

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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L I F E.

LIFE hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The summer toil, when nature's frown
Looks only on our tears.

Life hath its faithless days;
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys, too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hopes that soon must set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasseled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plenteous ripening bread and pure rich wine,
Full hearts for harvest tunes.

Life hath its hopes fulfilled;
Its glad fruitions, its best answered prayer,
Sweeter for waiting long, whose holy air,
Indrawn to silent souls, breathes forth its rare,
Grand speech, by joy distilled.

—Sel.

General Articles.

Labor a Blessing.

BY MRS. E. G. WHITE.

MANY look upon useful labor as a curse originating with the enemy of souls; but this is a mistaken view. Judicious labor is indispensable to both the happiness and the prosperity of the race. God ordained it for man as a blessing, to occupy his mind, to strengthen his body, and to develop his faculties. Industry makes the feeble strong, the timid brave, the poor rich, and the wretched happy. Adam labored in the garden of Eden, and he found in mental and physical activity the highest pleasures of his holy existence. When, as the result of his disobedience, he was driven from that beautiful home, and was forced to struggle with a stubborn soil to gain his daily bread, that very labor was a relief to his sorrow and remorse, a safeguard against temptation.

Idleness is one of the greatest curses that can fall upon man; for vice and crime follow in its train. Satan is never more successful than when he comes to men in their idle hours. He lies in ambush with his temptations, ready to surprise and destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favor under some attractive disguise.

The greatest curse following in the train of wealth is the fashionable idea that work is degrading. "Behold, this was the iniquity of thy sister Sodom; pride, fullness of bread, and

abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy." Here are presented before us, in the words of Holy Writ, the terrible results of idleness. It was this that caused the ruin of the cities of the plain. Idleness enfeebles the mind, debases the soul, and perverts the understanding.

The rich often consider themselves entitled to the pre-eminence among their fellow-men and in the favor of God. Many feel above honest labor, and look down with contempt upon their poorer neighbors. The children of the wealthy are taught that to be gentlemen and ladies they must dress fashionably, avoid all useful labor, and shun the society of the working classes. They dare not shock their fashionable associates by putting to a practical use the talents which God has given them. But such ideas of useful industry are wholly at variance with the divine purpose in the creation of man. What are the possessions of even the most wealthy, compared with the heritage given to the lordly Adam? Yet Adam was not to be idle. Our all-wise Creator, who understands well what is for man's happiness, appointed Adam his work.

The Son of God honored labor. Though he was the Majesty of Heaven, he chose his earthly home among the poor and lowly, and worked for his daily bread in the humble carpenter shop of Joseph. Christ is our example. He came to earth to teach us how to live. Is it too great a humiliation for us to walk in the path of useful industry, where the King of glory has led the way?

God ordained labor for man; but misguided parents are trying to improve upon his plan. Many send their children away from home influences and home duties, to some boarding-school or college, to obtain an education. There, deprived of parental care, they spend precious hours that should be devoted to useful study and useful employment, in novel reading, in frivolous amusements, or in studying the adornment of their person, that they may outrival their companions. For such pursuits, their duties to God and their fellow-beings are neglected.

This false education leads young ladies to regard uselessness, frivolity, and helplessness as proofs of gentility. They are merely fashionable butterflies, having nothing to do for the good of others, at home or abroad. Here may be found the secret of many of the unhappy marriages, and the flirtations ending in shame, that curse our world to-day.

Young men as well as young women manifest a sad lack of earnest purpose and moral independence. To dress, to smoke, to talk nonsense, and to indulge their passion for amusement, is the ideal of happiness, even with many who profess to be Christians. It is painful to think of the time which is thus misspent,—of the hours that should be given to some useful employment, to the study of the Scriptures, or to active labor for Christ, that are worse than wasted.

Those who possess wealth and leisure, and yet have no aim in life, have nothing to arouse them to either mental or physical activity. Yet life was given for a true and holy purpose, and is too precious to be squandered. There is work to be done, and it is not physical labor alone that is called for. There is the mind, with all its capabilities, to strengthen and store with the treasures of divine wisdom. There is

a Heaven to win; there are souls to save; there are battles to fight. Young friend, Christian reader, you may come to the front in the warfare against the hosts of evil. In the strength of God you may do a good and noble work for the Master.

God designed that all should be workers. Our varied trusts are proportioned to our various abilities, and our Creator expects corresponding returns for the talents he has intrusted to our keeping. Upon those whose opportunities and abilities are greatest rest the heaviest responsibilities. Upon them also will fall the heaviest condemnation if they are unfaithful to their trust. Yet a large class refuse to think or act for themselves. They have no disposition to step out of the old ruts of prejudice and error; and by their negligence and perversity, they block up the way of those who would make advancement, and occasion the overwork of the few earnest, devoted laborers. These often fail for want of a helping hand, and sink beneath their double burdens.

The true glory and joy of life are found only by the working man and woman. Labor brings its own reward, and the rest is sweet that is purchased by the fatigue of a well-spent day. But there is a self-imposed toil which is utterly unsatisfying and injurious. It is that which is done to gratify unsanctified ambition for display or notoriety. The love of appearance or possession leads thousands to carry to excess that which is in itself lawful, to devote all the strength of mind and body to that which should occupy but a small portion of their time. They bend every energy to the acquisition of wealth or honor; they make all other objects secondary to this; they toil unflinchingly for years to accomplish their purpose; yet when the goal is reached, and the coveted reward secured, it turns to ashes in their grasp; it is a shadow, a delusion. They have given their life for that which profiteth not.

Yet all lawful pursuits may be safely followed, if the spirit is kept free from selfish hopes and the contamination of deceit and envy. It is the working men and women, who are willing to bear its responsibilities with courage and hope, who see something great and good in life. But the business life of the Christian should be marked by the same purity that held sway in the work-shop of the holy Nazarene.

Patient laborers, remember that they were sturdy working men whom Christ chose from among the fishermen of Galilee to labor with him in the work of salvation. And from these humble men went forth a power that will be felt through all eternity.

The angels are workers; they are ministers of God to the children of men. Those slothful spirits who look forward to a Heaven of inaction will be disappointed; for the Creator has prepared no place for the gratification of sinful indolence. But to the weary and heavy-laden, rest is promised. It is the faithful servants who are welcomed from their labors into the joy of their Lord. Gladly will they lay off their armor, and forget the tumult of battle in the peace that shall be the inheritance of the saints.

The path of the Christian laborer may be hard and narrow; but it is honored by the footprints of the Redeemer, and he is safe who follows in that sacred way.

"DEPART from evil, and do good." Ps. 34:14.

Sunday Guess-Work.

FOLLOWING is the article from the *Sabbath Memorial* (London), to which we made reference a few weeks ago. It will be found interesting and profitable reading:—

Let us not be irreverent. We believe Sunday to be as good a day as Monday or Friday. The sun shines as bright on Sunday as on the other days. Pure worship may be offered on any day of the week; prayer, preaching, singing, reading the Scriptures, even plowing and sowing, may be enjoyed as much on Sunday as on Monday. When the Saturday comes, we lay aside what little worldly business we have, and give ourselves to those mental and spiritual exercises which we learn we should do on the Lord's holy Sabbath day, especially remembering God's example and the reason for it. We get as far away from the din of business that goes on during this general wash-up day of Christians as our circumstances will permit. We are not often disturbed in our worship, and, as far as we know, we have never disturbed the quiet of Christian worship on Sunday, nor of Mohammedan worship on Friday, nor of pagan worship on any day. As between man and man, the right to public worship undisturbed is most sacred. It is a matter of joy that in nearly all countries man can now worship under his own vine and fig-tree, none molesting nor making afraid.

So much we say that we may not be misunderstood while dealing with what ministers of the gospel so intimately connect with the Sunday, namely, that it is a holy day, if not the Sabbath day, by *divine* appointment. Already have these pages abounded with quotations of statements, assertions, and assumptions of the defenders of Sunday, so that our readers know pretty well the ground on which that man-made fabric is built. It is curious, however, to note the trend (what a dreadful word!) of certain minds that have been disturbed, chiefly in America, by the Seventh-day Baptist *Outlook*. There seems to be a general flight upward to dingy attics and a bringing down of musty theories, newly vamped, as remarkable 'finds' of the year of grace 1885. A professor in the German Theological School at Rochester, N. Y., has discovered that Christ spent forty days in teaching his disciples about Sunday; the Rev. George Thompson, in the *Christian Secretary*, tells the world that God began his work on Monday, and *if* we only begin to "count from Monday, then our Sunday is the seventh day;" and he calls upon the *Outlook* and *Advent Review and Sabbath Herald* "to cease unsettling the minds of the unstable and ignorant, and join to uphold the Lord's day." (A warm exhortation is sometimes refreshing.) Then the Rev. Mr. Crafts, a Baptist minister, has written a book designed to save the Sunday. How far he addresses himself to the intelligent and scholarly world on the point of a "thus saith the Lord" for a Sunday Sabbath, may be judged from the following extract, which contains a theory about two hundred years old, but is here condensed and ingeniously put together:—

"It is at least unprovable and improbable that the original Sabbath was Saturday. In the record of creation, God's seventh day is man's first day, from which history is reckoned. There is strong evidence that the primitive holy day was the first day of the week. The ancient nations all about the Jews devoted the first day of the week to what was at first the chief symbol of God and then the chief god, the sun, calling it Sunday. This holy day was strangely enough one day after that of the Jews. This remarkable fact may be explained by the theory of many scholars, with which the Scriptures harmonize, that the first-day Sabbath which Adam bequeathed to all nations—not under that name however—was, at the exodus, changed for the Jews, only as a sign of their separation, and

a protection against idolatry, to the preceding day, this change continuing until the ceremonial mission of the Jewish people had been completed. Then the Saviour buried in his own grave, by sleeping there on Saturday, the Jewish part of the Sabbath—its sacrifices and its order in the week—partly because Christians now needed to be separated from Jewish ceremonies as much as the Jews of the exodus had needed to be separated from heathen days of worship; partly because the narrow Jewish dispensation was now to give place to one as broad as mankind, which called for a return to the original Sabbath of Adam!"

Is it too much to say that the foregoing is a remarkable production? "Ladies and gentlemen!" exclaimed Dr. Lynn, the Crystal Palace juggler, as he came onto the stage, "ladies and gentlemen! *my* profession is to *deceive!*" The chief, if not the only basis for Sunday-keeping, according to Mr. Crafts, seems now to be, that, somehow, the Lord set the Sabbath back for the sake of the Jews, and then, somehow, set it forward to its original place for the sake of the Gentiles; that the Jews now keep a wrong day, and the Gentiles the right day; and that these events took place at the exodus and at the resurrection.

Now, we have been told again and again by professed Christians, observers of Sunday, that none but the most ignorant and self-willed would contend for such a thing,—that it is absurd and beneath criticism; yet "let us run with patience the race that is set before us," and state a few things which appear to us as facts, and which contradict most emphatically the foregoing:—

1. History is reckoned from the first day of creation, and not from the sixth day.

2. Man was created on the sixth day, and therefore it, and not the seventh day of the week, was his *birthday*. The seventh day was his second day.

3. The seventh day, according to Genesis and Exodus, is the Sabbath. Mr. Crafts says it was the first day.

4. Not a word is quoted from Scripture to show the change he affirms. It is all guess-work against God's word.

5. The seventh day of Gen. 2:1-3 is referred to after the exodus of the Israelites from Egypt, in Ex. 20:9-11; 31:15-18, and in Deut. 5. Thus we have three divine witnesses to the identity of the Sabbath of creation with the Sabbath of Mount Sinai and the wilderness.

6. All that Mr. Crafts says about Jesus burying "the Jewish part of the Sabbath" in his grave, is wholly unsupported by Scripture, which knows no such thing about the Sabbath being separated from the day. Nothing is said there of a Jewish, or a Gentile, or a Christian Sabbath. That "Jewish ceremonies" are to be avoided "as much as" "heathen days of worship," shocks Christian sensibility. Perish the thought! for God commanded the ceremonies, but strictly forbade idolatry in every form.

7. Christ kept the self-same day that his countrymen did; and he says of it: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath," *i. e.*, he is its possessor, owner, and master.

8. That mention of the Sabbath, from the beginning of the Bible to its end (even in Hebrews God spoke of the seventh day), refers to the one self-same day that God chose at the beginning,—the seventh day,—as already quoted. And with this agree all Biblical expositors.

9. Would God have been thus plain about the day; would Christ have given so much honor to the day, and assumed so much authority over it, had it been changed at the exodus, and was about to be changed again at the resurrection; and yet the Scriptures remain perfectly silent about all this? Can this be called fair and honest dealing with the Scriptures? *If so*, what a mighty incentive has here been given to

men to impeach the Almighty with craftiness.

10. Well, the whole paragraph reads like the effort of a drowning man to save himself by clutching at an imaginary straw.

Is it to be expected that God would appoint one day for the Jews and another for the Gentiles, when the day he appointed he commanded the Jews to keep forever, throughout their generations, as long as they should exist, and this commandment holds good, whether they accept Christ or not? If God appointed two days, then, as the Jews are mixed with the Gentiles all over the world, necessarily there must be two Sabbaths every week. From the teachings of the New Testament, does this look reasonable?

Further, the Jews who wrote the whole of the sacred record, Old and New, should be the people who would know of the change of the Sabbath by divine appointment, if any had been made. But they know it not. They are world-renowned in all ages for conscientious and scrupulous regard for all matters pertaining to times, and seasons, and worship. They are a great cloud of witnesses surrounding us, forever testifying to the uninterrupted return and perpetuity of the self-same Sabbath day.

To add to the weight of evidence already adduced, is the testimony of languages to the unchanged week and the identity of the Sabbath. Of 125 languages, ancient and modern, 76 give the name "Sabbath" to our Saturday, and the remaining call the seventh day after Saturn, as we do, so that there is no conflicting testimony here. Languages speak the ideas and customs of the peoples using them; and in case of the week, modern nomenclature is in complete harmony with that of all antiquity. The Sabbath, therefore, is the day we call Saturday, the whole world over.

Social-Meeting Testimonies.

THEY should be testimonies. Not sermons, nor long speeches, nor prolonged exhortations, but the witnessing of Christian hearts to the truth. Some laymen seem to think the prayer-meeting is a good place for them to practice preaching. Others improve the time to make a fine speech; some to criticise the church; others to ventilate their particular religious hobby; others to pour out their complaints, and make confession of (that which all know) what sinners they are; others to get off some new idea, or to express a different opinion from some one else; and still others to lecture the brethren upon the cold state of the church. But all such are death to a prayer-meeting. There should be no disputing, or wailing, or lecturing, or criticising, or preaching, or talking about disputed questions, in a prayer-meeting, but a testifying to the truth of Christ. If the subject is faith, let each one witness to the power of faith as they have found it in their particular relations in life. If the subject is hope, let each one tell how the gospel hope has helped him in conflicts. Whatever the theme may be, testify to its helpfulness in your everyday life; and these testimonies should be, like the prayers, short, prompt, and tender.—*Pulpit Treasury*.

ONE of John Wesley's associates, named Samuel Bradburn, was much esteemed as a good preacher and an excellent man. At a time when he was in straitened circumstances, Mr. Wesley sent him a five-pound note, with the following letter: "Dear Sammy,—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Yours affectionately, John Wesley." The reply was prompt: "Rev. and Dear Sir,—I have often been struck with the beauty of the passage of Scripture quoted in your letter, but I must confess that I never saw such useful expository notes on it before. I am, reverend and dear sir, your obedient servant, S. Bradburn."

Why Contend for the Law ?

AFTER the binding obligation of God's law has been set forth, and the sinner convinced that, if it is still in force, he is guilty before his Maker, he will often try to assure himself that it has been abolished. Not unfrequently is the question asked, "Why preach so much about the law? why not preach more gospel and less law?" We ask, Why preach at all? Let Paul answer this question: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. Then men believe and are saved through the preaching of the word. Saved from what? From sin. What is sin? This question is not so easily answered by man; for what one may denominate sin, another may consider entirely harmless. We must have some explicit, Scriptural answer. We turn to 1 John 3:4, and there read: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

Of what use is it to preach to sinners without proclaiming the instrument that points out their sin? How can you make a man believe he is a sinner, unless you can convince him that he is a transgressor of God's law, which says, "Thou shalt, and, Thou shalt not?" Paul says: "Sin is not imputed when there is no law." Rom 5:13. The moment you convince a man that the law is not binding, you virtually teach him that he is not a sinner, and consequently not responsible for anything he may do. All who teach the abrogation of God's law, ease the conscience of the rebellious and sinful, and thus open the flood-gates of iniquity upon the world.

The law of God is the epitome of all righteousness. Upon this law rests all moral government. Suppose that a man commits some crime. He is arraigned before the civil court, and pleads guilty to the indictment. The judge is about to pronounce sentence, when it occurs to him that the law prohibiting the deed has been abolished. What is to be done? He has no right to inflict any penalty without some law by which to determine the enormity of the crime, and to limit the measure of the punishment.

All can see the absurdity of the abolition of civil law. It would not only render the judge powerless to pass sentence, but it would so open the door to crime that it would result in the destruction of the government and all its subjects. Can we not see that to do away with God's holy law would be to encourage people in sin, and thus terminate their existence in eternal destruction? Teach men that they are not amenable to these divine precepts, and how could you make them feel that they need to repent to their Author? "For where no law is, there is no transgression." Rom. 4:15. The law of our land is the standard by which we detect crime and judge the criminal. So, also, the law of God is the standard by which we have a knowledge of sin, and by which we are to be judged. James 2:12.

Paul says: "I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. And also: "For by the law is the knowledge of sin." Rom. 3:20. My friend, why are you so anxious to do away with that portion of God's word that gives us such an accurate knowledge of our sins? Does it point out some distasteful duty? Sin is the transgression of the law, and it is our duty to turn away from sin.

The wise man says that our whole duty is summed up in the law. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. But says one, "It is impossible for me to keep those ten precepts." So it is, in our own strength; but with the tried apostle we exclaim, "I can do all

things through Christ which strengtheneth me." Here is where the law and the gospel plan of pardon are inseparable. We claim that no one can be truly converted without first becoming convinced that he is a sinner. The law is the mirror that shows him the defects of his character. Unless he could be made to realize his imperfect, sinful condition, he would feel no need of any gospel. Says the psalmist: "The law of the Lord is perfect, converting the soul." Ps. 19:7. After the law has pointed out to him his sin, and by repentance toward God he has received pardon through Christ, he is no longer under the law until he again transgresses its precepts. Let us remember that when he again violates this law, his guilt is far greater than the same violation would be before he received pardon.

We very well know that the popular teaching of the day is that we should love God, while it is utterly regardless of the claims of his divine law. It is quite an easy matter to talk love. The chief of hypocrites can offer a good prayer, or give a ringing testimony in the public meeting. But men act out all the true love they have in their hearts. A man who says that he loves God, and at the same time says that he is under no obligation to keep his commandments, is not a truthful man. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. Through one of his servants, the Author of the law here speaks in an emphatic manner, and whoever takes a negative position must end the controversy with God. One thing is certain. He has no respect for that kind of love that is expressed in lip-service, while the actions and teachings are contrary to his commandments.

Do we wonder, then, at the words of Solomon: "He that turneth away his ear from hearing the law, even his prayer shall be abomination"? Prov. 28:9. He who lives knowingly in violation of any one of the ten commandments, or teaches his fellow-men that these precepts are not binding, need not expect that God will hear his prayer. His daily conduct is giving the lie to his profession, and God has said he will not listen to liars and immoral teachers.

We contend for the law because,—

1. It is the summary of all righteous principles.
2. It is perfect, converting the soul. Ps. 19:7.
3. It points out our whole duty. Eccl. 12:13.
4. By it we have a knowledge of our sins, and we wish to know them, and have them pardoned through Christ; and,
5. Because "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." "The judgments of the Lord are true and righteous altogether;" "and in keeping of them there is great reward." Ps. 19:8, 9, 11.

Medford, Minn.

E. HILLIARD.

Helping Others.

I SHALL never forget the feelings I had once when climbing one of the pyramids of Egypt. When half-way up, my strength failing, I feared I should never be able to reach the summit or get back again. I well remember the help given by Arab hands, drawing me on further; and the step I could not quite take myself, because too great for my wearied frame, the little help given me—sometimes more and sometimes less—enabled me to go up, step by step, step by step, until at last I reached the top, and breathed the pure air, and had a grand lookout from that lofty height. And so, in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him to stand beside us. And thus, joined hand in hand, we shall go on, conquering step by step, until the glorious eminence shall be gained. Ah! how many need help in this world—

poor afflicted ones, poor sorrowing ones, poor tempted ones, who have been overcome, who have been struggling, not quite able to get up the step; trying, falling; trying, failing; trying, desponding; trying, almost despairing! Oh, give such a one help, a little kindly aid and the step may be taken, and another step may then be taken; and, instead of dying in wretchedness at the base, he may, by a brother's hand, be raised to safety, and finally to glory!—*Bishop Simpson.*

Unparalleled Progress.

IN an address delivered at the seventy-fifth anniversary of the American Board of Foreign Missions, Dr. Mark Hopkins, president of that board and ex-president of Williams College, called attention to the important events that have occurred, and the many useful inventions that have been made, during his long life, which has extended over a period of about eighty-four years. He said:—

"I remember the wars of the first Napoleon, and can feel yet the throb of excitement caused by the tardy news of his great battles. I remember the war of 1812, and the embargo, and victory of New Orleans. I remember the first steamboat and railroad and power-press, the first photograph and spectroscope, the first telegraph and telephone, and I heard the first whisper, and it was but a whisper, of the first Atlantic cable. I remember the first spinning-jenny, the first mowing machine, sewing machine, and reaper. All these I have seen so extended and applied as to increase the capabilities of the race many fold, and to make of the world that then was quite another world."

Dr. Hopkins has witnessed the expansion of the United States from a population of 6,000,000 to nearly or quite 60,000,000, and an advance in useful, industrial arts that has been no less marked. He had grown to manhood before a single railroad existed in this country; but he has lived to see, not only a network of railroads throughout all the older States, but the continent spanned by iron rails. Never, in the history of the world, have more important events been crowded into a single life-time than have occurred during the last eighty-four years.

"AHAB went up to eat and to drink. And Elijah went up, . . . and he cast himself down upon the earth, and put his face between his knees." Men turn naturally to what they prize most highly. Ahab lived for selfish enjoyment. In time of trouble he looked out for a good dinner. Elijah lived for God's glory. He turned instinctively to communion with God, when he was in need. So always. The Ahabs, nowadays, would rather eat and drink than pray. The Elijahs would rather draw near to God than eat and drink. It is often said of a drunkard that because of his troubles at home or in his business, or because of his sorrows and disappointments, he "took to drink." How low and depraved a man must be to turn to gluttony or intemperance in the hour of his greatest trial!

Who would endure the preaching and praying of a godless, immoral man? Who would commit the guidance of his soul to an infidel blasphemous? Yet the kind of singers that we sometimes employ to voice devotion and instruct in song—well, what shall be said upon the subject? It is no marvel that members of the choir make more or less trouble in churches when we remind ourselves that frequently they are hired without consideration of character fitness, and that the sanctifying influences of the Holy Spirit are scarcely ever invoked upon the irritable, perverse hearts that have not been instructed or expected to worship God from the choir loft.—*Sel.*

HE that hath promised pardon on our repentance hath not promised life till we repent.

The Roman Empire.

(Continued.)

THE ROMAN PROVINCES.

ALTHOUGH the "iron monarchy of Rome," in the greatness of its strength, broke in pieces all kingdoms, yet the time was to come when it itself should be broken. At the same time that Daniel spoke of the fourth kingdom breaking in pieces and bruising all, he also said:—

"And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken." Dan. 2: 41, 42.

We must now inquire, Of what should this division consist? Into how many parts should Rome be divided? We think there can be but one answer possible. Because, as it is the "feet and toes," and particularly the "toes," of the image that are spoken of in connection with the division, it is certain that that division is shown by the toes of the image; and as this was the image of a man, there were certainly ten toes. Therefore the only reasonable or possible conclusion is that Rome should be divided into ten parts. However, we are not left to draw our own conclusions, logical and necessary though they be. In the seventh chapter of Daniel, this same series of kingdoms is gone over again under the symbols of "four great beasts," the fourth one of which was declared by the angel to be the fourth kingdom, which shows it to be identical with the iron—the fourth kingdom—of the great image. This fourth beast had also ten horns, which exactly correspond to the ten toes of the image. Further, the angel said plainly of these ten horns that they were ten kings that should arise (Dan. 7: 24), which proves to a demonstration that the toes of the image are spoken of in connection with the division, with direct reference to the number of parts into which Rome should be divided. Therefore we know that ten kingdoms were to arise upon the ruins of the Roman power.

Now we may ask, Where should these ten kingdoms arise? In other words, Are there any clearly defined limits within which the ten kingdoms should establish themselves? We believe there are. And that we may make the subject as plain and as easily understood as possible, we shall now define those limits.

From the ascension of Nebuchadnezzar to the end of the world, these four kingdoms are the only ones that should ever bear universal sway. And each of these in its turn occupied territory peculiar to itself, from which it spread its power over the others. Although the four kingdoms were successive, and although each one in succession spread its power over all the territory of those that had preceded it, yet each one retained its own peculiar distinction from all the others. And this distinction is kept up throughout the book of Daniel, and is even recognized in the book of Revelation, which was written in the time of the supremacy of the fourth kingdom, in a prophecy that was not to be fulfilled till after the establishment of the ten kingdoms.

The fact of the matter is, these are not only the four universal empires, but they also represent the four divisions of the then known civilized world, each one of which occupies territory peculiar to itself, and is never confounded with any of the others. Thus, Babylonia was first, and when it was overturned it was by the united power of Media and Persia, which occupied entirely distinct territory from that of Babylonia proper. Then when the Medo-Persian power was destroyed, it was by the power of Grecia, which arose from a territory entirely distinct from that of either Babylon or Medo-Persia. So, likewise, when the Grecian ascendancy was

destroyed it was by a power that arose still further to the west, entirely beyond the territory of Grecia, in a territory entirely its own, and distinct from all the others. This is all expressed in a single verse in the seventh chapter of Daniel. After the description of the four great beasts which represent these four kingdoms, he says of the fourth beast, that he beheld till he was slain and his body destroyed and given to the burning flame; then he says of the others:—

"As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." (Margin, Chaldee, "A prolonging in life was given them.") Dan. 7: 12.

This passage, with the point which we here make, is aptly and well illustrated by a passage from Rawlinson. Speaking of the Babylonian monarchy, he says:—

"Even when this monarchy met its death at the hands of Cyrus the Great, the nationality of the Chaldeans was not swept away. We find them recognized under the Persians, and even under the Parthians, as a distinct people."—*Seven Great Monarchies, First Mon., chap. 8, last par.*

Thus it was with each and with all,—the dominion was taken away, but the nationality remained; the ruling power was transferred, but the national life continued. It follows, therefore, that, as it was Rome that was to be divided, the division must pertain to the territory that was peculiar to the fourth kingdom, and which had not belonged to any of the three that preceded it. Where was that? We can easily learn. (1) Media and Persia occupied the territory east of the Tigris and the Persian Gulf; (2) Babylonia, the territory from the Tigris to the Arabian Desert; (3) Grecia, from the Hellespont to and even beyond the Danube, and to the Adriatic Sea, northward to about the forty-fifth parallel of latitude; (4) The territory of Rome proper occupied all the rest west of the Danube and the Rhine to the Atlantic and the Frith of Forth, and all of the northern coast of Africa, to nearly as far east as the twentieth degree of longitude.

Within the boundaries thus marked lay the territory of Rome proper. It was this territory that was peculiar to the fourth kingdom. And it is within the limits drawn under "(4)" above that we are to look for the ten divisions of the fourth kingdom and the establishment of the ten kingdoms.

We propose to trace the history of these ten kingdoms from their tribal relations as savages in the dismal forests of Germany, through their devastating incursions into the rich and civilized provinces of Rome, and down to their own establishment within these provinces, and their development into civilized and influential kingdoms there. Rome, once so powerful, once so great, now, through luxury and indulgence, grown corrupt, effeminate, and weak, we shall see waste away and perish. We shall see the movements of the nations coming in to fill up with a new and vigorous people the place that Rome was no longer worthy to fill.

Before we begin this history, it will be best, and in fact really necessary to a proper understanding of the subject, that we briefly sketch the boundaries of the provinces of the Roman Empire, both of Rome proper, and as far east as the Hellespont and the Black Sea. This task, however, has been so admirably performed by Gibbon that all that we shall need to do will be to quote his words. He says:—

"We have attempted to explain the spirit which moderated, and the strength which supported, the power of Hadrian and the Antonines. We shall now endeavor, with clearness and precision, to describe the provinces once united under their sway, but at present divided into so many independent and hostile States.

"Spain, the western extremity of the empire, of Europe, and of the ancient world, has in ev-

ery age invariably preserved the same natural limits,—the Pyrenean Mountains, the Mediterranean, and the Atlantic Ocean. That great peninsula, at present so unequally divided between two sovereigns, was distributed by Augustus into three provinces,—Lusitania, Bætica, and Tarraconensis. The kingdom of Portugal now fills the place of the warlike country of the Lusitanians; and the loss sustained by the former on the side of the east, is compensated by an accession of territory towards the north. The confines of Grenada and Andalusia correspond with those of ancient Bætica. The remainder of Spain,—Gallicia, and the Asturias, Biscay and Navarre, Leon and the two Castiles, Murcia, Valencia, Catalonia, and Arragon,—all contributed to form the third and most considerable of the Roman governments, which, from the name of its capital, was styled the province of Tarracona."

"Ancient Gaul, as it contained the whole country between the Pyrenees, the Alps, the Rhine, and the Ocean, was of greater extent than modern France. To the dominions of that powerful monarchy [a republic now], with its recent acquisitions of Alsace and Lorraine [lost again in 1870], we must add the duchy of Savoy, the cantons of Switzerland, the four electorates of the Rhine, and the territories of Liege, Luxemburg, Hainault, Flanders, and Brabant. . . . The sea-coast of the Mediterranean, Languedoc, Provence, and Dauphine, received their provincial appellation from the colony of Narbonne. The government of Aquitaine was extended from the Pyrenees to the Loire. The country between the Loire and the Seine was styled the Celtic Gaul, and soon borrowed a new denomination from the celebrated colony of Lugdunum, or Lyons. The Belgic lay beyond the Seine, and in more ancient times had been bounded only by the Rhine; but a little before the age of Cæsar, the Germans, abusing their superiority of valor, had occupied a considerable portion of the Belgic territory. The Roman conquerors very eagerly embraced so flattering a circumstance, and the Gallic frontier of the Rhine, from Basel to Leyden, received the pompous names of the Upper and the Lower Germany. Such, under the reign of the Antonines, were the six provinces of Gaul,—the Narbonnese, Aquitaine, the Celtic, or Lyonnese, the Belgic, and the two Germanies.

"We have already had occasion to mention the conquest of Britain, and to fix the boundary of the Roman province in this island. It comprehended all England, Wales, and the Lowlands of Scotland as far as the Friths of the Clyde and the Forth."—*Dec. and Fall, chap. 1, par. 23-26.* A. T. J.

(To be continued.)

WHAT a subtle something is character, and yet how real it is! We recognize the fact that there is in man something back of his acts, determining them, making them what they are. An act in itself has no particular character. We look back of acts to motives to determine character. You strike a blow in anger, or you strike a blow in self-defense. We condemn one act; we justify the other. Why? Because back of the act was something leading to it and occasioning it. In the one case this something was bad, in the other, good. It is this something in every man which we call purpose, ruling-love, character. It is really the man. We judge something of what his acts in the future will be by what we know of his character. On character everything turns.—*Illustrated Christian Weekly.*

HAVE a purpose in life, and, having it, throw into your work such strength of mind and muscle as God has given you.—*Carlyle.*

LIVE near to God, and so all things will appear to you little in comparison with eternal realities.—*R. M. McCheyne.*

Practical Thoughts about Jonah.

In the following "Illustrative Applications" of the International lesson on Jonah, by H. Clay Trumbull, in the *S. S. Times*, there are pointed truths for all:—

"The word of the Lord came, . . . saying, Arise, go to Nineveh, . . . and cry against it." If the word of the Lord had come, saying, Stay where you are, and cry against Nineveh, the call to duty would not have been a very trying one. It is very easy to cry out against people's sins behind their backs. Almost everybody is ready to cry out against the sins of that city away over yonder, or of that people out there, or of those persons who are not present just now; but when the call is to go right to them, and say face to face all that you think of their character and doings—that is a very different matter. Jonah thought so in his day; most of us think so in our day.

"Jonah rose up to flee unto Tarshish from the presence of the Lord." It was not the going to Tarshish that was wrong; but it was the going to Tarshish when the Lord had directed the going to Nineveh. Tarshish may have been in itself a better place than Nineveh; but Tarshish was no place for a man who belonged in Nineveh. The real question for any man is not, Which is the better of two places opening before me? but, Which is the place to which God directs me? In answer to that question, the worse place may be the better one, and the better place may be the worse one. A man may run away from duty by going to a prayer-meeting when he has been hired to watch a factory for that night, or when he has a sick wife needing his constant attention. And, on the other hand, a man may be turning away from the call of God when he enters an honorable profession outside of the ministry, after being summoned of God to the ministry. God is to point the way to Nineveh or to Tarshish; then it is like rising up to flee from the presence of the Lord to go anywhere else than in that direction.

"The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea." The winds and the waves are in the Lord's control. He can raise a tempest, and he can quiet it down again. There is a lesson of warning and a lesson of hope in this truth. It suggests the folly of defying the Lord; and it also suggests the folly of doubting the Lord. If we are over against the Lord, we have his tempests to fight, on land or on sea. If we are on the Lord's side, no tempest can harm us, or hinder our course for a moment, save as he directs it, and as it is for our true good.

"But Jonah . . . was fast asleep." It is a mistake to suppose that a troubled conscience always keeps a man awake. Some of the worst men in the world are good sleepers. It is a sad side of the sinner's experience, that his conscience is quickly blunted, so that it doesn't disturb his rest. And many of us sleep when we ought to be up and doing. The peril of those about us does not hinder our repose. The ability to sleep easily isn't always to our credit, any more than it was to Jonah's.

"So they cast lots, and the lot fell upon Jonah." There is no such thing as "chance" in this world. "Luck" is under God's control as surely as is "skill." That which seems "the merest chance" is but an item in the plan of God. When once this truth has full possession of a child of God, he has no sense of security apart from God's protection of him; no sense of fear while in God's keeping, even though in the midst of abounding perils.

Jonah said, "I fear the Lord, the God of Heaven." His devotedness to the Lord had not been apparent in his course on that voyage. It was necessary that he should tell of it plainly, in order to its being known to those about him. It is right for a man to refrain from any officious show of his religious faith; but if those who are

a man's companions, by day and by night, have to be told that he is a servant of God, there is something wrong in his case and in his course, as there was in Jonah's.

"The men knew that he fled from the presence of the Lord, because he had told them." There is a great deal of that kind of knowledge in the world; men know a thing because it has been told them. And men tell a great deal more about themselves than they think they do. Men are continually confessing their faults one to another, by unconscious disclosures of their story, or under the pressure of fear or remorse. Sin cannot be concealed, when God would have it made known.

"He said, . . . Take me up, and cast me forth into the sea; so shall the sea be calm unto you." There was no safety in that ship for anybody, so long as Jonah was there; for he was there in defiance of the Lord. And Jonah himself would be safer in the bottom of the sea in submission to the Lord, than on that ship in defiance of the Lord. So it is with any sinner who is fighting the Lord, or fleeing from the Lord. His only safety for himself, or for those linked with him, is through his quitting the place where he has no business to be, even though he has to be thrown into a stormy sea to get out of that place of duty-shirking.

The Profit of Godliness.

A NEW YORK exchange has the following, which seems to indicate that the secret of the Lord is with them that fear him, and that godliness is profitable as a business guide. It is just fifty years since a large dry goods firm was in active business in this city, when one day the head of the firm said to his partners, "We must restrict our operations. I find that the demands upon my time are such that I have not the requisite leisure for my religious duties, and I cannot go on in this way." The other members of the firm consented, and the reduction was made. Just two years from that time there came a great financial storm which engulfed nearly all the business houses of the city. But the firm in question safely rode out the storm, and found that what they had done out of their religious convictions was really a matter of the soundest policy, though they were not aware of it at the time.—*Presbyterian Observer.*

Papal Superstitions.

THOSE who think that papal superstitions and blasphemies are all things of the past, may see some of the teachings of the "Dark Ages" in the following extract from a Catholic paper published in Buffalo, N. Y., under the supervision of the bishop, and in the interest of a society for children:—

What is the priest? A man who holds the place of God; a man who is clad with all the powers of God. . . . When the priest remits sins, he does not say, "God pardons you," he says, "I absolve you;" at the consecration, he does not say, "This is the body of our Lord," he says, "This is my body." . . . Who received your soul at its entrance into life? The priest. Who nourishes it to give it the strength to go through its pilgrimage? The priest. Who prepares it to appear before its God, washing its soul, for the last time, in the blood of Jesus Christ? The priest, always the priest. And if this soul should die, who raises it to life? who restores calm and peace to it? Once more the priest.

You cannot call to mind a single blessing of God without meeting beside this blessing the image of the priest. If you were to go to confession to the blessed Virgin or to an angel, could they absolve you? You might have two hundred angel confessors, and they could not

give you absolution. A priest, simple though he may be, can do it; he can say to you, Go in peace; I forgive you. Oh, the priest is something great! After God, the priest is all things. If I met a priest and an angel, I would salute the priest before saluting the angel. The latter is the friend of God, the former takes his place. When you see a priest, think of our Lord Jesus Christ.

London Vice.

CARDINAL MANNING, in the October number of the *North American Review*, sustains the charge of the *Pall Mall Gazette* about the infamous crimes of London. Speaking of the existing laws of England, the Cardinal thus shows how they encourage inhuman crimes:—

"By our present legal code a girl cannot give her consent to marriage before the age of twenty-two, but she is regarded as capable of consenting to her own ruin at the age of thirteen years. The man who marries her before twenty-one is punishable by law. The man who ruins a child of thirteen escapes with impunity. She may ruin herself at thirteen, but cannot marry, for defect of consent, till twenty-one. If any one should know that his dog or cat were detained in any house, the police, with all expedition, could search for his property. But if he knew that his child were detained in the house, neither he nor the police could enter it. His only remedy would be by writ of *habeas corpus*, which could not be obtained for many hours, and perhaps for days; but the ruin of his child might be at any moment. Once more I say, Children of thirteen, and all girls above that age, are supposed to be free agents, and capable of consenting to their own ruin; thus he who ruins them for life escapes with impunity, on the rule '*Volenti non fit injuria.*' It has therefore been solemnly argued by men who have great legal reputation, that the abominable and inhuman trade of the procurer and the procuress cannot be punishable at law, because the end to which their hideous traffic is directed is not illegal. Here we have another legal dictum; the accomplices are not punishable, because the principals are within the rights of their liberty."

After stating how every effort to amend these infamous laws was persistently defeated "for five long years," the Cardinal then refers to Mr. Stead's assault:—

"This heartless delay, full of fatal consequences of demoralization and wreck and ruin to the innocent, the helpless of our people, justly aroused the indignation of those to whom justice and mercy are more dear than the redistribution of seats, or the disfranchisement for medical relief. Prompted—I might say stung—by an indignant impatience, the editor of the *Pall Mall Gazette* and other like-minded men, defying all antagonists, entered upon their warfare against the dominion of cruelty and lust. I have said elsewhere, that many of those who profoundly sympathize in the motives which induced the *Pall Mall Gazette* to take up the question might have desired its modes and expressions to have been revised and chastened; but that in such matter of moral life and death, and above all, when the obloquy and calumny of the bad and hasty and short-sighted censures of some good men, were heaped upon those who enter the furnace to save souls, I should hold it to be not only ungenerous, but cowardly and cruel, not to stand between the handful of men, who for the moral life of England, dared this courageous action, and the whole world of their censors. The substance of this action is intrinsically just and merciful. The incidental evils that may arise are of a lower order, and depend upon the use or the abuse which individuals may make of these terrible revelations."

If you cannot be great, be willing to serve God in things that are small.—*S. F. Smith.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—DEC. 5.

The 1260 Days.

OUR lesson this week is confined to the last clause of Dan. 7:25: "And they shall be given into his hands until a time and times and the dividing of time." The "they" of course refers to the "saints of the Most High" and the "times and laws," which are mentioned in the same verse. The "time and times and the dividing of time," then, indicates the period of papal supremacy; for we have already seen that the little horn symbolizes the Roman Catholic power.

In the first place we may notice that in the Douay Bible, as well as in the Revised Version, "time and times and the dividing of time," is rendered, "time, and times, and half a time." We have no need to conjecture what this means, for the Bible is its own interpreter. In Rev. 12:14 we find the same period of time mentioned: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now in verse 6 of the same chapter the same event is brought to view in these words: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." From these two verses we learn that "a time, and times, and half a time" is only another expression for twelve hundred and sixty days. Then the little horn of Daniel 7 was to have supremacy for twelve hundred and sixty days.

BUT the question now arises, "Is it possible that only twelve hundred and sixty days, three years and a half, covers the whole time which the prophecy allows to the papacy?" We answer, No; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by beasts; the Roman Catholic power is represented by a little horn of one of the beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of those powers in literal years. The time would be out of proportion to the nature of the symbol representing the power. Therefore it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In Eze. 4:4-6 we read the answer:—

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year."

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (2 Pet. 1:20, 21), the interpretation given to a prophetic symbol in one place must be the interpretation of the same symbol in every place; therefore the "time, and times, and half a time," or twelve hundred and sixty days, indicate just twelve hundred and sixty years.

THE next question to be settled is, When does this period of time begin and end? There are several dates given by various authors to mark the rise of papal supremacy, but 538 A. D. seems to be the one that has the only just claim to consideration. The prophet, in describing the

rise of the little horn, says, "He shall subdue three kings." Dan. 7:24. This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to make room for the Catholic power would be those who were opposed to it. Now long before 538 A. D., paganism, as a State religion in the Roman Empire, was dead. Since the time of Constantine, Rome had been nominally Christian. The barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire. Says D'Aubigne:—

"Already the forests of the North had poured forth the most effectual promoters of the papal power. The barbarians who had invaded the West and settled themselves therein,—but recently converted to Christianity,—ignorant of the spiritual character of the church, and feeling the want of an external pomp of religion, prostrated themselves in a half savage and half heathen state of mind at the feet of the chief priest of Rome."—*Hist. Reformation, Book 1, chap. 1, par. 31.*

But not all of these tribes were favorable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were Arian in faith. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, no Catholic bishop could rule in Rome. In the year 494 A. D., the power of the Heruli was annihilated by the death of Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 A. D., Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the 39th and 41st chapters of Gibbon.

WHEN these Arian powers were overthrown (A. D. 538), previous imperial decrees concerning the bishop of Rome could go into effect. Speaking of the way in which the Roman bishop gradually usurped power over other churches, D'Aubigne says:—

"To silence the cries of the churches, Rome found new allies. Princes who in those troublesome times often saw their thrones tottering, offered their adherence to the church in exchange for her support. They yielded to her spiritual authority, on condition of her paying them with secular dominion. They left her to deal at will with the souls of men, provided only she would deliver them from their enemies. The power of the hierarchy in the ascending scale, and of the imperial power which was declining, leaned thus one toward another, and so accelerated the twofold destiny.

"Rome could not lose by this. An edict of Theodosius II. and of Valentinian III. proclaimed the bishop of Rome 'ruler of all the churches.' Justinian issued a similar decree. These decrees did not contain all that the popes pretended to see in them. But in those times of ignorance it was easy for them to gain reception for that interpretation which was most favorable to themselves."—*Hist. Ref., Book 1, chap. 1, par. 29, 30.*

To show plainly the object of these wars against the Arian powers, and what was gained by them, we make two brief quotations from Gibbon. After having rehearsed the defeat of the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning Justinian:—

"He received the messengers of victory at the time when he was preparing to publish the pandects of the Roman law; and the devout or jealous emperor celebrated the divine goodness, and confessed in silence the merit of his successful general. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he pro-

ceeded without delay to the full establishment of the Catholic Church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist meetings were proscribed; and the synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation."—*Decline and Fall, chap. 41, par. 11.*

THE victory of Belisarius over the Ostrogoths (A. D. 538) is thus described:—

"The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes, of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Cæsars should no longer be trampled by the savages of the North; and without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception.

The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ."—*Decline and Fall, chap. 41, par. 22, 23.*

THESE quotations show most conclusively that in A. D. 538 the bishop of Rome did become literally "the pope," i. e., the father, or head and ruler, of the churches. The last opposing horn had then been plucked up, and the papacy was free to enter upon that career of ecclesiastical tyranny which it had long been preparing for. And since this career was to continue 1260 years, it is evident that it must have been stopped in the year 1798 A. D. Let us see if at that time anything happened to justify this conclusion. From "Chambers' Cyclopaedia," art. "Pius," we quote:—

"At length the [French] Directory ordered the invasion of Rome; Bérthier entered the city February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and by the rigor of confinement, he died in August, 1799, in the 82d year of his age, and the 24th of his pontificate.

After the death of Pius VI., Cardinal Chiaramonte was chosen his successor (March 14, 1800). Rome, which up to this time had been in the occupation of the French, was now restored to the papal authority, and in the July of that year Pius VII. entered into his capital."

Thus we see that from 538 to 1798 A. D. there were 1260 years of unbroken power, plainly fulfilling the prophecy. It would be interesting to study the position of papal Rome before and after this period of supremacy, but that will have to be deferred till another time.

NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 22. 2 KINGS 18:1-12.

Hezekiah's Good Reign.

"AND he did that which was right in the sight of the Lord, according to all that David his father did." Hezekiah was one of the best kings that ever reigned in Judah, while Ahaz, his father, was one of the worst. There was a conspiracy formed by Rezin king of Syria, and Pekah king of Israel, against Ahaz king of Judah. They proposed to destroy Ahaz and set up Ashariah the son of Tabael as king of Judah. The Lord sent Isaiah to Ahaz to say, "Thus saith the Lord God, It shall not stand, neither shall it come to pass." Isa. 7:1-10. Then Ahaz, instead of trusting the Lord, "sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son; come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him; for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin."

"AND king Ahaz went to Damascus to meet Tiglath-pileser, king of Assyria, and saw an altar that was at Damascus; and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus; so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar; and the king approached to the altar, and offered thereon." "For he sacrificed unto the gods of Damascus, which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel." 2 Kings 16:7-12; 2 Chron. 28:23. In following this worship of the gods of Syria, he shut up the house of the Lord, and in all the cities of Judah "he made high places to burn incense unto other gods." Then, too, after he had put himself into the hands of the king of Assyria, he had to rob the house of the Lord to satisfy his demands. He "cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones. And the covert for the Sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria." "And Tiglath-pileser king of Assyria came unto him, and distressed him, but strengthened him not."

Thus it was that when Hezekiah came to the throne there was urgent necessity for a reformation. He accordingly immediately set about it. "He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them." Then he brought in the priests and the Levites, and had them sanctify themselves, and sanctify and cleanse the house of the Lord. It took eight days to clean out all the rubbish and uncleanness that they found in the temple. Then Hezekiah gathered the rams, lambs, and bullocks for the burnt offering, and all the different orders of musicians to sing in the worship of the Lord. "And Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly." 2 Chron. 29:36.

Next, "Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the

Lord at Jerusalem, to keep the passover unto the Lord God of Israel." "So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun; but they laughed them to scorn, and mocked them. Nevertheless, divers of Asber and Manasseh and Zebulun humbled themselves, and came to Jerusalem, . . . even many of Ephraim and Manasseh, Issachar and Zebulun." 2 Chron. 30. This was the Lord's last call to the people of the ten tribes. Those who thus humbled themselves and joined with Judah in the worship of God were delivered from the captivity inflicted by Sargon shortly afterward. The Lord knew the iniquities that were multiplying in Israel. He knew that their destruction could not long be delayed. As a nation, they were even now beyond recovery. But in his mercy and pity he sends one more gracious invitation to whosoever would return to his service and his worship. Still he longs for Ephraim to return. Still he pleads with Israel to repent. And then when they have gone with a perpetual backsliding, he cries out, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." Hos. 11:8. But Ephraim was "like a silly dove." "Ephraim provoked him to anger most bitterly," till even mercy could no longer forbear, and the Lord was compelled to cast them out of his sight. "So was Israel carried away out of their own land to Assyria unto this day."

WHEN Hezekiah had brought back the people to the worship of God ("so that there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem"); then "all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities." 2 Chron. 31:1. Then it was that Hezekiah broke "in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it a piece of brass." 2 Kings 18:4 (margin).

"AND he rebelled against the king of Assyria, and served him not." His rebellion, however, did not, in the end, amount to much in his favor. Perhaps he would have fared better if he had maintained his rebellion upon its own merits, and trusted in the Lord to help him. But he not only rebelled, but he meddled with that which did not concern him at all, and so vitiated the righteousness of his own rebellion, and brought upon him a reverse, and the oppression of the king of Assyria. In short, the story is as follows: The people of Ekron rebelled against the king of Assyria also. But their king—Padi—"was inspired by friendship and zeal for Assyria" (so says Sennacherib himself), and resisted their rebellion. Then they took Padi, and gave him up, "bound in chains of iron, to Hezekiah of Judah." They then joined with Egypt against Assyria. Sennacherib defeated the allied forces, and then went to Ekron. What he did there we will let him tell in his own words:—

"I deposed the rulers and dignitaries who had revolted, and killed them; I hung their bodies on crosses on the walls of the city. I sold for slaves all the men of the city who had committed violence and crimes. As for those who had not committed crimes or faults, and had not despised their masters, I pardoned them. I brought Padi, their king, out of Jerusalem and restored him to the throne of his royalty."

THEN, as Hezekiah, by keeping Padi a prisoner for them, was made partaker in their re-

bellion, Sennacherib went up to punish him. Of this Sennacherib tells part and the Bible tells part. Sennacherib says:—

"But Hezekiah king of Judah did not submit. There were forty-four walled towns, and an infinite number of villages, that I fought against, humbling their pride and braving their anger. By means of fire, massacre, battles, and siege operations, I took them; I occupied them; I brought out 200,150 persons, great and small, men and women; horses, asses, mules, camels, oxen, and sheep, without number; and carried them off as booty. As for himself, I shut him up in Jerusalem, the city of his power, like a bird in its cage. I invested and blockaded the fortresses round it; those who came out of the great gate of the city, were seized and made prisoners. I separated the cities I had plundered from his country, and gave them to Mitenti king of Ashdod, to Padi king of Ekron, to Ishmabaaal king of Gaza. Then the fear of my majesty terrified this Hezekiah of Judah. He sent away the watchmen and guards whom he had assembled for the defense of Jerusalem."

THEN it was that Hezekiah did as the Bible says: "And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me; that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold." And he had to rob the temple of even the gold from the doors to pay it. 2 Kings 18:14-16. Of this Sennacherib says:—

"He sent messengers to me at Nineveh, the seat of my sovereignty, with thirty talents of gold, and eight hundred talents of silver, metals, rubies, pearls, great carbuncles, seats covered with skins, thrones ornamented with leather, amber, seal skins, sandal wood, and ebony, the contents of his treasury. . . . He sent an ambassador to present this tribute and to make his submission."—*Le Normant's Ancient History of the East, Book 4, chap. 3, sec. 3, par. 9-11. Rawlinson's Seven Great Monarchies, Second Mon., chap. 9, par. 166, 167.*

THAT was a dear piece of business for poor Hezekiah. He had far better have let the Ekronites conduct their own rebellion, and send their king somewhere else. It would have been much better if he had attended to his own business, and let this business of these others alone. By doing as he did, he not only brought upon himself this evil, but he debarred himself from the help of the Lord. He could not ask the Lord to help him. All that he could do, in his distress, was to confess to the king of Assyria, "I have offended; return from me; that which thou puttest on me will I bear." It is far different from this the next time this same king of Assyria comes into the land, and sends an insulting letter, demanding a further surrender. Then in his innocence he could go and spread the letter before the Lord, and ask him to look upon it and see, and bow down his ear and hear, all that Sennacherib had spoken. Then, too, the Lord answered; and the king of Assyria's army was smitten by the angel, and he returned with shame of face to his own country. Let every one remember that injunction of the Scriptures, "Let none of you suffer . . . as a busybody in other men's matters." 1 Pet. 4:15. Keep yourself clear of such things, and then if distress comes, in innocence you can present your petition to the Lord, and can trust in him to help, and he will hear, and deliver.

A. T. J.

ONE of the most successful ways of working is to set others to work. The greater the number working, the more will be accomplished. Not only will a greater amount of work be done, but the workers themselves will be benefited.—*Sel.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 12, 1885.

Reverence in the Pew.

A SHORT article was published in the SIGNS of October 29, under the head, "Act Reverently," which was taken from the *Homiletic Monthly*. It says:—

"I could sometimes wish you did not leave your pew so abruptly and promptly as you do, the moment the last word of the benediction has been pronounced. There is no need that you should have your hat in your hand; no need that you should have the great coat upon the shoulder; nor yet that the moment the last syllable is pronounced, doors should be thrown open as though you were eager and impatient until the thing had come to a close."

The regular readers of the SIGNS will remember that an article was published some time since, mainly on the subject of reverence in the pulpit. The article was an expression of a number of ministers on the subject, and resulted from a meeting which they had held to consider this matter. In this article, and as a part of it, was an extract from "Testimony No. 20," in which it was recommended that ministers should bow a moment in silent prayer as they entered the pulpit, to seek the blessing of God at the very beginning of the services. All the ministers who were present at that meeting, which was held in Oakland, Cal., resolved to conform to this recommendation; and in following it out, good results have been seen. In those houses where this is practiced, we seldom see any one enter the pulpit except on occasions of preaching.

But the Testimony spoke of the influence that such a course would have upon the congregation. The whole extract is as follows:—

"Things that are wrong often take place in the sacred desk. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon the low level of common things. The example tends to remove the fear of God from the people, and to detract from the sacred dignity of the gospel which Christ died to magnify. According to the light that has been given me, it would be pleasing to God for ministers to bow down as soon as they step into the pulpit, and solemnly ask help from God. What impression would that make? There would be a solemnity and awe upon the people. Why, their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests down upon the people, and angels of God are brought very near. Ministers should look to God the first thing as they come into the desk, thus saying to all, God is the source of my strength."

We have, however, to express our regret that such an effect has not largely been seen in our congregations. Such should be the effect, and we had every reason to believe that it would be; but it has not been, as a general thing. True, in some places it could hardly be expected; as where a minister comes into the house of worship and walks the entire length of the house, even to the steps of the pulpit, with his hat on his head. We deeply regret that we are compelled to say that we have seen some of our ministers do this; and where such a breach of propriety, such an act of irreverence occurs, we do not believe that *anything* will lead a congregation to reverence the house and the worship of God as they should, under that person's ministrations. But in this article we are not particularly referring to

such instances. The desired result has not been seen in those congregations where the ministers have observed the strictest rules of propriety in the house dedicated to the worship of the Most High.

We have many times said, and we firmly believe it, that irreverence is *the sin* of this age. And while the Seventh-day Adventists have the truth—the present truth—for this age, it is a fact beyond all dispute that very many of them have scarcely learned the alphabet of true reverence. What can we say for those members of a congregation who know the practice of ministers as they enter the desk, who yet continue talking and visiting while the minister is upon his knees? And this we have known, not alone among the children and youth, but among adult church members.

Another fault, nearly if not quite as great, is the practice, where the Sabbath-school is held before the preaching service, of many to get so engaged in *their own talk*, in the brief recess, that they linger at the door, or just outside, until the meeting has commenced. They not only lose all the benefit of the first act of reverence and worship on the part of the minister and of such of the congregation as unite with him, but they so disturb all in the house by rushing in late that the effect of the first services, especially of reading the hymn, is almost entirely lost. We are aware that the custom of reading hymns arose in times when hymn books were not held by the congregation, when the reader "lined" the hymns for their benefit; yet we are heartily in favor of retaining the practice, as a correct and impressive reading of the hymn prepares the mind for the service of singing, and is of especial benefit to those in the congregation who have no books. It is true, again, that sometimes hymns are read where the reading is neither correct nor impressive. We think it is better to omit the reading than to have it done in a blundering manner; for one serious blunder, and such we have known, may spoil the effect of the whole service of song.

We have also said, and this also we firmly believe, that there is but little use of preaching to unbelievers, or to "those who are without," in a congregation of professed worshipers, or in a church, where the spirit of irreverence largely prevails. If the members of the church would show proper respect for the worship; if they would bow their heads in silent prayer as the minister bowed in the pulpit; if all who profess to be worshipers would join in the song of praise, and try to sing with the spirit and with the understanding; if they would hear the word in a reverent frame of mind, and with the constant prayer that it might prove a benefit to their own souls and to the souls of the strangers present,—a solemn awe would rest upon the unbelievers, and they would be led to "report that God is in you of a truth." But, on the other hand, if the church members, or any considerable number of them, continue their conversation while the minister is bowed before God; if quite a number of them linger at the door to visit and chat until after the services have commenced, and then come in, disturbing the service and the congregation; and if to this we have to add that the minister walks up the aisle with his hat on—a breach of courtesy which would not be tolerated even in a private house—how can it be expected that outside parties will be reverent and have solemn impressions formed in their minds? A failure only could be expected under such circumstances.

But it may be replied, "The preaching is not always a failure under such circumstances. Where much of this prevails, we yet know that souls are converted by the power of the word proclaimed." We know and we rejoice that it is so. And Paul rejoiced that the gospel was preached even of contention; but doubtless his rejoicing would have been greater if the preaching had been in the true spirit and power of the gospel. Souls are often converted by very imperfect and faulty labor; but that is no

reason why imperfections and faults in labor should be perpetuated.

We verily believe that our power as a people, both ministers and lay members, would be tenfold greater if reverence for the house and worship of God were assiduously cultivated. We have spoken of common conversation being *continued* while the minister is bowed in prayer. But we go further; we say it should not be indulged in at all in the house of God when we have met for worship. Nor should it be tolerated at the close of the service, if we wish our souls to be benefited by the service. But we close our remarks; we have said enough, and earnestly pray that God may bless these words to the good of many souls.

Which Is Evangelical?

THE following is a portion of an editorial note in the *Pacific* of June 10:—

"The election of the Rev. Edward White to the chairmanship of the Congregational Union of England and Wales is sure to be noted as indicating the tendencies of belief among the Independents there. Mr. White is by far the most pronounced and prominent advocate of the doctrine of 'eternal life only in Christ.' Of course, he was not elected because of his advocacy of that tenet. He is a man of great energy and ability, and has done yeoman service for the Free Churches of England. He is also a thoroughly evangelical minister, if we except this particular divergence."

An "evangelical minister," according to Webster, is one who is "earnest for the truth taught in the gospel; fervent and devout; strict in interpreting Christian doctrine;" and the *Pacific* says that one who believes that we have "eternal life only in Christ," is not, in that particular, evangelical. Let us see whether Mr. White or the *Pacific* is evangelical on the immortality question. The New Testament must, of course, decide the matter.

To start with, we take that most wonderful of texts, John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What do we learn from this verse?

1. That God's love for the world was so great as to cause him to send his Son for their rescue. We can judge something of God's love for his Son, when we remember that Christ was the brightness of the Father's glory, "and the express image of his person;" that he was "heir of all things," the one by whom the worlds were made (Heb. 1:2, 3); and that "in him dwelleth all the fullness of the Godhead bodily." Col. 2:9. God is infinite in all his attributes, and therefore his love for his Son was infinite. And since he gave his Son for the world, we know how great was his love for the world. It was infinite.

2. The worth of the sacrifice shows the extent of the need. God would not lightly give his Son to suffer and die; it must be that without that gift there was no possibility for man to be rescued from his condition, and to receive that which was offered to him.

3. We are plainly told that this wonderful sacrifice was made in order that those who would believe in Christ might not perish, but that they might have everlasting life. Man can believe in Christ and have everlasting life, or he can disbelieve and perish. There is no other alternative. The choice is not between happiness and misery, but between life and death. With eternal life in the presence of God, happiness must necessarily be associated, but it is secondary. Eternal life is what Christ says we get by believing on him. To deny that we get eternal life only through Christ, is to deny the words of Christ. Mr. White accepts the words of Christ; the *Pacific* says, Not so. Which is evangelical?

Let us imagine that Nicodemus held to the doctrine of inherent immortality, as advocated by the *Pacific* and many others. Then when Christ said,

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," Nicodemus would have retorted, "Well, he needn't have gone to all that trouble, for we shall have eternal life any way. If that's what you came for, you came to no purpose." Do you say that such language would be insulting? We admit it, but how many are saying the same thing to-day!

The doctrine of "eternal life only in Christ" is not evangelical, says the *Pacific*. Then the author of the gospel must be declared unevangelical; for he says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. Is not this eternal life only in Christ?

Other texts are simply a repetition of the statement already made. Says Christ, "I am come that they might have life." John 10:10. Says the *Pacific*, "You are too late; we have it already."

Again the Saviour said to the unbelieving Jews: "Ye will not come to me, that ye might have life." John 5:40. We can imagine the pitiful tone in which he spoke these words, and the sorrow of his heart, as "he came unto his own, and his own received him not." And then to think that he knew all that his coming implied,—the agony in the garden, the brutal insults and cruel scourging in the judgment hall, and the shameful death on the cross. What for? "That they might have life." Was Christ deceived? Was his anxious solicitude for man all a mistake? and was his sacrifice a useless waste of life? Evidently so, if men could have life outside of Christ. But he was not deceived; none so well as he could know man's terrible need, and the eternal destruction that must follow if the sacrifice were not made. Then how terribly deceived must those be who, in response to Christ's pathetic appeal, virtually say, "We don't want to come to you that we might have life; we can get it without your assistance." Fatal delusion! What an insult to the Son of God!

Once more. Said Christ, in that wonderful prayer which was not for the apostles alone, but for them who should believe through their word: "Father, . . . glorify thy Son, . . . as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:1-3. Would the *Pacific* say that Christ was "thoroughly evangelical, if we except this particular divergence"?

Perhaps the *Pacific* has another standard of evangelicism. But for "this particular divergence," Mr. White would be "a thoroughly evangelical minister." Divergence from what? Not from the New Testament and the teaching of Christ, as we have clearly seen. What then? Ah, now we have it. The Rev. Edward White is a Congregationalist, and in general holds to the doctrines which the Congregationalist body holds in common with the great mass of professed Christians. But this same mass of professed Christians does not accept the doctrine of "eternal life only in Christ," and it is in "this particular divergence" that Mr. White is unevangelical. If it were not for that, he would be "thoroughly evangelical." Then it is evident that, according to the *Pacific*, popular belief, and not the New Testament, is the standard of evangelical principles. Popularity seems to be the accepted standard; but in spite of the great number on the popular side, we can't help believing that the Bible is true, and that Jesus meant what he said.

What is the record? "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Is not this "eternal life only in Christ"? It certainly is, and it is evangelical doctrine, too.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "No, no," says the *Pacific*, "Paul is mistaken; eternal life doesn't come 'through Jesus Christ our Lord;' or, even if it does sometimes come through him, we can get it without him just as well." Again we ask, Which is evangelical?

Sometimes people say, "Well, it is of no practical importance what you believe concerning the immortality of the soul." We think that the intelligent reader can see that it is of a great deal of importance. It is a question of whether we shall give Christ the honor that is his due, or whether we shall withhold from him all his honor. One of his titles is "our life." See Col. 3:4. Nowhere in the Bible can we find that he came for any other purpose than to give life to those who would believe on him. His sole object in coming to earth to suffer and die, was to give life. And now if we say that Christ did not bring "life and immortality to light through the gospel," but that Socrates or Plato brought it to light, then we exalt a heathen philosopher above Christ, and rob the Lord of glory of his crown. The work of Spiritualism to-day is to convince men that they have life in themselves, instead of in Christ; and thousands who profess to be evangelical, and to abhor Spiritualism, are doing their best to help along that delusion of Satan. And this popular doctrine, which is so flattering to the pride of the human heart, that man is not dependent for eternal life on any source outside of himself, is that which will eventually sweep millions of professed lovers of the Lord into the ranks of those who openly blaspheme his name.

Reader, where do you stand? Do you profess to love the Lord Jesus Christ? Then do not any longer refuse to acknowledge that which will constitute his crown of glory and rejoicing. "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18.

E. J. W.

Healdsburg College Notes.

WE have been at the College a full month, and we count it indeed a privilege. One hundred and twelve students are now in attendance. Forty-three of these dwell at the Students' Home; to this number may be added the managers of the Home, and several teachers, making in all fifty-six in the Home "family," which may properly enough be termed "the happy family." Almost, if not quite, all seem to enter heartily into the endeavor to conform to the rules of the institution, and to accomplish, as far as may be on their own part, the purpose of their presence here. All appear to go about the mechanical, and other forms of physical labor, as cheerfully as they do about the mental. And what is better than all—that which, indeed, is the complement of all else—with the majority of those at the Home there is an honest and hearty strife "to enter in at the strait gate"—an earnest effort to form genuinely Christian characters. Of those students who do not live at the Home, of course I cannot speak from personal association, but from what I can gather there seems to be a good, healthy influence, religious as well as otherwise, pervading the whole school.

We are sure that our people on the Pacific Coast do not realize as they should the value of Healdsburg College. They do not realize what a blessing God has placed, as it were, at their very doors. He has established this institution, has proved its success, and has shown its efficiency, not only in fitting laborers for the cause, but in the training of youth to be successful men and women in the management of the every-day affairs of life. The management of this institution is composed of those who have spent years in the education and management of children and youth; they take anxious thought for those who are committed to their charge; they are watchful

and diligent to see that correct habits and right principles are inculcated and observed; and the advantages, the influence, and the care that are to be enjoyed by those who are sent to the Students' Home, are not second to those of the best homes in the land. We wish our people would visit the College and the Home; that they would study into its principles, its advantages, and its workings, more—yes, very much more—than they do; for we are sure that if this were done, the good that is already being done by the school would be increased many fold. Brethren, think of these things, and ask yourselves, before God, what you should do toward sending your own children and inducing others to send theirs.

There are now twenty-eight students in the history class. They are well under way, and appear to be deeply interested, and willing to study hard, to accomplish as much as possible, and do it well, in the term allotted to this branch of Bible work. Fields of new and deep interest in the understanding and illustration of the sublime truths of the Bible, are opened to their minds, and they are trying to show a just appreciation of them in a higher honor, and a deeper love, for the word of God.

We call it the history class, but we would have no one get the idea that it is in the study of history apart from the Bible. It is the study of the history of those nations and kings which are directly referred to in the Bible, especially in the prophecies. So it is simply the study of the Bible in history—the study of the word of God as spoken of nations and kings, and fulfilled by them. It is the study and development of these things in such a way that those who go out into the field to labor may have not simply a vague idea, or, perhaps, at the best, a mere outline of the nations pointed out in prophecy; but that they may have a good understanding, a *positive knowledge*, of them; and also that in and by this they may have an acquaintance with the historical sources, the acknowledged authorities, whence are drawn the facts of history which mark the fulfillment of the prophecies of the word of God. It lends a new interest to the word of God, and a greater importance to history, when it is seen that through all history, from Abraham and Chedorlaomer to our own day, there runs the golden thread of God's providence and word, with which the principal events of history are so inextricably blended that they are seen to be but parts of one another. It strengthens and increases faith in God and in his word, and shows the Bible to be the sublimest production that ever has been, or ever shall be, seen in this world. This gives strength and confidence to those who are called, as ministers of Christ, to use the sword of the Spirit.

We have said that there are twenty-eight students in the history class; but there should be more than twice that number here receiving the benefits of the school in fitting them for efficient labor in the cause of the Third Angel's Message. There could be more than twice that number, and there would be too, if the example were followed which has brought two of those who are here. Two young men are here by the direct effort of certain brethren individually. One brother, who works for wages himself, bears entirely the expenses of a young man for the full Bible course of six months; and without such help this young man could not be here at all.

Another brother supports entirely, for six months, the wife and three children of a man who has labored some in the cause, while this man spends these six months at the College. In this latter instance, this good brother made considerable of a journey on foot, through mud and rain, to see the one now at College, and persuade him to come to the school. He pleaded with him, and urged him to come. He begged to be allowed to furnish the means for the support of his family, so that he might come with the assurance that his family would be

well cared for. Finally, when after earnest prayer, and consultation together and with the Conference Committee, the man decided to come, this brother went at once and deposited, for the benefit of the family, the whole six months' supply of money. And this brother has a family of his own to support; nor is he rich.

We say that these instances show sincere love for Christ and for the souls for whom he died. These men, denying themselves that men may be fitted in the shortest time to carry the last message of mercy to the perishing, manifest the spirit of Christ, who, though he was rich, yet became poor for our sakes. Why is it that there cannot be scores of such men on the Pacific Coast? Why is it that our College cannot thus be filled with men to be sent forth into the fields already white unto the harvest? Does any one suppose that these brethren will have no part in the reward that shall be given for the labor that is done by these men whom they thus virtually send into the field? Nay, verily. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17. These brethren are thus sowing seed that shall bear fruit, thirty, sixty, or a hundred fold; and their reward shall be according to the fruit of their doings, saith the Lord.

More than this, these brethren are doing double work for the Master. Each, in his own place, is on his own part working for him; and in addition to this, each one sends a man into the field to work for him. Thus there are four men, instead of two, at work for the Master.

Again we say, Why can there not be scores of such men as these? You who can do this, and are not doing it, what account will you render to the Master when he comes? Will it be sufficient justification for you to say that you could not preach, while in your hands were means sufficient to have fitted one to go forth who could preach? Oh, that our brethren would all realize how great is the haste that the "King's business" requires; and how excellent are the facilities with which he has supplied the cause on this coast, in the establishment of this institution!

A. T. J.

The Missionary.

The Work in Australia.

THERE is no truer saying than that "History repeats itself." There is no place where this truth is more evident than in the cause of God. Solomon says: "I know that whatsoever God doeth, it shall be forever. Nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

To give the particulars of the work in Australia is simply to recite a chapter in the history of the Reformation of the sixteenth century. Speaking of that time, Luther says: "I put forward God's word, I preached and wrote; this was all that I did. And yet while I was asleep, or seated familiarly at the table with Amsdorf and Melancthon, . . . the word that I had preached overthrew popery, so that neither prince nor emperor did it much harm. Yet I did nothing; the word of God did all." Again he says: "Do you not know what the devil thinks when he sees men resort to violence to propagate the gospel through the world? Seated with folded arms behind the fires of hell, Satan says with malignity and frightful grin, 'Ah, how wise these madmen are to play my game!' But when he sees the word running and contending alone on the field of battle, then he is troubled, and his knees knock together; he shudders and faints with fear."

Paul arrived one day in Athens, and found, among the many altars erected for the worship of false gods, one to the "unknown God." He did not touch one of their idol deities, but preached God as the Creator of the heavens and the earth. This truth took possession of hearts, and men renounced idolatry and embraced Christianity. This is ever God's way of working with power among the people. When his word is disseminated, it will of itself affect hearts. Where it gains access to the heart, it is destined sooner or later to bring the mind to a crisis; and where it is received, it will change the life; for God does more by his word and Spirit alone than all the world can do by their united strength. When the word of God has free course in a community, it will vindicate itself. To-day it will affect one heart, to-morrow another, and in such a manner that dry forms and ceremonies will lose their attractions and their power to interest the soul. God lays his word upon the heart, and when the heart is taken, all is won.

Since coming to Australia, it has been our object to win hearts and secure the confidence of the people. It is for this purpose that we preach and do missionary work. A few Bible-readings have been held, and publications have been distributed. No eloquent sermons have been preached, no great demonstrations have been made; and yet the devil has been aroused within the few months that we have been here, more than by the keeping of the Sabbath for five years by some individuals in this place, who have finally given it up through discouragement. For the reading of the Scriptures has presented the gospel in its different phases, so that the word of God could have free course and be glorified.

Some sermons have been preached against us, and other efforts have been made similar to those usually put forth when men find themselves minus proof from the word of God to present to the people to quiet their consciences. One argument used has been that they already have enough different sects here in this colony. They do not need any more; therefore the people should not open their houses to any who come to teach them different views from those they have always been taught. It is dangerous to read the Bible, unless the pastor is present to explain it to them.

These efforts to stay the progress of the truth have reminded us of the dream of the Elector of Saxony, in Luther's time. He dreamed that he saw a monk writing something on the chapel of Wittenberg. The pen was so long that it reached to Rome, and tickled the ears of the pope, and shook the triple crown on his head. Then the pope's partisans began to take hold of this pen, but it grew stiff until it was as stiff as iron. The greater their efforts to break it, the stronger it became, until finally they left off meddling with it. When asked wherein the strength of the pen lay, and where he obtained it, the monk replied that the pen belonged to a Bohemian goose (Huss) a hundred years old. "I had it from my old school-master," said he. "It is so strong because no one can take the pith out of it; and I myself am quite astonished at it." Then he saw a host of other pens begin to write matter of the same nature.

We have concluded that some of the pith that was in Luther's pen is in the truth that is presented here in Australia. The simple efforts which have been put forth have created quite a rustle. And those who would stop the work have only caused the truth to spread. In this we rejoice. And we see the truth doing the same thing now that it did in the time of the Saviour and during the Reformation; that is, making a separation.

Those who have taken their stand on the truth were among the most influential in a large and flourishing Sunday-school, and have been among the best members in the church to which they belonged, allowing the minister to

be the judge. But because they have taken their stand on what they believe to be the light of truth, they have been disfellowshipped. They have not been allowed the privilege of speaking in meeting, nor even of saying a word explanatory of their changed views.

In different communities an interest has been awakened to know what we believe and why we believe as we do. Some have come miles to visit us. They receive some of our periodicals, which are sure to kindle a fire in the vicinity where these persons live. It is these things that give us hope and courage in the work. While there are many who take no interest in the truth except to oppose it, there is another class who are more noble, and are desirous to learn what the Scriptures do teach. These cannot be stopped from investigating. And there is a nobility about a real Englishman, that, when his soul is stirred, will lead him to brave danger and withstand opposition from friends and foes.

We have now reached a time when it seems necessary to publish a paper here to meet certain positions taken. Over three hundred copies of "Thoughts on Daniel and the Revelation" have been sold. And we have two additional canvassers, brethren who have embraced the truth here. They have canvassed but a few days, but have had apparent success.

Our courage in God is good. We need, and I trust we have, the sympathy and prayers of our friends in America.

S. N. H.

Our Good Meeting in Basel.*

IN the morning meeting, September 18, there was quite a large gathering of French, Germans, Italians, and English; and prayers were offered in all these languages. The Lord was near to bless his people. My heart was drawn out in earnest supplication that this meeting might be the beginning of better days for the laborers in these fields and for all here assembled; that heavenly wisdom might be given to every one engaged in the work; and that at this important Council the Spirit of Jesus would soften and subdue hearts. I had the assurance of his word and Spirit that the Lord would hear and answer our prayers.

I spoke from James 3:13-18. I felt urged by the Spirit of God to speak to this people of the necessity of love and unity, and to keep it before their minds that it is entirely out of place for the servants of Christ to be self-sufficient and independent. Great and noble-minded men are teachable; those of selfish and narrow minds are not willing to be taught. It is the privilege of men in their intercourse with others to lay every man's mind under tribute, absorbing all that can be gained from the experience and education of others. If there are things of no value, they can be cast aside. If the heart is humble and the purpose true, there will be sanctified perception to distinguish between the true and the false. The word spoken went home to hearts.

September 19, in the afternoon, I spoke from Col. 2:24-29. I was followed by three interpreters, in German, French, and Danish, but this did not embarrass me in the least. I felt great weakness before going into the desk, and prayed earnestly that God would help me, and bless the people in a special manner. Heavenly angels were in our meeting, and I was blessed in speaking, and the people in hearing. My message seems to be making a better impression here than on the minds of my American brethren and sisters.

After the discourse, we had a most precious social meeting. Our brethren of the different nationalities expressed themselves as being greatly blessed, and very grateful to God for the word spoken. One brother who had been laboring in Naples had been unwilling to come under the control of the Conference, and yet

*Extracts from a private letter by Mrs. E. G. White.

had depended on the Conference for means to carry on the work in his own way. With deep feeling he confessed his unconsecrated state. Said he, "I have heard and read about the mission of Sister White; but now I see myself. I acknowledge that the power of God has come to my heart through her testimony. I receive it as from God, and humble my heart before him." Many said with tears that this was the best meeting they ever enjoyed. Our American brethren, with brokenness of heart, bore excellent, humble testimonies. We could say with Jacob, "Surely the Lord is in this place."

We had a very precious season in the early morning meeting, September 22. I gave a little talk on faith. It is our unbelief that is offensive to God, and withholds us from good. If we have faith according to our light and privileges, Heaven is open before us. The rich promises of God will be fulfilled, and nothing will be wanting to us. Christ requires that the experience and character of his followers shall be in accordance with the talents received; that obedience, faith, and love be developed in accordance to the light and grace given. If there is not an increase of faith, there will be a decrease of light and blessings. If there is not an improvement of the talents given us of God, our condemnation will be in proportion to our neglect.

Through the translator, many acknowledged that they were seeing new light, and could now understand why it was that they had not advanced more rapidly in Christian experience. They had wanted to walk by sight, and not by faith. Some then urged that the meetings continue a week longer. They said the lessons they were receiving from Sister White were of great value to them, and that they were gaining much knowledge from the Bible-readings and the instruction given upon the work of canvassers and colporters. The decision was in accordance with the proposition.

From Brother Malan, of Italy, we learned many facts in regard to the Italian field. It will require a strong, determined, persevering effort to introduce the truth there; but when once it has gained a foothold, numbers will be gathered into the ranks of Sabbath-keepers. Many honest souls are buried up in the rubbish of superstition and error,—doctrines which they have received from their preachers, to whom the people are educated to look as the true teachers of righteousness. At some time, I know not how soon, there will be a disturbance in the valleys of Italy. The confidence of the people in their teachers will be shaken, the eyes of many will be opened, and the truth will be proclaimed among them.

September 26 was set apart as a day of fasting and prayer. In the morning meeting for ministers, the Lord poured upon me the spirit of supplication for my ministering brethren. With many tears I spoke to them of the solemn work of the watchman and the necessity of faithfulness. The presence of the Lord was in the meeting. His power rested upon me and upon those that heard. Prayers and tears were mingled, and every testimony borne was characterized by the deepest feeling.

This has been a season of taxing labor for me; but the Lord has given me strength for my day.

North Pacific Conference.

THE cause is still onward in Clarke County, W. T. During the past eighteen months, the people at Brush Prairie have been favored with considerable missionary work and some preaching. The seed thus sown is springing up. May its fruit be gathered into the soon-coming kingdom.

A Sabbath-school and Sabbath meetings have been organized. Five of this company have been baptized; but until a church can be organized here, these will hold their membership

with the church recently organized at Vancouver.

A recent letter from Brother J. C. Bunch reports five persons in Coos County, all heads of families, who have commenced the observance of the Sabbath since Elder Fulton and the writer were there.

The angel of the Lord has gone out before us. Oh, for more laborers, and for more means to follow up the openings of providence!

Oct. 29, 1885. CHAS. L. BOYD.

Virginia City, Nevada.

I AM now paying my second visit to this place since the Carson camp-meeting; and have organized a church of thirteen members, to which several others of the covenant members will doubtless soon be added.

It is very cheering to note the zeal and faithfulness of this little band. The sermons and Bible-readings now being given are well attended, and we trust that of the large number who know their duty some additions will be made to the ranks of those who obey the truth. During the next six weeks my post-office address will be Reno, Nevada. E. A. BRIGGS.

Oct. 23, 1885.

Upper Columbia T. and M. Society.

REPORT FOR THE SIX MONTHS ENDING SEPT. 30, 1885.

No of members	145
" reports returned	146
" members added	12
" " dismissed	3
" missionary visits	367
" letters written	301
" SIGNS taken in clubs	200
" pages of tracts and pamphlets distributed ..	57,101
" periodicals distributed	4,850
" Annuals	30
" new subscribers obtained: SIGNS, 29; Review, 25; Good Health, 7; Instructor, 30; other periodicals, 4; total	95

CASH RECEIVED.

Received on donations and memberships	\$ 33 35
" " sales	9 50
" " periodicals	174 00
" " reserve fund	30 00
" " other funds	3 00
Total	\$249 85

CARRIE E. MILLS, Sec'y.

How the Young Learn Infidelity.

Nor long ago I found a lad in an inquiry room. I spoke to him, and found, to my surprise, a degree of cold indifference to the subject of religion not often found in the young. He had come in with a school-fellow friend of his, who wanted to speak with me. He at once avowed himself a disbeliever in the Bible. I, amazed at this infidelity in one so young, asked him on what grounds he disbelieved the Bible. He answered, without a moment's hesitation, that "the scientific difficulties in the book of Genesis make it impossible to believe the Bible is true." Probing the infidelity of this lad of fourteen, I found that his teacher in the public school where he attended was a disciple of Herbert Spencer, and that he had managed to instill his skepticism into the minds of his pupils. Moreover, the lad had an elder brother in the scientific school at Yale College, and he alleged the opinions of one of the leading professors, who was an athiest. In addition, I found that the boy backed up his infidelity by naming a large number of the prominent educators of the youth of our land as being among those who did not believe in the divine authority of the Bible. He evidently had been filled by his teacher. We hope that such cases are rare among teachers and pupils; but we fear, at the same time, that they are not so exceptional as we could wish. Thus does this kind of infidelity silently percolate from the higher down through the lower and younger classes.—*Pentecost.*

Norwalk, California.

AFTER the close of the Santa Ana camp-meeting it was thought advisable, as we were in that section, that Brother Ings and myself should hold a few meetings at Norwalk, Los Angeles County, before going to other points. As many of our people at Norwalk had been attending the camp-meeting, the situation of their home affairs was not the most favorable for this meeting. We commenced, however, on Thursday evening, October 29, appointing meetings for day and night until first-day evening, November 1. We held during this time nine meetings. These meetings were fairly attended, and were a source of encouragement and strength to the cause in that vicinity. The Norwalk church has had but little ministerial labor for the last year. It has met with some losses by some who, "when affliction or persecution ariseth for the word's sake," get offended. We were glad, however, to find so many of this new church determined to persevere, and anxious to learn how to act their part in the cause.

The church renewed their club of fifty SIGNS with which to do missionary work, and replenished their library with tracts. Those who were present renewed their pledges of weekly amounts to keep up their club of SIGNS, and other missionary supplies. There was considerable outside interest especially on first-day and evening. On Monday, the church met to celebrate the ordinances instituted by the Saviour on the night of his betrayal. More would have been present to participate, but were detained by affliction in their families. It was a heavenly season for those who were present. All separated with new determination to be in earnest in this last great cause.

J. N. LOUGHBOROUGH.

"Will the Lord Accept Me?"

You may be interested in the case of an old woman who had been led to the Lord by Miss Chickmay. We wondered she did not ask to be baptized, but she seemed to have some difficulty about it. We are careful not to press any one to be baptized, but we had no doubt that this woman was converted; and one day I went and sat down by her side, and I said, "Now, Han Ta-sao (that is, elder sister), what is the difficulty? You do love the Lord Jesus?"

"Yes, I do love him."

"You do not doubt that he has taken away your sins?"

"No."

I said, "Where is the doubt?"

Then the old woman said, tears running down her cheeks, "You know that Jesus said to his disciples, 'Go ye into all the world and preach the gospel.' I am a poor old woman, nearly seventy, and nearly blind. I cannot go into all the world and preach the gospel. I am willing to tell my husband and son and his wife, when he marries; I am willing to tell my neighbors, and I could, perhaps, go to one or two villages; but I cannot go into all the world. Tell me if the Lord will accept this of a poor old woman of my age?"

I felt as if I could take the old woman in my arms, and I said, "That is all the Lord Jesus wants—he wants each of us to do our best." Then she looked at me with her eyes full of earnestness, and said, "Tell me, can I be a disciple, and be baptized without going into foreign countries?" I told her she could, and she replied, "Then I am ready to be baptized whenever you like."—*Richmond Christian Advocate.*

INFIDELITY reproves nothing that is bad. It only ridicules and denounces all that is good. It tears down; it never constructs. It destroys; it never imparts life. It attacks religion, but offers no adequate substitute.—*J. R. Paxton.*

"Be not weary in well-doing."

The Home Circle.

A WORD ABOUT WORDS.

Ah, me, these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird,"
That spicy story "you must have heard,"
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What fames have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer, a shrug, a whisper low,
They are poisoned shafts from an ambushed bow!
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood, drips blood the while.
Ah, me! what hearts have been broken,
What rivers of blood have been stirred,
By a word in malice spoken,
By only a bitter word!

A kindly word and a tender tone,
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will open at their knock its portal wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word! —*The Welcome.*

Thistles.

MISS EDGERTON'S "High School for Young Ladies" was advertised to re-open on the 15th of September, as indeed it had done for forty years, except when the 15th came on Saturday or Sunday. Even a Friday fifteenth did not interfere with Miss Edgerton's rule, the High School being much too "high" to have any superstition about Friday.

This fifteenth of which I write happened on a Tuesday, and the dear old lady who had begun life as a teacher here in this very village of Lauderdale by teaching the mothers of all these girls, saw her school-room well filled on this first day of the session.

It was a little strange, of course, that in this advanced and advancing age an old lady of sixty should still hold the best patronage of Lauderdale. But if ever anybody in this world knew how to make things that were pure and of good report seem lovely too, it was Miss Edgerton. Session after session, the faults and foibles that are sure to be found among twenty-five girls, came under her clear-sighted notice; and year after year her tender grace, her ready tact, waged a marvelously successful battle with these enemies to good character.

Barely had a week of school days passed over the dark-haired and fair-haired lassies of this session, when Miss Edgerton made her first move in the battle.

She always made a point of being a great deal with her girls in their "off" hours, and no sacrifice of her own ease stood in her way, when she had a chance to draw the young hearts nearer to her.

It was really quite funny to see them pulling her around when it was time for the homeward walk; for it was held to be a great treat to have her escort them home, and, old lady as she was, she often humored them by walking three times the distance between the school building and her boarding-house, to see one and another home.

The High School was a little off from the edge of the town, and a charmingly shady and grassy lane led to the gate of its well-kept lawn.

As the whole school flocked townward, one afternoon in September, along the lane now bright with the changing leaves, with golden rod and asters, Miss Edgerton walked in their midst, but less gay and responsive than usual.

"I know what makes you so solemn today, Miss E.," said a mischievous girl, giving her shawl a saucy pull; "but if you'll smile and look chirpy, I'll never spell separate with an 'e' in the middle any more!"

"Miss E." (this was her school name) did smile, but rather gravely; and after the chatter and laughter that followed Essie's quiz had quieted, she said, "No, girls, I was just thinking how poor I was likely to be this session."

"Poor"—what did the old lady mean? She had had a comfortable living all her life, and had enough and to spare, what could be the matter?

The girls were silent with surprise, and so Miss Edgerton had gained her first point,—their interested attention.

"You see," she went on, "I have made myself a large missionary box, a very large one, and yet I fear not large enough; and I have resolved that every time one of my girls speaks harshly or uncharitably, I will drop a silver dime into it. I don't see very well how I can afford so many dimes; still I mean to do it this whole session, if I have to live on bread and water and go without a new frock."

The silence with which the girls had listened to this surprising statement was broken when they saw a little twinkle in the teacher's eye.

"Oh, that's a joke"—"You're only hinting"—"You don't mean it," cried one and another.

"Now, Miss E.," said Essie, rather poutingly, "what is the great harm of criticising our neighbors a little? We're all willing to be pulled to pieces in our turn."

Miss Edgerton stopped and pulled a pod from a tall prickly bush of purple thistle; its flowering days were over, seed-time had come, and the browned cup was packed full of light seeds, each one furnished with a white wing, ready for sailing. To the surprise of her young companions, the teacher leaned over the fence and with a single puff of breath blew the shining things over into the freshly plowed field.

"Have I done any harm, Essie?" she asked, gravely.

"I fancy Mr. Griffith will think so next spring," answered the girl, more soberly than usual.

"Yet two whole seasons, a fall and a winter, will pass before he even knows the mischief I have done, unless I tell him, as I certainly shall. And all your idle words, if you allow the devil to tip them with seeds of envy, hatred, and uncharitableness, will sprout and grow and do damage somewhere. I am going to bring my box to school to-morrow."

True to her word, the missionary box made its appearance; and Miss Edgerton carried out her plan, with this amendment, proposed by Essie, voted upon and carried by the whole school, that for every idle criticism, unkind in tone, the offender should drop her dime in on top of the teacher's.

I am compelled to say that the box grew very heavy as the days went by; but then you never saw girls so surprisingly careful about their idle words as these High School pupils who paid tribute for them to Miss Edgerton's missionary box!—*Work at Home.*

THE salaries of the British Cabinet are: Secretary of Foreign Affairs and Lord of the Treasury, \$50,000; Chancellor of the Exchequer, \$25,000; Lord High Chancellor, \$50,000; Lord Lieutenant of Ireland, \$100,000; Lord President of the Privy Council, \$20,000; Secretary for the Colonies, \$25,000; Home Secretary, \$25,000; Secretary of War, \$25,000; Secretary of India, \$25,000; First Lord of the Admiralty, \$22,000; Lord Chancellor of Ireland, \$30,000; President of the Board of Trade, \$10,000.

A Mother's Tact.

THE mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with doll, rounded scissors, and some old magazines, was just as busily cutting out pictures.

"It would litter the carpet." So said Aunt Martha, who had come in for a cozy chat. Mamma knew this, but she also knew that a few minutes' work would make all right again, and Josie was happy.

All went well until the little boy found that he had cut off the leg of a horse that he had considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mamma, see!" and, half crying, he held it up.

"Play he's holding up one foot," the mother said quickly.

"Do real horses, mamma?"

"Oh, yes, sometimes."

"I will," and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer; but the quick sympathy, the ready tact, made all right. The boy's heart was comforted, and he went on with no jar on nerves or temper, and auntie's call lost none of its pleasantness.

"I am tired cutting pieces, mamma," said Josie after a while.

"Well, get your horse-wagon, and play those bits of paper are wood and you are going to bring me a load. Draw it over to that corner by the fire, and put them into the kindling box; play that's the wood-house."

Pleased and proud, the little teamster drew load after load, till the papers were all picked up, without his ever thinking that he was doing anything but play.—*Christian World.*

A Brave Bird.

WHILE a party of ladies were chatting on a piazza at Clifton, N. J., their attention was attracted by the swift descent of a sparrow hawk. A moment later, the pirate of the air was seen soaring upward with a poor little bird in its talons. The ladies were not the only spectators of the tragic incident. No sooner did a robin, who had been putting the finishing touches to her nest in a tree near by, see the distress of the chippy than she took wing and darted in pursuit of the hawk. Overtaking the robber, the robin at once attacked him with much courage. She dealt blow after blow with her beak on the hawk's body, each blow being followed by the scattering of a tuft of feathers plucked from the plumage of the marauding hawk. That party to the battle in mid-air seemed dazed at first and rose straight upward, the robin following. Then the hawk swooped downward, and turned abruptly in another direction. Still the plucky robin kept close, and at every stroke of her beak the hawk uttered a cry of pain. Thus the combat was continued in a narrow circle near the piazza for more than a minute. The spectators were much excited. They clapped their hands and tried to encourage the robin as much as possible, and they were well pleased indeed when the hawk dropped his prey and fled afar. The chippy fell like a plummet toward the ground. It seemed as though it had escaped from the hawk only to be dashed to death on the earth, when suddenly it found its wings, and, fluttering for an instant, gained a safe poise, and flew to the robin's tree. Meanwhile, the robin had returned to her nest, where she resumed her work as though nothing had happened to mar the serenity of the peaceful afternoon.—*Sel.*

THERE is no short cut to excellence. In every department of human achievement superiority is based upon toil, and success is reached only by effort.

"THE words of a talebearer are as wounds."

Unnecessary Work of Women.

I AM convinced that at least one quarter of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady work. She was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading," she said plaintively, as she picked up some beads on a needle. "You must have a great deal of leisure." And yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the materials would have bought enough handsome damask for two covers. A friend of mine tells of seeing a squaw seat herself by the town pump, unroll a bundle of calico, cut out a dress, make it, put it on, and walk off, all in about two hours. I have always regretted that he did not continue the story by telling me that the squaw spent her abundant leisure beautifully. I would not have women reduce their sewing to quite so simple a performance; but a good deal would be gained if they thought more about living and less about its accidents.

The transcendent fact is what we are, not what we accumulate or possess. Even knowledge may be so used that it is merely an ornament which keeps up a twinkling about the mind, like bright jewels in pretty ears, and is only a possession, and not a part of ourselves. To fill time, to pass it busily, is not to use it. Labor in itself is not worthy. The meanest work that makes home a lovely, sacred place is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use training her mind to think, and her eyes to see, and making her brain something more than a mere filling for her skull, is but busy idleness and a waste of time. I hope the day will come when every woman who can read will be ashamed of the "column for ladies" printed in some of our papers, and which tells with more sarcastic emphasis than any words of mine how some women choose to spend their leisure. Surely, if they have time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops at a few cents a yard, they may, if they will, find a few moments in which to read a book.—*Elizabeth Cummings.*

REMEMBER, young people, in life's early day,
Now Heaven invites you to choose the right way;
Thy heart and thine all to thy Maker be given,
Creator of all things in earth and in Heaven.
In yielding obedience in youth to the Lord,
The way to be happy you'll learn from his word;
Days lengthen to age, and a bounteous store
Of happiness pure shall be thine evermore;
Thy time to gain Heaven grows less by delay,
Youth, be sure! O be sure! to choose wisdom's way.

The Rink.

THE following note, which we clip from the news columns of a daily paper, is worthy of thought. Is it not worthy of consideration by parents? Wise parents will look to its warning:—

"An Old Roue" writes to the *Pall Mall Gazette* as follows: "The evil you have exposed is a warning against roller skating. The evil came with roller skating at the Princess Club. There, for the first time, men about town were brought in daily contact with beautiful children not members of their own families. The little things in their innocence were too prodigal of their smiles and glances, and a passion sprang up for children. The ruin of these children themselves was not the question, but procuresses found the little East Enders, and since then the trade between the East and West Ends has grown enormously."

Health and Temperance.

A Century of Temperance Work.

THE publication by Dr. Benjamin Rush of a pamphlet entitled, "The Effects of Ardent Spirits on the Human Body and Mind," has been fixed upon by temperance workers as the "beginning of the crusade against liquor, the first evidence of an earnest temperance sentiment in this country." That little work made its appearance a hundred years ago; and by a common agreement a centennial celebration has been held in all the chief cities of the United States, and even in Canada, Great Britain, and Australia. In Philadelphia, as the home of Dr. Rush, special prominence was given to the occasion. Here a Centennial Temperance Conference was held, which was attended by delegates from all parts of the country. Speaking of the temperance movement, Dr. Cuyler said, in a recent sermon: "One hundred years ago, Dr. Benjamin Rush published the first treatise on the influence of ardent spirits upon mind and body. Fifty years ago the first national convention was held, and unfurled the salutary principle of total abstinence; so that the reform, in its present organized shape, is about half a century old. It has wrought great good. Mistakes have been made; follies have been committed." But "is it not so with every good cause and every human effort for the glory of God and the good of men? I look back over it, and see thousands of homes changed, thousands of hearts comforted, thousands of stumblers rescued, thousands of souls saved."

Light in the Sick Room.

It is the unqualified result of all my experience with the sick, that second only to their need of fresh air is their need of light; that, after a close room, what hurts them most is a dark room, and it is not only light but direct sunlight they want. You might better carry your patient about after sun, according to the aspect of rooms, if circumstances permit, than let him linger in a room when the sun is off. People think that the effect is on the spirits only. This is by no means the case. Who has not observed the purifying effects of light, and especially of direct sunlight, upon the air of a room? Here is an observation within everybody's experience. Go into a room where the shutters are always closed, and though the room be uninhabited, though the air has never been polluted by the breathing of human beings, you will observe a close, musty smell of corrupt air—of air unpurified by the effect of the sun's rays. The mustiness of dark rooms and corners, indeed, is proverbial. The cheerfulness of a room, the usefulness of light in treating disease, is all-important. It is a curious thing to observe how almost all the patients lie with their faces turned to the light, exactly as plants always make their way towards the light.—*Florence Nightingale's Notes of Nursing.*

Benefits of Rest.

It would be of incalculable value to every busy woman, particularly to a mother of small children, to take at least a half-hour's absolute bodily rest every day. I think every mother who is not compelled to be the merest drudge can justly claim one whole hour to herself out of the twenty-four—a half-hour for reading and a half-hour for physical rest. Many a woman by so doing would preserve the bloom and freshness of youth at an age when most American women begin to fade and wilt. The larger the family and the greater the care, the more needful the rest. Don't let your self-sacrificing devotion to others rob you of your own just due and absolute need. Take this little half-hour respite from toil and care early in the after-

noon, when less liable to be interrupted by callers than later in the day. Shut yourself in your bedroom and lie down with closed eyes. Sleep if you can; at any rate remain quiet. Let your household understand that this is your time for rest, and that you must not be disturbed except under circumstances of the most pressing necessity. Even as regards others, you will be more to your family and your friends if you can, by getting needed rest, keep yourself in good health and spirits. Fretfulness and impatience are often but the result of overstrained nerves, which suitable rest will do much to remedy. This half-hour-rest cure is a simple prescription, but an exceedingly wholesome tonic. Take it daily, and it will add to your life not only length of years, but increased happiness and usefulness as well. If you have not tried it, begin at once, and be persistent.—*Sel.*

Drink Statistics.

A GOVERNMENT report by the British Consul-General, in Germany, points out certain serious facts. The adult male German drinks annually on the average about seventeen gallons of spirituous liquors. In the kingdom of Prussia, the whole expenditure in 1882 on wine, beer, and spirits amounted to nearly \$227,000,000. In Sweden and Norway, the consumption of spirits has been declining for some years past; but in Denmark the evil of spirit drinking has reached a terrible pitch. In Holland, in 1878, there was a drink-shop for every ninety inhabitants, including women and children; but a restrictive law, passed in 1881, has reduced the number about a quarter. The worst statistics in regard to the consumption of alcoholic liquors are those of Belgium, where, in less than half a century, the drinking of such liquors has far more than doubled for each person. In 1881 there was a public house for every dozen adult males. In France the amount of drunkenness has been reduced by the passing of a salutary law. In Switzerland, between 1870 and 1880, while the increase of population was but 6.5 per cent., the increase of public houses was 22 per cent. In Austria the condition of affairs is similar.

And all this drinking has its effect. There is a horrible array of figures giving the statistics of delirium tremens, suicides, lunacy, and accidental deaths as the result of drunkenness. In Denmark 74 per cent. of the arrests were for drunkenness, or for crimes committed under the influence of drink. The inspector-general of Belgian prisons reports that four-fifths of the crime and social misery is attributable to intemperance. In Austria the hospitals, lunatic asylums, and prisons all testify to the advance of drinking habits. And continental workmen generally—even those who do not become absolute drunkards—spend a large proportion of their earnings in drink.

The foregoing statements, be it observed, are not the froth of a temperance harangue, but the cold statistics of a Government report. They show that earthquakes and cholera are not the most terrible evils of Europe. They should be studied by those who suggest that spirit-drinking can be extirpated by introducing the free use of beer and light wines. In the very countries where the milder drinks are used, the consumption of ardent spirits is increasing at a terrible rate. The temperance question is a growing question, and it demands attention here as in other lands.—*Independent.*

If intemperance should break out among horses and cattle, there would be an extra session of Congress called in less than three weeks, to stay the evil. But pshaw! it's only men that get drunk.—*Golden Era.*

God's word says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

The Mail in China.

BUT as regards letters, a considerable proportion of the 400,000,000 Chinamen do occasionally exchange letters, those who cannot write for themselves hiring scribes to do so. These letters are consigned to firms which have houses in all the large towns, where letters are forwarded to distant ports, to be there distributed by special agents, who generally collect the postage from the receiver. There was certainly something comic in the fact that when China was no longer able to exclude foreigners from Peking, our British postal arrangements were no sooner established than some of the imperial officials came to ask Sir Frederick Bruce to forward certain State documents for them between Peking and Canton. On the death of the emperor Hien-fung, which occurred just at that time, intimation thereof was sent from his country palace (a distance of 600 li., which is upward of 200 miles) in twenty-four hours, which is the highest speed attainable in China. But the placid celestials, to whom hurry appears a form of vulgar impatience, and to whom telegraphs are an abomination, are content that all ordinary communications should be conveyed either by slow padding or poling-boats, or else by foot-runners, whose high-sounding title of "the thousand-mile horse" does not quicken their pace beyond about twelve miles in twenty-four hours. They carry a paper lantern and a paper umbrella, and their letter-bag is secured on their back by a cloth knotted across the chest.

—*Cassell's Family Magazine.*

COMPENSATION.

LIFE bitter is, and sweet;
God doth not to his children mete
Out grief alone.
He gives a song for every moan
The heart doth make;
He sends a balm for each heart-ache,
And tears and smiles come aye together
Like rain and sun in April weather.

News and Notes.

RELIGIOUS.

—King Leopold of Belgium is spending \$400,000 a year out of his own private purse in the work of civilizing and evangelizing Africa.

—It is proposed to open a training-school in Chicago to prepare persons for engaging in all kinds of missionary work, home and foreign.

—A Free Will Baptist missionary at Orissa, India, states that there has never been such a demand in Bengal for good reading matter in English as now.

—The Rev. Mr. Tennant died at Evansville, Ark., November 2, aged 115. He was the oldest gospel minister in the United States, and had preached for 90 years.

—When the American Board commenced its mission work among the Dakota Indians, they only numbered 25,000; now there are over 40,000 of them. Last year 117 new members were received into their churches.

—The vital statistics of Massachusetts for 1884, just made public, include some interesting facts about divorce. During the year, 614 divorces were granted; this is 41 less than in 1883, but 144 more than the yearly average for the past twenty years. Sixty-seven per cent. of the number were granted on complaint of the wife. The proportion of divorces to marriages is one divorce to 28.2 marriages.

—It has been the policy of the Mormons to extend their influence into other Territories around Utah; but their efforts in this direction have been checked. In Arizona, where large numbers of Mormons have settled, the laws have been maintained, and polygamists have had to suffer the penalty of their crime. In a single week, recently, the United States grand jury in Idaho found indictments against twenty-nine polygamists, including a bishop, who has been convicted. But the final, crushing blow for the Mormons has been the decision of the Chief Justice that the test-oath act, under which the recent convictions were secured, is constitutional.

—In Europe the Sunday agitation is reaching even those nations where Sunday has brought no cessation from labor. At the demand of the workmen, Prince Bismarck has ordered an investigation into the question of Sunday labor throughout the German Empire. Austria has passed a law suspending various kinds of work on that day. In Italy men of influence are urging the necessity of Sunday rest from a hygienic, moral, and social point of view. "These and other similar movements," says a leading Christian paper, "betoken the coming of the day when the name 'Continental Sabbath' will lose its obnoxious meaning."

—The Synod of New York, which met in Troy, October 20 to 23, is described as an "intelligent, wide-awake, and admirably working body," representing churches that have on their rolls 137,000 members. This influential body passed two resolutions bearing on the Sunday question; one "condemning in the strongest terms the making, selling, buying, or reading of Sunday newspapers;" and a second one as strongly condemning "Sunday excursion trains on our leading railroads, and calling upon all friends of the Christian Sabbath to discontinue the custom, and upon Christian railroad officers and directors to refuse to permit such trains."

—The semi-centennial anniversary of Cardinal McCloskey's ordination to the priesthood was celebrated in New York, January 31, 1884. On that occasion, Monsignor Quinn presented the following facts indicative of the rapid growth of Catholicism in this country: "Fifty years ago there were but six churches; now there are sixty. There were but twenty priests in the diocese; now there are three hundred and eighty. At that time there were in the whole United States only nine bishops; now there are fifty-nine. Then, there was but one archbishop; now, there are eleven, one of whom [Cardinal McCloskey] has been raised to the great senate of the universal church."

—The *Christian at Work* has the following to say about the Salvation Army, which will apply equally well to the greater portion of modern revival effort: "The reiterated invitation, 'Come to Jesus,' has grown to be just a little suggestive of the 'Lord! Lord!' of the Bible hypocrite, and is taken by the sinner invited only as a hint to sing at the top of his voice, 'I am so glad that Jesus loves me,' which he is perfectly willing to do so long as nobody compels him to leave off lying and cheating, and drinking and swearing, the first two having been his business, and the last two his pleasure. . . . Isn't there such a thing as dwelling too exclusively on the 'all-cleansing blood of Jesus,' leaving out of view the ensample of godliness given us by his life of good works? When the Salvation Army, in its zeal for saving souls, shall begin to wage direct war on the sins we see around us, and inculcate a practical religion that crops out in conscientiousness, truthfulness, honesty, and sobriety, then all lovers of law and order will bid the Salvation Army Godspeed." We would say, When they begin to preach the law of God, then we can bid them Godspeed.

SECULAR.

—Copious showers of rain fell last week throughout California.

—San Quentin, one of California's State Prisons, has 1,200 prisoners.

—A retail liquor license in Fulton County, Ga., now costs \$2,500.

—President Cleveland has proclaimed November 26 a day for thanksgiving and prayer.

—A nine-year-old girl took the first prize for oil paintings at the recent fair at Los Angeles, Cal.

—The expenses of the Canadian Government this year will be \$35,300,000, and the revenues only \$33,000,000.

—From little over thirty tons of ore from the Oro Fino mine, in Owyhee County, Idaho, \$27,000 were lately extracted.

—A cyclone struck the village of Brownsville, Sumpter County, Ala., October 6, and almost totally destroyed the town, but killed no one.

—The recommendation of the pope that Spain be allowed control of the Carolines, is understood to be accepted with some slight modifications.

—Dirty streets, unclean water, neglected sewers, and anti-vaccination ideas are said to be the causes of the visitation of small-pox in Montreal.

—In the past fifteen years the British Government has expended \$217,000,000 upon its navy, and since 1867 the German navy has cost \$140,000,000.

—October 5, a cyclone passed ten miles south of Dangersfield, Texas, and blew down the house of Hard R. Pitman, killing Pitman, his wife, and four children.

—A strike of considerable magnitude was started last week by the Knights of Labor, among the longshoremen and employees of the railroads at Galveston, Texas.

—A monster cannon has just been cast at Boston, Mass., weighing about 100 tons. With a charge of 265 pounds of powder, it will throw an 800-pound projectile.

—The cathedral of Moscow, intended to commemorate the defeat of Napoleon I., has just been completed after the labor of fifty years, and at a cost of \$10,000,000.

—The Chinese are engaging in the retail grocery business at Augusta, Ga., so numerous that the native dealers have petitioned the city government to "abate the nuisance."

—The *Gilroy Record* states that it has positive knowledge that certain parties are shipping diseased beef to the San Francisco market. The matter is to be laid before the grand jury for investigation.

—The Englishman with his Chinese wife and six children, denied admittance at San Francisco, arrived at Victoria, B. C., October 5, and was admitted on the payment of \$50 head tax on his wife and each child.

—Atchison, Kan., arrests her saloon-keepers once a month and fines them \$25 each, and permits them to go on with their business until the time comes when another fine of \$25 is due. This is equal to a license of \$300 a year.

—It is claimed that the General Land Office at Washington has received sufficient evidence of land frauds in Utah, dating from Brigham Young's administration, to cause the annulment of fraudulent titles to about 30,000 acres in Cache Valley.

—At a meeting, November 5, of about fifty of the leading and influential citizens of St. Louis, resolutions were passed favoring the building of a ship-railway across the Isthmus of Tehuantepec, according to plans proposed by Capt. James B. Eads.

—Alexander Ramsey, Chairman of the Utah Commission, reports eighty-three arrests for polygamy, twenty-three convictions, and forty-three cases where the trial is pending; he also warns the Government against putting confidence in any rumor of change for the better taking place among Mormons.

—The business of raising ostriches for their feathers has been commenced at Anaheim, Cal. About two years and a half ago twenty-one adult ostriches were brought from South Africa. There are now sixty-one birds, twenty of the old ones (one having been kicked to death by its mate) and forty-one natives.

—Last week Capt. R. Bussius, in the mail service of the North German Lloyd Line, completed his eleven-hundredth trip across the Atlantic Ocean. The captain has conveyed 60,000 passengers across the ocean in safety, and upon his arrival at Southampton, he was presented with an appropriate medal by the German Consul.

—A correspondent of the *Christian Union*, writing from Monastir, Macedonia, where brigandage flourishes and is carried on systematically and boldly, says: "These things are so common that no one seems to be disturbed, save the victims. I am assured that the number of men in this city is not small who dare not go out of it a distance of two or three miles."

—A conspiracy was formed some time since to dethrone Prince Alexander, and unite Bulgaria, eastern Roumelia, old Serbia, and Macedonia, under one scepter. The conspiracy was recently discovered and six of the conspirators were arrested. While Serbia with but one-eighth of the territory California has, is supporting a standing army of 210,000, and Bulgaria with but a very little larger territory is supporting an army of 52,000, there is not much hopes of peace.

—Watson C. Squire, Governor of Washington Territory, recently addressed a proclamation to the people of that Territory, warning them not to molest the Chinamen, and calling on all good citizens to aid in carrying out the laws. The above proclamation was undoubtedly issued in view of the recent action of the people of Tacoma, where the Chinese were driven from town, and in anticipation of trouble of a similar character at Seattle, W. T. The President has issued a similar proclamation.

Obituary.

BOWES.—Died of cancer, Sept. 23, 1885, at Turin, N. Y., Mrs. Henrietta Bowes, aged 47 years and 5 months. Sister Bowes had lived from childhood in the town where she died, and was loved and respected by a large circle of acquaintances. Though by early training and in belief she had been a Universalist, about two years ago she gladly accepted the truths of the Third Angel's Message under the labors of Brethren T. M. Lane, W. S. Hyatt, and J. F. Sturman, was baptized a few weeks later, and continued faithful and zealous in living them out until her death. She was a great sufferer for several months; yet she felt, especially toward the last, that her suffering had all been for her good; and she died peacefully, and with a calm though strong hope of a part in the first resurrection. With others who are called to mourn, she leaves an only son, for whom she felt the deepest solicitude, and by whom, we trust, a mother's prayers and life will be remembered with profit. The funeral services were held in the Presbyterian church in Turin, and were conducted by the writer, assisted by Elder Webber, pastor of the church. A brief discourse was given from 2 Cor. 4: 17, 18.

E. W. WHITNEY.

Publishers' Department.

THE new illustrated edition of "The Great Controversy between Christ and Satan," from the destruction of Jerusalem to the end of time, by Mrs. E. G. White, is now offered as a premium with the SIGNS. This book is handsomely bound in cloth, and contains over five hundred pages of choice reading matter, and is illustrated by twenty-one full page cuts of the most striking events, besides a portrait of the author. We will send the SIGNS OF THE TIMES to new subscribers for one year, and give to each a copy of the "Great Controversy," for \$3.00; or the SIGNS six months, and a copy of the book, for \$2.25. Address the State secretary of the T. and M. Society, and our agent will call on you, or you can remit direct to the office of the SIGNS OF THE TIMES.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

CALIFORNIA CONFERENCE FUND.—Norwalk church \$20, Reno church \$37.90.

AUSTRALIAN MISSION.—S A Davis \$1.

CASH RECEIVED ON ACCOUNT.—Colo T and M Society \$250, Texas T and M Society \$100, Iowa T and M Society, \$1.50, Tenn T and M Society \$22, N Y T and M Society \$300, U C T and M Society per Carrie E Mills \$150, U C T and M Society per W Harper \$27.84.

STOCK IN S D A PUBLISHING ASSOCIATION.—W Harper 10 shares.

CALIFORNIA T AND M SOCIETY.—Dist. No. 1 \$160.70, Dist. No. 2 per Mrs Anne Saunders \$11.10, Mrs S E Moore \$5.

CALIFORNIA CITY MISSIONS.—Forest Smith \$2.50, Nellie Towns 25c, Mrs E M Neirhoff 50c, Santa Rosa Sabbath-school \$12, Virginia City Sabbath-school \$13.25, B P Passons \$1.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—Mrs E T Palmer, W A Young.

BOOKS SENT BY EXPRESS.—Helen M Kenyon, Wm H Johnston, D H Grey, W W Saunders, Geo W McDonald, G W Colcord, A F Brown, I G Knight, Geo A King.

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THE SIGNS OF THE TIMES

FOR 1886.

A 16-PAGE WEEKLY PUBLISHED AT OAKLAND, CALIFORNIA,

FOR THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

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

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

Editorial Department.

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

Sabbath-School Department.

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

Missionary Department.

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

Temperance Department.

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

Home Circle Department.

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

Religious and Secular News.

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

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

Series of Historical Articles

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

Outline of History,

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

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

Church History,

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

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

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

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 12, 1885.

AN article which we promised for this week is necessarily laid over till next week.

THE Indiana Book and Tract Depository, W. A. Young, Secretary, is now located at 32 Cherry St., Indianapolis, Ind.

IN the Sabbath-school Notes last week, fourth paragraph from the bottom, last column, last line of the paragraph, the reader will please read A. D. in place of B. C. This mortifying error escaped our notice until the paper had come from the press. The connection is such, however, that we think few, if any, would be misled by the error.

BROTHER G. K. OWEN writes thus from New Orleans: "The New Orleans Mission is now located at 732 Magazine St., corner of Third St., New Orleans, La. We have rented a nice hall 23x72 feet, and three other rooms connected with it. The hall is just the thing for a reading and lecture room, and the location is very favorable for that purpose."

THE newest book against the frothings of Ingersoll is by Heber Newton, of New York. The book is the substance of a series of sermons to the young people of his church, to keep them from being carried away by the eloquence of the noted atheist, who was at the time doing a great deal in New York. The plan of the author may be stated in few words. It is substantially this: He accepts nearly all the theories of evolutionism, and agrees with Ingersoll in most of his objections to the Bible, but claims that after all the "objectionable" portions of the Bible have been expunged, it will still be a better book than any other. Almost any infidel would subscribe to that creed; and therefore, by the same token, there is no such thing as infidelity. How easy it is for some people to overthrow error!

IN the "Notes" this week, in considering the "year-day" standard of prophetic time, we state that "the interpretation of a given prophetic symbol, in one place, must be the interpretation of the same symbol in every place." By this we do not mean that, as is sometimes expressed, "a day in prophecy means a year;" for that is not necessarily true. The word "day" may be used in a prophecy in the sense of a twenty-four-hour day, or it may mean a year. What we do say is, that when a day is used in prophecy as a symbol, it invariably means a year. A day was given to Ezekiel as a symbol of a year; and therefore wherever in the Bible we find days that are evidently symbolic, we know that they mean years. This principle must be followed, else the prophecies could not be interpreted consistently with one another.

"Liberal Christianity."

THERE was a "Liberal Christian" Convention held in San Francisco last week, at which there were delegates from all the Pacific Coast. The gist of "Liberal Christianity" was given in one sentence of the president's opening speech. After stating their belief that Jesus was simply "the ideal of humanity," and that all men will eventually be saved, he said: "In this way we seek to readjust the so-called scheme of redemption in terms more in harmony with our ideas of justice and mercy." Exactly so; and that one sentence is sufficient evidence to us that "Liberal Christianity" is a very inferior and unsafe sort of Christianity, for the Lord says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways

higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. The distance between heaven and earth measures the difference between the gospel of God and any scheme of redemption which is in harmony with man's ideas.

The Australian Mails.

WE are glad to be able to announce that from this time forward there will be regular steamers carrying mail, freight, and passengers between San Francisco and New Zealand and Australia. A satisfactory arrangement has been made, the contract being for three years' service. The subsidy from the New Zealand Government is £20,000 a year, from New South Wales, £10,000, and from the United States, £4,000. Any one wishing to correspond with the friends in Australia, can now mail their letters direct, via San Francisco. Following is the time table for the next fourteen months:—

Leave San Francisco—November 21, December 19, January 16, February 13, March 13, April 10, May 8, June 5, July 3, July 31, August 28, September 25, October 23, November 20, December 18.

Arrive—December 28, January 25, February 22, March 22, April 19, May 17, June 14, July 12, August 9, September 6, October 4, November 1, November 29, December 27.

Copy this schedule, so that you will not forget the dates of sailing. Then by allowing sufficient time for your letters to reach San Francisco, there need be no loss of time.

When Will They See It?

LAST week we made note of the fact that in Arkansas several conscientious Sabbath-keepers have been arrested for laboring on Sunday, the clause in the law making an exception in the case of such individuals having been repealed. It was also stated that there was intense feeling in the State, and that there was a prospect that many more arrests would be made. Two days later we received a copy of the *Bible Banner*, published in Philadelphia, in which the editor, speaking of the position taken by Seventh-day Adventists on the "National Reform" movement, said that it would "utterly fail in an important particular," even if Sunday should be legalized, because, said he,—

"Nobody who keeps Saturday conscientiously will be persecuted, as S. D. Adventists expect, just as people are not persecuted for not swearing or bearing arms. In this age and land, every Sunday law will respect and provide for the conscience of Jews and Sabbatarians, and concede them the right of agitation—the liberty of the press and of speech."

This paragraph, and similar asseverations, would have a great deal more weight if facts had not many times contradicted them. The above statement was made in a rather inopportune time, because the recent developments make quite a contrast with it. It is remarkable that when such instances of religious intolerance are multiplying, people will still blindly assert that the success of the "National Reform" movement would not entail any persecution for conscience' sake. If under existing laws persecution for religious faith and practice is possible, what would not be done with laws entirely favorable to such procedure?

As for us, these outbursts of bigotry do not make the final result any more clearly to be seen than it was before. The "sure word of prophecy" is explicit; these instances only turn faith into sight. Our earnest hope is that while some of our brethren may suffer loss by these preliminary persecutions, many may be led by them to see the force of the prophecy, and thereby be led to heed the warning message.

"A CHRISTIAN daily paper," that shall be "independent of party, sect, or ring," is thought to be one of the needs of the hour as a means of supplanting the Sunday paper.

Prayers to Order.

THE Archbishop of Canterbury has set forth some "prayers for the approaching election," and has expressed a wish that they be used in his diocese. The *Churchman* commends them as excellent, "reverent and devout in spirit and in form, and perfectly appropriate to public use." In this very adaptability, however, it finds a very valid objection to them, because they may be used with any political intention that the worshiper may cherish. "To the Conservative they will be a devout petition for the defeat of the Liberals. To the Liberal they will seem to ask for the success of his own party. Each will read into them his own party hopes and fears, and will employ them for the confusion of his adversaries."

This is indeed a dilemma. It leads the *Churchman* to question whether such use of public prayer is desirable. We don't wonder; yet we think it would hardly say that a national election in a great country like England is not worth praying about. If it is worth praying about, and if it is also necessary that people have their prayers ready made, we see no other course for the Archbishop to pursue than to write two prayers, one specially adapted to each party,—and then he cannot be accused of partiality, nor will it be necessary to make one prayer call for directly opposite things.

That is one way out, but we imagine that the *Churchman* would hardly think it an improvement on the first plan. Then the only alternative seems to be to allow each individual who wishes to pray to express just the desires of his heart. This is real prayer; and we are fully persuaded that the Lord will listen to such petitions, even though they be offered in uncouth language, just as readily as he will to the well-rounded, rhetorical sentences of an archbishop.

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