period, or read carefully the text itself; for the *Samaritans* were not remote at all.

of mankind. The frontiers of that extensive monarchy were guarded by ancient renown and disciplined valor. The gentle but powerful influence of laws and manners had gradually cemented the union of the provinces. Their peaceful inhabitants enjoyed and abused the advantages of wealth and luxury. The image of a free constitution was preserved with decent reverence: the Roman senate appeared to possess the sovereign authority, and devolved upon the emperors all the executive powers of government.

"The principal conquests of the Romans were achieved under the republic; and the emperors, for the most part, were satisfied with preserving those dominions which had been acquired by the policy of the senate, the active emulation of the consuls, and the martial enthusiasm of the people. The seven first centuries were filled with a rapid succession of triumphs; but it was reserved for Augustus to relinquish the ambitious design of subduing the whole earth, and to introduce a spirit of moderation into the public councils.

"His generals in the early part of his reign attempted the reduction of Ethiopia and Arabia Felix. They marched near a thousand miles to the south of the tropic; but the heat of the climate soon repelled the invaders, and protected the unwarlike natives of those sequestered regions. The northern countries of Europe scarcely deserved the expense and labor of conquest. The forests and morasses of Germany were filled with a hardy race of barbarians, who despised life when it was separated from freedom; and though, on the first attack, they seemed to yield to the weight of the Roman power, they soon, by a signal act of despair, regained their independence, and reminded Augustus of the vicissitude of fortune. On the death of that emperor, his testament was publicly read in the senate. He bequeathed, as a valuable legacy to his successors, the advice of confining the empire within those limits which nature seemed to have placed as its permanent bulwarks and boundaries; on the west the Atlantic Ocean; the Rhine and the Danube on the north; the Euphrates on the east; and, towards the south, the sandy deserts of Arabia and Africa.—*Dec. and Fall, chap. 1, par. 1-3.*

A. T. J.

(To be continued.)

Three Crowns for Servants.

HAVE you ever remarked that the three crowns spoken of are all for servants? First, is the crown of righteousness: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." There is a crown of life: "Be thou faithful unto death, and I will give thee a crown of life." Then the climax—may we all claim it—you that feed the flock, you that go breaking the bread of life and telling of the Saviour's love and trying to win others to life: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." It is the business of a good master to supply his servants. You do not expect your servants to serve you out of *their* means, but out of *your* means. I have known the servants in a house—I wish there were more of them, but they are a generation that is fast dying out—that were so incorporated into the family, felt so identified with the property of the family, that I have heard them speak of "our horses," "our coaches," "our children." Brethren, your privilege as servants of God is to claim all he is and all he has to strengthen you for your service. Is not this a great privilege—the privilege of service?—*Rev. Marcus Rainsford.*

NEVER allow yourself to pause and consider the pleasures you might derive from sin.

At the Lodge Door.

RAP, rap, rap.

Door-keeper.—"Who is there?"

Ans.—"I am the lover of all mankind, the great benefactor of the human race, who died that they might live, and I seek admission to your lodge that your members may receive the benefits I bring."

D. K.—"What is your name?"

Ans.—"My name is Jesus Christ."

D. K.—"You will wait until your request is communicated to our presiding officer, and his answer returned."

Jesus.—"I am willing to wait so long as there is hope of my being admitted."

AFTER A PAUSE.

D. K.—"Our answer to your request is this: There are many of us who do not believe you are what you claim to be; but we all believe in God, and put our trust in him, and we are seeking to inculcate the great principles of virtue and morality, for which we have the greatest respect. If, therefore, you are willing to come in upon this basis, you can talk as much as you please about faith in God and our duty to our neighbors, but you must be silent about your peculiar doctrines. We do not want to hear anything about the cross, or about the notion that you suffered death to atone for the sins of mankind, or that you alone can bring to man everlasting life."

Jesus.—"But if I consent to be silent on these themes, how can I fulfill my great mission as the Saviour of sinners? 'No man cometh unto the Father, but by me;' and God will not accept your homage except you render it through me, for it is his will that all men shall honor the Son even as they honor the Father. And though he offers to men the unspeakable blessing of eternal life, it is only in and through me; for 'I [alone] am the way, the truth, and the life.'"

D. K.—"Well, as a lodge, we entirely ignore these claims of yours; and if you should advance them in our meetings, you would only produce discord; there are proper places and times for you to speak on these themes."

Jesus.—"I ask not to interfere with any other business that is right, or to monopolize the speaking, but only that I may have the privilege of using suitable opportunities to invite men to partake of the benefits of my salvation."

D. K.—"You will not be permitted to talk at all on these subjects in our lodge; and unless you consent to be silent, I must refuse you admission."

Jesus.—"To refuse to admit me as your Saviour is to refuse to admit me at all, for where my salvation is ignored, I cannot come; but I must warn you that by rejecting me you are rejecting Him that sent me, for I am the salvation which God has provided for you. Your professed reverence for God, whilst turning from the Son of God, is an insult to the Most High, even as was the offering of fruit and flowers presented by Cain. God hath declared that 'without shedding of blood there is no remission of sins,' and I alone am 'the Lamb of God which taketh away the sin of the world.'"

The Saviour turns sadly away from the lodge door; and as he does so, one who professes to be a follower of his comes up, but instead of following his Master, he obtains admittance upon the terms which Christ himself would not consent to. He agrees to let the cross of Christ sink out of sight, and enters into a covenant of brotherhood upon the basis of a belief in a god who is not "the God and Father of our Lord Jesus Christ," and therefore not the true God at all, any more than is the god the Mohammedan worships. The god of the lodges is said to be the God of the Bible, but it is a false claim. The god of the lodges is a counterfeit of the true God. There is a surface resemblance, as there is between the counterfeit and the genuine coin, but it does not go below the surface. The

god of the lodges requires no shedding of blood, no atonement for sin, has provided no Saviour for sinners, and no Holy Spirit to transform the moral nature; but the devotees of this false god claim that their god requires nothing from his worshipers but what every one can provide for himself; or that his righteousness consists of nothing more than conformity to certain right rules of conduct.

True follower of Christ, follow him as he turns away from the lodge door! Go nowhere that Christ does not lead you; enter into fellowship with no company where Christ is not received. Let the refusal to admit your Master be the bar to your own entry. Be not deceived by a talk about fellowship with God. There is no fellowship with God apart from Christ. Only those have fellowship with God who can say: "Truly our fellowship is with the Father, and with his Son Jesus Christ."—*Elder W. R. Young, in Bible Banner.*

The Victor.

TO BE silenced is not always to have the worst of an argument. When Hananiah, in the name of Jehovah, by eloquent speech and no less eloquent symbol, demonstrated that Jeremiah's prophecies were all wrong, we read that the prophet Jeremiah quietly "went his way," leaving his opponent to exult as a victor among the priests and the people who thronged the temple. A man who knew that he was on the Lord's side, and that he had spoken the truth of the Lord, could afford to do that. The bitter sequel showed whether Hananiah or Jeremiah was right. There are occasions when it is the part of a wise man to follow this precedent of Jeremiah. When one is in the midst of scoffers who have demonstrated to their own satisfaction that there is no God, that the Bible is a fiction, and that immortality is a dream, it is sometimes better, having once delivered one's testimony, quietly to go one's way, rather than to spend precious time in fruitless parleying. What does it matter if the enemies of God's truth enjoy an occasional cheap triumph? The truth itself is sure beyond the reach of arguments however brilliant, of sneers however cutting, of gibes however witty. Knowing that, the Christian can afford to go upon his way, even though, for a time, it seems as if he were silenced, and to wait quietly for the time which will justify all truth and put to shame all falsehood.—*S. S. Times.*

THE true attitude for every child of God on this earth for 6,000 years, except for 33, has been to look for a Man from Heaven. When Adam fell in Eden, he was promised that the seed of the woman should bruise the head of the serpent; and for 4,000 years the Promised One was expected; Eve's daughters were looking for the Man from Heaven. Now when Christ had been here for 33 years, he said, "I will come again," and he sent those angels to tell them that he was coming back. And from that day to this the true attitude of every child of God is to be watching—looking for the Man from Heaven; and I don't know of anything that will take a man out of the whirlpool of this world sooner than this doctrine.—*Moody.*

KNOWLEDGE and responsibility go together. According as we know or may know our duty, are we accountable to God for its faithful performance. It is in vain to plead the violence or the suddenness of temptation, as if that should excuse our neglect or diminish our guilt. God's grace is sufficient for our need. His wisdom, and power, and love are at our service, and all we need to do to secure help is to call on him. If God's commandment is exceeding broad, so is his grace. God's will is the measure of man's duty, and when that will is revealed, and all-sufficient grace is offered to us, our responsibility is complete.—*Sel.*

The Sabbath-School.

LESSONS FOR PACIFIC COAST—NOV. 14 AND 21.

The Fourth Kingdom.

In order to catch up, so that the notes may be of service to Sabbath-school scholars in the East, it is necessary this week to furnish notes on lessons 9 and 10. This may be done without any break in the notes, since the subject begun in the ninth lesson,—The Fourth Kingdom,—is continued through the tenth.

THIS fourth kingdom is described in Dan. 2, 7, and 8. It will therefore be our work to quote these several descriptions, to show that they all apply to the same power, and to show beyond question the name of that power. The basis of the whole is found in the second chapter of Daniel. In that chapter, as already learned, four universal empires are symbolized by the four different metals of which the image was composed. The fourth division of the image was the legs of iron, and the feet and toes of mingled iron and clay. Of this division the prophet said: "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.

THIS fourth kingdom is the only one that is not somewhere in the prophecy directly named; but by the data given we may identify it as readily as though it were called by name. Thus: There are to be but four universal monarchies from the time of Daniel's prophecy, since the fourth closes with the setting up of God's everlasting kingdom, which is to take the place of all others. See Dan. 2:34, 35, 44, 45. From Dan. 2:37, 38 we learn that Babylon was the first of these universal monarchies. Daniel 5 relates the history of the last night of Babylonian rule, and verses 28, 30, 31 tell what power succeeded. Ezra 1:2 shows that the Medo-Persian Empire, like its predecessor, was a universal dominion. In Dan. 8:3-7, 20, 21, we are plainly told that Grecia was to overthrow the Persian Empire, and fill its place; and history bears witness that such was the case. The Grecian Empire, especially under Alexander the Great, did "bear rule over all the earth." Dan. 2:39.

Thus we have identified three of the four universal kingdoms that were to reach from the prophet's time till the end of the world. Now if we can find any mention of a universal monarchy, other than Babylon, Persia, and Greece, we shall know that it is the fourth kingdom, the one represented by the legs of iron. This is as evident as it is that three from four leaves one. Now in Luke 2:1 a universal dominion is brought to view; for we read: "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." But everybody recognizes Cæsar as a Roman name, and Cæsar Augustus as the first Roman emperor. Then since his dominion extended over all the world, it follows that Rome was the fourth universal empire,—the one represented by the legs of iron in Dan. 2:33.

PROFANE history coincides with sacred history in declaring Rome to be universal. Says Gibbon:—

"A modern tyrant who would find no resistance either in his own breast or in his people, would soon experience a gentle restraint in the example of his equals, the dread of present censure, the advice of his allies, and the apprehension of his enemies. The object of his displeasure, escaping from the narrow limits of his dominions, would easily obtain in a happier climate a secure refuge, a new fortune adequate

to his merits, the freedom of complaint, and, perhaps, the means of revenge. But 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 compelled 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 not hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers his anxious gaze 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.'—*Decline and Fall of the Roman Empire*, chap. 3, paragraph 37.

THE same historian, in another place, in recording the universal conquest of Rome, makes unmistakable reference to Dan. 2:40, in the following words:—

"The ambitious design of conquest, which might have been defeated by the seasonable conspiracy of mankind, was attempted and achieved, and the perpetual violation of justice was maintained, by the political virtues of prudence and courage. The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid strides to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."—*Decline and Fall*, chap. 38, par. 44.

In the seventh of Daniel, four beasts are seen coming up out of the sea. These beasts denote four kingdoms. Verse 17. These four kings are universal; for it is expressly said of the fourth: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Dan. 7:23. Then the four beasts must represent respectively Babylon, Medo-Persia, Greece, and Rome. The description of the fourth kingdom, as given in verse 23, tallies exactly with the character of Rome as described by Gibbon. So we find that the "dreadful and terrible" beast of Daniel 7, is identical with the legs of iron of Daniel 2.

AGAIN, in the eighth of Daniel we find the same succession of universal kingdoms referred to. The prophecy begins with Medo-Persia, represented by the ram, and shows its conquest by Grecia, which was represented by the goat. The great horn between its eyes, represented the first king of Grecia as a universal monarchy, viz., Alexander the Great. When this horn was broken, four notable ones came up in its place (Dan. 8:8), indicating that at the death of the first king, Alexander, four kingdoms should "stand up out of the nation, but not in his power." Verse 22. Alexander died B. C. 323, and the history of the kingdom after his death is thus briefly summarized by Dr. Barnes in his notes on this passage:—

"Though the kingdom was not by him [Alexander] divided into four parts, yet, from the confusion and conflicts that arose, power was ultimately concentrated into four dynasties. At his death, his brother Arridæus was declared king in his stead, and Perdiccas regent. But the unity of the Macedonian power was gone, and disorder and confusion, and a struggle for

empire, immediately succeeded. . . . In 305 B. C. the successors of Alexander took the title of kings, and in 301 B. C. there occurred the battle of Ipsus, in which Antigonos, who reigned in Asia Minor, was killed, and then followed in that year a formal division of Alexander's empire between the four victorious princes, Ptolemy, Seleucus, Cassander, and Lysimachus.

In the division of the empire, Seleucus Nicator obtained Syria, Babylonia, Media and Susiana, Armenia, a part of Cappadocia, Celicia, and his kingdom, in name, at least, extended from the Hellespont to the Indus. The kingdom of Lysimachus extended over a part of Thrace, Asia Minor, part of Cappadocia, and the countries within the limits of Mount Taurus. Cassander possessed Macedonia, Thessaly, and a part of Greece. Ptolemy obtained Egypt, Cyprus, and Cyrene, and ultimately Cœle-Syria, Phenicia, Judea, and a part of Asia Minor and Thrace. Thus the dominions of Seleucus were in the East; those of Cassander in the West; those of Ptolemy in the South; and those of Lysimachus in the North."

THE entire history of these four divisions of the Grecian Empire is given by Rollin under the head of "Alexander's Successors," thus showing that each one of the divisions, and all the kings of each division, are considered as still forming a part of the goat,—Grecia,—and not as forming a kingdom which should take the place of Greece.

"AND out of one of them [i. e., one of the four horns of the goat], came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Dan. 8:9. The power here brought to view is described in verses 10-12 and 23-25. Before noticing any points in this description, we pause to state that from what we have already learned, we know that this little horn symbolizes Rome. We know it by the same means by which we determined that the legs of iron symbolize Rome. Four universal monarchies cover the world's entire history, from the time of the prophet until the coming of the Lord. These four kingdoms we have found to be Babylon, Medo-Persia, Greece, and Rome. The first three are named in the prophecy; the last one we determine by a mathematical demonstration. Well, in this prophecy we have Medo-Persia brought to view, with Greece succeeding it. These powers are respectively termed "great" and "very great." Verses 4, 8. Now immediately following Greece, we have a power represented by a little horn, which is said to wax "exceeding great." It must then have been more powerful than either Medo-Persia or Greece, and consequently could not be less than universal. But if it was universal, it must have been Rome; for Rome was the only power, after Greece, which, as both, sacred and profane history agree, was able to break in pieces and subdue all nations.

LACK of space prevents our noticing the further description of this little horn, and showing its exact fulfillment in the Roman Empire. These points will be noted next week, before commenting on the next lesson. E. J. W.

PAUL ever had his eye on his work. His mission was to preach Jesus, first to his brethren, then to the Gentiles. Nothing could make him forget this. In the dungeon at Philippi, on the stairs of the tower at Jerusalem, before the king at Cæsarea, chained to a soldier at Rome,—he kept that mission always in view, and improved every moment for its prosecution. And his imprisonment was doubtless less irksome, through his activity for his Master and for those whom his Master loved. The best way of bearing a burden, is by forgetting it in absorbing thought about something else. Brooding over trouble only increases its weight.

NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 8. JONAH 1:1-17.

The Story of Jonah.

JONAH lived during the reign of Jeroboam II.; for we read in the account of what Jeroboam did that "he restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." 2 Kings 14:25. As was related in our last lesson, "Hazeel, king of Syria, oppressed Israel all the days of Jehoahaz;" and Elisha, just before his death, had prophesied to Joash Israel's deliverance from Syria. But as Joash, in obeying the prophet's word to smite with the arrows upon the ground, had shown his lack of persistence in smiting only three times, whereas he should have smitten till directed to hold, the prophet said to him, "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." Accordingly Joash smote Syria three times, and no more; and then it fell to Jeroboam II. to complete the deliverance of Israel from the oppressions of Syria.

"For the Lord saw the affliction of Israel, that it was very bitter; for there was not any shut up, nor any left, nor any helper for Israel. And the Lord said not that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam the son of Joash." 2 Kings 14:26, 27. And it was the prophet Jonah that directed, encouraged, and strengthened Jeroboam in his appointed work, because the Lord was gracious to Israel and had compassion on them, "because of his covenant with Abraham, Isaac, and Jacob." Jeroboam, the son of Joash, reigned from B. C. 827 to 786, and it was in the former part of his reign that Jonah prophesied, (1) Because, as we have seen, it was at the word of Jonah that victory was given to Jeroboam, and that Israel recovered his possessions; and (2) Because of these successes Israel became exalted, and then Amos prophesied Israel's captivity and destruction. And Amos says he prophesied "in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake." Amos 1:1; 7:7-17. Uzziah began to reign in the twenty-seventh year of Jeroboam, which would be in the year 800 B. C.; and this would leave only fourteen years of the reign of Jeroboam, so that Amos prophesied between the years 800 and 786 B. C. Therefore Jonah's prophesying in the early years of Jeroboam's reign, must have been from B. C. 827 down to about 810 B. C.

NINEVEH, to which Jonah was commanded to go, was the capital of the Assyrian Empire. It was situated on the River Tigris, 36° 20' north latitude, 43° 10' east longitude, and was 600 miles from Jonah's home. Vul-lush III. was king of the city of Nineveh and the empire of Assyria from 810 to 781 B. C., and it is most likely that it was in his reign that Jonah was sent on this mission to Nineveh. It may have been in the reign of Vul-lush's predecessor, Shamas-Vul, who reigned from 823 to 810. We cannot tell yet exactly in which it was; but we may be almost certain that it was in the reign of one of these two kings that Jonah was sent to Nineveh. Vul-lush had great success in all his expeditions; he extended his dominions in almost every direction, and it is most likely that the wealth acquired from the tribute of all the nations round about had induced that state of luxury and dissipation which called for destruction unless immediate repentance was shown.

THEREFORE the Lord said to Jonah, "Arise, go to Nineveh, that great city, and cry against

it; for their wickedness is come up before me." The Lord has left no nation to itself without full opportunity to know and serve him. Here his prophet is sent to the capital of Assyria, whose empire then ruled from Egypt and the Great Sea to Central Asia, and from the Persian Gulf to the mountains of Armenia. Before this his prophets had spoken directly to, and had even anointed, a king of Syria. Afterward he spoke in a dream, and then by his prophet, to the great Nebuchadnezzar, king of Babylon; and Nebuchadnezzar published a letter to all people, nations, and languages that he "thought it good to show the signs and wonders that the high God hath wrought toward" him. Dan. 4:2. From Jeremiah the Lord sent messages to Edom, and Moab, and Ammon, and Tyre, and Sidon. Jer. 27:3-7. He spoke to Cyrus and to Alexander the Great. We repeat, God has left no nation without a knowledge of himself, and no nation has ever been left to itself without warning.

BUT Jonah was not willing to carry the Lord's message to this perishing city. "Jonah rose up to flee unto Tarshish from the presence of the Lord." Nineveh lay about six hundred miles to the east, and Jonah started to go about three thousand miles to the westward; for Tarshish was on the southwest coast of Spain. But Jonah was open-hearted about it; he did not pretend, as many people now do, to be obeying the Lord by going directly opposite to what the Lord told him. He was disobedient, and he intended it to be considered so. But now, thousands of people, in effect, do just as Jonah did, and then try to convince themselves that they are obeying the Lord. The Lord says to all people, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Thousands of people will work all day the seventh day, and then do no work on the first day, and pretend that in this they are obeying the commandment of God. But to rest on the first day of the week is no more obedience to the commandment of God to keep the Sabbath than it was obedience for Jonah to go to Tarshish when the Lord told him to go to Nineveh. If you are going to obey the Lord, do it; and if you are determined to disobey, do that; but don't try to pass off disobedience for obedience, and so deceive yourself. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

JONAH "went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind." This was a euroclydon, such as struck the ship on which Paul was being taken a prisoner to Rome. "And there was a mighty tempest in the sea." "Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep." Jonah seems to have felt perfectly safe, although he knew he was disobeying God. So do many people. And, as then, innocent persons are thrown into trial and distress because of their careless disobedience.

"So THE shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Then they cast lots to find whose was the fault that the storm was upon them, and the lot fell upon Jonah. "Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of

Heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid." They knew that the God who made the sea and the dry land must be above all gods, and so when they heard of him, they were "exceedingly afraid."

THEN, knowing that Jonah was the cause of all their trouble, "they said unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea grew more and more tempestuous [margin]. And he said unto them, Take me up, and cast me forth into the sea; . . . for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not." Even against the evidence of the lot, and the convincing word of Jonah, the men labored hard to deliver themselves rather than pitch him into the sea; but it was all no use; overboard he had to go. So the men "cried unto the Lord, . . . Lay not upon us innocent blood." "So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." So the Lord turned Jonah's rebellion into good for those who knew not the Lord, and taught them of himself.

"NOW THE Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." This part of the story is just as true as is any other. Jesus makes mention of this very verse of Jonah, in his preaching. And, having the indorsement of Christ, we know that it is as true as any other of his words, and they are all absolutely true; although the translation in the New Testament, which gives the word "whale," is not justifiable. The original says, The Lord had prepared a great fish. And a great fish was what it was. But because a whale is a great fish, it does not follow at all that this was a whale. There are great fish in the Mediterranean that can swallow not only a man, but a horse or a buffalo. In one such was found the whole body of a man in complete armor. In one was found a whole horse. In one was found the skin of a whole buffalo, which had been thrown overboard from the very ship which caught the fish. See Smith's Dictionary, Art. Whale. It was nothing strange or wonderful at all that such a great fish should swallow Jonah; and that the Lord should preserve him unhurt, was no more wonderful than to preserve the three Hebrew children in the fiery furnace, or Daniel in the den of hungry lions.

A. T. J.

"JEZEBEL . . . said, . . . Dost thou now govern the kingdom of Israel?" That is the way to provoke a man or a boy into doing some wicked or foolish thing. Ask him if he dare do it. "Stump" him to it. If a boy says his mother forbids his leaving school, ask him if he is tied to his mother's apron strings. If a young man declines a cigar or a glass of wine, on the ground that he has promised not to use anything of the sort, ask him if he has given up his liberty, and is no longer his own master. If a man refuses to be away from his home in the evening, to join old companions at the theater or the club-house, ask him if his wife keeps him in charge all the time. If he refuses to share in a dishonest transaction, or to make a bet, or to accept a challenge, tell him it is because he is afraid of what will come of it. It takes a stronger man to resist a wicked sneer of that sort, than to withstand almost any temptation to which he can be exposed.—Sel.

It is not stately walls nor beauteous spires that tell for Christ, nor eloquent sermons, nor artistic anthems, but lives that are clean, hearts that are glad with the light of Christ, and hands that are loaded with mercy.—Sel.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 29, 1885.

A Lesson in Christian Experience.

A FRIEND proposes the following question: "Why is it that conscientious persons, who have long professed Christianity, and led exemplary lives, will sometimes be brought almost to the verge of despair over their own cases?" Our observation has been somewhat extensive, and we think we can solve the problem to the satisfaction of every one who has a true knowledge of Christian experience.

1. It is *generally* the conscientious and exemplary that pass through this experience. There may be exceptions, but we think they are only exceptions. We once had opportunity to preach to a company who were, till then, strangers to us, who appeared to be living Christians. We noticed their religious zeal and fervor, and said that, if their zeal was genuine, we should take the Bible and take away *their good feeling*; but if it was not of the Spirit of God, we might be unable to move it by Bible truth. They were much surprised at this announcement, but the reason of it will be made to appear.

2. It must be borne in mind that Christians in this world are in school. The appellation of "disciple" signifies a *learner*—a *pupil*. It is a sad mistake which many are making, to consider the converted soul a *graduate* instead of one just entering the school of Christ. Many think that they are saved, in so strong a sense as to almost place themselves beyond probation! Before their conversion they have no religious knowledge or experience whatever. After their conversion they look upon themselves as graduates, and not as disciples, or learners. They allow no chance to "grow in grace," for they think they are already full grown. They only increase in more self-assurance and self-sufficiency. The humble, contrite soul, who trembles at the word of the Lord (Isa. 66:1, 2), is looked upon by them as lacking in grace. We pity them, but they seldom place themselves in a position where they can be helped. Their standard of right is *their own feelings*, and nothing can shake their self-confidence as long as they feel well. And any message, even from the Scriptures of truth, which conflicts with their feelings, is regarded with suspicion; they consider it subversive of religion because it is not in harmony with their experience. As far as genuine Christianity is concerned, they are only self-satisfied dwarfs.

3. But there is another class consisting of those who rightly regard themselves, at their conversion, as "babes in Christ." They feel their insufficiency, and hear the admonition to grow in grace, and they hold themselves ever ready to learn more of the divine will. When they learn a new truth and a new duty presents itself to them, they approach the cross tremblingly, and humble themselves before God because they have so long walked in ignorance of his revealed word and contrary to his will. They may not give their testimony with as much assurance as the others; but they do not forget the injunction of the apostle in Rom. 11:20 (Be not highminded, but fear); and they best prove the blessing assured in Prov. 28:14 (Happy is the man that feareth alway).

4. Now we will make the application by referring to the company of whom we spoke at first. Most of them had enjoyed the power of godliness and the blessing of the Holy Spirit. We presented to them

the prophecies concerning the last days, and the last message of Rev. 14, given immediately preceding the coming of the Son of man to reap the harvest of the earth. We preached not only "the faith of Jesus," but also "the commandments of God," as brought to view in that message. We commented upon each of the commandments, showing the perpetual obligation of the Sabbath of the Lord. They whose consciences were tender, who trembled at the word of the Lord, readily saw the force of the argument and the heavy cross which it involved, and "the spirit of groaning" rested upon them. Some, whose religion was more of the self-confident quality, heard it without a serious feeling, or a single conviction in regard to the truth of God's law, or to their obligation to walk in the way of increasing light shining from the word.

But the more the truth was pressed home to the conscience, the more the beauty and harmony of the divine revelation was set before them, the more heavy became the burden of those of tender consciences. Now in such cases we have known ministers to advise the troubled ones to "stop thinking of these things, and the troubled state of mind will soon cease." Of course it will. Any sinner convicted by God's Spirit and word, can get rid of his convictions in the same way.

But it is replied: "These are not sinners; they are Christians, long acquainted with the things of God's Spirit." But we answer: Every person who is living in violation of God's law is a sinner as far as that violation extends. "Sin is the transgression of the law;" and "by the law is the knowledge of sin." And any person may be a sinner, even unconsciously, until he becomes quite perfect in knowledge, because it is possible to sin ignorantly. See Num. 15:22-29. And when it shall "come to his knowledge" (Lev. 4:22-28), then he is required to take steps to secure forgiveness. In the case of the persons to whom we referred, their sin of breaking the Sabbath of the Lord came to their knowledge by the presentation of the law (by the law is the knowledge of sin), and their joy and peace of mind was not only restored, but increased by repentance and walking in the light presented.

We have referred to these persons; we can refer to scores and hundreds who have passed through the same experience under our labors; and first of all, we can refer to our own experience. Our experience exactly corresponded with that of Paul, who had not known the strength and extent of the law until the Lord Jesus revealed himself, and moved upon his heart by the Spirit. "For I was alive [walking 'in all good conscience'] without the law once; but when the commandment came, sin revived, and I died." Rom. 7:9.

When the commandment comes, when the light of new truth is seen, when a new duty is presented, then is the critical period in the soul's experience. Were the people instructed properly, were they taught to keep their consciences tender and their minds open to the reception of new truths from God's word, were they not trained to believe that it is fully sufficient if the "articles of faith," the "discipline," or the "confession" is accepted and believed, then there would be no such critical period in our experience. But it is often true—unfortunately so, and it should never be so—that it is a heavier cross to accept a new Bible truth *in the church*, than to accept the truth of the whole Bible before entering the church. This is owing to the wrong teaching to which we have referred—that after conversion, and uniting with the church, the work is done; the person is saved; and *if you are only honest*, you need have no further concern for yourself. We verily believe that thousands in the churches have been lulled into a false security, and led to indulge a vain hope, by stifling their convictions of duty in regard to truth which has been presented to their minds.

We have only feelings of strong sympathy for people in such a condition. We have been placed in the same situation, and have been made to realize the danger. But the power of the truth of the message to this generation (Rev. 14:9-12), so awfully solemn in its terms, prevailed over our fear of man and over our dread of the cross. The fear of man brings a snare, and the rejection of a cross leads to bondage, to darkness, and to death. We have known people to quiet their consciences over the neglect of duty and the rejection of the cross by being *unusually religious* in other points. But that is a deception of the worst nature. No show of piety, and no amount of prayer, will atone for neglect of duty. Any peace brought to the mind while evading a cross is but carnal security—a fatal delusion.

We trust that we are understood in this our answer. God has continual claims on us; new duties are made known, and new crosses are presented. We are pupils in the school of our Master. We must not reject duty and evade crosses because we profess to be his children; but we must prove that we are his children, and worthy to be accepted of him, by accepting truth and duty and taking up crosses. If we are weak, his strength is perfected in our weakness, and his grace is sufficient for us. He who said, "Without me ye can do nothing," has promised that he will never leave us nor forsake us if we will come unto him. If we are weary and heavy laden, we may come to him and find rest to our souls; but only on condition of learning of him, and bearing his yoke who was meek and lowly in heart. O that God may incline the hearts of the weary of soul to follow the footsteps of the lowly one, who did not his own will but the will of him who sent him!

Stereotyped Labor.

THERE is a great mistake made by many on this subject. They mistake *stereotyped* for *systematic*. System is a great aid in any kind of work; it is absolutely essential to the best success, in all business matters. But stereotyping in labor dwarfs all the powers, leading to listlessness or mere drudgery.

This subject was up before our missionary societies some time since. Some, recognizing the fact that good letter-writing requires practice, study, and experience, recommended that printed letters be sent out in missionary correspondence. After careful consideration by the best and most experienced workers, it was decided that that was not the best way. It is decidedly the easiest way; but the easiest is not always the best. The strong objection is that in such labor there is *no personal effort*. The mind and heart are not enlisted as they are in writing the letters. Divine help is not looked for, because the work is prepared to hand, and will not be changed. There is no burden of soul put into the letter; there is no spirit in the correspondence so conducted.

It is true that objections may be raised against other methods. If all write their own letters, there will be some poor letters written; some that cannot have a very good influence; some that will fail to interest the receiver. This is unfortunate. To write a good letter requires much practice, and we have been surprised, and filled with regret also, to find some who utterly refused to be instructed in this important branch of the work. They recognize the fact that an apprenticeship with instruction is necessary to become a good mechanic, and that study and practice with instruction are necessary to proficiency in every branch of literature and science; yet we have known them to refuse to correspond if their letters were to be examined in order that corrections or suggestions might be made. We cannot fathom the motives of all; but it would seem that they who refuse instruction in this matter must consider their work so perfect as to be above criticism, or else they

are not very anxious to improve their methods of labor.

System requires study; stereotyping obviates study. We have known some extemporaneous speakers who were very systematic in their methods and their arguments. Such was Abraham Lincoln; among ministers we may mention Elder J. N. Andrews. But all such persons are laborious, painstaking students. Daniel Webster was complimented on a happy passage in his celebrated argument on the Constitution, which was considered a splendid off-hand effort; but he said the whole was the result of years of hard study, and he had spent hours in giving form to the idea which was being praised.

To be systematic in extemporaneous address, the mind must of necessity be well stored with the matter under consideration; and to be impressive and convincing, the heart of the speaker must also be deeply impressed with his subject. These conditions are indispensable. And it is not enough that a person has at some time deeply studied the subject; he must review it and re-study it; he must be able to see new strength and new beauty in the truth which he presents, no matter how many times he may have spoken upon it before. Then his effort will be fresh, vigorous, and spontaneous. But if he depends altogether on the study which he has given to it years before; if it was arranged when studied, and used in that stereotyped form, then his address must be lacking in the elements which are necessary to real success.

On this subject there is an impressive paragraph in "Testimony for the Church," No. 32. It is a repetition of the idea which had been previously enforced:—

"Some of these ministers make a mistake in the preparation of their discourses. They arrange every minutia with such exactness that they give the Lord no room to lead and impress their minds. Every point is fixed, stereotyped as it were, and they cannot depart from the plan marked out. This, of course, if continued, will cause them to become narrow-minded, circumscribed in their views, and will soon leave them as destitute of life and energy as are the hills of Gilboa of dew and rain. They must throw the soul open, and let the Holy Spirit take possession to impress the mind. When everything is laid out beforehand, and they feel that they cannot vary from these set discourses, the effect is little better than that produced by reading a sermon."

The old style of sermonizing was to divide the sermon under heads, firstly, secondly, thirdly, etc., and the minister who could not rise above fifthly or sixthly was not considered much of a preacher. Then came the "application" and the "improvement," and without just so much form and parade the sermon was not considered complete. The popular style at present is a written essay, which may be read with some degree of ease, that is, the reader may take his eyes from the manuscript, provided he has read it often enough! But neither of these methods is at all suitable for the proclamation of the present truth.

A general's address to his army on the eve of an important battle, may be interesting to read in the history of the event; but should the general read it to the army, he would fail to raise enthusiasm for the occasion. We earnestly urge upon all who are entering the ministry, and all who are forming their habits of labor, to read the paragraph quoted above, and avoid the error pointed out. Let the mind and the heart be filled with the sacred truth committed to you, and then let the Spirit of God give you utterance. After becoming familiar with the truth, depend upon divine aid to so express it as to reach the hearts of others.

We have known large audiences to be disappointed, and important meetings to fail of their object, because the minister officiating could not properly improve the occasion. His sermon was good, but it was stereotyped before these circumstances were presented. We have known old ideas to be preached

to a waiting congregation—ideas which contained errors which have been exploded years ago—but which the minister was not able to correct, because he was not thoroughly studied in the truth. His sermon was prepared when those ideas were current, and feeling no necessity for study because of that preparation, he could but repeat the error. It was so in the sermon, and so it must be in the preaching!

Our work is increasing in magnitude, in interest, and in importance. We must "never stand still, till the Master appear," but "our talents improve," for we shall need them all if we are so favored as to be permitted to have a part in this glorious work even to the end. It is a work of study, of labor, of hardship, of crosses, and of privations; but it is a precious work, and we know of no greater calamity which could befall a laborer than to be dismissed from the service. We must not labor carelessly or "negligently." We fear that many of our missionary workers are not improving their talents as they should. They ought to be more efficient workers than they were a year ago, and see more fruit of their labors. And all, whatever our office or place, should be diligent, and study to show ourselves approved unto God, workmen that need not be ashamed when our work is examined and the account rendered.

"From Adam to Moses."

A BROTHER writes as follows:—

"Do you think that in the expression in Rom. 5: 14, 'Death reigned from Adam to Moses,' the apostle had reference to the resurrection of Moses; that the reign of death was there broken, as is inferred from Jude 9?"

ANS.—No; there is no hint of the resurrection of Moses in the fifth of Romans. We give, in brief, the following reasons for this statement:—

1. The subject of the resurrection is not under consideration. The subject of discourse is justification by faith in Christ. In order to show the importance of this, the apostle shows that all are under condemnation of death through transgression of the law. "By one man sin entered into the world, and death by sin; and so death passed upon all men." Wherever there is death it is an evidence of the existence of sin; and since "sin is not imputed when there is no law," the fact that "death reigned from Adam to Moses," shows that during all that time God's law was known and transgressed. It was necessary to show the extent of the need, in order to show how greatly the grace of God abounded. In such an argument, to branch off upon the resurrection of Moses would be manifestly out of place.

2. The phrase "until the law," indicates what time in the history of Moses is referred to. "From Adam to Moses," then, simply means, from the creation to the giving of the law upon Sinai. Of course the text itself, speaking of sin, which is not imputed when there is no law, shows that the phrase "until the law," does not mean that the law did not exist before. But if the time indicated in the expression, "Death reigned from Adam to Moses," reaches only to the giving of the law upon Sinai, it certainly could have no reference to the resurrection of Moses, since he did not die till forty years later.

3. There can be no reference to the resurrection of Moses, since the fact that Moses died shows that death reigned over him as well as over anybody else. A subsequent resurrection would not alter the fact that death had extended its reign over him, any more than the general resurrection would alter the fact that death has reigned over all mankind. If the resurrection of Moses shows that death did not reign over him, then the final resurrection of all men will show that death never reigned over anybody. That which proves too much, proves nothing.

4. In order to have the expression of any force as indicating the breaking of the reign of death by the resurrection of Moses, it would be necessary to show

that up to the time of Moses all men had died; but the case of Enoch entirely destroys that argument. The translation of Enoch was certainly more of a break in the reign of death than was the resurrection of Moses. But the fact is, there has not been a moment since the fall when death did not reign, although some, as Enoch and Elijah, and Moses and the saints at the crucifixion of Christ, have been rescued from its power, as pledges of the time when its reign will be forever broken.

The fact that "the dead know not anything," but sleep, unconscious, in the grave (Eccl. 9: 5; Ps. 146: 3, 4; 115: 17; 88: 10-12; Job 10: 18-22, etc.), and that fifteen hundred years after his death Moses was seen by Peter, James, and John, is proof enough that Moses was raised from the dead. Jude 9, which speaks of the dispute between Michael (Christ) and the devil over the body of Moses, corroborates this fact. There is not the slightest doubt but that Moses was raised from the dead, but there is no more doubt that Romans 5 contains no reference to such resurrection.

E. J. W.

Paul and the Revision Committee.

IN the eighth psalm, one of the most beautiful compositions ever written, occurs this passage, which has become familiar even to those not intimately acquainted with the Bible: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Verses 3-5.

In the New Version the 5th verse reads thus: "For thou hast made him but little lower than God, and crowned him with glory and honor." A religious journal, in noting some changes in familiar texts, puts this text in a group of which it says: "The following changes have perhaps been necessary, but grate sadly against literary associations." For ourselves, we can say that the change grates sadly against Scriptural associations, and we do not believe it to be at all necessary. We give the following reason why we dare disagree with the learned Revision Committee:—

In the second chapter of Hebrews, the apostle, in showing how Christ, who had "by inheritance" a more excellent name than the angels, was made on a level with man, quotes the words of the psalmist concerning man, as follows: "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor." Heb. 2: 6, 7. Here the Greek word is *angelos*, the word invariably rendered "angel." There is no question but that the apostle used the word *angeloi* (plural form) in quoting from Ps. 8: 5, and the Revision Committee have agreed that it is correctly rendered "angels," since it is so rendered in the New Version. But if "angels" is the proper word to use in quoting from Ps. 8: 5, and the authority of an inspired apostle ought certainly to settle that point, why should not the same word be used in the passage itself? By what authority did the revisers use the word "God" in rendering the Hebrew word which Paul translates "angels"?

It is true that the Hebrew word in Ps. 8: 5 is *eloheem*, a word that is usually used with reference to a deity, either the true God or a false god, and there is no other place in the Old Testament where it is rendered "angels;" and therefore the revisers doubtless thought that consistency required them to render it "God" in this instance. But we are certain that consistency would require instead that the text should agree with the same text as translated by the inspired writer of the book of Hebrews. In other words, even though the lexicons knew nothing

ing about such a rendering of *eloheem*, Heb 2:7 would show that in one instance, at least, it undoubtedly refers to angels. And the Revision Committee, in retaining the word "angels" in Heb. 2:7, while they rejected it in Ps. 8:5, have convicted themselves of inconsistency.

Such renderings go a long ways toward making some people doubt whether the New Version is a decided improvement on the Old. At any rate, we do not feel inclined to use it to the exclusion of the Old Version. While we find it very valuable as a commentary, we regard it in that light, and cannot rely upon it with that confidence that we do upon the version commonly used. A translator of the Bible needs, far more than the commentator, to be acquainted with the entire Bible, and thoroughly imbued with its spirit. We very much doubt if it is possible for any body of men to agree upon a version of the Bible that will be superior to King James's version.

E. J. W.

The Missionary.

The Establishment of the First Christian Church.

THE manner of establishing the church at the first advent of Christ is important and full of interest; for it shows us his method of introducing the gospel to the world. When Jesus entered upon his ministry, he did not commence labor in the synagogue or in any other public place; but he commenced with personal, private labor for those who were athirst for knowledge. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye?" The disciples confessed, that they were seeking Jesus; they desired to become acquainted with him, and to be instructed by him at his home.

Jesus thus commenced his ministry by personal instruction at the place where he abode. The two disciples were charmed by his intensely practical lessons. Their hearts had never been so moved before. The missionary spirit at once took hold of Andrew, Simon Peter's brother. He was interested for his friends and relatives, and was anxious that they should see Jesus, and hear his precious lessons for themselves. He at once went in search of his brother Simon, and claimed, with the greatest assurance, that he had found the Christ, the Saviour of the world. "And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas; thou shalt be called Cephas, which is by interpretation, a stone."

The next day Jesus selected another disciple, Philip, and said unto him, "Follow me." Philip fully believed that Jesus was the Christ, and he immediately began to search for others whom he might bring to his Lord. He soon found Nathanael, "and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of

Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile." Nathanael's wavering faith was strengthened, and he too became one of Christ's disciples.

It was thus that the church was founded by the personal labor of Christ. He taught men in the public highway, in private houses, in the synagogue, on the lake shore, and at the marriage feast. He spent much time in the solitude of the mountains, engaged in earnest prayer; and he came forth from these seasons fresh for the conflict with the powers of evil, strengthened for active toil among men in real life. He would relieve the poor, and teach the ignorant and those bound by the chains of error. And his labors were confined to no one class. He accepted invitations to dine with the learned and the noble as well as with the poor and the afflicted; and the rich and honorable shared his instructions.

We would not have it understood that we believe in talking in a loud and boisterous manner, by the roadside and in public places here and there, until people will hope never to meet us again. This was not Christ's method of working. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." The voice of Christ was not heard in the street in noisy contention with those who opposed his doctrines; neither was it heard in joy and mirth. It was not raised to exalt himself and gain applause and flattery; nor was it heard in prayer, that he might be observed of men. When engaged in teaching his disciples, he often withdrew with them from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, virtue, and piety, which he would impress on their minds.

The same spirit which characterized the Redeemer of mankind should characterize each one that professes faith in him. "Are we actively engaged in the missionary work? If not, why not? Is it because no one has hired us,—because no one has set us to work, and told us just what to do and how to do it? If so, we are making a great mistake. We are to let our light shine where we are, and under the circumstances in which we individually are placed. If the servant of Christ finds himself where he cannot let his light shine to the benefit of others, then he is either where he has no business to be, or his life has so obscured his light as to destroy its influence for good. In either case, for his soul's sake and for the sake of others, he should at once change his situation, and, what is more important, his life.

Wherever there are souls to be saved, there is something to be done. The world is full of men and women who have never heard the evidence of the soon coming of the Son of man. It is to be warned, and there remains but a short time in which to do this work. As long as probation lasts, there will be something for God's people to do for the salvation of those who are out of the ark of safety. It is personal labor that is needed, at the home, at the fireside, in the street, in the cars, on the steamboat. Wherever we are, we should watch for opportunities to say a word for Him who died for us. It may be but a word, and yet that word may be the means of saving a soul that is trembling in the balance, deciding for eternity.

We know that "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have

not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" And after they have been sent, how shall they successfully reach the people without special instruction from Christ? "For without me," he says, "ye can do nothing."

To his disciples Jesus said, "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." This was designed to make an impression on their minds; for he had previously said to the same disciples, "Follow me, and I will make you fishers of men." The importance of the work of saving souls should be so realized that none will wait for circumstances to clear the way, or make it easy to work for God. We have but little reason to have confidence in the work of those who cannot be free to labor unless the circumstances are in accordance with their minds.

The great apostle wrote to Timothy, his son in the gospel, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." We are to labor in public and in private, by the fireside and in the desk, wherever and whenever we come in contact with souls. He that cannot do this is not fit to labor for God. But there are some who can preach well, but they are strangers to personal labor; such do not comprehend the nature of the work of the gospel.

It has ever been the work of true believers to plant a knowledge of the truth and of the cross of Christ in new regions. When men have not this spirit, they have not the spirit of our Lord Jesus Christ. To settle in one place, and to confine our labors and means to any one locality, is not now, and never has been, the plan of God. Christ came to a lost world, not to save the Jews only, but whosoever should believe on his name. His labors showed that he was no respecter of persons; but that in every nation he that fears God, and works righteousness, is accepted with him. Jesus manifested as much interest in the woman of Samaria as in the chosen people, the Jews. The disciples marveled greatly that he should talk with this woman; but he informed them that he had meat to eat that they knew not of. In this circumstance he instructed them that the work of saving souls is not confined to any one class of people, or to any one nation or locality. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is the broad commission which our Saviour gave to his disciples as he ascended up to Heaven. It reaches to the close of time; for he also said, "Lo, I am with you alway, even unto the end of the world."

The spirit of personal labor and of true devotion should characterize all missionary effort; and Christ will ever be with those who thus labor. It was in this spirit that the gospel was first introduced and established in Europe. Concerning the founding of the first church we read: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." It was the same in Asia. Paul was with the disciples at all seasons. He taught publicly and from house to house. It is in this manner that the gospel work will wind up. Bible-readings and colporter work will be resorted to, and every other means that can be devised to reach the people. Preaching is necessary and has its place; but that alone will not accomplish the work which God designs to have done. When laborers follow the example of Christ and the great apostle to the Gentiles, God will, for his own name's sake, honor his word, and clothe it with power. And in the end the triumphs of

the cross of Christ will be sounded by persons from every rank and station, and from every people, nation, and tongue on the face of the earth. This time is just before us; and the feeblest efforts, put forth in faith, and with the love of Christ in the heart, prepare the way, and hasten its coming.

S. N. H.

Our Office at Basel, and the Swiss Conference.

WE reached Basel Thursday morning, September 3, and were met at the train by Brother Whitney and Brother Charles Andrews. In a few moments we were at the new publishing house. It is a noble building, 46x76 feet in size, with four stories and basement. It was built so as to accommodate not only the present and future wants of our publishing work, but it also contains a large meeting hall which will seat a congregation of three hundred, while in the upper stories are convenient lodgings for several families. The whole building is planned so that with the growth of the publishing work partitions can be removed to make large, convenient rooms for the various branches of the book-making business. At first it was intended to build it but three stories high; but it was found that adding another story would increase the cost but little, and that this room could be rented to families so as to pay the interest on twice the amount of the additional expense. At present there are thirty-eight residing in the building, and during the Conference and council there were over one hundred sheltered under its roof.

The laws of Switzerland are very peculiar with reference to the construction of buildings. Each city has a building department, from which you must obtain permission to build. And this department dictates with reference to the thickness of walls, the depth of foundation and of basement rooms, the construction of stairways and doors, and the length of time that newly-constructed walls must stand before the building is occupied, and many other things that seem to be of less importance. Then a tax is levied for insurance, and the building is insured by the State without the option of the owner. In this new building we find added to the strength and durability of the Swiss architecture many American conveniences, such as windows hung upon weights, and the pneumatic elevator running from basement to attic, which unite to make it the most substantial and convenient of any of our public buildings.

THE SWISS CONFERENCE.

The Swiss Conference, which was held from September 11-14, was attended by about one hundred and twenty-five persons from the churches in Switzerland, Germany, and France. These, with the fifty residing in Basel, composed our congregation. This is named the Swiss Conference for convenience. It is composed of all the organized churches in the Central European Mission. Most of the services were conducted in three languages. Sometimes the first song was in French, the prayer in English, and the second song in German. Then, if the sermon was given in English, those who could understand only the German and the French would group themselves together, and some one would translate for them. When the sermon was in French, it would be translated into German and English. There was a large number who understood two or three languages.

The social meetings were conducted in much the same way. Testimonies were given in German, French, Italian, and English, and translated so that all could understand. While this occasioned some delay, it also tended to brevity of speech, and gave the hearers time to meditate upon what was being said. The characteristics which are found in companies of people who have had the courage to accept unpop-

ular truth, were noticeable in a marked degree here; earnestness and intelligence and moral courage could be read on every countenance.

The Swiss Conference has had an encouraging growth since its last meeting, and the tithes and donations have more than doubled during the past year.

The most marked feature of the entire meeting was the earnest seeking after God. The early morning prayer-meetings were seasons of rich blessing. Under the influence of the practical discourses, of which there was at least one each day, there was developed an intense desire for a deeper spiritual life, and that the great truths of the message might sanctify the heart, bearing the fruit of a consistent and exemplary daily life. The sermon on Sabbath afternoon was followed by a social meeting, in which sixty-six took part, and in a similar meeting on Sunday afternoon one hundred and fifteen took part.

The Conference gave credentials to three ministers, and license to four colporters. It was recommended that Brother Albert Vuilleumier be ordained to the work of the ministry and he was ordained during the missionary council, which followed the Conference.

The Sabbath-school was an interesting feature of the meeting. Twenty classes took part, reciting the lesson in three languages. On Monday afternoon, fourteen persons were baptized, and then our friends returned to their homes, determined that for the year to come their lives and example shall honor the solemn truths that they have espoused.

W. C. WHITE.

North Pacific Conference.

VANCOUVER, W. T.—Efforts have been made by Brother Starr and the writer, during the past two weeks, to bring the fruits of the labors at Vancouver and surrounding country, into a Scriptural organization. Two prosperous Sabbath-schools had been previously organized by Brother Starr and his co-laborers.

During the past ten years, considerable missionary work has been done at Vancouver and throughout Clarke County. One brother of the East Portland church has been sowing Signs and tracts all over the country. The SIGNS has been doing its share of the work. Last spring the city was canvassed for the SIGNS and "Sunshine at Home," and colporteur work has been done in the country. This summer Brethren Starr, Ward, and Cole held a series of meetings with the tent. We have now organized a church of twenty-seven members. Twenty-three of these were baptized into the faith, the most of them by Brother Starr before the organization. Arrangements are being made to build a house of worship. Regular Sabbath meetings will be maintained, both in the country seven miles distant, and in the city, where the church is to be built. It is hoped that soon a good working missionary society will be organized here, which will be instrumental in the hands of the Master in setting the light which shines upon their pathway, before many who are now sitting in darkness.

October 21, 1885.

CHAS. L. BOYD.

For Well-Doing.

It is hard to suffer for well-doing and for right feeling. Yet it is better to suffer thus than for the opposite. Paul suffered thus, being bound with a chain for the hope of Israel. And it is a very common thing to be sufferers because of our best intentions, or from being misunderstood by those whom we love. Every parent suffers thus when his child counts him harsh and unkind in denying him unlimited gratification, or resents his wise severity of discipline. How often we find ourselves under censure by a friend because of an act or purpose of sincerest friendship! And every pastor, or

teacher, or Christian worker in any sphere, is quite as liable to make enemies, or provoke opposition, from fidelity to the right as from evil speaking or doing. Acting for the highest welfare of those about us, we must not expect to be always free from their misconception and censure. For a time we may be bound with a chain for that which is their hope and desire as well as ours.—*Sel.*

To Every Man His Work.

REMEMBER, God gives a special mission to one and to another special work, and each is serving him. One he sends to active service abroad, another to evangelize at home, another he sends into his study to prepare works for the church. Think of the man who compiled the concordance of the Bible. Many thought, I suppose, that he spent too much time in writing, and yet how useful a work he was engaged in for the whole church. A man may not be working in our line, but he is all right if he is following Christ, who gives every man his work. Now don't let us be turning about to see what this man and that man is to do, and to find fault with them; but let us look to the Lord, to receive our orders from him, and from him only—"Follow thou me." Then let us remember, he addresses the words to each of us, he addresses you, he addresses me; and, after all, each one will be called before God personally and individually. Not the church, not the nation, will appear before the judgment-seat of Christ, but you will. You will have to be judged as to your work by yourself. If you wait for others to do their duty before you do yours, you will wait forever. Fancy an army, when the commander would say, "Forward, march!" and each of the soldiers was looking to the right and to the left, to see if all the others marched before he did himself.—*Theodore Monod.*

"AND Elijah . . . repaired the altar of the Lord that was broken down." A revival in God's cause commonly begins by repairing the damages of the declension which make the revival a necessity. If there is coldness in a church, its best cure is not through looking up new converts, but through stirring up old members. A dead-and-alive prayer-meeting calls rather for more praying by the "saints," than for more "sinners" asking to be prayed for. If a Sunday-school lacks life, it is more likely to get it through fresh attention to the teachers' meeting, than through an influx of new scholars. As a rule, there would be a larger gain to any local church by the revival of ten of its members to do their full duty in zeal and faith, than by the addition of one hundred members of the average standard of practical efficiency. If any one of us would do the work of Elijah in our Israel, let him take hold, to begin with, and repair the altar of the Lord that is crumbling from neglect before the eyes of God's people.

STRONGER than any steel safe is the human memory. Whatever we commit into its keeping is secure. We could not destroy its contents if we would. Our thoughts and deeds, though they seem transient as the morning clouds which are always moving and assuming new forms and colors, are more enduring than the stars. Memory holds them in its firm and unyielding grasp, and though many of them seem to escape and pass away, yet are they safe. They enter, moreover, into the structure of the character and life, and become inseparable parts of our very being and history. They are daily deposits, which, like the coral reefs, rise into indestructible forms, standing forever, though beaten by seas and storms. They take hold on destiny, and lead us on in paths which they have marked out for us. Let us take heed what we give into the keeping of this mysterious power.—*Sel.*

The Home Circle.

SELLING THE BABY.*

BENEATH a shady elm tree
Two little brown-haired boys
Were complaining to each other
That they couldn't make a noise.
"And it's all that horrid baby,"
Cried Johnny, looking glum;
"She makes an awful bother;
I 'most wish she hadn't come."

"If a boy runs through the kitchen,
Still as any mouse can creep,
Nora says: 'Now do be aisy,
For the baby's gone to sleep!'
And when, just now, I asked mamma
To fix my new straw cap,
She said she really couldn't
Till the baby took her nap!"

"I've been thinking we might sell her"—
Fred thrust back his curly hair;
"Mamma calls her 'Little Trouble,'
So I don't believe she'd care.
We will take her down to Johnson's:
He keeps candy at his store;
And I wouldn't wonder, truly,
If she'd bring a pound or more;

"For he asked me if I'd sell her
When she first came; but, you see,
Then I didn't know she'd bother,
So I told him, 'No, sir-ree!'
He may have her now, and welcome;
I don't want her any more.
Get the carriage 'round here, Johnny,
And I'll fetch her to the door."

To the cool, green-curtained bedroom
Freddy stole, with noiseless feet,
Where mamma had left her baby
Fast asleep, serene and sweet.
Soft he bore her to the carriage,
All unknowing, little bird!
While of these two young kidnappers
Not a sound had mamma heard.

Down the street the carriage trundled;
Soundly still the baby slept;
Over two sun-browned boy-faces
Little sober shadows crept.
They began to love the wee one.
"Say," said Johnny, "don't you think
He will give, for such a baby,
Twenty pounds as quick as wink?"

"I'd say fifty," Fred responded,
With his brown eyes downward cast.
"Here's the store; it doesn't seem's though
We had come so awful fast!"
Through the door they pushed the carriage:
"Mister Johnson, we thought maybe
You would—wouldn't—would you—would you—
Would you like to buy a baby?"

Merchant Johnson's eyes were twinkling:
"Well, I would; just set your price.
Will you take your pay in candy?
I have some that's very nice.
But, before we bind the bargain,
I would like to see the child!"
Johnny lifted up the afghan;
Baby woke, and cooed, and smiled.

"It's a trade!" cried Merchant Johnson.
"How much candy for the prize?"
Fred and Johnny looked at baby,
Then into each other's eyes.
All forgotten was the bother
In the light of baby's smile;
And they wondered if mamma had
Missed her daughter all the while.

"Candy's sweet, but baby's sweeter,"
Spoke up sturdy little Fred;
"Cause she is our own and onliest
Darling sister," Johnny said,
"So I guess we'd better keep her.
But if we should ask Him—maybe
When He knows you'd like to have one,
God will send you down a baby!"

Merchant Johnson laughed, and kindly
Ran their small hands o'er with sweet,
Ere they wheeled the baby homeward,
Back along the quiet street;
And mamma (who had not missed them)
Smiled to hear the little tale,
How they went to sell the baby,
How they didn't make the sale.

—Ada Carleton.

How Bank-Notes Are Redeemed.

"WHAT becomes of old bank-notes?" is a question asked and answered in graphic detail by a correspondent of the *Evening Post*:—

"When the national bank-notes have tramped about the country until they have become ragged and vagabond, and have reached the lowest depths of degradation, they are bundled up and sent to the Treasury Department for redemption. Many millions of these vagrants are received at the Department each year. They have to pass in review through the National Bank Redemption Agency, where those that are utterly depraved and good for nothing are sentenced to be chewed up, and those that have got in through the force of association, but are still not so far gone that some good may not be got out of them, are sent back into the service. In the place of those that are condemned, nice new notes, crisp and clean, are sent out. The experience of these notes is varied, and in some cases very novel and interesting; but their tale is told only by their ragged and dirty appearance when they get back to the Department. The average length of time that a new note can keep up a respectable appearance is about three years. Some have been found at the end of twenty years to be as crisp as on the day of their issue; but these are exceptional cases, where they have fallen into the hands of people who made pets of them, and carefully guarded them from rough usage. The wandering note soon becomes a tramp. It rapidly goes to pieces if it starts out for the West, stopping along at the cross-road inns, or if it frequents drinking saloons and falls in with low company. Bad habits tell on a bank-note very quickly. It is hard luck when it falls in with a bloody-fingered butcher. Some have been known to become good for nothing under such circumstances in a few weeks. They are subject, too, to all sorts of misfortunes by fire and water.

"Many thousands get burned up. Then their charred and blackened remains are sent to the Treasury for redemption. One lady in the comptroller's office, in this case, has charge of them, and they are sent to her for identification before they can be redeemed. Her name is Fitzgerald, and she is said to be very expert, seldom failing to identify a note, giving its proper name, date, and classification, no matter how badly burnt it is. Sometimes packages of several hundred, done up to be expressed, are sent in all stuck together and burnt clear through to a black, crispy mass. She then separates them one by one with a very thin-bladed knife, and places the charred remains of each one separately upon a glass slab, and examines it very carefully with a magnifying glass. She is familiar with all peculiarities of the issues of the various banks, and a note must be reduced almost to ashes to be beyond her recognition, though to an inexperienced eye it might not be distinguished from a piece of grocer's paper which had gone through the fire.

"The force of fifty-seven, all except two or three of whom are ladies, can handle just half a million notes each day. This is very expert counting. The notes when they come to be judged have first to be 'counted in.' This requires the 'counter-in' to go over them twice, and she must make no mistake and pass no counterfeit, or the loss thus caused will be deducted from her salary. She is given from 6,000 to 10,000 notes, for which she gives a receipt; then she counts them in; then she counts them back, and if the two counts agree she is given credit for them when she settles up in the evening, turning in the money, bound, and labeled with her name and the amount on each package. If the packages, or any of them, are found short, she has to make good the deficiency. Next, the notes have to be assorted, those in good condition from those in bad condition; then they have to be grouped as to de-

nomination; then distributed into banks of issue, and then into denomination, under the heads of banks. Then they are 'counted out.' The 'counter-in' has to handle them twice and the 'counter-out' thrice, but the former has the most responsibility, and must be more expert. The 'counter-in' handles from 6,000 to 10,000 notes twice, or counts 12,000 to 20,000 per day, while the 'counter-out' handles from 5,000 to 7,000 three times, or counts from 15,000 to 21,000 per day. This is provided they make no mistake, which makes a recount necessary, and doubles the work."

Why Rhode Island Has Two Capitals.

WE received, recently, a very pleasant call from a little miss, a scholar of public school No. 3, carrying a note from Miss Armstrong, teacher. She was likewise the bearer of a huge letter, on which was the coat-of-arms of the State of Rhode Island, directed to "Miss Iola M. Tator, Hudson, N. Y." A few days since, Iola's teacher wrote on the blackboard for her scholars the question, "Why has Rhode Island two capitals?" leaving the class to find out. Iola, without consulting her teacher or school-mates, wrote to the governor of Rhode Island, and received in answer the following letter:—

"STATE OF RHODE ISLAND,
EXECUTIVE CHAMBER,
PROVIDENCE, Feb. 5, 1885.

"MISS IOLA M. TATOR, Hudson, N. Y.: I have received your letter asking me why Rhode Island has two capitals. If I can be of any assistance to you in your lessons, I will gladly write you the reason. In the very early history of this State there were two States or Colonies comprising what is now Rhode Island. The island of Rhode Island was one, and the other was Providence Plantation. After a while both were united into one colony under the name of Rhode Island and Providence Plantations, and that is still the full proper name of the State, though it is commonly, for convenience, called Rhode Island. In the colonial times, and also down to within a comparatively few years, the State Legislature used to meet at several towns in the State,—Providence, Newport, Bristol, Kingston, and East Greenwich,—probably because the people of the various sections thought the Legislature ought to favor them as much as Providence and Newport. But for the past thirty years the Legislature has met only at Newport and Providence, thus perpetuating the remembrance of the time when they were two Governments. The Legislature meets at Newport the last Tuesday in May, and remains there generally only a few days. Then it adjourns to meet in Providence in January, where nearly all the business of the State is transacted. If I have not written so you can understand the reason, let me know and I will write you again. Very truly yours,

"AUGUSTUS O. BOURN."

—Hudson, N. Y., Register.

Affected People.

It is strange that people nearly always fail to be natural when they are in company. They put on a Sunday voice, a good deal like the preacher in the pulpit, and their most intimate friends can hardly recognize them. The most curious part of the affair is that they do not deceive even the people they are trying to impress with their importance. Every one recognizes an affectation; and deep down in the bottom of the heart every one despises it. Note a group on the piazza at a fashionable watering-place, and you will say with Puck, "What fools these mortals be."—*Boston Budget*.

He who comes up to his own idea of greatness, must always have had a very low standard of it in his mind.—*Ruskin*.

An Ocean-Bound Home.

PROBABLY the remotest and loneliest spot on earth is the little island of Tristan d'Acunha. This speck of an island, which is only seven miles long and six wide, lies almost midway between Africa and South America, and a thousand miles south of the equator.

When Napoleon was imprisoned on St. Helena, it was thought that the loneliest place in the world had been assigned to him as a prison. But St. Helena is fourteen hundred miles nearer a continent than is Tristan d'Acunha. Many hundreds of miles of ocean lie between it and the smallest island nearest to it. Tristan, in short, is a tiny oasis in a boundless wilderness of water, go from it in which direction you will.

It is a rocky and cliff-girt little isle, with a solitary mountain a thousand feet high rearing itself from the midst. Weeks and sometimes even months elapse without so much as the film of a ship's sail being espied in the distance from its shores.

Yet on this lonely speck of rock and earth, there lives a bright, cheerful, thrifty Christian community which is, seemingly, quite happy in its isolation from all the rest of the world. There are about a hundred inhabitants, all Englishmen and English women. The oldest inhabitant is a man of seventy-eight, who was wrecked on the island fifty years ago, and has ever since dwelt there, and has become the patriarch of the little company.

An English captain, returning from a long voyage, in the course of which he anchored at Tristan, has recently given a very interesting account of the community. Those who compose it are one and all farmers, cattle-raisers, and shepherds. In the valleys of the island are fertile fields, where potatoes mainly are grown. On the slopes were grazing some seven hundred head of cattle and as many sheep. The food of the people consists for the most part of beef, mutton, fowls, potatoes, and fish.

As to the dwellings, they are described as being kept very clean and tidy, as we might expect from English people, and the people themselves are healthy, robust, and long-lived. They have some whaling-boats, and are very adventurous in their sea-roaming after whales. They sometimes row as far as twenty miles out to sea to intercept a passing ship.

It is often the case that that region is assailed by mighty tempests of wind, while the island is subjected at times to what are called the "rollers"—huge masses of high-raised water which fairly inundate the lofty shores.

Tristan used formerly to produce many fruits and vegetables which can no longer be grown there. The reason of this is that the island is overrun by rats, which escaped from a ship that anchored there, and which the people have never been able to exterminate.

The people have preserved the customs of their English native land. In the center of the settlement stands the little English church, to which all the inhabitants repair on Sunday mornings. Thus the church bells of England, and the prayer and praise of the home churches, find a faint echo across the leagues of ocean which stretch between the motherland and the lonely rock of the Southern seas.

The people of Tristan, solitary as their island is, steadfastly refuse to leave it. They look upon it as their home; to some it is their native land. The ships which now and then touch upon its shores in vain offer to bring them back to the haunts of civilization. They have grown to love their loneliness, and to be content with a lot which is strange and pathetic indeed.—*Youth's Companion*.

LET not unworthiness scare the children of God. Parents love their children and do them good, not because they see that they are more worthy than others, but because they are their own.—*Leighton*.

Health and Temperance.

Deadly Effects of Tobacco.

"Thou shalt not kill." Ex. 20:13.

It is admitted by the most competent authorities on medicine that tobacco contains a strong, very strong poison; much stronger than many people suppose, or have any idea of. The *Quarterly Journal of Science* instructs us, that "nicotine, the essential principle of tobacco, is so deadly an alkaloid that what is contained in one cigar, if extracted and administered in a pure state, would cause a person's speedy death. Tobacco belongs to the narcotic and exciting substances which have no food value. Its stimulating adds no vital force, but abstracts or takes it away. It involves the narcotic paralysis of a portion of the functions whose activity is essential to healthy life. Let it be clearly understood that the temporary stimulus and soothing power of tobacco are gained by destroying vital force; and that the drug contains nothing of use to the tissues of a healthy life. Nor is the poison easily expelled from the system; it remains sometimes years after persons have ceased to use the weed. Indeed, nicotine has been detected in the tissues of the lungs and liver after death."

The following are some of the experiments made by Fontana: 1. "I made," says he, "a small incision in a pigeon's leg, and applied to it the oil of tobacco. In two minutes it lost the use of its foot. 2. I repeated this experiment on another pigeon, and the event was exactly the same. 3. I made a small wound in the pectoral muscles of a pigeon, and applied the oil to it. In three minutes the animal could no longer support itself on the left foot. 4. This experiment, repeated on another pigeon, resulted in the same way. 5. I introduced into the pectoral muscles of a pigeon a small bit of wood covered with this oil. The pigeon in a few seconds fell insensible. 6. Two other pigeons, to whose muscles I applied this oil, vomited several times. 7. Two others with empty stomachs, treated in the same mode, made every effort to vomit."

Put a victim of this habit into a hot bath; let full and free perspiration arise; then drop a fly into that water—and it dies at the instant of contact. Cannibals will not eat human flesh which contains the flavor of tobacco. Even the turkey-buzzards of Mexico refused the flesh of soldiers addicted to this indulgence! Kœmpfer ranks it with the strong vegetable poisons. A thread dipped into the oil of tobacco, and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes. Rees' Cyclopædia says a drop or two of the oil placed on the tongue of a cat produces convulsions and death in the space of a minute. One drop suspended in an ounce and a half of mucilage, and thrown into the rectum of a dog, produced violent symptoms, and a repetition of the experiment killed him.

A college of physicians has said that not less than twenty thousand in our own land annually die by the use of this poison.

A German periodical says that of twenty deaths of men between the ages of eighteen and twenty-five, one-half originate in the waste of the constitution by smoking. The same periodical says, "Tobacco burns out the blood, the teeth, the eyes, the brains."

Dr. Shaw names some eighty diseases, and says they may be attributed to tobacco.

Governor Sullivan says, "My brother, General Sullivan, used snuff, and his snuff lodged him prematurely in his grave."

The French poet Santeuil was killed by a little snuff being thrown into his wine-glass, at the prince of Conde's table.

Bocarme, of Belgium, was murdered in two minutes and a half, by a little nicotine, or alkali of tobacco.

A very moderate quantity introduced into the system—even applying the moistened leaves over the stomach—has been known very suddenly to extinguish life.

Dr. Twitchell believed that sudden deaths and tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

Says the Rev. George Trask, of the United States, "I can give the names of scores of men, who were found dead in their beds, or fell dead in the streets or elsewhere, who had been the victims of this poison."

Such is the rankness of the poison of tobacco that even to sleep with an inveterate smoker is very dangerous. The above-quoted authority gives a striking case in proof of this. "The young wife of a great smoker grew pale, lost her appetite, became affected with palpitations of the heart, trembling of the limbs, and a death-like sinking at the pit of the stomach; her sleep was often interrupted with darting pains and frightful dreams; she became nervous with symptoms of hysteria. At first her physician was unable to account for this medley of distressing pains, but at length it occurred to him that they resembled the effects of tobacco; he communicated his suspicions to the husband, who immediately cast away the cigar, and had the satisfaction of seeing his wife recover in a short time without the use of medicine."

If such are the properties of tobacco, it is no wonder that it has destroyed many thousands of lives, and permanently injured the constitutions of an almost incredible number of smokers and chewers. To give an elaborate description of all the manifold injuries the use of tobacco does to health, would be impossible in a work of this size, but we append the following, which is the result of a long and careful investigation of medical statements on the subject in question:—

1. Partial paralysis of the nerves distributed to the heart; from this proceeds hurried and enfeebled action of that organ. This induces palpitations, and is frequently a chief cause of those organic derangements ending in fatal heart disease. That thousands of tobacco smokers have brought on a very serious state of nervousness by the use of the weed, themselves, with others, will frankly admit. How many of them we see scarcely able to put the pipe into their mouths without trembling like a leaf! That shaking of the hands shows too plainly what the much-loved narcotic has done for them. In how many cases have sudden death resulted from the heart having been diseased by the pernicious habit. We give the following account of tobacco poisoning in New York, as communicated by a gentleman to a public journal:—

"The victim was exactly of my own years, and a companion from early boyhood. For thirty years at least he had been a daily smoker of the choicest cigars, but in all his other habits temperate and regular, and of excellent constitution—one who of all men would have laughed at the suggestion that tobacco was killing him. A week ago last Sunday night he was stricken with the progressive paralysis characteristic of nicotine, and on Sunday night he died. His death was most pitiful. First, sight was lost, then speech, then motion of the neck, then motion of the arms, and so on throughout the body, and he lay for a week unable to move or make a sign, save a pitiful, tongueless, inarticulate sound, which sometimes rose to almost frantic effort, all in vain to make known what he wished to say to the family and friends; for his consciousness and mental faculties were left unimpaired until two hours of the last, to aggravate to the utmost the horror of his situation,—a living soul in a dead body,—the sense of hearing was left unimpaired, so that he was conscious of all around him, while as incapable of communication with them as if dead, save by

a slight sign of assent or dissent to a question. The doctors were fully agreed that tobacco was the sole cause of the stroke."

"It is my business to point out to you all the various and insidious causes of general paralysis, and smoking is one of them. I know of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time, to render it more irritable and more feeble ultimately."

—*Mr. Solly, Surgeon of St. Thomas Hospital.*

2. Dizziness of the head, caused by irregular supply of arterial blood in the brain, is a common result of the free use of tobacco.

3. Amaurosis is also frequently induced by the use of tobacco. It is commonly confined to one eye. It is generally curable, but not always, by giving up the habit. J. W., a coach-builder, upwards of fifty years of age, had smoked for thirty years, generally two ounces of tobacco a week, when he became so blind as to be unable to work, or even walk through a crowded street. He applied to an eye dispenser, where the medical man, who is considered a good oculist, told him that he labored under amaurosis, and prescribed accordingly. After following his treatment for some time, and finding himself no better, he visited a neighboring city, and consulted another oculist, who instantly detected tobacco to be the cause of his blindness, as if the obnoxious stench of the weed had led him at once to this conclusion. J. W. instantly threw away tobacco forever, visited a relative in the Highlands, where, in a short time, his vision gradually returned, became clear, and enabled him to return to his business quite cured. A skillful English physician states that out of thirty-seven patients suffering from loss of sight by paralysis of the optic nerve, twenty-three were inveterate smokers. —*Rev. A. Sims.*

It must never be forgotten that the church of Christ is a temperance society instituted by God himself, and that to it all other temperance societies must be auxiliary. Paul gives us the true key when he tells us that temperance is one of the fruits of the Spirit—that is, a Christian grace or virtue. Religion alone can furnish the strength to resist temptation and save from falling. When men realize this, if they can be brought to repentance and prayer, there may be hope of real reform.

Human law and its restraints may be valuable as a help, to a certain extent, the vicious may stand in fear of it; but it does not strike at the root of the evil, it does not reach the heart; no man was ever made better, no man was ever Christianized, by law. If the great evil of intemperance is ever to be done away, it is by the preaching of the gospel, by the spread of its principles, by touching the heart, by the divine law of love, which, while it denounces drunkenness as sin, is still full of pitying tenderness, knowing that it is human to err and God-like to forgive.—*Churchman.*

THE Massachusetts papers tell of a lady in Sharon Heights who died under the care of a Taunton "mind doctor." He never saw the sick woman, but said he could prescribe just as well. So he sent postal cards and a root medicine daily, and, looking into the dim distance, would write down on the card her state of health. She died the other day, but the postals came all the same and the root medicine too. The first day after the patient's death, the doctor wrote: "I find you about the same; the acid in the blood has diminished." The second day after the death, he wrote: "I find you about the same; a little better if anything."

DUTY should be performed, not in view of securing the favor of men, but the approval of God. Men may condemn, but if God approve, all is well.—*Sel.*

News and Notes.

RELIGIOUS.

—Seven hundred Christians are said to have been massacred recently in Anam.

—Catholic missions are about to be permanently established among the Indians of Alaska, Archbishop Seghers being now on his way to that region with two missionary priests.

—John Morgan, a noted Mormon elder, is reported as asserting that there is a great demand for Mormon elders in the South, especially in Tennessee, and that 200 converts to the faith will start for Utah next month.

—Dr. Goodell thinks that there may be a harmonious church that is not up to the Bible standard, and illustrates his idea as follows: "Your pastor and people are thoroughly united, you say. United? Yes—all frozen solid together."

—When the pope can be called in to arbitrate in such a matter as the dispute over the Carolines, between Spain and Germany, who shall say that there is no longer any danger from the papacy? The truth is, the pope is a very important factor, not only in European, but also in American politics, but is well pleased to have Protestants blind to his character and power. Protestant indifference and credulity are a great aid to papal schemes.

—Cardinal McCloskey died October 10, at his home in New York. As in the case of Pius IX., Protestants have been profuse in their expressions of respect and admiration for this Catholic dignitary. The *Catholic Standard* boasts: "Prayers for the dying cardinal and archbishop are offered up at a meeting of Protestant ministers, and his life-work and character are eulogized, and held up as a model, in Protestant pulpits on the Sunday following his death." The cardinal is to be succeeded by Archbishop Corrigan, who has administered the affairs of the diocese for several years.

—Four hundred thousand people in Boston. Three hundred thousand who are not habitual attendants at church worship. A large part of these who never cross church thresholds at all. That is the story "Plymouth Rock" tells. It is a true story. Prof. John L. Sullivan, short-haired rum-seller and prize-ring ruffian, lives in Boston. Religiously he is doubtless in accord with the great majority. A little more religion, if at the expense of a little less belles-lettres and even a diminution of prize-fighting,—would it do the city of the Puritans any harm?—*Christian at Work.*

—October 11 was the semi-centennial anniversary of the introduction of the gospel into the Fiji Islands. Fifty years ago, no portion of the South Sea Archipelago was sunk in deeper debasement. The very name Fiji was a synonym for cannibalism and everything that was inhuman and brutal in the most degraded savages. In all these islands nothing was so cheap as human life. Two-thirds of the children were killed as soon as they were born. Killing the sick to get rid of the trouble of taking care of them, and aged parents to avoid the helplessness attending second childhood, ranked as social institutions, and he would have been a brave man who disregarded either practice. Polygamy was universal, and women held a most degraded position. Of all dark places of the earth, Fiji seems to have been darkest. But all this is changed now. There are nine hundred Wesleyan churches in these islands; their services are crowded with devout congregations, the schools are well attended, and the first sound that greets the ears at dawn and the last at night, is that of worship from each dwelling at the hour of prayer.

SECULAR.

—Eight inches of snow fell October 20, at Ishpening, Mich.

—In most parts of Ireland no rent is paid. Boycotting is virulent.

—The Servian Government has expelled every journalist from Nissa.

—Workmen are engaged in putting gold-pointed lightning rods on the Washington monument.

—A gang of expert forgers in New York has been "unearthed," and the principal actors arrested.

—The cotton-cushion scale-bug is doing considerable damage in the vicinity of Healdsburg, Cal.

—Recently \$9,000,000 in coin was shipped in fruit cars from the San Francisco mint for Washington.

—An investigation into the diseases of cattle in Nevada has shown some of them to be *pleuro-pneumonia*.

—There is said to be a lemon tree in Oroville, Butte County, Cal., which has over a thousand large lemons on it.

—The Chinese Government has decided to proceed immediately with the building of railroads through the empire.

—The climate of Touquin, Farther India, seems to be unfavorable to Frenchmen, of whom 3,000 have died of cholera.

—Two revenue officers were killed, and a third dangerously wounded by illicit distillers in Montgomery County, Georgia, October 23.

—The rewards offered in Arizona and New Mexico for the Apaches' scalps have driven many of that tribe into Mexico, where trouble is feared.

—It is reported that the Sultan of Zanzibar has ceded to the German-African Association a seaport, with a good harbor, twenty-five miles south of his capital.

—The Spanish Minister is taking extraordinary precaution, since Alfonso's serious illness, to prevent the Republican Party plotters from gaining a foothold in Spain.

—A terrific explosion of gas took place October 21, at the coal mines at Plymouth, Penn., in which four miners were killed outright and twelve others fatally injured.

—The electric light seems to be an attractive place of resort for birds, millers, and moths, many of which are found dead, in the early morning, at the foot of electric light masts.

—The *S. F. Chronicle* has printed a *fac simile* of a fraudulent certificate used by a Chinaman to gain admission into the United States. The investigation by the Grand Jury is expected to implicate some of the custom-house officials.

—At the meeting of the regents of the State University of California, held October 20, Prof. E. S. Holden, of Madison, Wis., was elected president of the University, and appointed director of the Lick Observatory on Mount Hamilton.

—The British ship *Citernum* was burned and sunk August 20, in the Atlantic Ocean. Her burning was caused by an explosion among the coal on board, in which one man was killed and several injured. The Dutch barkentine *Zitia* hove in sight in time to save the crew.

—The Grand Jury has found a true bill against Stead, editor of the *Pall Mall Gazette*, and the other prisoners in the Armstrong case, for abduction, conspiracy, and indecent assault. By this it will be seen that it is more dangerous to attempt to ferret out crime than it is to perpetrate it.

—The English authorities at Woolwich arsenal have been ordered to supply 10,000,000 rounds of cartridges and 10,000 rifles for an expedition to be sent against King Theebaw of Burmah. It is feared that there will be a general massacre of all foreigners on account of the troubles there with the British Government.

—The Nordenfeldt gun, which has been such a wonder for its destructiveness, is now declared to be behind the quick-firing gun manufactured by Messrs. Hotchkiss, in regard to its utility in war. However true the above declaration may be, Nordenfeldt's submarine torpedo-boat has lately proved herself capable of remaining under water six hours without inconvenience to her crew of four men.

—While the Marquis of Lorne, Liberal candidate for Hamstead, was addressing the electors at Brentfordtown, seven miles from London, he was attacked by a mob, rotten egged, and driven from the stand. The supporters of the Marquis rushed to his rescue, and a fight ensued; but the Marquis fled for the train, and immediately departed for London. The fight ended in the mob gaining control of the platform, and passing resolutions condemning the policy of the Liberals.

—The attitude of the European powers towards each other makes the settlement of the Roumelian trouble fraught with great danger. The representatives of the powers are now met at Constantinople for the purpose of settling the Roumelian trouble. It is understood that Germany, Austria, and Russia are in favor of deposing Alexander, and restoring Roumelia to Turkey; while England, France, and Italy are in favor of the union of Roumelia with Bulgaria under Prince Alexander. In the meantime, Servia has crossed the lines into Bulgaria, and extensive war preparations are going on.

THE SIGNS OF THE TIMES

FOR 1886.

A 16-PAGE WEEKLY PUBLISHED AT OAKLAND, CALIFORNIA,

FOR THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

WITH the beginning of the new year, the SIGNS OF THE TIMES enters upon its twelfth volume. The publishers are determined to spare no pains not only to keep up its present reputation, but to make improvements during the coming year, which will make the journal of great interest, and more efficient for good than ever before. There is probably no other paper published which UNIFORMLY contains so great a variety of choice reading matter. Its departments are, EDITORIAL, MISSIONARY, TEMPERANCE, SABBATH-SCHOOL, HOME CIRCLE, SECULAR AND RELIGIOUS NEWS, AND GENERAL ARTICLES.

This is not simply the scope of the paper in general, but in each number every department is represented by fresh and interesting reading matter.

Editorial Department.

In the **Editorial Department** the articles are principally devoted to Biblical exposition and the answering of questions on Bible subjects. Current events of general interest are discussed, when they have any bearing on morality and religion. With politics, as such, the SIGNS OF THE TIMES has nothing to do. Believing that a religious paper should be one that can be read by all classes of people without arousing sectional or party feelings, this journal leaves the discussion of politics to political papers, of which there is a sufficient number to meet the demand, and devotes itself to matters of more importance which receive less attention.

Sabbath-School Department.

The **Sabbath-School Department** is largely a running commentary, by the editors, on those portions of Scripture covered by two series of lessons. The lesson notes, while of great service to students in the preparation of their lessons, are of interest and profit to the general reader. Original and selected articles of interest to the Sabbath-school workers are published in this department.

Missionary Department.

In the **Missionary Department** will be found reports from mission fields, both home and foreign, together with a brief description of them and their wants. During the past year this department has been extremely interesting, and the prospect is that it will be still more so during the coming year.

Temperance Department.

No department of the paper has met with more favor in the past than the **Temperance Department**. While the SIGNS OF THE TIMES advocates prohibition, it does not believe that the cause of temperance is advanced by mingling it with politics; neither does it confine itself to a condemnation of the liquor traffic, but considers temperance in its larger relations, as embracing everything that in any way affects health. Many temperance societies are accustomed to use the articles in the SIGNS OF THE TIMES in their regular meetings.

Home Circle Department.

The **Home Circle Department** is fully described by its name. Short stories of an elevated character are published, but no serials. Beside light, entertaining reading for the family circle, this department contains many practical hints and suggestions for the household.

Religious and Secular News.

The **Department of Religious and Secular News** is in keeping with the moral tone of the paper. The news is carefully sifted of everything sensational or low. It is the design that the reader shall be able to find in this department the current news in the most simple and direct form, and only that which is reliable.

Among the other things that will make the coming volume one of special value, is the

Series of Historical Articles

Already begun. The articles are entirely independent of one another; yet they in reality form a series in which the prophetic records are placed side by side with the records of history, thus showing the exact and literal fulfillment of the former. Every lover of history cannot fail to be interested in these articles, because he will find in them the

Outline of History,

Graphically portrayed; and the lover of the Bible will find them invaluable, because, in tracing the fulfillment of the prophecies, they show, beyond all controversy, the divine origin of that book.

Another series of articles, soon to be begun, will take up a portion of

Church History,

Showing *how*, *when*, and *why* men departed from the simplicity of the gospel, and brought in the many errors which make a reformation imperative.

Besides these, it is designed, in addition to matters that incidentally come up for consideration, to take up certain lines of Scripture doctrine and canvass them thoroughly, so that the reader may obtain a connected and comprehensive view of the subject treated upon. Among the subjects to be considered, are the Sanctuary, the Law of God and its relation to Christ and the Gospel.

THE SIGNS OF THE TIMES is the only religious journal in the United States which *does no advertising*. Its entire sixteen pages, with the exception of the necessary notices from the publishers, are filled with choice reading matter in endless variety. Advantageous offers of advertising are continually being refused. The publishers, and all connected with the paper, are determined to give subscribers many times the worth of their money; and the steady pursuance of this determination has given it the largest circulation of any purely religious journal in the world. The fact that the SIGNS OF THE TIMES contains SOMETHING FOR EVERYBODY, has gained for it a world-wide reputation. For terms see last page.

Appointments.

Directors Appointed for Oregon.

IN harmony with the instruction given by the North Pacific T. and M. Society at our last camp-meeting, Brethren J. C. Bunch and H. A. Baxter have been appointed Directors of District No. 1; the former to especially look after the western portion of the district, and the latter the eastern portion. Brother E. D. Hurlbert has been appointed director of District No. 3, to fill the vacancy caused by the resignation of Brother Baxter.

CHAS. L. BOYD.

Pres. North Pacific T. and M. Society.

Publishers' Department.

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

OUR GENERAL AGENTS.

Australia—Henry Scott, Melbourne, Victoria, Australia.

England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.

Hawaiian Islands—L. A. Scott, Honolulu, H. I.

Michigan—Miss Hattie House, care *Review and Herald*, Battle Creek, Mich.

New England—Mrs. E. T. Palmer, N. E. Tract Repository, South Lancaster, Mass.

North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.

Switzerland—W. C. White, 48 Weiherweg, Bale, Suisse.

Notice to Agents.

ON and after Dec. 1, 1885, the following books will cease to be used as premiums with the SIGNS, "Geikie's Life of Christ," "Early Writings," "Sketches from the Life of Paul," "History of the Waldenses," and the "Golden Grains."

We still continue to use the "Sunshine at Home" and the "Great Controversy" as premiums—the SIGNS OF THE TIMES one year with either "Sunshine" or "Great Controversy" for \$3.00, or six months for \$2.25, to new subscribers.

RECEIPTS.

CALIFORNIA CONFERENCE.—B. R. Sheckler \$22, Norwalk \$19.50, San Francisco \$149.50, Vacaville \$53.50, A. L. Kingsbury & Co. \$100, M. E. Abbott \$2.

STOCK IN HEALDSBURG COLLEGE.—A. L. Kingsbury & Co. \$200.

RECEIVED ON ACCOUNT.—Ind. T. and M. Society \$200, Tenn. T. and M. Society \$15, Penn. T. and M. Society \$395.27, Wis. T. and M. Society \$400, Ohio T. and M. Society \$424.11.

CALIFORNIA T. and M. SOCIETY.—Dist. No. 2 per Mrs. Anne Saunders \$44.20, Dist. No. 5 per W. H. Ingels \$40.80, Mrs. A. T. Stickney \$9.

CALIFORNIA CITY MISSIONS.—W. L. H. Baker \$5, Josie Baker \$5, A. C. Morton \$5, Otto Stevens \$2.50, Olive Stevens \$2, Della Frisbie \$1, A. L. Kingsbury and J. F. Lameneth \$25, T. H. E. \$500, Friend \$5.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—Eld. S. N. Haskell, Eld. A. T. Jones, Mrs. A. Dean, Isaac G. Knight.

BOOKS SENT BY EXPRESS.—H. Munn, Geo. H. Derrick, Prof. W. C. Grainger, Eld. A. T. Jones, H. S. Guilford, Eld. J. Fargo, Eld. M. H. Brown.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 29, 1885.

READ the Prospectus of the SIGNS OF THE TIMES for 1886, on the preceding page. Also show it to your neighbors.

FROM Brother A. La Rue we have received copies of Honolulu papers noticing the mission work in the islands. The work done by our missionaries is meeting with some opposition, and the end is not yet.

IN a recent letter, Elder Haskell speaks most encouragingly of the success of the missionary work in Australia. Of the canvassing work he says: "Brother Arnold has taken about three hundred orders for 'Thoughts on Daniel and the Revelation.' He has taken as high as eleven orders in one day, and usually averages about six or eight, or from thirty to forty per week."

ALL our readers will be interested in Brother White's report of the Swiss Conference, found on another page. We have also on hand, to appear next week, quite a full report of the European Council of Seventh-day Adventists, recently held in Basel. We have read it with the deepest interest. We shall also give some extracts from a very interesting letter from Sister White. We are glad to hear from our co-laborers across the water, and we are sure that all friends of the cause will look with the greatest eagerness for reports from them.

THE *Sabbath Memorial* for October has just reached us. This number seems to us more than usually interesting. The article on "Sunday Guess-Work" is one that we would like to have everybody read. The *Memorial* is doing faithful work for the Sabbath of the Lord, trying to induce men to walk in the "old paths." The subscription price is only thirty cents a year, post-paid, and our American Sabbath-keepers would do themselves as well as the editor a favor by sending that amount to W. M. Jones, 56 Mildmay Park, London, N.

AGAIN we would call attention to the bound volumes of the "Testimonies for the Church," Vol. 4 of which, containing nearly 700 pages, is now on our table. The entire set can now be furnished promptly, substantially bound in cloth, for \$6.00. We regard this as extremely low, since there are about twenty-six hundred pages of reading matter in the set. There are few publishers who furnish an equal quantity of reading matter, in as good shape, for so little money. Such books could not be bought at the book stores for less than \$2.00. And when we take into consideration the quality of that which they contain, we think they are cheap at any price. Let the orders for them come in, and then let them be read with carefulness.

WE have now on hand a new lot of binders for the SIGNS, which we can furnish, post-paid, at the low price of one dollar apiece. A new volume will soon begin, and many will want to preserve the valuable information which it will contain, for future reference. When a series of articles on any subject is completed, if a person can read the whole in one connection, his interest in it will be much greater, and his knowledge of it much increased. But ordinarily some of the papers will be lost or soiled, so that such connected reading is impossible. By means of this binder, the papers may be preserved and kept clean, ready for reference at any time. When no more than two papers are in the binder, it forms as perfect a book as though it contained the whole volume. Those who wish to keep all their papers, can do so by obtaining a new binder each year, and the expense will be less than it would to have them bound at the close of the year. With the binder, your papers are bound all the time. We would not be without one.

Question.

"SOME claim that Rev. 20:5 is the work of the papacy, and cannot be found in the oldest manuscripts. Is this the case?" A. W. R.

We suppose that the brother means that some claim that the *insertion* of Rev. 20:5 is the work of the papacy. There is no foundation for such a claim. There is nothing about the verse that should lead any one to suppose that it is an interpolation of the Roman Church. No commentary of which we have any knowledge gives any intimation that the verse is not genuine. In Greenfield's Greek Testament a note is made to the effect that some omit the verse, but that Griesbach thinks it should be retained. But all the commentators treat the verse as though they had never heard any doubts as to its genuineness.

Santa Ana Camp-Meeting.

A NOTE from Elder Loughborough, dated Oct. 20, gives the following concerning the camp-meeting, which is now just over. We hope to hear more next week:—

"The camp is in a park of pepper trees, near to the center of the town. We have twenty-four tents on the ground, and about one hundred campers. The interest in the meeting is good. Harmony and peace are in the camp, and the interest and outside attendance evenings are good. We are holding a Sabbath-school convention each morning from nine to ten o'clock. We have already had two interesting sessions, and expect to have at least two more. We have a Biblical Institute from 10:30 to 11:45, each day. These, with children's meetings, missionary meetings, etc., give us about nine meetings a day. The time is well filled, and yet there is ample time for exercise between meetings. The camp-meeting seems to be accomplishing much good for our people. Last Sabbath afternoon about forty came forward for prayers; some of these were those just starting in the way."

IN a speech at the commencement exercises of Hamline University, Hamline, Minn., Prof. H. B. Wilson, speaking of literary titles, said:—

"The initials A. M., D. D., LL.D., or LL.B., may mean one thing or another, anything or nothing, as one may choose to interpret them. The appellative attachments to one's name are, in this fast and progressive age, exceedingly cheap; yea, they may be said to be dog cheap! We have in our mind, just at this time, one who carries quite a large proportion of the Roman alphabet in front of his name, and D. D. and LL.D. in its rear, who cannot spell or write our mother English with respectable propriety."

Not long since we saw in a denominational journal on this coast, a "college," that is now defunct, highly recommended, because it had conferred in its short life-time more degrees of D. D. (*honorary*, of course) than many of the older Eastern colleges! If it had only lived a little longer, there need not have been a minister on the coast who could not place two capital letters after his name. Well, some men need them; we may say that they compose the chief part of their literary *capital*.

THE tables are being turned. Heretofore it has been the white laborers who refused to work with Chinamen, and who have "boycotted" the employers of Chinese. But last week the Chinese laborers employed in one of the most extensive cigar factories in San Francisco, struck because the firm had refused to comply with their demands, and turn off their white laborers. It is said that a Chinese Union has been formed in the city, composed of over 5,000 members, who are pledged not to work in any factory where white labor is employed. As the cigar business in San Francisco is larger than in any other city in the United States, and most of the skilled laborers are Chinese, trouble may be expected, especially since O'Donnell is daily urging the unemployed and the vicious classes to "dynamite" all who employ the Chinese, and to kill the Mongolians themselves.

A Word in Season.

THE California State Board of Health, in their Monthly Circular concerning the prevalence of disease in the State, utter the following words of caution in regard to small-pox, which we gladly give further publicity:—

"Small-pox has not yet made any progress in this State. It is spreading in Mexico and in Canada, and has appeared in New Hampshire and New York. It also prevails in England, France, Belgium, Italy, Austria, Russia, and South America, countries with which we are in constant communication by travel and otherwise. Under these circumstances, we may very safely predict the advent of the disease to this coast before very long; it is therefore the act of prudence to take early warning, and prepare to render the invasion as limited as possible, and this can only be done by vaccination. It is now several years since small-pox was epidemic in California. Since then many thousands have been born, or added to the population by immigration, who have never been protected by vaccination; to these may be added those who, although vaccinated in childhood, have, by reason of age, acquired a renewed susceptibility to the influence of the disease. Among these classes of persons our danger lies, as it is the unprotected that are attacked. This danger must be removed by vaccination and revaccination, thus depriving the disease of the source from which it obtains its victims. By so doing we can virtually stamp it out. It is a disgrace to civilization to hear of an epidemic of small-pox in this century, when the means of averting it are so accessible, so certain, and so innocuous to the individual and the community. It is to be hoped that every physician receiving this circular will see that the unvaccinated in his vicinity are protected *at once*, as at any moment the disease may appear in our midst, owing to the constant communication with localities where we know it exists. If every one, male and female, were efficiently vaccinated, we might be certain to escape; but should the disease now appear, it would not fail to prostrate numberless persons who might have been protected from this most loathsome of all diseases, had physicians done their duty in admonishing their patrons of its necessity."

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