

The Signs of the Times.

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

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The Signs of the Times.

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THE CRY OF FAITH.

Be near—be near, O God!

Fierce beats the storm! The blinding darkness falling
Shuts out sun, moon, and stars from mortal sight;
Blast howls to blast; deep unto deep is calling;
One changeless horror rules the dismal night.

Be near, O Strong to Save!

'Tis as beneath men's feet the earth were shaken,
And life's best hopes do fall like withered leaves;
The hearts that know not thee, as if forsaken,
Sink, e'en as when relentless fate bereaves.

Be near, O sovereign Lord!

All nature owns thy sway, thy will obeying;
Beneath the awful shadow of thy wings,
No tempest's rage, no fiery bolt dismay,
Can harm while that sure covert safety brings.

Be near, O Love divine!

Thou in thick clouds and darkness hast thy dwelling,
Yet hath the trembling soul a friend in thee;
O'erwhelmed and helpless, 'mid huge billows swelling,
Thy word, we know, can still the stormy sea.

Be near, O blessed Christ!

Thou who on earth hast felt the pangs of sorrow,
Who didst thyself borne down with anguish kneel;
From thy sweet pity let us comfort borrow,
And learn, heart-wounded, how thy love can heal.

Be near, O Son of God!

All power in earth and Heaven forever wielding;
If thou but speak, the elemental strife
Dies in a moment, at thy mandate yielding;
And tranquil sunshine once more floodeth life!

—Ray Palmer, D. D.

General Articles.

"The Fear of the Lord Tendeth to Life."

BY MRS. E. G. WHITE.

"Wisdom's ways are ways of pleasantness, and all her paths are peace."

THE opinion is widely held that religion is detrimental to health and happiness. While this conclusion is radically false, it is not without apparent foundation; for many who profess to be Christians are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. But these persons do not correctly represent the religion of the Bible. So far from being antagonistic to health and happiness, the fear of the Lord lies at the foundation of all real prosperity. "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

The consciousness of right-doing is the best medicine for diseased bodies and minds. He

who is at peace with God has secured the most important requisite to health. The blessing of the Lord is life to the receiver. The assurance that the eye of the Lord is upon us and his ear open to our prayer, is a never-failing source of satisfaction. To know that we have an all-wise Friend to whom we can confide all the secrets of the soul, is a privilege which words can never express.

The gloom and despondency supposed to be the result of obedience to God's moral law, is often attributable to disregard of physical laws. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, to show forth the joys of salvation or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference or stolid gloom.

The Saviour of mankind declared: "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life;" and he bade his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." It is the duty of every Christian to follow closely the example of Christ; to cultivate peace and hope and joy, which will be manifested in unfeigned cheerfulness and habitual serenity. Thus may they shed light upon all around them, instead of casting the dark shadow of discouragement and gloom.

Many are constantly craving excitement and diversion. They are restless and dissatisfied when not absorbed in mirth, frivolity, and pleasure-seeking. These persons may make a profession of religion, but they are deceiving their own souls. They do not possess the genuine article. Their life is not hid with Christ in God. They do not find in Jesus their joy and peace. The vain and trifling amusements of the world may divert for a time; but when the excitement is past, when the mind reflects, and conscience arouses and makes her voice heard, then the pleasure-seeker feels how powerless are his pursuits to give health to the body or peace to the soul.

Undue excitement is invariably followed by corresponding depression. Transgression yields only disappointment and remorse. Those who walk in the path of wisdom and holiness, will not be troubled with vain regrets for their mispent hours; they will not need to plunge into the round of gayety or dissipation to banish gloomy or harassing thoughts. Useful, active labor that quickens the circulation and gives strength to the muscles, will also give tone and vigor to the mind, and will prove a most effective agent in the restoration of health.

The religion of Christ is first pure, then peaceable, full of righteousness and good fruits. Such religion is needed in the world to-day. Many young persons who profess to be followers of Christ are indulging in romantic sentimentalism which is deteriorating in its influence and dangerous in its tendency. They indulge day-dreaming and castle-building, and thus squander their precious hours and unfit themselves for usefulness.

With great self-complacency, many flatter themselves that if circumstances were only favorable they would do some great and good work. They do not view things from a correct standpoint. They have lived in an imaginary world, and have been imaginary martyrs and

imaginary Christians. Their character is destitute of sterling virtue and real stamina.

Young ladies of this class sometimes imagine that they possess exquisite delicacy and refinement of character, and a keenly sensitive nature, which must receive sympathy and encouragement from all around them. They put on an appearance of languor and indolent ease, and imagine that they are not appreciated. These sickly fancies are an injury to themselves and to others.

Despondent feelings are frequently the result of undue leisure. Idleness gives time to brood over imaginary sorrows. Many who have no real trials or hardships in the present, are sure to borrow them from the future. If these persons would seek to lighten the burdens of others, they would forget their own. Energetic labor that would call into action both the mental and physical powers, would prove an inestimable blessing to mind and body.

Invalids should not allow themselves to sink down into a state of inaction. This is highly detrimental to health. The power of the will must be asserted; aversion to active exercise, and the dread of all responsibility, must be conquered. They can never recover health unless they shake off this listless, dreamy condition of mind, and arouse themselves to action.

There is much deception practiced under the cover of religion. Passion controls the minds of many who flatter themselves that they have reached high spiritual attainments. Their experience consists in idle fancies and love-sick sentimentalism, rather than in purity and true goodness.

The mind should be trained to look away from self, to dwell upon themes which are elevated and ennobling. Let not the precious hours of life be wasted in dreaming of some great work to be performed in the future, while the little duties of the present are neglected.

The heart must be in the work, or it will drag heavily, whatever it may be. The Lord tests our ability by giving us small duties to perform. If we turn from these with contempt or dissatisfaction, no more will be intrusted to us. If we take hold of them with cheerfulness, and perform them well, greater responsibilities will be committed to our trust.

Talents have been committed to us, not to be squandered, but to be put out to the exchangers, that at the Master's coming he may receive his own with usury. These talents have not been unjustly distributed. God has dispensed his sacred trusts according to the known ability of his servants, and has given "to every man his work."

As he bestows his gifts upon each, he expects from each a corresponding return. If we faithfully perform our duty, the amount intrusted to us will be increased, be it large or small. All who thus prove their fidelity, will be accounted as wise stewards, and will be intrusted with the true riches, even the gift of everlasting life.

"No man liveth to himself." True happiness will not be found by those who live merely for self-gratification. He who would secure the highest and most satisfactory enjoyment of this life, as well as a right hold upon the future, immortal life, must make it his highest aim to glorify God and do good to his fellow-men. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that

thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward."

"Pure religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of Heaven, brings angels near, and separates more and more from the spirit and influence of the world.

It reveals to man an infinite and all-wise Protector, a Redeemer from sin, a Comforter in sorrow, a Light in darkness, a Guide in obscurity. It invites man to become a son of God, an heir of Heaven. It fills the soul with "joy unspeakable, and full of glory."

This precious gift of Heaven is freely offered to all who will accept it. Our brightest hopes, our loftiest aspirations, can ask nothing more complete, more noble, more exalted. The tokens of infinite love, the pleadings of divine mercy, are ever wooing us to turn to God. Why "do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live."

The Characteristics of Oriental Governments.

In the *Sunday School Times*, President Washburn, of Robert College, Constantinople, gives, under the above heading, some very interesting points concerning Oriental Governments, which help to throw light on some parts of Bible history. From his long residence in Turkey, Mr. Washburn is peculiarly adapted to treat of this subject. The following is from the article in question:—

"It is impossible for an Occidental, brought up under the influence of Roman law and Christian civilization, to comprehend and fully enter into the spirit of Oriental governments. At best, he can only criticise them from his own standpoint, and form imperfect notions of the mental development that has made such governments possible.

"The fundamental idea in such a government is that the people exist for the benefit of the king, and not for him as a man, but as a king. It makes no difference to the people who he is or what his character may be. They do not see him or know him as a man. It may be this man to-day or that man to-morrow. He has no personality. He is the king,—the god of the people; and he holds his place by right of his power to win it. The people in their relation to him have no rights. He cannot wrong them; for his will is the only right. His ministers and officials rule in the same spirit. They represent this supreme and irresponsible king, and each petty officer looks upon those under him as created for his benefit. No official has any interest in the people, except to plunder them. His one thought is to secure the favor of the supreme ruler.

"It is not easy even for a minister to see the king. He can go only when he is sent for, and, when in the august presence, he can do nothing but answer questions, as he is prostrate or on his knees before the throne. The king is secluded, and has no personal knowledge of what goes on in his empire, so that he can be pleased only by what he hears, not by what he sees. If there are any persons who see the king frequently, and have his confidence, it is plain that they must be the most influential persons in the kingdom. Now, it almost invariably happens that these persons are the women, the eunuchs, and the private servants of the palace. Who-

ever would really influence the king, must do it through them. Hence these persons have always been the most important factors in all Oriental governments.

"There is nothing in the book of Kings more thoroughly characteristic of this form of government than the story in the first chapter concerning Adonijah. Even the bold prophet Nathan did not venture to go and advise David himself. He worked through the harem, and persuaded Bath-sheba to go to the king in advance, and plead the case of Solomon against Adonijah, 'who doth reign, and David our lord knoweth it not.' No one had dared to tell him. If it had been in Turkey, Solomon would have bribed Abishag to set him right with his father.

"We of the West cannot conceive how a nation can exist without fixed laws, without security to life and property, without regard to the interests of the people, with an administration based on corruption, and controlled by light-minded women, eunuchs, and slaves. But human nature has a wonderful power of adapting itself to circumstances, however unfavorable, and under such governments things are very often not as bad as we should expect. Natural affections and sympathies, conscience, ideas of right and wrong, reason,—all exist in some degree wherever man exists, and they have their influence. If the king happens to be a great man, especially if he is also a good man, his acts appeal to his people more strongly, and rouse their enthusiasm and devotion more surely, than can the acts of any Western government.

"It often happens that justice is administered more summarily and satisfactorily than it can be under our system, and it makes a far stronger impression upon the people. It is only irresponsible despotism which can administer what we call poetic justice. Even great wrongs are sometimes more quickly and easily righted under such a government, where everything depends upon the will of one man, than under our elaborate system of legislation. If they are not, the people blame the ministers, and not the king.

"When the king himself is seen by leading men to stand in the way of the interests of the country, he is easily removed. He is simply killed, and another man put in his place. The people care nothing about it. It does not concern them. When Abd-ul-Aziz was deposed and murdered, I do not suppose that a single Turkish peasant gave a second thought to it. There was still a sultan on the throne. It made no difference to them who it was.

"The story of Nathan and David in 2 Sam. 12 is an admirable illustration of another check which is often seen in Oriental governments upon the acts of kings. One who is recognized as a holy man may denounce the king to his face with perfect impunity, and tell him truths which no minister, however powerful, would dare to hint to him; and the probability is that he will be listened to, and his warning regarded, although, occasionally, a bold critic may be made to disappear, never to be heard of again.

"Another common characteristic of Oriental governments is the recognized right of personal appeal to the king himself. This form is still maintained by the Ottoman sultans, who never fail to show themselves to the people every Friday, at which time any person, however humble, may make known to him, by petition, his wrongs or his wants. Justice or favor obtained in this way makes a far deeper impression upon the recipient than anything known under our Western administration of justice, especially if there is anything of that rough, shrewd sense in it which we find in the famous judgment of Solomon (1 Kings 3).

"When the king is too far away, his ministers or his governors may be approached in the same way, and their acts of summary justice give supreme satisfaction to the people. I can recall many such in Turkey; but it must always be remembered that Eastern ideas of justice have

little in common with ours. I was once talking with a well-educated native of Constantinople about a famous minister of justice, now dead. The gentleman told me that this minister probably had not his equal in the world, that his justice was like the justice of God; for he often decided difficult cases without hearing a word of evidence on either side, from simply looking at the parties. This was my friend's ideal of a minister of justice.

"I suppose that in ancient times the people were as well satisfied with these Oriental governments as we are with ours; and I am certain that every modern notion which has been introduced into the Turkish government has been regarded by the Turkish peasants in Asia Minor as a new burden. The truth is that our Western ideas of government are the result of centuries of discipline, and an outgrowth of our very complex civilization. No doubt they are higher and better than those of the Old World in the East. I have nothing to say in favor of Oriental governments. Those which still exist are, no doubt, an obstacle in the way of a higher, better Christian civilization; but we can never understand history, or pass a fair judgment upon the acts of Oriental sovereigns, until we have carefully put aside all our modern ideas of government, of law, and of natural right, and put ourselves, as far as possible, in the place of those who had no such ideas, who could not possibly have comprehended them, and who were quite satisfied with their own ideas. If we would take the pains to do this, we should find that most of our difficulties with Jewish history would disappear at once. At best, we can do this but imperfectly; but we should at least hesitate to condemn what we cannot comprehend; and we should judge only so far as we can understand."

"I Don't Do Dat Way."

It was a meeting for prayer and Christian conference. The key-note of the services had been struck by the first one who spoke. He dwelt upon the trials and difficulties of his lot, the temptations that beset him on every hand, the mountains over which he was toiling, the dark valleys into which he descended. Very little, if anything, was said about the consolations by the way, the gracious help given from above.

The next one who spoke took up the same strain, and so the doleful song went on till any person listening, unacquainted with religion, would have concluded it was a very dreary affair, and wondered that people came together to talk about a subject that gave them so little joy and comfort.

At last it was poor, old, black Liddy's turn to speak. She rose and said, "Brudders and sisters, I could talk of trials and troubles too. But I don't do dat way. I take 'em all to de Lord and lays 'em at his feet. If I begin to dink of trials and troubles, they rise like a great mountain over me. But I don't do dat way. I just take 'em to de Lord."

One who was present and related the circumstance said, "It was the best reproof I ever heard given. They had all been complaining of their heavy loads, while she in her simple faith had done as her Master commanded,—cast her burdens on the Lord, and he had sustained her.

"She cast her burdens at his feet,
And bore a song away."

—*Illustrated Christian Weekly.*

It is a deed worth doing to flood the streets at night with electric light; but it is a deed far better worth doing to let one's Christian light so shine that evil men will fear to bring their evil deeds to the brightness of its shining; for the light of a little band of Christian men and women is worth more to keep a community pure than all the light of all the lamps ever invented.—*Sunday School Times.*

Why Have the People No Sabbath?

THERE are those who are pleading for Sunday laws, and bewailing the prevalent and increasing disregard for the day. What has tended to bring about this state of things? Who is responsible for the fact that no Sabbath is kept by the people? One reason is that the people are learning the fact that Sunday-keeping is not a divine institution, and consequently is not binding upon any man's conscience. The apostle says, "They be no gods, which are made with hands." Such gods have no claim upon our reverence and adoration. In like manner, that is no Sabbath that is made with hands. Sunday-keeping is no more than a man-made institution, and consequently has no claim upon the conscience. Those that deplore the fact that the people have no Sabbath, are themselves rejecting the Sabbath of the Lord, and calling for civil legislation in support of the human institution which has usurped its place, an institution of which Calvin said, "The Fathers put in the place of the Sabbath the day we now call Lord's day." It may be truly said of them as Jesus said to the Jews: "Full well ye reject the commandment of God, that ye may keep your own tradition."

They talk very sanctimoniously about the Sabbath, the law of God, and the fourth commandment, while they observe a day which has no Scriptural title to the name of the Lord's Sabbath, having never had any place in the divine law. Weekly they trample the Lord's Sabbath under foot, while they deplore the fact that the people keep no Sabbath, and are anxious that the Government should give them one. If they would keep and teach the Sabbath of the Lord according to the commandment, they might reach the consciences of the people, and have no need of State laws to enforce it. Men would keep the Sabbath, because it is indeed the Lord's day, the day on which he rested, and which he blessed, and, by an explicit command, set apart for man's observance. It is the want of any command of God for the observance of Sunday, the first day of the week, which creates the necessity for human legislation. Hence the urgent appeal to the Government to give the people a Sabbath. God has given us his Sabbath as a memorial of himself and his creative work; and all we ask of our hitherto free Government is still to protect us in the inalienable right to worship God according to the dictates of his word and our own conscience.

Buffalo, N. Y.

R. F. COTTRELL.

A Model Pulpit Candidate.

DEAR BROTHER: Your report in the morning paper, of the performance of yesterday's candidate for your pulpit, is doubtless your idea of what a minister ought to be for the present times. You say that attendants were "fortunate" in listening to him, but you do not indicate that saints were edified or sinners converted. You say he was "eloquent, musical, and poetic." Indeed, it must have been a first-class entertainment! It is evident that Paul would not fill your bill; for he was "rude in speech," and he plainly declared to the Corinthians that he "came not with excellency of speech nor of wisdom," and he "knew nothing among them but Christ and him crucified," although he addressed far more cultured and refined audiences at Corinth than yours.

Peter could not stand before you; for he was neither "poetic," "musical," nor "eloquent," and his sermons were not "entertainments." When he preached, sinners were "pricked in their hearts and cried out" for mercy.

Christ himself, the Prince of preachers, by no means fills your ideal of a preacher for the times. He never dreamed of making the dispensation of gospel truth entertaining to the world. He was very plain and blunt and offensive. Not unfrequently,

"He talked of judgment, fire, and pain,
And the sorrow of endless night;
He warned of a place you would not have
Mentioned to ears polite."

No such preachers can be "attractive" to worldlings, and draw rich pew-rents, so as to "make the thing pay."

You say he was "pleasing." Was it to impenitent men or to God? Paul says, "If I yet pleased men, I should not be the servant of Christ." A "charming" sermon never converted a soul. Do you want your preacher to remove the offense of the cross, and "study to please," like a play-actor?

You say he is "the most popular preacher in N—, and that he is on his vacation." Well, "popularity" is a very questionable commendation in a world that despised and cast out our Master. Did he predict "popularity" of his faithful followers? Read the tenth chapter of Matthew. Worldly wisdom also would dictate caution concerning men who are "starring it" through vacations. The art of ecclesiastical coquetting is not unknown in the pulpit, and in its practice men appear at their best. Their museum of attractions might not supply the demand for entertainment in your church a single year. There is abundant variety in the gospel, but outside of it men in the pulpit soon come to their wits' end.

You say he is "a whole-souled, witty gentleman, and that he is popular and social with everybody, regardless of creed, sect, or belief." Then one curse of the Lord rests upon him. Luke 6 : 26.

You say that your church will give him a call and make no mistake, and that if he comes, the people of N— will lose a citizen not easily replaced.

Now, my brother, notice that you have not noted in this ideal and real candidate, a single one of the essential or more important gifts and graces of an apostolic gospel minister,—piety, knowledge of the word, ability and fidelity in ministering the word, the anointing of the Holy Spirit, etc. Why is this? Are not these desired by your people, or are they presumed to exist in all candidates?

If these notes are true pointers to his most prominent characteristics, he is better adapted to "a church of the world" than to a church of Jesus Christ. Ever yours for Christ.—*Rev. E. P. Marvin (Presbyterian).*

The Need of the Day.

M. MCG. DANA, D. D., in an article in the *Congregationalist*, says that the greatest need of the church now is men,—men who are strong, earnest, and consecrated. Speaking of the influence of personal talent and energy in reformatory work, he claims that "an able, earnest, and effective preacher will do more to prevent crime and preserve order in a district than any number of magistrates and police officers." He closes his article by saying:—

"Had we men, the money to send them any whither, where opportunity and need invited, would not be wanting. We are rich enough as Christians in property; the poverty of the church is in men. It is this fact that all disciples of Christ should consider, and for men of heroism and tact, fitted for the evangelism of the hour in city and country, at home and abroad, lift their united, earnest prayer."

THERE is blessed peace in looking for nothing but our daily task and our portion of Christ's cross between this day and the appointed time when we shall fall asleep in him.—*Bishop Wilberforce.*

FAITH, though weak, is still faith, a glimmering taper if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.—*H. Muller.*

The Day of Trouble.

It is sometimes easy to forget God. Everything about us is beautiful and bright. We wake in the morning from refreshing sleep, and all nature seems to give us gladsome greeting. We feel within us the strong pulsations of fresh and healthful life. We address ourselves with eager appetite to the duties and enjoyments of the day, with every faculty in good condition and every sensibility responsive to pleasurable impressions. It is as if a placid stream were bearing us on through scenery that charms the eye and suggests only cheerful and welcome thoughts. In such circumstances one may naturally yield himself to what seems to be the spirit of the hour, and be only conscious that he is happy; may even, for the moment, forget that earth is not a paradise and filled with innocence and bliss. With nothing to disturb, there is no awakened sense of want, and nothing to lead one not already in sympathy with God to thoughts of God and duty. But the passing of a day—ah, how often!—changes everything. Some sudden and unlooked-for trouble comes. Courage stands erect to breast it. It will pass soon, hope whispers. No; to-morrow only aggravates it, or very likely has brought a new one. So it has passed into a proverb, that troubles never come singly. There is hardly an individual, still less a family, that has not had the experience of painful trials of some sort—losses, disappointments, sickness, sorrow, and even the death of those most dear—following each other in very quick succession. Through such unwonted strain the vital forces become depressed, and the health generally is impaired. The world appears to grow dark and cheerless; hope and resolution fail; and one is ready to yield to despondency and gloom, and to sink under the feeling, aggravated by morbid sensibility, that in so sad a world life is not really worth the living. The end, perhaps, is temptation to suicide, or the desperate act itself, if the soul be without any hold on God. The condition of such may well be likened to that of travelers, whether on land or sea, who have been overtaken, in midnight darkness, by all the horrors of the conflicting elements, with no relief at hand.

But, O thou that hast intrusted thyself and thy whole well-being to God, and believest that his power and love are both infinite, why should thy peace be seriously disturbed, as it too often is, by fear that troubles, perhaps even great troubles, may be awaiting thee in the not distant future? It should not. Nor shouldst thou yield to agitation and alarm when they are seen to be approaching, or are beginning to be felt. Take up thy Bible and read:—

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46 : 1, 2.

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33 : 27. "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me." Ps. 27 : 5.

"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 4 : 39.

With these and many—very many—similar divine assurances on which to rest thy faith, canst thou not dismiss thy fears, even when troubles come thick and fast, and all the lights of life seem going out amid tears and anguish? Remember that it is often while the storm is passing away that the rainbow in its loveliness is seen spanning the just-now angry cloud, the emblem of hope and promise. Listen to the loving voice from Heaven that saith: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. 50 : 15.—*Ray Palmer, D. D.*

The Roman Empire.

(Continued.)

"THE only accession which the Roman Empire received during the first century of the Christian era, was the province of Britain. In this single instance the successors of Cæsar and Augustus were persuaded to follow the example of the former, rather than the precept of the latter. The proximity of its situation to the coast of Gaul seemed to invite their arms; the pleasing, though doubtful intelligence of a pearl fishery attracted their avarice; and as Britain was viewed in the light of a distinct and insulated world, the conquest scarcely formed any exception to the general system of continental measures. After a war of about forty years [A. D. 41-81], undertaken by the most stupid [Claudius], maintained by the most dissolute [Nero], and terminated by the most timid [Domitian] of all the emperors, the far greater part of the island submitted to the Roman yoke. . . . At the very time when Domitian, confined to his palace, felt the terrors which he inspired, his legions, under the command of the virtuous Agricola, defeated the collected force of the Caledonians at the foot of the Grampian hills; and his fleets, venturing to explore an unknown and dangerous navigation, displayed the Roman arms round every part of the island. . . .

"But the superior merit of Agricola soon occasioned his removal from the Government of Britain. . . . Before his departure, the prudent general had provided for security as well as for dominion. He had observed that the island is almost divided into two unequal parts by the opposite gulfs, or, as they are now called, the Firths of Scotland. Across the narrow interval of about forty miles, he had drawn a line of military stations, which was afterwards fortified in the reign of Antoninus Pius, by a turf rampart erected on foundations of stone. This wall of Antoninus, at a small distance beyond the modern cities of Edinburgh and Glasgow, was fixed as the limit of the Roman province. The native Caledonians preserved in the northern extremity of the island their wild independence, for which they were not less indebted to their poverty than to their valor. . . . The masters of the fairest and most wealthy climates of the globe, turned with contempt from gloomy hills assailed by the winter tempest, from lakes concealed in a blue mist, and from cold and lonely heaths, over which the deer of the forest were chased by a troop of naked barbarians.

"Such was the state of the Roman frontiers, and such the maxims of Imperial policy, from the death of Augustus to the accession of Trajan [A. D. 98]. That virtuous and active prince had received the education of a soldier, and possessed the talents of a general. The peaceful system of his predecessors was interrupted by scenes of war and conquest; and the legions, after a long interval, beheld a military emperor at their head. The first exploits of Trajan were against the Dacians, the most warlike of men, who dwelt beyond the Danube, and who, during the reign of Domitian, had insulted with impunity the majesty of Rome. . . .

"Decebalus, the Dacian king, approved himself a rival not unworthy of Trajan; nor did he despair of his own and the public fortune, till, by the confession of his enemies, he had exhausted every resource, both of valor and policy. This memorable war, with a very short suspension of hostilities, lasted five years; and as the emperor could exert, without control, the whole force of the State, it was terminated by the absolute submission of the barbarians. The new province of Dacia, which formed a second exception to the precept of Augustus, was about thirteen hundred miles in circumference. Its natural boundaries were the Niester, the Teys or Tibiscus [Temes], the Lower Danube, and the Euxine [Black] Sea. . . .

"Trajan was ambitious of fame; and as long as mankind shall continue to bestow more lib-

eral applause upon their destroyers than on their benefactors, the thirst for military glory will ever be the vice of the most exalted characters. The praises of Alexander, transmitted by a succession of poets and historians, had kindled a dangerous emulation in the mind of Trajan. Like him, the Roman emperor undertook an expedition against the nations of the East; but he lamented, with a sigh, that his advanced age scarcely left him any hopes of equaling the renown of the son of Philip. Yet the success of Trajan, however transient, was rapid and specious. The degenerate Parthians, broken by intestine discord, fled before his arms. He descended the River Tigris in triumph, from the mountains of Armenia to the Persian Gulf. He enjoyed the honor of being the first, as he was the last, of the Roman generals who ever navigated that remote sea. His fleets ravaged the coasts of Arabia; and Trajan vainly flattered himself that he was approaching towards the confines of India.

"Every day the astonished senate received the intelligence of new names and new nations that acknowledged his sway. They were informed that the kings of Bosphorus, Colchis, Iberia, Albania [countries above Armenia between the Black and the Caspian Seas], Osrhoene [a province of Mesopotamia in the bend of the Euphrates], and even the Parthian monarch himself, had accepted their diadems from the hands of the emperor; that the independent tribes of the Median and Carduchian hills had implored his protection, and that the rich countries of Armenia, Mesopotamia, and Assyria, were reduced into the state of provinces. But the death of Trajan soon clouded the splendid prospect; and it was justly to be dreaded that so many distinct nations would throw off the unaccustomed yoke when they were no longer restrained by the powerful hand which had imposed it."

In A. D. 117, Trajan died, and was succeeded by Hadrian, and—

"The resignation of all the Eastern conquests of Trajan was the first measure of his reign. He restored to the Parthians the election of an independent sovereign, withdrew the Roman garrisons from the provinces of Armenia, Mesopotamia, and Assyria, and, in compliance with the precept of Augustus, once more established the Euphrates as the frontier of the empire."

"The martial and ambitious spirit of Trajan formed a very singular contrast with the moderation of his successor. The restless activity of Hadrian was not less remarkable, when compared with the gentle repose of Antoninus Pius. The life of the former was almost a perpetual journey; and as he possessed the various talents of the soldier, the statesman, and the scholar, he gratified his curiosity in the discharge of his duty. Careless of the difference of the seasons and of climates, he marched, on foot and bareheaded, over the snows of Caledonia and the sultry plains of the Upper Egypt; nor was there a province of the empire, which, in the course of his reign, was not honored with the presence of the monarch. But the tranquil life of Antoninus Pius was spent in the bosom of Italy; and during the twenty-three years that he directed the public administration, the longest journeys of that amiable prince extended no farther than from his palace in Rome to the retirement of his Lanuvian Villa.

"Notwithstanding this difference in their personal conduct, the general system of Augustus was equally adopted, and uniformly pursued, by Hadrian and the two Antonines. They persisted in the design of maintaining the dignity of the empire, without attempting to enlarge its limits. By every honorable expedient they invited the friendship of the barbarians; and endeavored to convince mankind that the Roman power, raised above the temptation of conquest, was actuated only by the love of order and justice. During a long period of forty-three years [A. D. 117-161], their virtuous labors

were crowned with success; and if we may except a few slight hostilities that served to exercise the legions of the frontier, the reigns of Hadrian and Antoninus Pius offered the fair prospect of universal peace. The Roman name was revered among the most remote nations of the earth. The fiercest barbarians frequently submitted their differences to the arbitration of the emperor; and we are informed by a contemporary historian that he had seen ambassadors who were refused the honor which they came to solicit, of being admitted into the rank of subjects.

"The terror of the Roman arms added weight and dignity to the moderation of the emperors. They preserved peace by a constant preparation for war; and while justice regulated their conduct, they announced to the nations on their confines that they were as little disposed to endure as to offer an injury. The military strength which it had been sufficient for Hadrian and the elder Antoninus to display, was exerted against the Parthians and the Germans by the Emperor Marcus [Aurelius, A. D. 161-180]. The hostilities of the barbarians provoked the resentment of that philosophic monarch, and, in the prosecution of a just defense, Marcus and his generals obtained many signal victories both on the Euphrates and on the Danube."—*Dec. and Fall, chap. 1, par. 4-12.*

After a sketch of the provinces, which we shall have occasion hereafter to notice, Gibbon gives the area and population of the empire, as follows:—

"This long enumeration of provinces whose broken fragments have formed so many powerful kingdoms, might almost induce us to forgive the vanity or ignorance of the ancients. Dazzled with the extensive sway, the irresistible strength, and the real or affected moderation of the emperors, they permitted themselves to despise, and sometimes to forget, the outlying countries which had been left in the enjoyment of a barbarous independence; and they gradually usurped the license of confounding the Roman monarchy with the globe of the earth. But the temper as well as the knowledge of a modern historian, requires a more sober and accurate language. He may impress a juster image of the greatness of Rome, by observing that the empire was above *two thousand miles in breadth*, from the wall of Antoninus and the northern limits of Dacia to Mount Atlas and the tropic of Cancer; that it extended, in length, *more than three thousand miles*, from the Western Ocean to the Euphrates; that it was situated in the finest part of the temperate zone—between the twenty-fourth and fifty-sixth degrees of northern latitude; and that it was supposed to contain above sixteen hundred thousand square miles, for the most part of fertile and well-cultivated land."—*Dec. and Fall, chap. 1, last par.*

"The number of subjects who acknowledged the laws of Rome,—of citizens, of provincials, and of slaves,—cannot now be fixed with such a degree of accuracy as the importance of the object would deserve. We are informed that when the Emperor Claudius exercised the office of censor, he took an account of six million nine hundred and forty-five thousand Roman citizens, who, with the proportion of women and children, must have amounted to about twenty millions of souls. The multitude of subjects of an inferior rank was uncertain and fluctuating. But after weighing with attention every circumstance which could influence the balance, it seems probable that there existed, in the time of Claudius, about twice as many provincials as there were citizens, of either sex and of every age; and that the slaves were at least equal in number to the free inhabitants of the Roman world. The total amount of this imperfect calculation would rise to about *one hundred and twenty millions* of persons, a degree of population which possibly exceeds that of modern Europe, and forms the most numer-

ous society that has ever been united under the same system of government."—*Id.*, chap. 2, par. 17.

It should be borne in mind that when Gibbon states that this degree of population "possibly exceeds that of modern Europe," it was the Europe of more than a hundred years ago. This was written about A. D. 1773, and, according to the printed estimates, at that date Europe contained a population of about 107,000,000. Its population, June, 1882, was 327,743,400.

In the reign of Marcus Aurelius we reach the summit of the greatness of the Roman Empire. In the reign of Commodus, his son and successor, A. D. 180, this mighty "fabric of human greatness" began to decline and totter toward its fearful fall. At this point, therefore, we shall close our view of the greatness and power of Rome, only pausing to remark that, in view of the indubitable evidences which we have presented, we cannot see how any one can doubt that the prophet spoke directly of the Roman Empire when he said:—

"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."

A. T. J.

(To be continued.)

The Unreasonableness of Man.

SURELY man is the most unreasonable of God's creatures. Feed the birds of the air or the beasts of the field, and they will be satisfied; but the more is given to man, the more he requires.

Look at it a moment. If he have riches, he will hug his bags of gold, and carry out his plans to increase them. If he have estates, he will join house to house, field to field, vineyard to vineyard. Give him a county or a kingdom, and he will crave for more. When he rises in the morning, he expects to pass through the day prosperously. If he lies down to rest at night, he expects to enjoy refreshing sleep. If he proposes a journey, he expects to perform it unmolested and uninjured. If he passes through one birthday, he expects to arrive at another in good health; to eat and drink, to ride and to walk, to wake and to sleep, in peace, without considering that these things cannot take place unless God, in his infinite mercy, keeps him from a thousand temptations, and delivers him from ten thousand dangers.

So continually are we partaking of God's blessings that we look on them as a matter of course; the seed we sow must, in our apprehension, spring up abundantly; our tables must be provided for, and the mercies of yesterday must be supplied to-day, and those of this year continued to us through the next. How seldom do we offer up the prayer, "Give us this day our daily bread," with a full consciousness of our entire dependence on our heavenly Father for our supplies! And how frequently do we feel more gratitude to our fellow-beings for a passing act of kindness than to the Lord of life and glory for his permanent and unmerited mercies! We bow to a fellow-sinner to obtain at his hands the empty nothingness of an hour, while the love of the Redeemer of the world, the means of grace, and the hope of eternal glory, are sought for with indifference.

Let us look more on our common mercies as gifts of God. Let our health and our strength, our days and our nights, and our smallest comforts, be regarded as being bestowed by a heavenly Benefactor; and let us bear in mind our own unworthiness, that we may be more reasonable in our desires, and more grateful when they are attained.—*Sel.*

It is not the extent of your knowledge, though that is useful; it is not the extent of your talent, though that is not to be despised; it is your zeal that shall do exploits.

Work While It Is Day.

Do I paralyze effort when I say, "Work while it is day; for the night cometh, when no man can work"? Nay, do I not thus stimulate zeal, and toil, and prayer, and love to the uttermost? Do I lull men to sleep when I say, "The coming of the Lord draweth nigh," and time is ebbing fast? Do I tempt the sinner to postpone his conversion, because I speak of the "wrath to come" as so very nigh? Or do I with less serious haste beseech men to be reconciled to God, because I add that the time of reconciliation, the acceptable year of the Lord, is fast running to a close? Do I cherish idleness instead of diligence, softness of spirit instead of hardness, heedlessness about redeeming time instead of eagerness to gather up its fragments, when I announce that "the day goeth away, and the shadows of evening are stretched out"? Do I tempt the minister or the missionary into indolent security, when I declare that "the Judge standeth before the door," and that ere long the time of working, and preaching, and inviting, will be over? Do I persuade the soldier of the risen Jesus to ungird his weapons because I tell him that his feet are already on the battle-field, and bid him listen to the loud roar afar, that forewarns of the deadly onset?

Do I preach Christ crucified the less, because I preach also Christ coming to reign? or do I the less proclaim that "here we have no continuing city," because I can point so clearly to that which is to come, the "city which hath foundations, whose builder and maker is God"? Or do I make saints feel the less that they are strangers here, because I set forth to them the "new earth, wherein dwelleth righteousness"?

Do I undervalue the cross because I magnify the throne? In holding up to view the crown of glory, do I depreciate the crown of thorns? Do I enfeeble my proclamation of immediate and free forgiveness to sinners through the Sin-bearer, because I enforce it with the announcement, "The coming of the Lord draweth nigh"? Do I foster error, or heresy, or lax walking, or any departure from the faith, when I warn men that the perilous times of the last days are setting in, when Satan will cast abroad the rage of his wrath, and the unclean spirits will overflow the earth with their delusions, to deceive, if it were possible, the very elect, and to gather the nations to the battle of the great day of God Almighty?

I do not know how it may be with others, but I feel that when I say, "The coming of the Lord draweth nigh," I have a weapon in my hand of no common edge and temper. To be able to announce, The Lord will come, is much; but to be able to say without the intervention of an interval, He is at hand, is greatly more. I can go to the struggling saint against whom the battle seems to go hard, and say: Faint not, the Lord is at hand, and he will bruise Satan under your feet shortly.

To the saint wearied with a vexing world, fretted with its vanities, and troubled with the thickening darkness of its midnight, I can say: Be of good cheer, the Lord is at hand; but a little while, and that shall cease to vex; sooner than you think, the morn will break—yea, before it is broken we shall be caught up and meet morning ere it is "spread upon the mountains." To the suffering saint I can say: Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten, in the joy of union forever. To the flagging saint, heavy and slothful in his walk, I can say: Up, for the Lord is at hand; work while it is day; look at a dying world, all unready for its Judge; cast off your selfishness and love of ease. To the covetous saint I can say: The Lord is coming; it is no time for hoarding now; heap not up treasures for the last days.

Next to our own salvation must come the duty of sending the gospel to all. We begin in

the inner circle, but woe to us if we stop there. Woe to us if we preach not the gospel to every creature. We feel a peculiar call to this, and a peculiar agency enforcing this call from our very system. For but a little time remaineth. The night is falling. The storm is beginning to burst. We cannot tarry; we must go forth. We cannot heap up treasures for the last days. We must give liberally as long as the time allows. Those who look for a calm, long day, may sit down listlessly, but we dare not. Those who look for a mere extension of the present state of religion as the millennium the world is to enjoy, may excuse themselves from giving, and may heap up treasures. But we dare not; we feel that there is not a moment to be lost; and that whether there are few or many to be saved, it matters not to us. We must fulfill our ministry, not counting even our lives dear to us, that we do the will of Him who sends us, and testify the gospel of the grace of God.—*Horatius Bonar, D. D.*

Orphan Christians.

THIS truth of a present God is the consummate truth of divine revelation and of human experience. All else in revelation leads up to this; all else in religious experience prepares for and grows out of this. Nature assures us that there is a God; the Christ of eighteen centuries ago tells who he is, only that we may spiritually enter into fellowship and have acquaintance with him. That he has the power of directly and immediately communicating with man, that man has the power of directly and immediately entering into communication with him, these two correlative truths are the ultimate disclosure of revelation and the ultimate fact of experience.

I do not wonder at skepticism without the church in this fact of spiritual experience, since it is hardly believed within the church. "I will not leave you orphans," said Christ as he was about to depart. The great majority of Christians seem to me to be orphans. They believe in a Father that once was; they believe in a Father that is yet to be; but they do not believe in a Father that now is, in a living God, in a Perpetual Presence. Their religion is a memory or a hope, not a present life. They relegate divine inspiration to past ages, and postpone divine fellowship to future ages. They are like men in a tunnel, who look back and see the light at the end they have entered, and look forward and see the light at the end from which they are to emerge, but are now in the darkness.

To think that God did not guide Moses is infidel; but it seems to them almost as infidel to believe that he did guide Abraham Lincoln. To doubt that he dwelt with his people in Palestine is unbelief; to think that he dwells with his people in the United States is presumption. What Peter means by the promise, "Ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off;" what Paul means by the prayer, "That Christ may dwell in your hearts by faith," "that ye might be filled with all the fullness of God;" what John means by the declaration, "Our fellowship is with the Father, and with his Son Jesus Christ," they do not know. He who attempts to interpret these and kindred utterances seems to them mystical, visionary, dangerous. They believe in a voice that once spoke, but not in a voice now speaking; they listen to the echo, and try to be content. Their God exists for them only in the pluperfect and the future-perfect tenses, not in the present tense. They believe in "I was that I was," and in "I shall be that I shall be," but not in "I am that I am."—*Sel.*

God, who prepares his work through ages, accomplishes it by the weakest instruments when his time is come.—*D'Aubigne.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—NOV. 28.

The Little Horn of Daniel 7.

BEFORE making any comments on the "little horn" of Daniel 7, we wish to complete the notes on the "little horn" of Daniel 8, which was the subject of last week's lesson. By reference to the notes of last week, it will be seen that we proved conclusively that the "little horn" of Daniel 8 represents the Roman Empire. This proof cannot here be repeated, but one or two additional proofs will be given. It will be remembered that the third kingdom—Grecia—represented by the goat with the notable horn, was divided into four parts after the death of Alexander, the four divisions being represented by the four horns which "came up" after the great horn was broken. The prophet then introduces the fourth kingdom—Rome—as follows:—

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Dan. 8:9. This seems to some to be an objection to calling this little horn Rome; for how, they ask, could Rome be said to come forth from one of the divisions of the Grecian Empire? In point of fact, this is no objection at all; but on careful consideration it is just what we might expect; for if Grecia was a universal empire, which is affirmed by both sacred and profane history, then any power which should rise up against it, must naturally come forth from some part of it. That Alexander's dominion was universal, extending even to Rome, is attested by the following statements:

"The Lucanians and Bruttians [inhabitants of Italy] are especially mentioned as having sent embassies to Alexander at Babylon." "The Tyrrhenians also," said Aristobulus and Ptolemaeus, "sent an embassy to the king to congratulate him upon his conquests." "There is every reason to believe that among the Tyrrhenian ambassadors mentioned by Alexander's historians, there were included ambassadors from Rome. . . . History may allow us to think that Alexander and a Roman ambassador did meet at Babylon; that the greatest man of the ancient world saw and spoke with a citizen of that great nation which was destined to succeed him in his appointed work, and to found a wider and still more enduring empire."—*Arnold's History of Rome, chap. 30, par. 1 and 2.*

BUT there is still more direct evidence to show the propriety of speaking of Rome as coming out of one of the divisions of the Grecian Empire. We quote and abridge from Prideaux, who relates the history in a very entertaining manner. First, however, we will state that the four divisions represented by the four horns, were Macedon, Thrace, Syria, and Egypt. In the year 168 B. C., Antiochus Epiphanes, then king of the Syrian division, determined to make himself master of Egypt, which was then governed by his nephew and niece, who were very young, and incapable of successful resistance. Says Prideaux:—

"This he most certainly would have accomplished, but that he met a Roman embassy in his way, which put a stop to his further progress, and totally dashed all the designs which he had been so long carrying on for the making of himself master of that country."—*Connexion, Vol. 2, Book 3, "An. 168, Ptol. Philometer 13."*

THE embassy was one which the Roman Senate had sent in response to the urgent request of the young Egyptian monarch for assistance against Antiochus. The reader will not fail to note that only three ambassadors, and not an army, were sent by the Romans to command

Antiochus to desist from his intended war upon Egypt. These ambassadors met Antiochus when he was only four miles from Alexandria, on his way to besiege that city. The chief ambassador was Popilius, with whom Antiochus had been intimate while he was in Rome as a hostage. On seeing Popilius, Antiochus reached forth his hand to embrace him as an old friend. "But Popilius, refusing the compliment, told him that the public interest of his country must take the place of private friendship; that he must first know whether he were a friend or an enemy to the Roman State, before he could own him as a friend to himself; and then delivered into his hands the tables in which were written the decree of the Senate, which they came to communicate to him, and required him to read it and forthwith give him his answer thereto. Antiochus, having read the decree, told Popilius he would consult with his friends about it, and speedily give him the answer they should advise; but Popilius, insisting on an immediate answer, forthwith drew a circle round him [Antiochus] in the sand, with the staff which he had in his hand, and required him to give his answer before he stirred out of that circle; at which strange and peremptory way of proceeding, Antiochus, being startled, after a little hesitation, yielded to it, and told the ambassador that he would obey the command of the Senate; whereupon Popilius, accepting his embraces, acted thenceforth according to his former friendship with him."

BUT the point of all this is found in the next two sentences of Prideaux. Says he: "That which made him [*i. e.*, Popilius] so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory of the Romans, which they had gotten over Perseus, king of Macedonia. For Paulus Æmilius, having now vanquished that king, and thereby added Macedonia to the Roman Empire, the name of the Romans after this carried that weight with it as carried a terror in all the neighboring nations; so that none of them after this cared to dispute their commands, but were glad on any terms to maintain peace, and cultivate a friendship with them."

NOW SINCE it was the conquest of Macedon that gave Rome its prestige among the nations, and made it virtually a universal empire, having the power to dictate to other kingdoms, and to stop their projects by a single word, it is evidently very proper to speak of it as "coming out" of one of the horns of the goat, viz., the Macedonian horn. The historian, in describing the rise of the Roman Empire, could not well employ a more fitting expression than that used by the prophet, 370 years before the occurrence. The quotation given above shows the immense superiority of the Romans over Antiochus Epiphanes, and thus of itself effectually demolishes the theory held by some that that pusillanimous king was the "exceeding great" power represented by the little horn.

NOW WE must turn our attention to the present lesson, "The Little Horn of Daniel 7." The student must be careful not to confound this little horn with that of Daniel 8. The little horn of Daniel 8 represents the Roman Empire as a whole; the little horn of Daniel 7 represents the Roman Empire only under one phase, the whole empire being represented by the fourth beast, of which the little horn was only a part. We quote the description of the beast and the little horn, as given by the prophet.

"AFTER this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it;

and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:7, 8.

WHEN Daniel was troubled over the explanation of this vision, an angel gave him the interpretation, and in beginning said: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:17, 18. So the beasts represented the four universal kingdoms that cover the history of the world till the coming of the Lord. These four kingdoms have already been named, and therefore we well know that the fourth beast represents the Roman Empire. See the further description in Dan. 7:23.

BUT Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar's dream he must have known the main features of these four kingdoms; but there were some particulars upon which he desired more light. "Then I would know the truth of the fourth beast [answered in verse 23]. . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Dan. 7:19, 20. The answer to this request was given as follows:—

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:23, 24. The fourth beast was the fourth kingdom—Rome—and the ten horns, it is plainly stated, "are ten kings that shall arise," that is, ten parts into which the Roman Empire should be divided. This division is mentioned in Dan. 2:41. It was effected by the incursions of the barbarous tribes which dismembered the Roman Empire in the fourth and fifth centuries, so graphically described by Gibbon. The division was complete, and the undivided empire of Western Rome had ceased to exist, before the close of the fifth century B. C.

AFTER the division of Rome into ten parts, another power was to arise, diverse from the others, and having the characteristics mentioned in Dan. 7:8, 20, 21, 25. These characteristics are met in the papacy, and in no other power. It uprooted three powers to make room for itself, and as if to identify the papacy as the power here referred to, the pope's tiara is a triple crown; such a crown is worn by no other ruler.

"AND he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25. If we find that these three specifications apply to the papacy, then it will be useless to look further for an application for the little horn. We can give to each specification only a very brief notice.

1. "HE shall speak great words against the Most High." It is a notorious fact that the pope is styled the "Vicar of the Son of God," indicating that he fills the office of Christ. Paul, speaking of the papacy, which he calls the "man of sin" (2 Thess. 2:3, 4), says that he "exalteth himself above all that is called God, or that is worshiped." This is parallel to Dan. 7:25. It is fulfilled in the pope's claim to have power to grant indulgences, a thing which

God himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the Council of 1870, and the following is a portion of the decree:—

“And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment.”—*The Vatican Decrees, by Dr. Philip Schaff*. Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:—

“If the pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal damnation, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all, and to be judged of no one.”—*Quoted by Wylie, History of Protestantism, Book 4, chap. 10.*

2. “AND shall wear out the saints of the Most High.” When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among papal atrocities is the massacre of St. Bartholomew’s Day. On the 24th of August, 1572, was begun in Paris one of the most horrible cold-blooded massacres that history records,—that of the Huguenots. The king himself, Charles IX., took part in it, shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at 70,000. To show Rome’s connection with the massacre, we quote:—

“At Rome, when the news arrived, the joy was boundless. The messenger who carried the dispatch was rewarded like one who brings tidings of some great victory, and the triumph that followed was such as old Pagan Rome might have been proud to celebrate. . . . Through the streets of the Eternal City swept, in the full blaze of pontifical pomp, Gregory and his attendant train of cardinals, bishops, and monks, to the church of St. Mark, there to offer up prayers and thanksgivings to the God of Heaven for this great blessing to the See of Rome and the Roman Catholic Church. . . . On the following day the pontiff went in procession to the church of Minerva, where, after mass, a jubilee was published to all Christendom, ‘that they might thank God for the slaughter of the enemies of the church lately executed in France.’”—*History of Protestantism, Book 17, chap. 16, par. 15.*

BUT the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses, when, at the command of Louis XIV., who was the obedient servant of the pope, they had been driven from their valleys:—

“We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of the executioners were immured in the dungeons of Piedmont. . . . And how were they treated in prison? As the African slave was treated on the ‘middle passage.’ They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day, and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease

broke out in these horrible abodes, and the mortality was fearful. ‘When they entered these dungeons,’ says Henri Arnaud, ‘they counted 14,000 healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, 3,000 skeletons only crawled out.’”—*Hist. Protestantism, Book 16, chap. 13, par. 18.*

IN the above instance, we see how an entire nation was literally worn out, yet we have scarcely more than hinted at the atrocities visited upon the innocent Waldenses. In the following brief extract from the account of the martyrdom of Cranmer, we see a sample of how Rome proceeded to “wear out” individuals:—

“The fire was lighted, and then withdrawn, and lighted again, so as to consume him piecemeal. His scorched and half-burned body was raised on the pikes of the halberdiers, and tossed from one to the other to all the extent his chain would allow; the martyr, says the martyrologist, ‘lifting up such hands as he had, and his finger ends flaming with fire, cried unto the people in these words, ‘None but Christ, none but Christ,’ and so being let down again from their halberds, fell into the fire, and gave up his life.’”—*Wylie, Book 23, chap. 10.*

CERTAINLY more is not needed to identify papal Rome as the little horn that was to “wear out the saints of the Most High.” Rome has more than met the demands of the prophecy. And the one who reads the history from which these extracts are taken, must of necessity exclaim, Surely the Roman Catholic power is the woman whom the seer of Patmos saw “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” Rev. 17:6. Happy would it be for the saints of God if they could be assured that she is sated with blood. But such assurance cannot be given; for says the prophet, “I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” Dan. 7:21, 22. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 15. JONAH 3:1-10.

Nineveh’s Repentance.

LAST week’s lesson ended with Jonah in the fish’s belly. Then he began to pray. In fact, he began to pray as soon as he was cast into the sea; for he says: “For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. *Then* I said, I am cast out of thy sight; yet I will look again toward thy holy temple.” “When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thy holy temple.” Chap. 2:3, 4, 7. It often happens that some such upsetting as this is necessary to bring men to see themselves. David said, “Before I was afflicted I went astray; but now have I kept thy word.” Ps. 119:67. Then he says: “It is good for me that I have been afflicted, that I might learn thy statutes.” Verse 71. The whole of psalm 107 is made up of instances of men being brought by dangers, afflictions, etc., to acknowledge God, and of calls upon men to “praise the Lord for his goodness, and for his wonderful works to the children of men.”

YET it is to be feared that, in most cases, after the Lord at such times has heard their cries and delivered them, they remember him, at best, for only a little while, and turn again to folly. But Jonah well says: “They that observe lying vanities forsake their own mercy.” “Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteous-

ness unto them which are exercised thereby.” Heb. 12:11. Jonah’s repentance was genuine. He was ready to obey God, and he said, “I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.”

“AND the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.” “Preach the preaching that I bid thee,” is the Lord’s command to every preacher. “Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thy ears.” “And tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.” Eze. 3:10, 11. “I charged thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word.” 2 Tim. 4:1, 2. That which the Lord says, is the only thing that is right. It may not always be the most pleasant thing to speak, nor the most pleasant thing for men to hear, but it is the *best* thing to speak, and it is the *best* thing for men to hear.

“NOW NINEVEH was an exceeding great city of three days’ journey.” Nineveh was built by Asshur, a grandson of Noah (Gen. 10:11), and at this time was the greatest city in the world, containing about 600,000 people. It was the capital of the Assyrian Empire, which had spread its rule from the Tigris to the Mediterranean Sea, and from the Black Sea to the Persian Gulf. “And Jonah began to enter into the city a day’s journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.”

THE message reached the king, and he too joined the general fear. He not only joined in it, but issued a decree that the good work should go on. “For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.”

THIS was genuine repentance. The Saviour declared it to be so, and that these men of Nineveh shall rise in judgment and condemn the generation to whom he preached. “The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.” Matt. 12:41. We have, therefore, the testimony of Jesus that the men of Nineveh repented. The word which John the Baptist, and Jesus, and Peter, and all the apostles preached, was, “Repent.” And by the action of the Ninevites, it is shown that repentance is not only in word, not only in fasting and prayer, but this with *turning every one from his evil way*, and from the violence that is in his hands. “Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.” Isa. 1:16. Anything short of turning from evil and putting it away, is not repentance; however much men may talk of sorrow for sin and of *wanting to do better*, it is of no avail until they really *do better*. And all who do so God will receive and forgive as really as he did the

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 5, 1885.

What Is the Use?

THIS is called a practical age. Men always ask, before engaging in any business, Will it pay? And this is correct. It is useless to work to no profit, and we have Scripture warrant for counting the cost before beginning any enterprise. But men are not always wise in their estimates. Sometimes, indeed in the majority of instances, the results will show that the entire cost has not been counted. Some factor has been omitted, or else the individual has not looked far enough ahead. We might cite a few instances:—

It is generally considered a prudent thing for a man to amass wealth. "Men will praise thee, when thou doest well to thyself." Ps. 49:18. Indeed, so fixed is the idea that to get rich is the one thing essential, that few, before praising the prosperous man, stop to inquire by what means he obtained his wealth. But according to the Bible standard, the gathering of great wealth may be the most foolish thing a man can do.

The wise man says: "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor." Prov. 28:8. If people knew that men who are toiling and planning night and day in order to accumulate property, were simply working for some one else, and that they themselves should enjoy none of their savings, they would say, "How foolish to work so hard for nothing!" Well, that is just what the Bible says. "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Jer. 17:11. How many foolish people there are, who by the world are accounted wise.

And this exposes another shortsighted calculation that is very common, viz., that it is safe to do anything which is done by the majority of people. Precedent is a thing that has great weight, both in courts and public opinion, oftentimes to the exclusion of justice. But numbers can never make wrong right, nor will the Lord remit the punishment due for the commission of crime, because very many are engaged in it. "Though hand join in hand, the wicked shall not be unpunished." Prov. 11:21. And the truth of this statement has often been demonstrated. In the days of Noah, "the earth was filled with violence," because "every imagination of the thoughts" of man's heart "was only evil continually." Gen. 6:5, 11. Only Noah was found righteous. Yet the Lord preserved Noah, and destroyed all the wicked, "bringing in the flood upon the world of the ungodly." 2 Pet. 2:5.

In the days of Lot, "the men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13:13. In all that city, careful search was made (Gen. 18:23-33; 19:12-14), and, besides Lot, not a righteous man was found. But the Lord had no respect to numbers, "and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6.

There was also a time when a single man, Elijah, stood out against the whole kingdom of Israel. He was not content with simply disagreeing with the majority, but he was earnest in reproving both monarch and subject. Baal-worship was popular, and was, moreover, the State religion. How presumptu-

ous in that one man to attempt to teach the priests and rulers! How was it possible that he alone of all the people should have the truth? And even allowing his claims, what headway could one man hope to make against a nation? What was the use of his engaging in such an unprofitable task? Thus, no doubt, many reasoned at that time. But God vindicated the faithfulness of his servant. The prophets of Baal were slain; the wicked king and queen had the death of a dog; the apostate nation was carried into captivity; and Elijah, who was not afraid to engage in an unpopular and seemingly unprofitable work, was taken to Heaven in a chariot of fire. Who will now say that his work was to no profit? Not one.

But why is it that men can now approve Elijah's course? Simply because the sins which he particularly denounced are not now popular. For proof of this assertion, we quote from the *Friend*, a religious journal published at Honolulu, H. I. It says:—

"We have for a year or more had a couple of good brethren among us, who have been devoting their time and strength, and the means of the organization that sent them, to the task of disseminating the idea that Saturday instead of Sunday should be observed as the day holy unto the Lord. We have often wished that the two brethren might see their way clear to engage in a worthier and more promising enterprise. One of them, Brother Scott, we think has gone back to whence he came, and we wish him well. The other brother still tarries among us, and we would not have him depart; but we hope in his behalf for more useful employment."

And then it quotes as follows from an exchange, concerning those who are working in behalf of the Lord's Sabbath:—

"We are sorry to see such a waste of time and pains. If the past shows anything, it shows that the vast majority of Christendom always has been, and it is now, firmly persuaded that the first day of the week is the day of rest by divine appointment. Can this judgment be reversed? Is there the remotest possibility that it ever will be? It seems to us that there can be but one answer to these questions. If so, then all the good intentions and conscientious convictions of our brethren do not hinder their efforts from being thrown away. Besides, there is the injurious effect of turning men's thoughts away from the due observance of the day to the very subordinate question of its numerical designation."

Not one hint of a question do we find in the above, as to whether those who advocate the observance of the seventh day are really in the right, but only the consideration of popularity. "The vast majority of Christendom has been, and is now, firmly persuaded that the first day of the week is the day of rest." "And since there is no probability that this verdict will ever be reversed, what is the use of trying to show its fallacy?" So the people might have talked in the days of Noah. "We are fully persuaded that the course which to us seems good is right, and you might as well quit your preaching. Better come and join us."

Likewise when Lot went out to warn the inhabitants of Sodom, "he seemed as one that mocked." No doubt he was called an old fool for his pains. And in both of these cases it was found that there was not any possibility of changing the universal verdict. Will the *Friend* say that they ought to have ceased preaching? What does the Lord say?

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day. . . . And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious." Eze. 2:3-7.

The question to be asked, then, is not, "Is the prevailing sentiment favorable to my message?" or, "Is there any hope of changing the general opinion?" but, "What is truth?" As a matter of fact,

the majority of people have never been in the right, in spite of all efforts to lead them in the right way, and there is indeed no hope that they ever will be. Let us cite two authorities.

Luther, as a reformer, was very much like Elijah. In reality he was more alone than was the prophet. One of the strongest arguments brought against his work was that the pope, bishops, divines, councils, and universities were against him, and that he could not hope to convince them that they were in error. The majority never were convinced. But Luther replied as follows:—

"Moses was alone when the Israelites were led out of Egypt; Elijah was alone in the time of King Ahab; Ezekiel was alone at Babylon. God has never chosen for his prophet either the high priest, or any other person of exalted rank; he has generally chosen men of a mean and low condition,—in the instance of Amos, even a simple shepherd. The saints in every age have been called upon to rebuke the great of this world,—kings and princes, priests and scholars,—and to fulfill the office at the peril of their lives. . . . I say not that I am a prophet; but I say that they have the more reason to fear because I am alone, and they are many. Of this I am sure, that the word of God is with me, and that it is not with them."

"But it is further objected that men high in station pursue me with their censures. What then! Do not the Scriptures clearly show . . . that the majority has always been on the side of falsehood, and the minority only on the side of truth? It is the fate of truth to occasion an outcry."—*D'Aubigne's Hist. Reformation, Part 1, Book 7, par. 168, 173.*

For the second authority, we have only to refer to the overwhelming wickedness in the times of Noah and Lot, and then read these words of Christ, which bring the matter home to our own day:—

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

These illustrations are sufficient to show us that instead of appealing to common custom for proof of the correctness of any practice, that very fact ought to cause us to doubt. "The customs of the people are vain." Jer. 10:3. And it will not do to say that, in the instances mentioned, those who were in the majority, and wrong, were heathen, while, in the matter of Sunday observance, the majority are Christians. In Elijah's time it was the house of Israel—the church—that had taken Baal in preference to Jehovah. Ezekiel was sent with his warnings to the church of God; and in order that he might perform his thankless task, it was necessary that his face should be made "harder than flint." Moreover, he was plainly told that the house of Israel would not listen to him. Eze. 3:4-9. Isaiah was commanded to show God's people their transgression. John the Baptist lifted up his voice in the wilderness against the sins of the very leaders of the church. And it was solely on account of the corruption of the church that Luther began to preach the reformation. Since our reverence for God is measured only by our obedience, and not by our profession, all those who persist in violating any of God's commandments are termed heathen. Throughout the Bible, the judgments of God are pronounced only against the heathen; and many who say, "Lord, Lord," will receive those judgments. So in this matter, if it can be shown that God has commanded us to keep the seventh day of the week, those who work to that end are engaged in a profitable business, even though the professed church will not hear. Those who do his commandments shall have right to the tree of life.

Next week we shall continue this subject, and

show that the "numerical designation" of the day is not a "subordinate question," and that whatever "injurious effects" may follow the preaching of truth, no blame can be attached to the few who thus labor against the majority.

E. J. W.

The Best Argument for Sunday.

FROM the *Review* of October 27, we learn that Sabbath-keepers in Arkansas are being put to serious trouble on account of their faith. Formerly there was provision made in the Sunday law of that State, so that those who conscientiously observed the seventh day of the week were not liable to arrest for working on the first day of the week. Last spring, however, this provision was repealed, and now all who do any work on Sunday are liable to heavy fine and imprisonment.

As a natural consequence of the law as it exists at present, quite a number of Sabbath-keepers have been arrested, and Elder Wood, who is laboring there and knows the state of feeling, thinks that there will be scores of arrests before the holidays. The brethren in Arkansas are poor, and can ill afford the expense and loss of time incident to court proceedings, even should they not be convicted; any persons wishing to aid them in their time of need can forward money for that purpose to F. N. Elmore, Springdale, Ark., and it will be thankfully received and properly applied.

The leaders of the so-called National Reform party have been constant in their assurances that no harm was intended by them to conscientious observers of the seventh day. They have often seemed to feel grieved and indignant because we have said that persecution would be the necessary result of their efforts to enforce Sunday observance. But, in spite of their pacific assurances, it has happened that, every time the law would allow it, Seventh-day Adventists have been promptly indicted for working on Sunday. If this is not a persecution because of religious convictions, then the popes of Rome never conducted such a persecution.

None of our brethren need be surprised when such persecution comes. For years we have been expecting it, knowing that it would come, because the "sure word of prophecy" plainly said that it would. The fulfillment of this prophecy is only a warning that the end is near, and an admonition to us to redouble our diligence. Here in California we have had an opportunity to see how quickly the spirit of persecution becomes rampant as soon as there is the slightest prospect of enforcing a Sunday law, and we shall watch with prayerful interest the proceedings in Arkansas. Whatever the immediate result, we are certain that God will make the wrath of man to praise him.

E. J. W.

Where Shall the Line Be Drawn?

THE *Christian Weekly*, after making the statement that polygamy is not the only evil of Mormonism, says:—

"Its un-republican hierarchy, that exalts the church above the Government, and demands unconditional obedience to its requirements, whatever may be the law of the land, makes it a dangerous institution in a country where the ballot box should be free from ecclesiastical domination."

With the truth contained in the above quotation, there is also a very popular error. It is a truth that cannot be too often repeated at the present day, that the ballot box should be free from ecclesiastical domination. We say that this truth cannot be too often repeated at the present day, because there is now an influential and rapidly increasing party (not Mormons) whose great aim is to have the State legislate on matters pertaining to religion; or, in other words, to place the ballot box under the control of the church. When this state of things shall be brought about, the liberties of American people

will be at an end. We protest, therefore, against ecclesiastical domination in political affairs, whether it be by Mormons or by Christians; with either class the results would be the same, for no matter how pure a church may be, if it has civil power it will persecute just as quickly as will the corrupt church. So Mormon domination of the ballot box is to be objected to, not simply because it is Mormon domination, but because it is ecclesiastical domination.

The error in the quotation is in supposing that it is wrong in principle to obey the requirements of the church, "whatever may be the law of the land." We are no apologists for the Mormons, but we say that this principle is not the one at issue. The question for individuals to settle is, Are the teachings of the church in strict harmony with the Bible, making unperturbed Bible truth the sole standard? If fair and candid investigation shows that those teachings are in perfect accord with the Bible, then he should obey them, whatever may be the law of the land. "The powers that be are ordained of God." Then certainly they have no right to contravene the laws of God.

As a matter of fact, the Mormons are guilty of a sin, not against God alone, but against man as well. Murder, adultery, and theft are sins which destroy the well-being of society. If these things were allowed to be practiced with impunity, human governments, which God has ordained, would be overthrown. Therefore they must not be tolerated. On this ground, and this alone, the pet abomination of the Mormons should be suppressed by the Government. But a practice which is in strict accord with God's word, will not be detrimental to society; and against such a practice the Government has no right to enact a law; if it should, the people would be in duty bound to break that law.

No one need be confused over this matter. The Christian's duty is plain: "We ought to obey God rather than men" (Acts 5:29); and if people would always remember this, and live accordingly, they would never make laws to suit their own inclinations or propensities, and try to palm them off on the people as the laws of God.

E. J. W.

Psalms 146:4.

IN Psalms 146:3, 4 we read: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." This is in harmony with the Scriptures throughout. As stated elsewhere, "the dead know not anything;" "their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

To evade the force of the words of Psalms 146:4,— "In that very day his thoughts perish,"—it has been, for a long while, a favorite scheme of those who hold to the immortality of the soul to change the words of the text by substituting the word "purposes" for "thoughts," claiming that the man still thinks when he is dead, but that the purposes which he had formed while living have perished, that they cannot be accomplished. And now comes the Revised Version, and, with a marginal reading, bolsters up this theory. The text of Psalms 146:4 reads in the Revised Version just as it does in the Old Version, but "purposes" is put into the margin as an alternate reading. Thus this version is made to favor the idea that "thoughts" in the text is at least equivalent in meaning to "purposes;" and that when a man dies, in that very day his purposes perish, but his thoughts go on.

Such an interpretation of the text is, as we have seen, to make the scripture contradict itself. But that is not all, it is to make the scripture contradict every principle of fact and evidence as seen in hu-

man experience. Let us cite a few instances of men's purposes, that did not perish "in that very day," in which their breath went forth and they returned to earth. Nebuchadnezzar formed the purpose of confining the River Tigris within certain limits, and built an extensive embankment at a place near where Bagdad now stands; and the bricks with which he faced and strengthened the embankment, and which have upon them his own name, lie to-day exactly as he placed them. We know, therefore, that that purpose of his did not perish in the very day in which his breath went forth, nor for ages afterward, if indeed it has yet perished.

Stephen Girard purposed that the poor white orphans of the city of Philadelphia, Pa., should have the benefits of education, and should be supported till they had acquired an education. That purpose did not perish when his breath went forth, and he returned to the earth; nor has it yet perished, nor will it ever while the world lasts.

Peter Cooper purposed that mechanics and artisans should have opportunity to acquire "the most skillful practice of their several trades; to that they could not only apply their labor to the best possible advantages, but enjoy the happiness of acquiring useful knowledge—the purest and most innocent of all sources of enjoyment." His purpose did not perish when he died.

James Lick purposed that the State of California should have an observatory, and in it a telescope having a larger object-glass than any that had ever yet been made. He died. But so far from his purpose perishing the "very day" in which his breath went forth, Europe and America have been engaged ever since in fulfilling that purpose, now soon to be accomplished.

Multitudes of such instances might be given from all ages of human history in illustration of the fact that to read *purposes* for *thoughts* in psalm 146:4, is to put darkness for light, and falsehood for truth. The fact of the matter is, men's purposes perish while they live as well as when they die. It is not necessary to wait till their "breath goeth forth," and they return to earth, to realize that fact. To-day I may form a purpose concerning to-morrow, or next week, or next month, or next year, and that purpose may, and indeed does as often as otherwise, perish. Yet *I continue to live and to think*. To-day I may purpose a thing in regard to even the things of this very day, and that purpose is just as likely as not to perish; but that affects neither the fact of my living, nor of my thinking. Again we say, and the experience of every human being proves the truth, that men's purposes perish in the days that they live, as well as in the day that they die.

It is not so with men's thoughts. When a man dies, it is the truth that "in that very day his thoughts perish"—he ceases to think, the mind ceases to act. As long as there is consciousness, there is thought; but when a man dies, all power of thought is destroyed. That a man can think when he is dead is certainly one of the most perverse ideas that ever entered men's brains. A man may be struck a slight blow on the head, and he ceases to think; but let him be struck a crushing, killing blow, and lo! he thinks more and better than ever! In other words: knock him senseless and he cannot think at all; kill him, and he can think better than ever before!! Was there ever such nonsense? Does any one suppose that Adam, before he lived, had any powers of thought? Assuredly not. Then upon what principle can it be supposed that he had any such powers after he died—when he had returned to the condition in which he was before he lived? Did he, by sinning, acquire the power to think after he was dead? Did he, by sinning, acquire the power to retain in death one of the very chiefest of the attributes of life—the power of thought?

It is the absolute truth that "the wages of sin is death;" and when, because of sin, death passed upon all mankind, it is equally the truth that when "his breath goeth forth," and "he returneth to his earth, in that very day his thoughts perish." A. T. J.

The Missionary.

European Council of Seventh-Day Adventist Missions.

THE third session of this Council convened in the new meeting hall at Basel, Tuesday, Sept. 15, at 11 A. M., the chairman, Elder B. L. Whitney, presiding. The following persons were present at the meeting: Elders J. G. Matteson, A. B. Oyen, E. G. Olsen, and Knud Brorsen, and Sisters Oyen and Dohl, from Scandinavia; Elders B. L. Whitney, D. T. Bourdeau, A. C. Bourdeau, J. Ertzenberger, and Brethren Albert Vuilleumier, Ademar Vuilleumier, A. Keller, and A. Roth, from Switzerland and Central Europe; Brother Thos. G. Aslan from Roumania; Brethren J. Geymet, A. Biglia, V. Guerini, J. D. Malan, and Sister Malan, from Italy; J. B. Conte, J. P. Badant, and A. Aramy, from France; Wm. Fleek, Chas. Kuller, and Hugo Schneppe, from Germany; Elder R. F. Andrews from Ireland; Elders S. H. Lane, M. C. Wilcox, A. A. John, and Brother G. R. Drew, and Sisters S. H. Lane and Jennie Thayer, from England; and E. G. White, W. C. White, and H. W. Kellogg, from America. Besides these, the meetings were attended by the employes of the publishing house, and quite a number of the brethren and sisters of the Swiss Conference.

The following committees were appointed:—

On Order of Meetings—W. C. White, R. F. Andrews, S. H. Lane.

On Nominations—R. F. Andrews, A. C. Bourdeau, E. G. Olsen.

On Resolutions—J. G. Matteson, D. T. Bourdeau, M. C. Wilcox.

On Auditing—W. C. White, R. F. Andrews, S. H. Lane, A. C. Bourdeau.

At the close of the meeting, the committees proceeded to their work, which occupied the remainder of the day.

WEDNESDAY, SEPT. 16.

The Committee on Order of Meetings proposed that something in the line of a Biblical Institute be held in connection with the Council, and in harmony with this suggestion, it was arranged that Elder Matteson should conduct a Bible-class at 9 A. M., and that Elder Lane, assisted by Elders Ertzenberger and Bourdeau, should conduct a Bible-reading at 6:30 P. M., each day of the meeting, which, it was thought, should continue two weeks instead of one, as appointed.

These classes were very interesting and profitable. So great was the desire of all to hear every lesson that the office work was suspended so that the workmen could attend; and several of the German and French brethren who intended to return home after attending two or three meetings, remained till the close. In the Bible-class the subjects of the second coming of Christ, the millennial reign of the saints with Christ, and the return of the Jews, were considered. These subjects were especially appropriate because of the universal prevalence in Europe of the grossest errors on these doctrines. Few of those present had ever enjoyed the privilege of attending such a class before.

The brethren conducting the Bible-readings, translated into German and French those readings that the colporters would wish to use first, and they were given simultaneously in French, German, and English, accompanied by remarks as to how Bible-readings should be conducted. These readings are being printed in leaflets, so that the colporters can use them in conducting readings, and then distribute the leaflets among those who wish them.

REPORTS FROM SCANDINAVIA.

Elder Matteson thinks that Sweden is, at present, the most promising field in Northern Europe. His meetings in Stockholm were

largely attended, and fifty persons were converted to the truth. The Stockholm church numbers seventy-one members, and there are ten others keeping the Sabbath, who have not yet joined the church.

At the Conference just held in Sweden, about fifty Sabbath-keepers were present, representing seven churches, with nearly two hundred members. These, with scattered Sabbath-keepers, number two hundred and seventy-nine, a gain of ninety-four since last year. The two colporters and one minister laboring in this Conference the last year, have sold and distributed 426,400 pages of reading matter, obtained 448 subscribers for our papers, and received \$585 from book sales and subscriptions.

Elder E. G. Olsen has labored most of the time during the year in Christiania and Drammen. At Drammen a church of twenty-one members has been organized, and in Christiania twenty-eight have joined the church. The colporters and the missionary society in Norway have sold and given away 600,000 pages of tracts and books, and obtained 500 subscribers for our papers.

Elder Brorsen reports that there are in Denmark nine churches, with one hundred and sixty members, besides ninety-eight scattered Sabbath-keepers.

Elder Matteson presented the following summary of the work in the three Scandinavian countries:—

Number of ministers, 7; licentiates, 7; colporters, 8; churches, 18; members, 514; whole number of Sabbath-keepers, 698; tithes and donations, \$2,163.86; subscribers for periodicals, 1,044; pages of reading matter sold and distributed, 1,041,400; received on sales and subscriptions, \$1,033.

REPORTS FROM ENGLAND.

Thursday, Sept. 17, Elder Lane gave an interesting account of his labors in connection with Elder Durland, at Risely. Finding that the renting of halls was very expensive, and quite unsatisfactory, they had purchased a linen tent, 27x50 feet in size, and with it had held meetings eight weeks. As a result, nine persons are keeping the Sabbath, and many others are convicted that it is their duty. Fruit, vegetables, and groceries were freely donated to those conducting the meetings, and the contributions were nearly sufficient to pay all the running expenses.

Elder R. F. Andrews gave an account of labors in northern Ireland. Caste, prejudice, an unwillingness to attend open-air meetings, and meetings in halls, are some of the difficulties to be met with in Ireland. A large number are becoming interested in the truth.

Elder A. A. John reported that he had moved to Wales, with a view of getting the present truth before that people. There are about 1,200,000 people in Wales, of which number about 400,000 are Englishmen, 400,000 understand both English and Welsh, and 400,000 understand only the Welsh. While devoting a little time to the study of the Welsh, he had labored for the English people at a large watering-place. He has found open-air meetings a satisfactory way of getting the truth before the people of England.

Brother Geo. R. Drew has visited 2,216 ships, selling 301,000 pages of books, for which he has received \$750. Three colporters have been at work a part of the time. They have visited 2,453 families, distributing tracts, and obtaining subscribers for the *Present Truth*.

Elder Wilcox has spent most of his time at the office of the *Present Truth*. This paper has 514 regular subscribers in England and 300 in America; 77,800 copies have been sent to persons whose names were found in directories. The mission has received on the *Present Truth* \$550; on book sales, \$400; tithes and donations, \$360.

REPORTS FROM CENTRAL EUROPE.

Elder B. L. Whitney spoke of the work in the Swiss Conference and in Basel. The Conference has one ordained minister, 7 licentiates, 10 churches, and 224 members scattered through Switzerland, Germany, Roumania, France, and Italy. There are, besides, 39 Sabbath-keepers in churches not yet connected with the Conference. The tithes paid in during eleven months of the year amount to \$1,314.87, besides \$264.35 which has been raised in Germany. The missionary society has 113 members. They have distributed 137,039 pages of tracts, and made 9,066 visits. The donations since the reorganization of the society amount to \$2,041. The Sabbath-school association has 11 schools, with 251 members.

During the past year the office has printed 61,000 copies of the French paper, 53,200 copies of the German paper, 8,000 of the Italian paper, and 9,000 of the Roumanian paper. The receipts on the French paper amount to \$520, and on the German paper, \$490. The French paper has 827 paying subscribers; the German, 568; the Roumanian, 172; the Italian, 130. The office publishes 31 different tracts and pamphlets in French, besides a volume of Sister White's writings just issued. In German 14 different tracts are published, and in Italian, 7. The amount received on sales of tracts is \$91.67. Colporters have had some success in canvassing for the French and German papers.

FRIDAY, SEPT. 18.

Interesting reports were made by Brother Aslan, of the work in Roumania; by Brother Biglia, of the work in southern Italy; and by Brother Malan, of the Waldensian Valleys. Brother Geymet said that he had sold 22,000 pages of tracts, and given away 8,000 pages. He requests that there be more Italian tracts printed, and an illustrated pamphlet on the prophecies.

Elder Ertzenberger reported his labors in Germany. He says that religious meetings cannot be held there unless notice is given to the authorities beforehand, stating the place and time of the meeting, and the subject to be spoken on. If this is not done, one is liable to be fined.

Elder D. T. Bourdeau reported his labors in Switzerland, Italy, and France; as a result, there are four new churches, with about forty members.

Elder A. C. Bourdeau reported his labors in Roumania, France, and Italy, in which he had baptized fifty-seven persons.

The meetings on the Sabbath were of a very solemn character. The necessity of a living faith in God, and of an earnest love for those for whom Christ died, were the themes dwelt upon.

The business meetings of Sunday and Monday were occupied with a discussion of the various methods of labor, and the question whether tents can be used to advantage in the various countries of Europe. Many interesting facts were presented, showing that there was ground to believe that tents could be used in Sweden, Germany, France, and Italy. In some of these countries where the laws were the most oppressive a few years ago, they are now the most lenient. At the close of the discussion, it was voted to recommend: (1) That a second tent be purchased for use in England the coming season; (2) That a tent be obtained in time for use the coming season in Sweden; (3) That the Swiss Conference purchase two tents, one for the German and one for the French work; (4) That we request the General Conference to furnish a tent for use in Italy.

The circulation of our papers was then discussed, and it was recommended that appropriate illustrations be obtained, and used in each of them.

TUESDAY, SEPT. 22.

The Committee on Resolutions presented the following, which, after some discussion, were adopted:—

Resolved, That this Council advise Elder A. C. Bourdeau to locate in the Waldensian Valleys, and devote his principal efforts to the work in Italy and France.

WHEREAS, The harvest is great and the laborers are few; therefore,

Resolved, That it is inconsistent for our laborers to remain continuously in one place.

WHEREAS, It is contrary to the accepted and uniform plan of labor among our people that our laborers confine their labors to one locality, and

WHEREAS, There exists special and urgent demands for labor in various localities in the Italian field; therefore,

Resolved, That this Council recommend that Brother A. Biglia do not confine his labors to Naples, but devote the greater portion of his time to labor in new fields.

Resolved, That we request the General Conference to send a German laborer to join Brother J. Ertzenberger in the vast German field.

WHEREAS, The increase of the publishing work in Europe demands skilled laborers, and persons of experience in the various branches of the work; therefore,

Resolved, That this Council recommend that Brother Chas. M. Andrews spend one or two years in our publishing house at Battle Creek, learning thoroughly the binder's trade.

Resolved, That in the future sessions of our General Council, we request the chairman of each of the several Mission Boards to present a written report of missionary labor, not to exceed thirty minutes in delivering, and request written reports from all our laborers not to exceed fifteen minutes.

Resolved, That we express our gratitude to God for the labors and counsels of Sister E. G. White and her son, Elder W. C. White, at these meetings; that we invite them to visit Scandinavia, Great Britain, and other fields, and to remain sufficiently long in Europe to do the work Providence has assigned them.

WEDNESDAY, SEPT. 23.

The officers of the Council and the Mission Boards for the ensuing year were elected, as follows:—

Executive Committee: B. L. Whitney, chairman, J. G. Matteson, S. H. Lane; Secretary, A. B. Oyen; Treasurer, Addie S. Bowen. Mission Boards: Central European Mission, B. L. Whitney, A. C. Bourdeau, D. T. Bourdeau; British Mission, S. H. Lane, M. C. Wilcox, R. F. Andrews; Scandinavian Mission, J. G. Matteson, A. B. Oyen, E. G. Olsen.

The question was then raised, Is it right for us to bear arms or serve in the army; and if so, is it lawful for us to serve on the Sabbath? From the ensuing discussion, it appeared that military service is compulsory in Switzerland, Germany, France, and Italy. The length of service required varies in the different countries, but the service is such that it is very difficult to keep the Sabbath. In Switzerland, Sabbath-keepers have the choice of joining the sanitary corps, in which a person is exempt from bearing arms, but the duties to be performed on the Sabbath are not such as are proper for God's holy day. It was voted that the Executive Committee of the Council prepare a circular treating upon this subject, offering suggestions for the instruction of our brethren.

THURSDAY, SEPT. 24.

Various plans to increase the circulation of our periodicals were considered, and the best way to reach the traveling public of England. It was voted that we request the International Tract and Missionary Society to furnish distributors, to be placed on the transatlantic steamers leaving Liverpool.

Elder Whitney introduced the question of establishing a school in Basel, especially for the children of Sabbath-keepers. Attendance at school is compulsory for children from six to fourteen years of age, and they cannot be ex-

cused from the school on the Sabbath. Several of our Sabbath-keepers in Switzerland have been fined, and some have been imprisoned, for refusing to allow their children to attend school on the Sabbath. It was thought that teachers could be obtained for a private school, and that a room could be obtained, if it were decided that a school should be organized. Elders B. L. Whitney, J. Ertzenberger, Albert Vuilleumier, W. C. White, and Ademar Vuilleumier were chosen as a school committee.

FRIDAY, SEPT. 25.

The Committee on Resolutions introduced the following resolutions and recommendations:—

WHEREAS, The Danish-Norwegian and Swedish health journals, *Sundhedsstetudet og Helso-och-Sjukvard*, published at Christiania, are not circulated to any extent in America, and,

WHEREAS, Our brethren there would receive great benefit from reading these papers; therefore,

Resolved, That we invite our Scandinavian brethren generally in America to become subscribers to these journals, and to do what they can to circulate them among their countrymen in that country.

Resolved, That we request the Executive Committee of this Council to prepare petitions to the Swiss Government, that the children of Sabbath-keepers be exempt from attending the public schools on the Sabbath, and that they prepare tracts and leaflets on the subject, to be distributed by those who circulate the petitions.

We recommend that the following named persons receive credentials: B. L. Whitney, D. T. Bourdeau, A. C. Bourdeau, S. H. Lane, A. A. John, M. C. Wilcox, R. F. Andrews, A. B. Oyen, E. G. Olsen, J. G. Matteson, J. H. Durland, and that Geo. R. Drew receive colporter's license.

On motion, the above were acted upon separately, and adopted.

Sabbath forenoon, Elder Matteson preached on the subject of the Third Angel's Message, and in the afternoon Mrs. White spoke from Zechariah 3:1-7. As she compared the situation of the people of God with that of Joshua before the angel, she was led to give most precious encouragement to those who are to pass through the time of trouble.

SUNDAY, SEPT. 27.

The Committee on Resolutions presented the following, which were acted upon singly, and adopted:—

Resolved, That we express our continued confidence in the gift of prophecy, which God has mercifully placed among his remnant people, and that we will endeavor to show our true appreciation of the same by practically carrying out its instructions.

Resolved, That we recommend that *The Present Truth* be published semi-monthly.

Resolved, That we recommend that a Scandinavian laborer be selected to go and assist Brother Geo. Drew in his work in Liverpool.

WHEREAS, The work is great and the laborers few, and the greater part of the work of enlightening the people on the subject of present truth must be done by means of publications; therefore,

Resolved, That it is the duty of our ministers to encourage and educate young persons to become successful canvassers and colporters, by holding institutes, and by connecting them with tent labor, and with other labor where it may be deemed advisable, thus helping them to obtain the necessary qualifications for this work.

Resolved, That we recommend that an institute of three or four weeks' duration be held the coming winter at Great Grimby, England, for the purpose of giving instruction to canvassers and colporters.

It was voted that W. C. White, J. G. Matteson, A. B. Oyen, M. C. Wilcox, and Sister E. H. Whitney be an International Lesson Committee, to advise as to the Sabbath-school lessons used in our papers published in Europe.

MONDAY, SEPT. 28.

The Committee on Resolutions presented the following, which was adopted:—

Resolved, That the report of this Council, the financial and statistical report of the European Missions, with the report of Sister White's morning

talks, and a sketch of her visit to the missions, be published in a large-page pamphlet in the English language, that our brethren in America may share the blessing of this good meeting.

It was voted that we recommend that Brother Thos. G. Aslan labor six months or a year in Italy, in connection with Brother Geymet, under the direction of Brother A. C. Bourdeau.

It was also voted that Brethren H. W. Kellogg and C. M. Andrews represent this Council at the coming General Conference. Also, that the next session of this Council be held in England.

Monday evening, after a short discourse by Elder Matteson, Brother Albert Vuilleumier was ordained to the work of the ministry.

From this meeting, the laborers go forth with new courage to their fields of labor. Five more will engage in the colporter work than have been in the field before, and we expect that our books and papers will have a much wider circulation than ever before.

W. C. WHITE.

Basel, Switzerland, Oct. 5, 1885.

Southern California Camp-Meeting.

This meeting was held, according to appointment, October 17-26, in a park of pepper trees near the center of the beautiful village of Santa Ana, Los Angeles County. There were twenty-five tents in the camp, and about one hundred campers. There was a fair attendance from the country, and about thirty from San Diego County. These latter came with their teams about eighty miles, for the purpose of attending the meeting.

There were sixty-two meetings held during the ten days of the encampment, of which twenty-five were sermons. There were six sessions of a Biblical Institute, and four meetings of our Sabbath-school Convention. Besides these, there was one meeting for instruction in church work and the keeping of church records, five missionary meetings, two Sabbath-schools, two business meetings, ten prayer and social meetings, and seven meetings of the youth and children. Of the sermons, Brother St. John gave seven, Brother Ings six, Brother R. S. Owen five, and the writer seven. The first Sabbath-school was composed of seventy-four persons, arranged in fourteen classes, and on the second Sabbath the school consisted of ninety-eight pupils, arranged in fifteen classes.

There was a spirit of harmony and solemnity pervading the entire camp-meeting. The outside attendance increased from the opening of the meeting to the last, and the interest was such that Brother St. John decided to remain and follow up the work by meetings in a hall which has been secured for that purpose. At the close of the camp-meeting six persons were baptized, and our people returned to their homes greatly encouraged and strengthened.

In the business meeting all voted in favor of another camp-meeting in this southern field next year, to be held about the same time of this one this year. They also readily responded to the suggestion that these local camp-meetings meet their own expenses. Pledges of over two hundred dollars were made for a southern camp-meeting fund. This sum will doubtless be added to by others who were not at the meeting. The camp-meeting has exerted a great influence in giving permanence to the cause in this part of the Conference.

J. N. LOUGHBOROUGH.

THE private citizen has no right to ask for the pardon of a convict any more than has the governor to grant it, except on the single supposition that it can be granted in consistency with the safety of society.—*Independent*.

WHEN worthy men quarrel, only one of them may be faulty at the first; but if strife continue long, commonly both become guilty.—*T. Fuller*

The Home Circle.

NOTHING TO SHOW.

"My day has all gone"—'twas a woman who spoke,
As she turned her face to the sunset glow—
"And I have been busy the whole day long;
But for my work there is nothing to show."

No painting nor sculpture her hand had wrought;
No laurel of fame her labor had won.
What was she doing in all the long day,
With nothing to show at the set of the sun?

What was she doing? Listen; I'll tell you
What she was doing in all the long day:
Beautiful deeds too many to number;
Beautiful deeds in a beautiful way;

Womanly deeds that a woman may do,
Trifles that only a woman can see,
Wielding a power unmeasured, unknown,
Wherever the light of her presence might be.

She had rejoiced with those who rejoiced,
Wept with the sad, and strengthened the weak;
And a poor wanderer, straying in sin,
She in compassion had gone forth to seek.

Unto the poor her aid had been given,
Unto the weary the rest of her home;
Freely her blessings to others were given,
Freely and kindly to all who had come.

Humbly and quietly all the long day
Had her sweet service for others been done;
Yet for the labor of heart and of hand
What could she show at set of the sun?

Ah! she forgot that our Father in Heaven
Ever is watching the work that we do,
And records he keeps of all we forget,
Then judges our work with judgment that's true.

For an angel writes down in a volume of gold
The beautiful deeds that all do below.
Though nothing she had at set of the sun,
The angel above had something to show.

—Mary H. Rowland.

Dick Damon's Experiment.

"JOE IVES is the meanest boy in town! I don't ever want anything more to do with him as long as I live! So there!"

"Say, Dick, what was that verse you repeated at prayers this morning?" asked Dick's older brother, Ralph, looking up from his book. "It seems to me I'd try to think it up if I were you."

Dick flushed painfully as he recalled it:—

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

"Nobody could love Joe Ives," cried Dick, hotly. "I tell you, Ralph, you don't know anything about it. Do you suppose you could love a fellow that run off with your new sled and wouldn't let you have it all recess? That is what Joe did, and when I asked him for it, he only laughed and told me to take it if I could get it. He is so much stouter than I am, he knew I could not do a thing but stand there shivering and see him enjoy himself. It was tough, I tell you; but I'll get even with him in some way, see if I don't!"

"If you can't love him, suppose you try to do him good, or at least pray for him," said Ralph, quietly.

Poor Dick shook his head.

"It can't be done," he said. "He doesn't deserve to have any one do him any good; and as for praying for him, why, he needs that badly enough, but I'm not the one to do it."

"No," said Ralph, "there is some one nearer home that needs it first."

"It is easy enough for you to forgive folks that treat you mean, I suppose," said Dick; "but it isn't for me, and there's no use trying," and Dick caught up his cap and mittens and ran out of the house. His sled was on the piazza, but he never looked toward it, but hurried down the street as fast as he could. He was trying to run away from an accusing conscience, but of course he could not do it.

"Hold on, there! Where are you going to so fast?" called out Howard Graves, behind him. "We boys are going skating out to Whitney Lake. Get your skates and come on."

"All right! Wait for me," said Dick, turning back. "It won't take me but a minute to get them."

"There's Joe Ives, of course; I just wish he'd stay away," said Howard, when the two boys came in sight of the lake. "He is always on hand, without waiting for an invitation."

"Maybe he thinks he can get hold of some of the boys' skates as he did my sled," remarked Dick.

"I'm kind of sorry for him," said Howard, "if he is so hateful. They are awful poor, he and his mother. His father was killed last winter trying to save somebody's baby when an old tenement house was burned, and I shouldn't wonder if Joe had some of the same grit in him."

"What makes you think so?" asked Dick, growing interested in spite of himself.

"Well, the other day I was going down Water Street, and some little rascals had got hold of a stray kitten; they had tied an old teapot to its tail and were snow-balling it, and abusing it the best they knew how. Of course it was frightened almost to death, when just then Joe came along. You ought to have seen the way he went for those boys. They got out of sight in a jiffy, and Joe caught up the poor little kitten, warmed it under his jacket, and carried it off with him as if it was precious as gold."

"I've heard he is very kind to his mother, and gives her all the money he earns," acknowledged Dick, "and maybe that is why he never has things like other boys."

"Hurry up and put on your skates," said Howard, who was all ready for a start. "Let's have a race down to the big rock."

"Oh, you go on," said Dick, "it will take me some time to put on my skates."

Joe Ives stood a few yards away with his hands in his pockets, because he had no mittens, watching the skaters as they darted past him.

Dick couldn't help noticing how thin and old the coat was, and how he shivered in the chilly air. Somehow the feeling of pity for Joe kept growing stronger in his heart, and of course that crowded out the ugly thoughts he had been cherishing.

"I just wonder if 'twould make any difference if we boys should treat him kind of decent, and show him we didn't all hate him," said Dick to himself. "I declare I believe I'll try it. It can't do any harm, any way."

He turned about suddenly, and running up to Joe, said, as he held out his skates,—

"Put them on, Joe, and see if you can't beat Howard in a race. You can skate twice as fast as I can, and I want to see you try it; nobody else can keep up with him."

Joe gave him a look of blank astonishment.

"O you're just a fooling," he said, incredulously, "you wouldn't let me take 'em for sure."

"I shouldn't say so if I didn't mean it," said Dick. "I want to have you take them; I do truly."

Joe looked at Dick curiously for a moment, and then put on the skates without a word, and was soon gliding over the smooth ice, the swiftest skater of them all.

Once or twice he skated around to where Dick stood whistling, and begged him to take the skates, but Dick persistently refused. He was very sure he was enjoying himself as well as any of the gay company.

There was now a strange feeling in Joe's heart which he could not understand, as he took off the skates at last and returned them to the owner.

"I say, Dick, what made you do it?" he asked in a tone very unlike his usual one.

"Oh," said Dick, carelessly, "I can skate any time. I don't have much else to do out of

school hours. You can take them as well as not when I'm not using them."

"I'd just like to know what you did it for," asked Joe again. "I haven't ever done anything but treat you mean. I knew the fellows all hated me, and it made me ugly. Say, don't you hate me, Dick Damon, don't you, true?"

"No, I don't, not now," said Dick, and he was glad he could say it truthfully.

"You wouldn't want to be my friend, now, would you?" and Joe looked anxiously into Dick's face.

"Of course I would, and so would Howard. He was saying to-day that you had good grit. I never thought before how we boys have treated you. I guess we've been more to blame than you. But I'll stand by you after this, Joe. We'll help each other."

"Oh, my!" said Joe, "if you only will, you'll never be ashamed of my actions after this. You just see if I don't turn around, and begin again. I didn't know before how nice it felt to have somebody like you, but then you see I hain't ever had any friends."

"Ralph was right, after all," said Dick to himself. "I've tried to do Joe good, poor fellow, and now I can pray for him."—*Julia D. Peck, in Christian at Work.*

How a Poor Boy Succeeded.

Boys sometimes think they cannot afford to be manly and faithful in the little things. The *Republic* tells the story of a boy of the right stamp, and what came of his faithfulness:—

"A few years ago a large drug firm in New York City advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at the little waif, the manager said: "Can't take him; places all full, besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkling in the boy's eyes that made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy—he wasn't bigger than a pint of cider." But after consultation, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see that all was right in the store, and presently discovered this youthful protegee busy scissoring labels.

"What are you doing?" he asked. "I did not tell you to work nights."

"I know you did not tell me to, but I thought I might as well be doing something." In the morning the cashier got orders to "double that boy's wages, for he is willing and faithful."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and, very naturally, all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself clutched by the diminutive clerk aforesaid, and after a struggle, was captured. Not only was robbery prevented, but valuable articles taken from other stores were recovered. When asked by the merchant why he stayed behind to watch, when all others quit their work, he replied,—

"You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more: "Double that boy's wages; he is willing and faithful."

To-day that boy is getting a salary of \$2,500, and next month he will become a member of the firm.—*Sel.*

Hard Times in London.

IN sunshine or shower, fog or fair weather, the approaches to the docks and wharves of the metropolis are every morning thronged by crowds of eager, anxious men, struggling—nay, in many cases fighting like wild beasts—to obtain work within the gates. As the hour draws near for the ringing of the great bell announcing the commencement of work, a crowd of often a couple of thousands of men press around the principal entrance of the London docks; and as the big gates swing slowly open, the mighty mass of humanity rushes forward like an overwhelming flood to the chain-barrier, where the superintendent gives out the metal tokens entitling the holder to employment within. Of course he shows preference to those previously employed, but there is always the chance of obtaining a ticket, and the men strive to clutch one of the precious talismans with intense and passionate eagerness. They push and jostle and struggle, leaping on each other's shoulders, and fighting and wrestling in the mad rush like famishing animals rather than human beings. The most desperate demonstration is written on every face, and there is small thought in the mind of any man of that surging crowd for any one but himself. For work means food—poor and scanty, no doubt, but still something to keep the terrible wolf from the door. Failure means semi-starvation, or worse.

But of the crowds who struggle and fight at the gates, frequently not more than one-third are selected, and the remainder, bearing their sad fate with as much philosophical fortitude as they can muster,—perhaps it is stony despair, rather,—turn disconsolately away, some to seek work at other places which open later, and others to wait for "calls" which may occur at any time during the day. Thus a visitor strolling through the fine docks, and admiring the shipping and immense quantities of merchandise piled on every hand, is suddenly arrested by a strange sight of a sea of white, anxious faces pressing wistfully against the bars of a side entrance. Yes, men are still waiting there for any call of laborers that may come during the day. And presently, as you wait, the superintendent appears, and cries,—

"One man wanted!"

Instantly all the watchers spring up like caged animals when food is brought them, yelling, shouting, and extending their hands. They leap on each other's backs, and clamber up to the topmost rails; and all this feverish excitement is to obtain one little metal ticket—perhaps for one hour's work, entitling the owner to fivepence or sixpence at most!

One out of the large number receives the ticket, apparently by chance rather than by any other manner of selection, and then the noise subsides, and the men wait on, patient, dogged, hungry-eyed, as before.

At another time a call will come for two men, and the same scene will occur again, and so on throughout the day. But of the great numbers who crowd the gates in their desperate struggle to obtain employment, only a very few comparatively can ever be engaged. One in every three or four appears to be the average number who obtain work.—*The Quiver*.

MUNICH has 244,000 inhabitants and only 11,000 citizens. To become a citizen it is necessary to pay 100 to 150 marks (\$25-\$37), and this only a small portion of the inhabitants have done. Those who are not citizens are obliged to pay the same taxes as others, although they are not entitled to a vote on commercial affairs.—*Sel.*

If money be not thy servant, it will be thy master. The covetous man cannot properly be said to possess wealth, as that may be said to possess him.—*Bacon*.

Health and Temperance.**The Hot Axle.**

THE express train was flying from Cork to Queenstown; it was going like sixty—that is, about sixty miles an hour. No sight of Irish village to arrest our speed, no sign of breakdown; and yet the train halted. We looked out of the window; saw the brakeman and a crowd of passengers gathering around the locomotive, and a dense smoke arising. What was the matter? *A hot axle!*

I thought then, as I think now, that is what is the matter with the people everywhere. In this swift "express," American life, we go too fast for our endurance. We think ourselves getting on splendidly, when, in the midst of our successes, we come to a dead halt. What is the matter? The nerves or muscles or brains give out; we have made too many revolutions in an hour. *A hot axle!*

Men make the mistake of working according to their opportunities, and not according to their capacity of endurance. "Can I run this train from Springfield to Boston at the rate of fifty miles an hour?" says an engineer. "Yes." "Then I will run it reckless of consequences!" "Can I be a merchant, and a president of a bank, and a director in a life insurance company, and a school commissioner, and help edit a paper, and supervise the politics of our ward, and run for Congress?" "I can!" the man says to himself. The store drives him; the bank drives him; the school drives him; politics drive him. He takes all the scoldings and frets and exasperations of each position. Some day, at the height of the business season, he does not come to the store. From the most important meeting of the bank directors he is absent. In the excitement of the most important political canvass he fails to be at the place appointed. What is the matter? His health has broken down; the train halts long before it gets to the station. *A hot axle!*

Literary men have great opportunities opening in this day. If they take all that open, they are dead men, or worse—*living* men who ought to be dead. The pen runs so easy when you have good ink and smooth paper, and an easy desk to write on, and the consciousness of an audience of one, two, or three hundred thousand readers. There are the religious newspapers through which you may preach, and the musical journals through which you may sing, and the agricultural periodicals through which you can plow, and family newspapers in which you may romp with the whole household around the evening stand. There are critiques to be written, and reviews to be indulged in, and poems to be chimed. When out of a man's pen he can shake recreation and friendship and usefulness and bread, he is apt to keep it shaking. So great are the invitations to literary work, that the professional men of the day are overdone. They sit, faint and fagged out, on the verge of newspapers and books; each one does the work of three. And these men sit up late nights, and choke down chunks of meat without mastication, and scold their wives through irritability, and maul innocent authors, and run the physical machinery with a liver miserably given out. The driving-shaft has gone fifty times a second. They stop at no station. The steam-chest is hot and swollen. The brain and the digestion begin to smoke. Stop, ye flying quills! "Down brake!" *A hot axle!*

Some of our young people have read—till they are crazed—of learned blacksmiths, who, at the forge, conquered thirty languages; and of shoemakers, who, pounding sole-leather, got to be philosophers; and of milliners, who, while their customers were at the glass trying on spring hats, wrote a volume of first-rate poems. The fact is, no blacksmith ought to be troubled

with more than five languages; and instead of shoemakers becoming philosophers, we would like to turn our surplus of philosophers into shoemakers; and the supply of poetry is so much greater than the demand that we wish milliners would stick to their business. Extraordinary examples of endurance may do as much harm as good. Because Napoleon slept only four hours a night, hundreds of students have tried the experiment; but instead of Austerlitz and Sarragossa, there came of it only a sick headache and a botch of a recitation.—*Dr. Talmage, in Home Science.*

Criminal Negligence.

NOTHING, to the minds of careful people, is so astonishing as the reckless way in which some people care for the necessary poisons which are kept in every house. Instead of these being in a separate closet, or even on a separate shelf, from the simple remedies in the family pharmacy, they stand side by side, in bottles of similar shape, with the most harmless drugs. The result of this method is that at short intervals the daily papers record verdicts of "accidental poisoning." Not long since, a woman of intelligence and position took, in mistake for a mineral water which she was in the habit of taking each morning, a most deadly poison, and died in agony in a few hours. The poison had been put in a bottle which had formerly contained the mineral water. A nurse gave a three-months-old baby corrosive sublimate for potash, and the baby died after hours of intense suffering. A mother gave a daughter carbolic acid for a medicine left by a physician, and only by almost superhuman efforts was her life saved. In all these cases the suffering and deaths were caused by the criminal carelessness of the mother in allowing poisons in places to which all of the family had access.

Last week a woman took a paper of potash for sugar from a closet, and put it into the cups of coffee for her family. They all drank enough of the coffee to be made seriously ill. "Mistakes occur in the best regulated families;" but no excuse can be offered for the carelessness that allows poisons in places where they are of easy access. Give them a special place under lock and key.—*Christian Union.*

The Ancient Feather-Bed.

WILL the day ever come when the ancient feather-beds of our grandmothers will be utterly banished from our homes; when it will be counted no prize for the little granddaughter to have handed down to her "grandma's best feather-bed," and all its belongings? I know a house that holds a baker's dozen of these valuable relics of the dark ages, and I am confident that some of the geese from whose breasts those feathers were plucked quacked at the close of the last century. It is a most remarkable house for funerals.

A thousand times healthier and sweeter is a good straw bed, which you can change often and wash clean every spring. A comfortable mattress over it is luxurious enough for a king.—*Nebraska Farmer.*

THE consumption of liquor in this country is officially reported by the authorities at Washington as amounting to 69,157,903 gallons of spirits, 19,185,953 barrels of fermented liquor, and 20,508,345 gallons of wine. Estimating the population at about 58,000,000, the average consumption appears to be about 1.2 gallons of whisky for each person yearly, over 10.25 gallons of beer, and .35 of a gallon of wine. The quantity of beer consumed appears to be about 595,000,000 gallons. In other words, the people of this favored land drink about two gallons of liquor for every bushel of wheat that they consume—a striking text for our temperance friends.—*N. Y. Tribune.*

(Continued from page 668.)

men of Nineveh. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

"But it displeased Jonah exceedingly, and he was very angry." Jonah thought all his credit as a prophet, or even as a man, was forfeited. He had told the people that the city should be destroyed, and now the Lord was not going to do it, and he was therefore "very angry." It seems that he had told the Lord as much before he left his own country; for now he says: "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish." From this it appears that when the Lord first told Jonah to arise and go to Nineveh and cry against it, Jonah had said to him, in substance, "If I go up to Nineveh and tell them the city shall be overthrown, they will stop sinning and turn to the Lord, and then thou wilt not overthrow it; and so if the city is not to be overthrown anyhow, I might as well stay in my own country, or anywhere else; therefore I will flee to Tarshish. He did not think that if the city was to be destroyed anyway it was indeed useless for him to go. Jonah apparently cared more for his reputation than he did for all the souls in Nineveh, and thought that the Lord should turn a deaf ear to all the cries of the people, so that Jonah's word might be performed in spite of all.

"So JONAH went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city." Then the Lord prepared a gourd "that it might be a shadow over his head" from the east; and the next day the gourd withered, and a vehement east wind "and the sun beat upon the head of Jonah, that he fainted," and he wished that he might die, and said, "It is better for me to die than to live." "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

THERE the record closes. Jonah made no further answer. It is queer that he could not see and rejoice in the mercy of God, in the first place; that the wicked people would not turn without warning; that unless they did turn they must perish; and that the warning alone could save them. But the Lord was patient and gentle with him, and kindly taught him the lesson which he was slow to discern. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Micah 7: 18. A. T. J.

Not Understood.

WHAT thoughtful man is there who is not often conscious of the fact that he is not understood by others, and that his motives and the principles that govern his conduct are not properly appreciated? In consequence of this, he feels that their bearing towards him is different from what it should be. But how few persons permit themselves to think that the same is true of others, that they are not properly understood and appreciated, and, as a consequence, are not treated as they deserve! What is true of us in this respect is equally true of others, and we should extend to them the treatment which we feel to be due to ourselves. Failing in this, we deprive ourselves and others of much happiness which otherwise might be enjoyed.—*Methodist Recorder.*

News and Notes.

RELIGIOUS.

—Joseph Cook has begun a series of Sunday-afternoon temperance lectures in Music Hall, Boston.

—A new steamer costing \$30,000 has just been constructed for the use of missions on the River Niger.

—The staff of officers of St. George's Presbyterian Church, Edinburgh, Scotland, consists of forty-six elders and forty-two deacons.

—The Brooklyn Board of Assessors has decided not to tax the property of the Young Men's Christian Association of that city.

—A number of released slaves in Zanzibar have printed large portions of the Bible in their native language, so that it may be read throughout the interior.

—Canon Farrar asserts that ritualism is more popular now in England than it ever was, and that its leanings toward the church of Rome are especially marked.

—Over 64,000 Catholic pilgrims have visited the shrine of St. Ann of Beaupre, in Canada, since January 1. Many wonderful miracles are claimed to have been performed.

—In Kamschatka there is a Lutheran church of one thousand members, scattered over an immense district. The members use six different languages: German, Danish, Swedish, Finnish, Estish, and Lettish.

—The seventy-fifth anniversary of the American Board of Commissioners of Foreign Missions was held in Boston, October 13-16. The total receipts of the Board for the year ending September 1, were \$508,491.61.

—It is said that at Vienna, last year, not less than 263 Jews became Christians, among whom were thirteen barristers, nine physicians, four journalists, three judges, three professors, and seventeen merchants and manufacturers.

—The society started by the Countess of Dufferin for supplying medical aid to the women in India is making good progress. Several native chiefs have given it financial aid. The prospectus has been translated into the various languages used, and will be scattered broadcast over the country.

—The leading Liberal and Nonconformist clergymen of Scotland have sent a memorial to Mr. Gladstone, urging him to use his influence to aid in securing the disestablishment of the Church of Scotland, as a legislative step demanded by political justice as well as by national religion in that part of the empire.

—Judges Zane and Powers have recently instructed Utah grand juries that they can render separate indictments for every day in which Mormon polygamists persist in violating the law. This ruling is striking terror to the hearts of the law-breakers, as the penalty for each indictment is six months' imprisonment and \$300 fine.

—The wife of Dr. George MacDonald has dramatized "Pilgrim's Progress." It is said that "Miss MacDonald represents Christiana with great naturalness," and that "all the accessories of the stage are in faultless taste." We cannot imagine anything more directly calculated to detract from the sacredness of religion, unless it should be a dramatization of the life of Christ.

—The new building of the Young Men's Christian Association of Brooklyn, N. Y., which has recently been formally dedicated, is the finest building of its kind in the country. It cost \$300,000, and has an endowment fund of \$150,000. It is a four-story brick and terra cotta structure, and contains a hall capable of seating 1,400 persons, a library with shelving for 30,000 volumes, a large gymnasium, spacious parlors, baths, and rooms for the officers. The building covers 19,000 square feet.

—The Friends are disturbed. Some of their prominent members—even some "holding the position of ministers of the gospel"—"have submitted themselves to the rite of water baptism, and have partaken of the bread and wine in the so-called communion of the Lord's Supper"! One of the organs of the Friends, in proposing a re-opening of the subject, says: "If it be possible that Friends are wrong, and that our fathers have been in error these two hundred years, better that we find it out before we go further. We shall not get on well in holding unscriptural grounds, even though we are full of the evangelistic and missionary spirit."

SECULAR.

—Small-pox is still raging in Montreal.

—The Roumelian trouble is still unsettled.

—It is estimated that the decrease in the public debt during October will amount to \$12,000,000.

—Ferdinand Ward received at New York, October 31, a sentence of ten years' hard labor in Sing Sing.

—A heavy rain during October 30, caused the greatest flood known in Virginia in the past five years.

—The largest steamship in the world, the *Great Eastern*, was sold, October 28, at public auction for £26,200.

—Assistant Secretary of the Treasury Coon bought a seat in the Stock Exchange, New York, October 26, for \$34,000.

—Two-thirds of the Swiss nation have voted in favor of cantonal local option. Many citizens abstained from voting on the question.

—Over seventy vessels were recently wrecked, and over 300 lives were lost, in the most fearful hurricane that ever visited the coast of Labrador.

—It is estimated that the strike of the Albany, N. Y., moulders, recently, has cost the workmen and manufacturers in the neighborhood of \$200,000.

—The Pacific Coast Holiness Association owns about eight acres of land in East Oakland, upon which they intend to build a Home of Refuge for Fallen Women.

—President Cleveland has become tired of office-seekers, and he has informed the public that he will consume no more time in receiving calls from that class of pilgrims.

—October 25, a water-spout burst in the vicinity of Carrara, Italy, and was followed by heavy floods. Roads and railways were torn up, and much property was destroyed.

—Geo. B. McClellan, ex-commander of the Union army, died October 29, at his home in New Jersey, from exhaustion produced by repeated attacks of neuralgia of the heart.

—Jacob P. Leese, who first came to this coast in 1833, and who, in 1836, built the first house in Yerba Buena (now San Francisco), has recently returned to spend the rest of his days where he was the pioneer.

—It is now thought that the rumor that the Apaches were doing damage in northern Mexico was false; that instead of Apaches it was a band of "rustlers," disguised as Indians, whom Major Sumner is now after.

—General De Courcy, commander of the French forces in Anam, recently met, and in a three days' fight defeated, a detachment of the Black Flags, which resulted in the capture of the strongly fortified town of Thanmai.

—The debris-restraining dam in Shady Creek, between Nevada City and North San Juan, Cal., has been destroyed by an incendiary fire. The mining company estimate that it has been damaged to the extent of between \$100,000 and \$200,000.

—While a large body of workmen were taking out stone from the Chancelade quarries, near Dordogne, France, "the quarries suddenly fell in, destroying a village situated on the ground above the stone pits, and killing a large number of persons" and burying many others in the ruins.

—An arrangement has just been concluded by which the ports of Acapulco, Manzanillo, and Mazatlan, Mexico, are to have direct steamship communication with China. The steamers are to be built or bought in England, but are to sail under the Chinese flag and are to have a subsidy from both the Mexican and the Chinese Government.

—Secretary Endicott, when asked to aid Engineer Melville in fitting out another Arctic exploring expedition, very sensibly replied: "So far as my observation extends, Arctic explorations principally result in breeding lectures on Arctic subjects, flooding the country with Arctic literature, and furnishing curiosities for dime museums. Holding these opinions, I cannot conscientiously aid Mr. Melville in his desires."

—The breaking out of a fire on the tug *McDonald*, East Saginaw, Mich., October 28, was the incentive for a large number of people to congregate upon a bridge, a part of which gave way, precipitating sixty people into the river, where, on account of the depth of the water, the swiftness of the current, and the darkness of the night, a number are supposed to have perished; the greater number, however, were rescued.

Young Men for Action.

THE current belief that the world's greatest soldiers have won their most notable victories when comparatively young, will be strengthened by the fact that when General Grant began his wonderful military career he was but thirty-nine years of age, and was but forty-three when he had fought one of the greatest wars in history through to its close and fully established his reputation as the greatest military commander of the age. His two ablest and most distinguished lieutenants, Sherman and Sheridan, were, on the breaking out of the War of the Rebellion, respectively forty-one and thirty. The world's greatest military heroes have won their fame while comparatively young men. Marlborough was fifty-three at the battle of Blenheim, but he entered the army at sixteen. On the other hand, Napoleon was but twenty-three at the siege of Toulon, and but twenty-seven when he began his wonderful campaign in Italy. Clive was but thirty-two at Plassey, and Wellington's reputation was made when only thirty, when he won Assaye, in India. Herr Frederick the Great, when he came to the throne of Prussia, and began the military operations which gave him his name, was only twenty-eight. Cromwell was but forty-three at the battle Marston Moor, and Charles XII. of Sweden, it will be remembered, was killed at thirty-six, after having spent eighteen years in command of his army. Gustavus Adolphus II. was but thirty-seven at the great triumph at Leipsic. Prince Eugene was but twenty when he entered the service of the emperor of Austria, and he won his great victory over the Turks at Zenta when but thirty-four. Charlemagne was forty-eight when he was crowned emperor of Germany, but this was preceded by more than twenty years of victorious warfare. William the Conqueror was thirty-nine at Hastings. Going back to classical times, the military heroes were, as they have been later, comparatively young men, Julius Cæsar being, perhaps, the chief exception. He had had comparatively no military experience when, at the age of forty-three, he undertook the subjugation of the Gauls, and he was fifty-two at the battle of Pharsalia, the crowning event in his career. Hannibal was only thirty-one at the battle of Cannæ, and but forty-five when finally defeated by a commander thirteen years younger than himself, at Zama. Alexander was twenty-three at the battle of Granicus, twenty-four at Issus, and only thirty-three at the time of his death.—*Boston Traveller.*

STRANGE attachments often spring up between two animals, and the bond is apt to be stronger if either one happens to be suffering from any misfortune. A gentleman once owned a blind horse which occupied the same pasture with a flock of geese. A gander, seeing the difficulty the horse had in getting about, left his companions and attached himself to his blind friend. All day long they kept together, the gander cackling constantly to give signs of his presence. He would lead the horse to the best pasture and to water, and would accompany him to the stall, where they had their meals served together, the horse often dropping a mouthful of food for his feathered friend. When the poor blind creature died, the gander seemed utterly lost; he wandered round disconsolately for a week, refused to eat, and at the end of that time had grieved himself to death.

THE best anecdote of General Grant which we have seen is the one related by General Clinton B. Fisk, who says: "I was sitting with the general and a number of others, when an officer high in rank rushed in, shouting, 'O boys, I've such a good story to tell you! There are no ladies present, I believe!' 'No, but there are gentlemen present,' was the curt reply of Grant." The story was not told.—*Sel.*

Appointments.

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

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

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

Southern California Meetings.

MEETINGS will be held by Elders Loughborough and Ings as follows:—

Lemoore, November 12-15; Burrough Valley, November 19-22; Fresno, November 26-29.

Meetings in each place are to commence Thursday evening, and continue through the day and evening of the three following days. Let all come prepared to remain each day to two services in the day-time; and let all the brethren and sisters within reach of these meetings make it a point to attend all the meetings. Come, praying the Lord to meet with us.

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.

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SEVERAL hundred subscriptions expire during the month of November. We earnestly solicit your renewal for the coming year, and make you the following liberal offers:—
No. 1. To our old friends and patrons who will send us \$2.50, we will send the SIGNS OF THE TIMES one year, and will mail either one of the following books: "The Atonement; in the light of Nature and Revelation," by Elder J. H. Waggoner; "The Life and Words of Christ," by Cunningham Geikie, D. D.; or the "History of the Waldenses, illustrated."
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CALIFORNIA CONFERENCE FUND.—E. Yokum \$8, Fern-dale \$36.40.

AUSTRALIAN MISSION.—Mrs. A. Hammond \$2, B. Robb \$11.

CASH RECEIVED ON ACCOUNT.—Kan. T. and M. Society \$276, Vt. T. and M. Society \$75, Dak. T. and M. Society \$158.67, Minn. T. and M. Society \$38.

Obituary.

BICE.—Died, Oct. 14, 1885, of inflammation of the bowels, Laura, youngest child of S. C. and Anna Bice, of Healdsburg, Cal., aged 17 months and 14 days. Services by the writer. A. T. J.

RUD.—Died of brain fever, in San Francisco, Oct. 25, 1885, daughter of Peter and Mary Rud, aged 13 months and 23 days. She had the measles about three months ago, from which she never entirely recovered. During the last two weeks she suffered severely. We met to pray over her, and seeing her, we could only plead, "O Lord, thy will be done!" "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. We believe the trump of God will awake her when our Lord shall appear. Words of comfort were spoken by the writer, to sympathizing friends at the parents' house. A. BROSEN.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 5, 1885.

THE editor of the SIGNS OF THE TIMES, and Brother C. H. Jones, left for the East, October 27, to attend the General Conference and annual meetings. Just before going to press we received letters dated at Salt Lake City, stating that thus far they had had a prosperous journey.

THE General Conference of Seventh-day Adventists is appointed to convene at Battle Creek, Mich., November 18. The annual meetings of the Publishing Association, Educational Society, and Health Reform Institute, will be held in connection with the Conference.

THE New York *Tribune* speaks of the offering of prayer for the dying Cardinal McCloskey, in the Baptist Association in New York, as "a noteworthy proceeding, indicating the progress of religious liberty, and the growth of the spirit of toleration." The *Sabbath Recorder* thinks that "the offering of prayer in a Catholic convocation for some eminent Baptist, would be a better indication of such progress." But that is a thing that will never be seen or heard of. The progress is not in that direction.

THE Sabbath-school matter occupies more space this week than we usually intend to devote to one department, but under the circumstances it seemed unavoidable. It is of no use to study prophecy except with history; that is, it will do us no good to know what the Bible says about the work of the little horn, unless we certainly know what that little horn represents, and how exactly the predictions concerning it have been fulfilled. The lesson for this week covers so much ground that we could not really do justice to it even with the space given to it. However, the matter in the Sabbath-school Department is not local in its character, but is as well adapted to the general reader as to the Sabbath-school scholar.

THE Red Bluff (Cal.) *Sentinel* states that recently a small green apple of the Red Astrakhan variety was brought into that office, as a sample from a tree that is now full of apples, and which has already borne one large crop of good apples this year. It states that all the apple and pear trees in two orchards in the western part of town are white with blossoms, looking just as they did last spring, and that in many orchards in other parts of the county the trees are blooming the second time. We would remind our Eastern friends who may read this while snow is falling, that while California is a good State in which to live, there are a great many people here who have no orchards at all, and have no prospect of getting even the land on which to plant one; and they have to pay for the fruit they eat just the same as though they lived in a country where fruit trees bloom only once a year.

Unprofitable Labor.

THE *Interior* very sensibly says that a minister who endeavors by his own personal explorations to cover the disputed territory of advanced scientific studies, is only wasting his time. Some ministers eagerly follow all the ramifications of so-called science, even in its undermining of Bible truth, for fear that they will fall behind the times. Others think that they must follow all its deductions in order that they may overthrow those that are false. Both classes are wasting time, and are in danger of letting their flocks starve for want of "the sincere milk of the word." Only be patient, and professed scientists themselves will furnish the evidence with

which to overthrow their own false theories. Besides, the Bible contains a good deal more than is commonly supposed. It is very common to speak of it as not being a book of science, and therefore many people are led to suppose that it is an unscientific book; but the truth is, that when men of the greatest intelligence have fathomed all the science that sages have ever hinted at, they are infinitely below the Bible; and when some *real* discovery in science is made, they will find from the Bible that it was known ages before they were born.

Worth Reading.

HERE is a little thing that we have often seen, which we wish could be read at least once a week by every one who goes to church. It is one of the "notices" posted in the porch of the church at Hawarden, England, where Mr. Gladstone worships, and of which his son is rector:—

"On your way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own, or you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious."

It strikes us, however, that it would be a good thing to have the notice posted in the house of each church member, and in the church something like this: "Go silently and reverently from the house of the Lord. Do not speak of what you saw, but meditate prayerfully on the word spoken. By so doing you may take the Holy Spirit with you, and the house of God will prove indeed the gate of Heaven."

Recalling the Past.

OCTOBER 22 was the two-hundredth anniversary of the revocation of the Edict of Nantes. This Edict, issued April 13, 1598, was very far from establishing religious liberty in France; but it did afford the Huguenots some protection. Its revocation was the signal for a relentless and terrible persecution, which deprived France of an important element in her national character; for the Huguenots were valuable citizens. They were remarkable for their intellectual activity, pure morals, industry, and skill in various useful avocations,—qualities that give wealth and permanence to nations. A recent writer claims that their heroism in the face of long-continued and bitter persecution was largely due to the strength of their doctrines. He says: "One needs strong doctrines to rest upon when he is in hourly peril of his life."

Another Chapter of the "Teaching."

PERHAPS a few of the readers of the SIGNS have not forgotten that wonderful document, "The Teaching of the Apostles," of which we heard so much last year, and which was to effect such a revolution in some of the old beliefs, especially baptism and the Sabbath. It may be remembered that by ingeniously inserting a few words in the translation, and inferring a few things, the "Teaching" was made to do valiant service for the Sunday institution. The "Teaching" itself has already almost passed into oblivion, but Bishop Bryennios, the venerable discoverer of the precious relic, is still working for the same power that was responsible for the counterfeit Sabbath in the first place, and for all the frauds, such as the "Teaching," the "Epistle of Barnabas," etc., by which it has sought to perpetuate that counterfeit. Mr. Pierce, of Bardezag, writes as follows to the *Missionary Herald*:—

In the village of Sardoan, the people are all Greeks. In their business relations with the city of Adabazar, some of them came to know, through converts of the American Board, the doctrines of Protestantism, and a few became earnest Christians. They maintained, however, their relations with the Greek Church, from which they had no thought of separating. They would attend church Sunday morning, and meet together Sunday afternoon for

prayer and praise and Bible reading. No missionary had ever visited the village. Recently, Bishop Bryennios visited Sardoan, and, calling on those suspected of being Bible readers, he put such questions as these to them:—

"What are you?" To the answer, 'I am a Christian,' he returned, 'What kind of a Christian are you? Are you orthodox?' 'Yes, I am orthodox.' 'Are you like me?' 'I don't know what you are.' 'Bring me one of those pictures; will you kiss that picture?' 'No; I can't do that.' 'Then get out of this. You are a Protestant,' etc."

In his sermon in the church, he instructed the priests not to baptize the children, nor to bury the dead of any of the Protestants; to turn them out of the church, and to have nothing to do with them. The people should not give them salutations, nor accept theirs; they were bad men, etc.

Bryennios is a bishop of the Greek Church, which occupies a closer relationship to the "mother of harlots" than does any other church. It might well be termed an own sister. We are not at all surprised at his latest exploit. It is perfectly in keeping with the power which by "pious frauds" has upheld Sunday as a sacred day. It will be remembered that, in the Bible, changing times and laws, and wearing out the saints, are companion pieces.

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