

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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LET US GO FORTH.

SILENT, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot and we would not stay;
We dread the snares that throng the way;
We fling aside the weight of sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

What though with weariness oppressed,
'Tis but a little, and we rest;
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent, and morn is near—
Morn of the cloudless and the clear.

—Bonar.

General Articles.

Christian Progress.*

LAST Sunday evening Mrs. E. G. White, a lady recently from the United States, where she has labored for forty years as a speaker on temperance and other Christian duties, gave an address at the Philharmonic Hall, to a full house.

Taking as her text 2 Peter 1:4-11, she proceeded to read and comment: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." If we escape the contaminating influences of this degenerate age, we have earnest work before us, and we must have a living connection with Christ. We must have a knowledge of his life and character, and a desire to be like him. Then we must seek earnestly to overcome the temptations that are around us, and have faith to believe that his promises will be verified unto us.

"And beside this," says the apostle, "giving all diligence, add to your faith virtue." The sinner who comes to Christ for pardon, hope, and salvation, must lay the foundation in a pure, virtuous character. Christ will not accept a polluted offering. The soul-temple must be cleansed from its defilement. Then the work of character-building is begun aright. He that clings to cherished sins, and continues to indulge sinful habits, cannot be a partaker of the divine nature; for he has not escaped the corruption that is in the world through lust.

The apostle continues: "And to virtue, knowledge." The Lord is not pleased to have any of us remain in ignorance. He would have us put to the best use the talents of reason and intel-

ligence that he has given us. We are not excusable if we allow things of minor consequence to so occupy our God-given time that the mind will not be stored with useful knowledge. The mental powers should be taxed to think, and we should thus gain strength to reach any height in knowledge. We must not be satisfied with reaching a low level. There are high and holy attainments for us to reach. But we shall never make that advancement that God would have us until we have an experimental knowledge of Christ and his work of redemption. We must not allow earthly, temporal interests to absorb our minds and steal our affections from our Creator. Although the world, with its customs, maxims, and amusements, intrudes itself upon the mind, Christians will show by their words and deportment that they have chosen Christ as their portion; they have chosen to be partakers with him of his self-denying, self-sacrificing life, that they may one day be partakers of his glory.

The great temptation of this age is the indulgence of pride, the love of praise, and the love of the world. Time is golden; and a day spent in selfish gratification is a day lost to all eternity. But time employed in searching the Scriptures with a desire to learn the truth will win everlasting riches. Angels come near to pour light and knowledge into the darkened understanding, and the light thus given strengthens the intellect and quickens the perceptions to discern the precious gems of truth. Knowledge thus gained is not left to perish with common, earthly things, but will be carried with us into the eternal world, and through the ceaseless ages of eternity the richness of God's word will be continually unfolding.

The Bible is the only safe guide to the path of peace and happiness. It is God's directory, and the true Christian will make it the study of his life. As he connects himself with God, adhering firmly to principle, refusing to follow inclination or to be led into the deceiving customs and practices of the world, he will really occupy a position similar to that of Daniel. While in the courts of Babylon, temptations surrounded him, but he turned neither to the right nor to the left to indulge self. He and his companions purposed in their hearts that they would not eat of the luxuries of the king's table, neither drink of his wine. They chose to eat simple food, that they might preserve their bodies in a healthful condition, and thus have clearness of mind. They did what they could to obtain knowledge, and then God worked for them, and "gave them knowledge and skill in all learning and wisdom." These young men honored God, and God honored them. The pen of inspiration presents their cases before us, that we may follow their example.

To "knowledge" we are commanded to add "temperance." It is the duty of true Christians to practice temperance in eating, in drinking, and in dressing. The Lord wants us to be examples of piety to those who know not Jesus and his matchless love. My sisters, we need a better understanding of this wonderful house in which the Lord has placed us. We want to know how to keep it in a healthful condition, so that the human machinery may act harmoniously. The better health of body and mind we possess, the more acceptable service can we render to God. Great evils follow the indulgence of perverted appetite. The blood be-

comes feverish and diseased, and impatience is the sure result.

The apostle adds: "And to temperance, patience." Who ever saw an intemperate man or woman that exercised the grace of patience? How much unhappiness might be avoided if all would eat, and drink, and dress with an eye single to the glory of God! We cannot afford to make the world our criterion. We want to do right because it is right. It is the Bible standard that we are to reach. The Lord tells us to come out from the world and be separate, and his promise is, "I will be a Father unto you, and ye shall be my sons and daughters." What an exalted position is here offered us,—the privilege of becoming members of the royal family, children of the heavenly King! Some seem to think that it is degrading to become a Christian. This is not so. The religion of Christ never degrades. It refines, purifies, and ennobles the receiver, and fits him for the society of heavenly angels. The work of overcoming is a grand, a noble work. It is a hand to hand battle with the powers of darkness, and in this battle we must individually engage.

"And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Here Peter presents to us the ladder of true sanctification, the base of which rests upon the earth, while the topmost round reaches to the throne of the Infinite. We cannot with one effort seize the topmost round of the ladder. We must climb round after round. In this struggle we are in danger of becoming dizzy, and fainting and falling, unless we keep our eyes upward, looking unto Jesus, the author and finisher of our faith. We see the heights to be reached, and become discouraged over future difficulties, when it is present duties that demand all the powers of our being. But we have the promise that divine aid will be combined with our human effort. We may be more than conquerors through Him that hath loved us and given his life a ransom for us.

Jesus has made an infinite sacrifice in behalf of the race. He stepped down from the eternal throne, laid aside his robes of royalty, clothed his divinity with humanity, and came to a world all seared and marred by the curse, that the lost race might one day be restored to their glorious Eden home. He has become the representative and surety for the race. He has brought the treasures of Heaven within our reach, and it remains with us to say whether or not we will avail ourselves of them. It is only by the light reflected from the cross of Calvary that we can know the value of the human soul, or the depths of degradation from which man was rescued. It was to restore man to the perfection in which he was first created that this great sacrifice was made. With his human arm Jesus encircles the race, while with his divine arm he grasps the throne of the Infinite, thus uniting finite man with the infinite God, and connecting earth with Heaven. How can we neglect so great salvation?

It is natural for man to cling to life. Some live through years of intense suffering, and still desire to have their lives prolonged. But when Jesus offers us life, immortal life, in the mansions he has gone to prepare for us, why do we turn from it, and devote our time and energy to se-

*A sermon by Mrs. E. G. White in the Philharmonic Hall, Southampton, England, as published in the Hampshire Independent of September 5, 1885.

curing earthly treasures? We all need Jesus to be our comfort and hope in affliction, suffering, and death. He has brightened the tomb for all who center their hopes in him. Through him life and immortality are brought to light; he is the life-giver, and he it is who will break the fetters of the tomb when he shall come in power and great glory. Shall we, in view of the shortness of this life, neglect to secure that life that runs parallel with the life of God?

Every day it is our privilege to live for Jesus. Commence the day with prayer; morning, noon, and night, let your prayers ascend for wisdom and grace to overcome every device of Satan. Jesus is your only hope; "upward to God be the soul's adoration." Christians should be the happiest people upon the earth. In the eyes of the world, houses, lands, and money make men honored and respected. Not so in the sight of God. He measures them according to their moral worth. If they live for display, to receive the praise of men, they will receive no other reward. Their names will be written in the earth to perish with all things perishable. If they live to honor and glorify God, if true goodness, benevolence, and the love of God, are seen in their connection with their fellow-men, their names will be immortalized among the heavenly host, and Jesus declares that he will not blot their names out of the book of life.

The apostle continues: "Wherefore the rather, brethren, give diligence to make your calling and election sure." The Christian's life is one of progression, not of backsliding. "For if ye do these things, ye shall never fall." I once knew a man in the State of Maine whose religious life was very consistent, but who seemed greatly depressed at times, fearing that he might become a backslider, and that through his example others might fall. One day he came to the prayer-meeting, his face radiant with hope and joy, and said: "I have found the way; I need never fall and dishonor my Saviour. By constantly adding grace to grace we may go straight forward in the Christian course. The apostle says, 'If ye do these things, ye shall never fall.'" Let those trembling souls who constantly fear lest they shall fall, fear no longer. Let them live upon the plan of addition, and God will work for them upon the plan of multiplication.

The apostle has presented the only true sanctification. There are many to-day who claim that they are holy and cannot sin. The only correct standard of sanctification is the law of God. By it is the knowledge of sin. Genuine sanctification is the work of a life-time. It is climbing the ladder, round after round. None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character; the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claims to perfection. Daniel was a man greatly beloved of God; yet he is represented on one occasion as confessing his sins and the sins of his people. If poor, fallen men would walk carefully and humbly with God, distrusting self and confiding wholly in Jesus, such a light and power would be revealed in our world as would be convincing to unbelievers.

Jesus is our only hope; let us cling to him. The promise of eternal life is on condition of obedience. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Now is the time to wash our robes of character in the blood of the Lamb.

It is better to throw our whole weight into an enterprise to make it successful, than to stand idly by to see if it is going to be a success before giving it our support.

"TRULY God is good to Israel." Ps. 73:1.

The Largeness of the Promises.

A CAREFUL look into the promises of God will reveal how large they are. Just before our Saviour's departure from his disciples, he bade them "ask largely," that their joy might be full. The apostle tells us that God "is able to do exceeding abundantly above all that we ask or think." This would seem to put the fullness of blessing easily within the reach of any disciple. Of course we all know that there are certain limitations put on prayer, such, for instance, as this: we have no warrant to ask for things to be consumed for our own lusts; nor are we to ask in mere wantonness; but whatsoever is needful for our good, or for the work of the Lord, we may be sure that he will not withhold. In the olden time he challenged Israel to prove him and see if he would not "open the windows of heaven" and pour them out such a blessing as they would not have room enough to receive. Such promises might be multiplied; but they will occur to every child of God who is familiar with his Bible.

In view of this truth, the question arises, Why is it, then, that our prayers are so seldom, or at least so meagerly answered? It would not be true to say that such is the experience of all God's children, because there are thousands who can testify to the abundance of blessings received, and to the almost unvarying fullness of answers to prayer. But with many it is not so. It is to such we have a word. God's large promises are limited by believers themselves in the way in which they deal with them. When the prophet Elisha brought relief to the poor woman, by multiplying the oil she had, as she poured it out, until all the vessels she had were filled, he said: "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow *not a few*." This was an unlimited promise to her. Nor did the oil cease its miraculous flow so long as there was a vessel left to be filled. Had she provided more vessels, there would have been more oil.

When the same prophet told the young king of Israel to "smite upon the ground" with his arrows, in token of the way in which the Lord would give him victory over his enemies, he smote but thrice, and then stayed his hand. The old prophet was wroth with him for staying his hand, saying: "Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice." These are incidents which convey important truths. God's large blessings wait on those who are ready to bring plenty of vessels and continue to smite for them. The largeness of the promise, or rather the fulfillment of the promises in the large measure of them, is limited by our own actions. What, then, are some of the things in our bearing toward God which limit his promises?

First and foremost of all reasons is our unbelief. Jesus could do no mighty work in Nazareth, his own town, because of the unbelief of the people. If we cannot honor God with our faith, he cannot honor either us or himself with doing mighty things for us. For his own name's sake, he will do something; but not all that he has promised, if we will not believe. When we stop to reason about his promises, and say to ourselves, "We do not see how God can do so and so," this is a notification to God that we do not believe him. The unbelieving lord of Samaria said to the prophet: "Behold, if the Lord would make windows in heaven, might this thing be?" He could see no human possibility of the word of the prophet coming true, and he did not believe that Jehovah could do anything the how of which he could not fathom. Nevertheless, the thing was done; and it was done, so far as the means were concerned, in a perfectly human way.

How could power from on high be sent upon those waiting disciples at Jerusalem? If they had

stopped to reason out the "how" of the fulfillment of God's promise, they never would have been endued with power. Unbelieving reason is always asking, How can these things be? Then we are not willing to comply with the conditions which the Lord imposes as being necessary (for our good) for the fulfillment of the promise. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord." But we do not want to bring all the tithes into the storehouse. We would rather save our tithes and get the blessing too. "He that soweth liberally shall also reap liberally." But then we would like to have a great harvest without much expenditure of seed.

"Come out from among them, and be ye separate, and I will receive you, saith the Lord." But we would like to have the blessing of acceptance with the Lord, and, at the same time, maintain our worldly associations, habits, and relations. Still again, we are languid in pursuit of the blessing. "Continue instant in prayer." "Be not weary in well doing; for in due season we shall reap, if we faint not." But we do not like to be kept waiting so long, and would rather go without the blessing than wait for it, and so give over praying. Many a blessing has been lost because there has not been a patient continuance in seeking after it.

One end of the promised blessings of God is to draw us away from our own insufficient reason about spiritual things, away from a too great love of the things of this world, and to a more intimate and close walk with himself. This is the purpose of the conditions which he attaches to his promises. If we are willing to have God's blessings in God's way, there is no limit to the measure of the blessings which he is ready to bestow; but if, through unbelief, vain reasoning about the way of God in fulfilling his word, hesitation in rendering to God of that which he has given us, unwillingness to choose him above every worldly or earthly thing, or slothful indifference in waiting upon him, we limit his power, we must expect but a little of the exceeding great and precious things he waits to do for us.—*Independent*.

To do God's will—that's all
That need concern us; not to carp or ask
The meaning of it, but to ply our task
Whatever may befall,
Accepting good or ill as he shall send,
And wait until the end.

—Margaret J. Preston.

Backbone.

ONE thing which Christians, as well as others, need at the present day is backbone. Not a backbone like a ramrod, that cannot yield or bend, but a well-articulated spinal column, which is strong enough to hold a man upright and keep him from being crushed beneath the burdens that press upon him. These are days of easy-going piety; and men are too often ruled by compromise rather than conscience.

Says Mr. Spurgeon: "Oak has given place to willow. Everybody has grown limp. Out of the generality of limpness has come an admiration for it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the universal-admiration society, or be placed under a ban, and be howled down."

Now in such a condition of things as this there is special call, not for stubbornness and crustiness, but for a gentle, patient, unyielding conscientiousness and firmness, which anchors the soul to the everlasting Rock, and causes the heart to rest on Him who is the Way, the Truth, and the Life, and who will never leave nor forsake us.—*Christian*.

TRUE repentance has a double aspect; it looks upon the past with a weeping eye, and upon the future with a watchful eye.

The Gospel Invitation.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11 : 28-30.

THIS invitation is extended to all the human race, from the fall of Adam to the close of probation. It is an invitation to the sinner, who needs pardon. Sin has brought upon him a heavy load. Paul, in Hebrews 12 : 1, speaks of sins as weights, and calls upon the sinner to lay these weights aside, and thus free himself from this burden.

Paul knew from a sad experience the burden of sin. He was led to cry out in the agony of his soul, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7 : 24. We learn that the psalmist had a similar experience; but he was not left in despair. "This poor man cried," he says, "and the Lord heard him, and saved him out of all his troubles." Ps. 34 : 6.

Mercy's door is still open to all; and the words of our Saviour are still in force. "And the spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22 : 17. This is a general invitation, which is accompanied by the operation of the Spirit of God upon the heart, showing us our need of a Saviour. Then commences the work of disposing of our burden of guilt, which separates us from God.

Our first inquiry is, What is sin? We go to the word, and find that "sin is the transgression of the law." 1 John 3 : 4. The law shows us our true condition. It was through the law that the apostle Paul became convicted of sin, as we learn from the following: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7 : 7. And when perfect submission to the law of God was wrought in him, he could say: "There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8 : 1. The carnal mind had been brought into subjection to the will of God; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7.

Thus we learn that in coming to Christ, we must lay down our rebellion against the law of our Creator. We must follow the example of our Saviour, who came, not to do his own will, but the will of Him that sent him. John 6 : 38. And in his own words we are told what the will of the Father is: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15 : 10.

Our love must be supreme, as we learn from the following text: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6 : 5. A partial service will not answer the demands; we must be doers of the word. Says the apostle James: "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1 : 23-25.

From this testimony we learn that we must constantly look into the law of liberty; and if we do so, and obey it, we shall be Christlike. Obedience to this law is what constitutes righteousness. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6 : 25.

When we are in harmony with the law of God, then we are in harmony with Christ; and this harmony will bring rest to our souls. Nevertheless, it will involve a cross because of the separation from the world which is required. The new birth has taken place. Old things have passed away, and our steps have been directed into the narrow path. Temptation will assail us on every hand; but we do not have to battle in our own strength, for Christ is our help in every time of need. We are now brought into the school of Christ, and are admonished to learn of him, our perfect Pattern. His chief characteristic is meekness, which consists in perfect submission to the will of God. This is verified by his own statement: "My meat is to do the will of Him that sent me." John 4 : 34. And again he says: "I can of mine own self do nothing. As I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." John 5 : 30.

We here learn what constitutes true meekness. Christ has set us an example; and we are admonished by the text to learn of him. In order to be followers of Christ, we must do as Christ did; hence it stands us in hand to study his character, imitate his example, and walk in his footsteps. We cannot do this in our own strength, but help is promised. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16 : 13. And our experience will teach us that his yoke is easy, and his burden light. WM. INGS.

Secret Faults.

THIS may not mean so much faults concealed from others as those which are hidden from ourselves. Do you think this impossible?

Long ago a friend made the startling suggestion that men are usually ignorant of their greatest faults. Said my friend, "I did not make the discovery myself, but it was suggested by a minister, a man of much experience in life and in the world. It set me to thinking, and what I at first denied I afterward concluded must be true."

In the first place, if we really saw a thing to be our greatest fault, if we had any true desire for improvement, the first impulse would be to correct that fault, and then it would cease to be the greatest. For our own sakes, we do not go on willfully indulging what we know to be a fault or a blemish in our character, and one which others must recognize; our desire to stand well in their esteem is too strong for that.

Then we may mistake in our estimate of our own characters, and so remain ignorant. For instance, what others regard as obstinacy may appear to us but proper firmness, or perhaps fixed principles. Men do not always know themselves.

I have seen an avaricious man who called himself, and who really thought he was, liberal and benevolent. He had generous impulses, and was always going to do something at some future time. The only trouble was that he had so many schemes for gain, so many present uses for his money, that his generous plans were always in the future and receding. He loved benevolence, but he loved gain better. Nothing could have surprised him more than to be told that he was not a liberal man. He was, and is, ignorant of his greatest fault.

I know a woman who is uncharitable and severe; she speaks out just what she thinks, and so says a great many hard things. Yet she does not mean to be harsh and hard; she considers it only commendable frankness, and would be surprised, and led to an indignant denial, if she were told that she disregarded the law of love. She does not mean to do so; and she has kindness in her heart, but her severe judgment is stronger than love. I know a person who is thoroughly selfish, and yet is exceedingly kind to his own family or friends, and he

thinks he does a great deal for others. But indeed he never puts himself out of his way, and what he does is done for those who are his own—his second self. He would be astonished if you accused him of selfishness. Said my friend, "Tell me my greatest fault, and see if I do not know it." "No; you would not believe it, and would only be disturbed; you could gain nothing, and I should not stand as well with you."

That is a hard case, if we are not only ignorant of our faults, but will not bear to be told of them. Then the help lies in this—there is One "who searcheth the heart." If we are truly desirous to be better, let us search and try our ways, and turn unto the Lord. Let us honestly pray, "Cleanse thou me from secret faults."—*Sel.*

The Colored Man and the Bible.

THE tree is known by its fruits, and the book is known by its effects. A skeptic once told a colored man the Bible was not true.

"Dat book not true? Dat book *is* true. I was once a drunkard, and a liar, and a blasphemer, and I used to steal; and dat book taught me to be honest and true. If dat was a bad book, it would not make bad men good."

A bad book may make a good man bad, but it will not make a bad man good. The men who read the Bible and *obey it* are the best men in the world; the men who are ignorant of it, or hate and despise it, are the worst. Where this book goes, it carries with it safety, peace, and blessing; and where this book is unknown, rejected, and hated, there wickedness, and cruelty, and wrong prevail. And the influence of this book goes everywhere; in humble dwellings and in lofty palaces, men and women are living faithful, righteous, and spotless lives under the influence of this book. Guided by the light of Christ, cheered by his smile, happy in his forgiving love, and hoping for the rewards which he has promised, the influences of this book follow them through all the walks of life, scattering blessing wherever they go.—*Sel.*

If we will only have patience with God's leading, he will always show us the way as fast as we are really ready to go on. The trouble with most of us is that we want to see the path through to the end, before we take the first step. We want to know, before we start, how we are to come out. But this is not God's way for us. A man who is traveling in a dark night on a country road, does not have the whole way lighted at once by the lantern he carries. It shows him only one step; but as he takes that, the lantern is borne forward, and another step is lighted, and then another, until in the end the whole way has been illumined, and he is safe at his destination. God's word, as a guiding light, is a lamp unto our feet, not a sun flooding a hemisphere. In the darkest night it will always show us the next step; then, when we have taken that, it will show us another; and thus on, till it brings us out into the full, clear sunlight of the coming day. We need to learn well the lesson of patience, if we would have God guide us. Many of us cannot wait for him, but insist on running on faster than he leads, and then we wonder why there is no light on the path, and we complain, and are discouraged because we stumble so often. If we stay back with the lantern, it will be all right with us in our journeying.—*Sunday School Times.*

THE cry of a child, the fall of a book, the most trifling occurrence, is often sufficient to dissipate religious thought, and introduce a more willing train of ideas. A sparrow fluttering about the church is an antagonist which the most profound theologian in Europe is wholly unable to overcome.—*Sidney Smith.*

The Roman Empire.*(Concluded.)*

THE ROMAN PROVINCES.

THE boundaries of Italy were the same as they now are, and were divided by Augustus into eleven regions.

"The European provinces of Rome were protected by the course of the Rhine and the Danube. The latter of those mighty streams, which rises at the distance of only thirty miles from the former, flows about thirteen hundred miles, for the most part to the southeast, collects the tribute of sixty navigable rivers, and is, at length, through six mouths, received into the Euxine [Black Sea], which appears scarcely equal to such an accession of waters. The provinces of the Danube soon acquired the general appellation of Illyricum, or the Illyrian frontier, and were esteemed the most warlike of the empire; but they deserve to be more particularly considered under the names of Rætia, Noricum, Pannonia, Dalmatia, Dacia, Mæsia, Thrace, Macedonia, and Greece.

"The province of Rætia, which soon extinguished the name of the Vindelicians, extended from the summit of the Alps to the banks of the Danube, from its source, as far as its conflux with the Inn.

"The wide extent of territory which is included between the Inn, the Danube, and the Save,—Austria, Styria, Carinthia, Carniola, the Lower Hungary, and Selavonia,—was known to the ancients under the names of Noricum and Pannonia. In their original state of independence, their fierce inhabitants were intimately connected. Under the Roman Government they were frequently united, and they still remain the patrimony of a single family. . . . It may not be improper to observe, that if we except Bohemia, Moravia, the northern skirts of Austria, and a part of Hungary, between the Teyss and the Danube, all the other dominions of the House of Austria were comprised within the limits of the Roman Empire.

"Dalmatia, to which the name of Illyricum more properly belonged, was a long, but narrow tract, between the Save and the Adriatic. . . .

"After the Danube had received the waters of the Teyss and the Save, it acquired, at least among the Greeks, the name of Ister. It formerly divided Mæsia and Dacia, the latter of which, as we have already seen, was a conquest of Trajan, and the only province beyond the river. If we inquire into the present state of those countries, we shall find that, on the left bank of the Danube, Temeswar and Transylvania have been annexed, after many revolutions, to the crown of Hungary; whilst the principalities of Moldavia and Wallachia acknowledge the supremacy of the Ottoman Porte. On the right bank of the Danube, Mæsia, which, during the Middle Ages, was broken into the barbarian kingdoms of Servia and Bulgaria, is again united in Turkish slavery.

"The appellation of Roumelia, which is still bestowed by the Turks on the extensive countries of Thrace, Macedonia, and Greece, preserves the memory of their ancient state under the Roman Empire. In the time of the Antonines, the martial regions of Thrace, from the mountains of Hæmus and Rhodope to the Bosphorus and the Hellespont, had assumed the form of a province. . . . The kingdom of Macedonia, which, under the reign of Alexander, gave laws to Asia, derived more solid advantages from the policy of the two Philips; and with its dependencies of Epirus and Thessaly, extended from the Ægean to the Ionian Sea. When we reflect on the fame of Thebes and Argos, of Sparta and Athens, we can scarcely persuade ourselves that so many immortal republics of ancient Greece were lost in a single province of the Roman Empire, which, from the superior influence of the Achæan league, was usually denominated the province of Achaia.

"Such was the state of Europe under the Roman emperors. . . . From Cyrene [the twentieth degree east longitude] to the ocean, the coast of Africa extends above fifteen hundred miles; yet so closely is it pressed between the Mediterranean and the Sahara, or sandy desert, that its breadth seldom exceeds four-score or a hundred miles. The eastern division was considered by the Romans as the more peculiar and proper province of Africa. Till the arrival of the Phœnician colonies, that fertile country was inhabited by the Libyans, the most savage of mankind. Under the immediate jurisdiction of Carthage, it became the center of commerce and empire; but the republic of Carthage is now degenerated into the feeble and disorderly States of Tripoli and Tunis.

"The military government of Algiers oppresses the wide extent of Numidia, as it was once united under Massinissa and Jugurtha; but in the time of Augustus, the limits of Numidia were contracted; and at least two-thirds of the country acquiesced in the name of Mauritania, with the epithet of Cæsariensis. The genuine Mauritania, or country of the Moors, which, from the ancient city of Tingi, or Tangier, was distinguished by the appellation of Tingitana, is represented by the modern kingdom of Fez. Salé, on the ocean, long infamous for its piratical depredations, was noticed by the Romans as the extreme object of their power, and almost of their geography. A city of their foundation may still be discovered near Mequinez, the residence of the barbarian whom we condescend to style the emperor of Morocco; but it does not appear that his more southern dominions, Morocco itself and Segelmessa, were ever comprehended within the Roman province. . . .

"We may observe, that Africa is divided from Spain by a narrow strait of about twelve miles, through which the Atlantic flows into the Mediterranean. The columns of Hercules, so famous among the ancients, were two mountains which seemed to have been torn asunder by some convulsion of the elements; and at the foot of the European mountain the fortress of Gibraltar is now seated. The whole extent of the Mediterranean Sea, its coasts, and its islands, were comprised within the Roman dominion."—*Decline and Fall, chap. 1, par. 28–33, 37, 38.* See also Ginn and Heath's Classical Atlas, Map 12.

Of these provinces, Pannonia and all westward, and those named on the African coast, formed the territory proper of the fourth kingdom,—Rome. These, with the northwestern part of Illyricum, formed what is known in history as the Latin or Western Empire of Rome. And it is within the boundaries of the Western Empire that the ten kingdoms should be established.

A. T. J.

A Short Catechism.

Did you ever see a counterfeit ten-dollar bill? Yes.

Why was it counterfeited? Because it was worth counterfeiting.

Was the ten-dollar bill to blame? No.

Did you ever see a scrap of brown paper counterfeited? No. Why? Because it was not worth counterfeiting.

Did you ever see a counterfeit Christian? Yes, lots of them. Why was the Christian counterfeited? Because he was worth counterfeiting. Was he to blame? No.

Did you ever see a counterfeit infidel? No; never. Why?

It is a happy thing for us that this is really all we have to concern ourselves about,—what to do next. No man can do the second thing; but he can do the first.—*David Elginbrod.*

HE who always speaks what is uppermost in his mind should remember that the froth is always on the top.

Popular Amusements.

OUR young people are no longer satisfied with healthful and innocent amusements, but often spend their evenings at the dance, the skating rink, or the card-table. They say that dancing is healthful; they see no harm in it; they never go to low dances. Possibly it was a healthful exercise when young people danced in the daytime and in the open air; but unsuitable clothing, overheated rooms, and late hours and suppers, are enough to make any one pale and languid. In what is commonly called select companies there are often those who are not fit associates for pure girls and boys, and etiquette requires that they join in the dance. Then there is a freedom and a throwing-off of restraint in the dance, which would not be tolerated out of it. And let me ask you, Is a girl ever purer and better on returning from a dance? Is she better prepared to go back to her home, and take up her duties there? Is she ever ready to kneel down and ask God's blessing on her after an evening thus spent? On the contrary, the excitement of the evening is followed by a depression of spirits which is very apt to result in crossness and fretfulness.

How often is the wine cup passed around at the dancing party, and one who perhaps never sees liquor at home, is coaxed into tasting it! And the first glass taken, how easily the habit is formed! How many innocent young girls are led to ruin through the dance! Do we think, when we let our girls go from us, that perhaps they may never come back to us as pure and happy as they once were? Can we see so many girls going down to ruin, and not watch more carefully our own? Careless association with any one and every one too often leads to intemperance and ruin. When the papers are full of accounts of accidents, broken limbs, and seriously injured health; and, worse than physical injuries, of bad habits formed and characters ruined at the rink—can we longer doubt that the rink is a peril and a curse?

Card-playing has become so popular of late that it is even admitted to our churches. Shame on us! Do we realize the force of the weapon we are placing in the enemy's hand? For years Christian people have fought against the evils of the dance. When the skating rink began to be popular, they thought that they had found an amusement which was innocent and healthful. But the craze, and the evils which have arisen from it, have proved the fallacy of that idea. And now that both these amusements have won a bad repute, the great tempter of mankind stands ready with "progressive euchre," a game which has become so popular that Christian people play it even in the church parlors. Euchre is a game of cards, and the natural tendency of cards is downward. We never hear of a man or woman going from the card-table to a prayer-meeting, but we do hear of cards leading to drinking and gambling.

It seems to me that anything that is acknowledged to be a means of leading girls and boys astray should be abolished from our homes and our churches. The boy who learns to play cards at home is just so much the more easily influenced to play them away from home. And the transition from a neighbor's parlor to a fashionable billiard saloon is easy. Once there, it is hard to refuse the friendly glass of wine. O mothers, can we wonder that our children are not what they should be, when from childhood we allow them to become familiar with temptation and to associate with evil? Can we place the child's hand in the fire, and not expect it to be burned? Let us guard our treasures more carefully, and when anything is leading them farther from home and Heaven, let us try to lead them from it to simpler and purer amusements, and save our children from sin and death.—*Mrs. C. W. Nelson, in Cal. Christian Advocate.*

"FEAR God, and give glory to him."

The Relation of England's Opium Policy to Christian Missions in China.

PROFESSOR LEGGE of Oxford reports, in his "Religions of China," the following conversation between himself and the Chinese ambassador at London in 1877: "'You know,' said the Chinaman, 'both England and China. Which country do you say is the better of the two?' I replied, 'England.' He was disappointed, and added, 'I mean, looking at them from a moral standpoint; looked at from the standpoint of benevolence, righteousness, propriety, which country do you say is the better?' After some demur and fencing I again replied, 'England.' I never saw a man more surprised. He pushed his chair back, got on his feet, took a turn across the room, cried out, 'You say that, looked at from the moral standpoint, England is better than China! Then how is it that England insists on our taking her opium?'"

It is easy for the Christian reader to spring to the conclusion that this is only another instance of the conceit and ignorance of the Chinese people. But if we distinguish between the English people and the English Government, and remember that the Chinaman has known England chiefly as a great commercial power, a different conclusion is at least possible. At any rate, the Chinaman's opinion starts some questions which cannot be settled by simply saying that he is a heathen. A moral evil affecting the destiny of millions of men, and sustained by the Government of one of the most powerful empires of Christendom, would seem to be always a timely theme. But there are two or three special reasons why it should be discussed anew at this time. The fact that, in the providence of God, China has become one of the chief mission fields of the world, brings that country into special prominence.

Again, the remarkable awakening of the Christian conscience of the English people themselves on this subject is stimulating thought and interest in other lands. Earnest Christian men in England have fought the opium policy from the beginning. But in recent years the agitation of the subject has become general and intense. The "Society for the Suppression of the Opium Trade," with the Earl of Shaftesbury at its head,* is pushing the defenders of the traffic to the wall, and this society is supported by almost the entire Christian sentiment of England. Hitherto, American missionaries in China have wisely left their English brethren there to fight the battle with their own Government. But now it would seem to be the duty of all Christians to extend their sympathy and aid to English reformers in this anti-opium struggle, both in the interest of China and of England herself.

Moreover, Americans have a peculiar interest in this theme. To them it has become a personal one. The opium curse forced upon China so many years ago is now, through Chinese immigration, introduced here, and, like the liquor traffic, stands directly athwart the path of Christian progress in America as well as China. The last ten or twelve years have witnessed an enormous growth of this vice in all parts of our country. Of the 105,000 Chinese in this country, more than 20,000 are victims of opium. The amount of opium consumed for smoking purposes, in 1880, was then increasing at the rate of 17,000 pounds per year. Opium dens were multiplying in every city.

According to the recent statement of Dr. F. N. Hammond, made to the Medical Society of New York, "only about 20,000 pounds of opium were used in the United States in 1840. In 1880 the amount had risen to 533,450 pounds. In 1868 there were about 70,000 opium eaters in this country; now there are more than 500,000. Women are addicted to the use of the drug even more than men." If these statements are reliable, the opium vice is fast becoming a na-

tional evil of America as of China. And this is an ever-strengthening reason why the subject should be kept before the American public.

No intelligent discussion of the opium question can be had without at least a brief sketch of the historical facts involved, sufficient to put the salient points of the case before the reader's mind.

England's opium policy began in 1773. Eight years later, Warren Hastings sent 1,600 chests of opium to China. In 1795 the East India Company became the "sole cultivators and sellers of opium in British India." The opium revenue of India at once rose to 200,000 pounds a year. Here began the great temptation to the Chinese people, and here began also the desperate but ineffectual struggle of the Chinese Government against that evil which is now undermining the most venerable empire of earth. In 1799 the emperor issued a decree against the importation of opium, and threatened transportation, and afterward death by strangling, to opium smokers. This was followed by heavy penalties against smuggling, which had become the prevailing crime. Notwithstanding these radical measures, the business was pushed by the company till the profits at Calcutta rose to more than 1,000,000 pounds sterling a year.

The charter of the East India Company expired in 1834, and the British Government itself became the sole manager of the China trade. From this point onward Parliament is alone responsible. The trade was henceforth no longer a mere matter of smuggling. There was no duty on opium to be avoided at the Chinese ports. Its sale in any form was a crime. The trade was simply a violation of law, carried on by brute force. The only right was might; the only motive, revenue. Armed gunboats laden with opium entered the Chinese waters and landed their cargoes in "sheer defiance of the Government."

And now poor China, in her desperation and helplessness, becomes divided as to what it is best to do. Some, in despair of suppressing the trade, advise its legalization, and vainly hope thereby (as some do with our own liquor traffic) to diminish the evil. Others beg the emperor to take still more stringent measures to stamp it out. The latter course overwhelmingly prevailed. Accordingly Lin reached Canton in 1839, seized 20,000 chests of opium, threw them into the Canton River, and declared all trade with England at an end.

This was too much. England was not to be despoiled of her revenue. The laws of China were "heathenish." The British flag had been insulted. Retribution must follow; and hence the first "opium war," the defeat of China, and the treaty of Nankin in 1842. This gave four ports to British trade; Hongkong became a British possession; \$21,000,000 was paid by China to reimburse England for the expenses of the war, and \$6,000,000 more to pay for the opium which Lin had destroyed, and which was really contraband by law. But even in this forced treaty, no point was yielded by the Chinese as to the legalization of the opium traffic. The amount of opium sent from India to China, however, now that the right of might was established, rose from 25,000 to 70,000 chests.

In 1856, a boat named *The Arrow*, owned and manned by the Chinese, but commanded by an Englishman, and thus flying the British flag, was boarded by the Chinese commissioner Yeh. The English governor of Hong Kong demanded apology and reparation. China refused, and the second opium war was the result. After two years of unequal strife, China was of course hopelessly defeated, humiliated, and compelled, in 1858, to submit to the treaty of Tientsin. By that treaty the Yang-tze River and five more seaports were opened to English trade; an ambassador was established at Peking; Canton was fined \$4,000,000; the legalization of the opium trade was extorted, and English extraterritoriality established.

It should be noticed, however, that although the Chinese Government was practically compelled to legalize the opium traffic, it did not cease to implore the British Government to give it up. In 1869 the Chinese minister addressed to Sir Rutherford Alcock a petition urging the abandonment of the trade on the grounds of justice and humanity. The only result of this petition was, that in order to soothe the feelings of China, a promise was made that the Imperial Government should be allowed to raise the import duty from thirty to fifty taels per chest. Even that promise, however, owing to the opposition of the English chambers of commerce, was never kept.

To conclude this mortifying history, the English Government in India in 1875 sent out an exploring party through Burmah, to discover, if possible, routes of inland trade with the southwest provinces of China. Passports were obtained for these visitors. An English officer was dispatched through China to meet them. He reached them in safety, but was afterward savagely murdered by the Chinese near the Burmese border, and the exploring party was driven back.

For this cruel outrage on the part of the Chinese, reparation was demanded of the Government at Peking, and this led to the famous Chefoo convention between Sir Thomas Wade and Li Hung Chang, which resulted in several further concessions on the part of the Chinese. They were to make reparation for the Yunnan outrage; they were to open several new ports to British trade; they were to permit English exploring parties to pass through the provinces; they were to publish through the empire a proclamation protecting foreign travelers, and, of course (a *sine qua non* in every case), they were to pay 200,000 ounces of silver to Great Britain.

The case is put thus by an English writer: "By the tariff of the treaty of Tientsin, we compel China to admit Indian opium into her treaty ports at a low duty which we refuse to allow her to increase, and at the same time prevent her from extinguishing smuggling." It seems that after nine or ten years of refusal on the part of the English Government to ratify the Chefoo convention, China has at last been induced to accept an additional article, which will operate wholly in the interest of a still more extensive sale of Indian opium in China; as will be seen from the following statement in the *New York Independent* for June 4, 1885: "The new opium treaty between England and China is almost settled. This new convention assumes the form of an additional article to the Chefoo treaty, and abolishes all the barriers heretofore existing against the free diffusion of opium throughout the Chinese Empire inland."—*James Brand, D. D., in Bibliotheca Sacra.*

(To be continued.)

Making Allowances.

THAT is a very lovely disposition which excuses the faults of others, albeit severe with its own, on the plea that there is some reason, unseen and unsuspected, which, were it revealed, would go far to modify a harsh judgment. We are told of, or we observe in some fellow-creature, actions which our tastes or our principles condemn; or we are pained by something which a friend says or does. Let us not only have patience, but let us be tolerant also, since we cannot know all the difficulties with which another must contend; nor can we estimate the weights with which another is handicapped in the race of life.—*Christian Intelligencer.*

THE Christian is to be the gentlest of men; but he is at the same time to be the strongest and the most heroic. He must be able to forbear and forgive; but he must also be able to censure and spurn. John, the apostle of love, is also a son of thunder.—*Stuckenberg.*

*This was written before the death of the Earl.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—DEC. 12.

The Little Horn of Daniel 8.

In a previous lesson we have had mention of the little horn of Daniel 8, and we there took occasion to state that this little horn must not be confounded with that of Daniel 7. The latter, as we have seen, refers to the papacy only, to Rome during only a part of its career; the former refers to the whole duration of Rome, both in its pagan and papal forms, and covers the same ground as the fourth beast and all of its horns. The truth of this may be verified by an examination of the prophecy.

VERSES 20, 21 of chapter 8, plainly tell us that the ram and the goat, the two powers that preceded the little horn, represented Medo-Persia and Grecia. But these two empires were the second and third in a series of four universal empires which cover the entire history of the world from about 625 B. C., beginning with Babylon. The prophecies of Daniel 2 and 7 show that there were to be but four kingdoms. Then since there was but one to come after Grecia, whatever universal empire we find after that empire must be the one. From Luke 2:1 we have seen that Rome filled the specifications as a universal empire; and therefore it must be represented by the little horn, for that was to be greater than any of its predecessors.

WE will now notice a few of the characteristics of this little horn, and show their fulfillment in the Roman power. Verses 23 and 24 describe it thus: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." Compare this with Deut. 28:49, 50: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." Note the similar expressions in the two passages. Fierceness of countenance may well be applied to a power that in Dan. 7:7 is represented by a beast, "dreadful and terrible, and strong exceedingly;" and its destructive propensities, as brought out in the two passages, correspond to the statement in Dan. 7:7. "Understanding dark sentences," said the angel to Daniel; "whose tongue thou shalt not understand," said Moses. This also applies to the Romans, whose language, the Latin, was entirely different from the Hebrew. With the languages of the neighboring countries, Assyria, Babylon, etc., the Hebrew tongue was closely related, but it had no connection with the Latin.

READ carefully the whole of Deut. 28:49-57, which, as has been shown above, refers to the power mentioned in Dan. 8:23, 24, and then compare with it the following from the account by Josephus of the siege of Jerusalem by the Romans:—

"Now, of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did anywhere appear, a war was commenced presently; and the dearest friends fell a-fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food; for the robbers would search them when they were expiring, lest any one should

have concealed food in their bosoms, and counterfeited dying; nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men; they would also, in the great distress they were in, rush into the very same houses two or three times in one and the same day. Moreover, their hunger was so intolerable, that it obliged them to chew everything, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed; the very wisps of old hay became food to some; and some gathered up fibers, and sold a very small weight of them for four Attic (drachmæ). But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or barbarians!—it is so horrible to speak of it, and incredible when heard! I had indeed willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age; and besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time.

"There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethesob, which signifies *The House of Hyssop*. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon; such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with anything but with her passion and the necessity she was in. She then attempted a most unnatural thing; and, snatching up her son, who was a child sucking at her breast, she said, 'O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves! This famine also will destroy us, even before that slavery comes upon us; yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews.'

"And soon as she had said this she slew her son; and then roasted him, and ate the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight; when she said to them,

'This is mine own son; and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be preserved for me also.' After which, those men went out trembling, being never so much affrighted at anything as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while everybody laid this miserable case before their own eyes, they trembled, as if this unheard-of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die; and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries."—*Wars of the Jews, Book 6, chap. 3.*

ONLY one more point can be noted concerning this little horn, and that is to show the change from pagan to papal Rome, for that is expressly noted. We quote: "Yea, he magnified himself even to the prince of the host [evidently referring to Christ, see verse 25, last clause], and by him the daily was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Dan. 8:11, 12. In this quotation we have purposely omitted the word *sacrifice*, because it is superfluous. There is nothing in the original that gives even the slightest hint of such a word. From verse 13 we learn what should be understood after "daily." "How long shall be the vision concerning the daily and the transgression of desolation?" The daily what? Why, the daily desolation, of course. So then we have in this chapter a mighty desolating power brought to view under two phases,—the daily desolation, and the transgression of desolation. These two expressions can refer to nothing else but the two great phases of Rome, paganism and papacy.

"By him the daily was taken away." The change from pagan to papal Rome was effected by Rome itself, and not as a measure forced upon her by an outside power. It was the Roman emperors themselves, who, influenced by the bishops, decreed that Christianity should be the religion of the empire.

"AND an host was given him against the daily." Although the change from paganism to papacy was begun and consummated within Rome itself, it was not without help. The hordes of barbarous tribes that came from the North and overran the Roman Empire, became identified with it, accepted its religion, and were active agents in converting (by force of arms) others to that religion. Says D'Aubigne:—

"But already the forests of the North had poured forth the most effectual promoters of 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. At the same time the people of the West also submitted to him. First the Vandals, then the Ostrogoths, a short time after the Burgundians and the Alains, then the Visigoths, and at last the Lombards and the Anglo-Saxons came bowing the knee to the Roman pontiff. It was the sturdy shoulders of the idolatrous children of the North, which elevated to the supreme throne of Christendom a pastor of the banks of the Tiber."—*Hist. Ref., Book 1, chap. 1, par. 31.* E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 29. 2 KINGS 20:1-17.

Hezekiah's Prayer Answered.

AFTER Hezekiah's punishment, and his confession and submission to Sennacherib, as related in last week's lesson, he fell sick of the malady which forms the subject of this lesson. "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." This message is somewhat different from that which would be given in the majority of cases nowadays to as good a man as Hezekiah. Now, the word of comfort would be, in most instances, in substance about this: "You are now to leave this world and go to Heaven. We speak of it as death, but in reality there is no death. 'Death is but the gate to endless joy,' and you will soon be happy in Heaven; and by this you will know what true life is; it is then you will really begin to live," etc., etc.

BUT such is not the message of God to any dying person. "Thou shalt die, and not live," is the word of God. And therefore when a person dies, he does not live. A person cannot be dead and alive at the same time. If he is dead, he is dead, and not alive; and he will not be alive until the resurrection—if righteous, till the resurrection of the just; if unrighteous, till the resurrection of the unjust. And so Hezekiah understood it. He seems to have had no idea that he was going to Heaven when he died; if he had, he certainly showed very little appreciation of the blessedness of it, by weeping, as he did, "with a great weeping." But we have his own word on this subject: "The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: *I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living. . . . Like a crane or a swallow, so did I chatter; I did mourn as a dove. . . . For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day.*" Isa. 38:9-19.

THUS spake Hezekiah. And it was because, if he should die, he would go to the grave—to a place and condition in which he could neither see nor praise the Lord. It was because of this that he "wept sore." It was because of this that he desired not yet to die. Then came the word of the Lord to him by Isaiah: "I have heard thy prayer, I have seen thy tears; . . . and I will add unto thy days fifteen years. . . . And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered." 2 Kings 20:5-7. It is right to pray for the sick, indeed the Lord has given specific directions to do so; but he has not directed us to disregard appliances. On the contrary, in this place he gives just as specific directions to use appliances as he does in the other place to pray for the sick. Notice, too, that it was *after* his distinct promise to heal Hezekiah and to add unto his days fifteen years, that he ordered them to take a bunch of figs and lay on the boil; but it was not till *after* they had applied the figs that he recovered. Prayer and faith and works, or, in other words, *common sense*, go together in the intelligent service of the Lord; while that kind of faith-cure, that is now becoming too prevalent, that proposes to cure all manner of diseases without either appliances or common sense, is nothing but spiritual quackery, and is strikingly akin to presumption. It certainly is not intelligent faith.

"AND Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken; shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." Verses 9-11. It is hard to understand how Hezekiah should think it any more of "a light thing" for the shadow to go down than for it to go back. To us it would seem to be just as easy to do the one as to do the other; for certainly no power but that of God could do either, and it is just as easy for Almighty power to do one thing as it is to do another. Whatever Hezekiah may have thought about this, we can find excuse for him; but we can find literally no excuse for those modern would-be wise "divines" who attempt to tell just how this thing was done. They attempt to explain by natural causes, not only this miracle, but other such recorded events, especially in the Old Testament. If these were the result of what we know as natural causes; if these things were in accordance with what is termed and known as natural law, then there was no miracle about them. And to talk, as some do, of these things as being too "violent interferences with the order of nature," is simply to talk nonsense. What is the order of nature? Who established the order of nature? Is not God above nature? Is not the order of nature simply the ordinances which God established? Assuredly so. Then is he bound, as we are, to act strictly according to these laws? If so, then there is no such thing as a miracle. And every attempt to explain by natural causes any of the miracles recorded in the Bible, is just so much of an effort to reduce them to the level of the natural, and to rob them of their sublime dignity as miracles, and is therefore simply *unbelief*, however much faith may be professed.

SHORTLY after Hezekiah's recovery, Merodach-baladan, king of Babylon, sent messengers with letters and a present unto Hezekiah, because he had heard that Hezekiah had been sick and had recovered; and he also sent these messengers "to inquire of the wonder that was done in the land." 2 Chron. 32:31. Merodach-baladan was at first king of a small country at the head of the Persian Gulf; but he spread his authority northward, and took Babylon and began to reign there about 721 B. C.—the same year in which Sargon became king of Assyria. Sargon went down to recover Babylon. He did so; and took Merodach-baladan prisoner, and carried him into Assyria; but he escaped from prison, returned to Babylon, re-established his authority there, and maintained it a few years, until Sennacherib once more recovered Babylon to Assyria. Merodach-baladan then fled to an island in the Persian Gulf, where he died; and Sennacherib, to prevent further revolt of the rebellious city, determined, as he says himself, "to overthrow it even more than was done by the deluge," and so left it a heap of ruins, with the Euphrates running over it.

IT was during Merodach-baladan's second reign in Babylon, and between Sennacherib's first and second invasions of Judea, that this embassy came from Babylon to Hezekiah. We saw in last week's lesson how Hezekiah, by receiving the king of Ekron, had brought Sennacherib upon him; and how that, by his submission and the payment of a large tribute, Sennacherib had turned back. The matter of the second invasion appears to be about as follows: Ambassadors were sent, either by Hezekiah or by an influential faction, to solicit the alliance of Egypt against Assyria. Isa. 30:1-7; 31:1-5. Sennacherib learned of it (2

Kings 18:19-21), and came out to Lachish, and so placed himself between Hezekiah and his forces, and the king of Egypt and his forces. From Lachish he sent Rab-shakeh and Rabsaris and Tartan up to Jerusalem to demand the submission of Hezekiah, upon the condition that he should remain in his own land until Sennacherib got ready to come and carry all away captive. 2 Kings 18:31-35. Hezekiah refused to hear him, and forbade any of the people to answer him, and sent a company to Isaiah to ask whether the Lord would not hear the words of Rab-shakeh. 2 Kings 18:36, 37; 19:1-5.

THEN Rab-shakeh returned to Sennacherib at Libnah, "for he had heard that he was departed from Lachish." Then Sennacherib heard that Tirhakah king of Ethiopia had come out to fight against him. *Then he sent messengers with a letter to Hezekiah.* Hezekiah took this letter up into the temple and spread it before the Lord, and prayed him to see and hear all the words of Sennacherib. 2 Kings 19:6-16. "And it came to pass *that night*, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand." 2 Kings 19:35. So it is a mistake to suppose that Sennacherib's army was encamped against Jerusalem when it was smitten by the angel. And this is exactly what Isaiah had said: "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, *nor shoot an arrow there nor come before it with shield, nor cast a bank against it.*" 2 Kings 19:32. Accordingly, we find that the whole narrative goes to show that Sennacherib was away below Libnah, going to fight with Tirhakah, when his army was smitten. And Sennacherib returned "with shame of face" into his own land.

THUS once more Jehovah showed himself to his people and to the heathen as above all gods. And showed himself ready and willing to deliver his people from the oppressor, when they put their trust implicitly in him. He is the same mighty God, the same tender Father, to his people to-day as he was of old. With him is "no variableness, neither shadow of turning;" but men's sins have separated between them and him, and when they shall return, as he in mercy is now calling upon them to do, to faithful obedience to all his law, once more he will show himself valiant in the behalf of those whose hearts are perfect toward him. "Blessed are the people who know the joyful sound." Yea, "Blessed is that people whose God is Jehovah." A. T. J.

THERE is not much ethical education anywhere. In our public schools there is none to speak of, and in the aristocratic home circle there is not much more. Boys and girls are taught to dance, to sing, and to be graceful, but conscience and heart are allowed to shape themselves. Indeed, matters have come to such a pass that in magazines and in literary circles the question is being asked whether we shall have any morals in the future. So little interest does the church, as such, take in the matter, that great difficulty is experienced in getting teachers for the Sunday-school, and more in obtaining money to defray its current expenses. We lavish millions on worldly accomplishments, and dole out a few thousands for religious training.—*Rev. Dr. Lorimer.*

THE habit of reading until one has made it a necessity of his life, is one of the defenses of virtue. When one's appetite is formed, it takes away from him the necessity of accepting what company he can find, and such excitements as may happen to be in his neighborhood; for a man who is armed with the books he loves, is independent of all other companionships and pleasures.—*Sel.*

The Signs of the Times.

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

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"Making Trouble."

"AND it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" 1 Kings 18:17. This question was asked when Elijah met Ahab as he and his servants were searching for water. What had Elijah done, that he should be accused of troubling Israel? He had rebuked them for their idolatry, into which they had been led by Ahab and his father. In consequence of the almost universal wickedness, Elijah had declared, from the Lord, that there should be no rain. For three years there had been no rain, and yet the idolatry did not cease, nor did Ahab abate his wickedness. To some people it would seem that Elijah's preaching was in vain, and that, since no one heeded it, it would have been better to leave the people to worship their idols in peace. And no doubt Ahab voiced the sentiment of many of the people, when he accused Elijah of being the author of all their trouble.

But what did Elijah say? "And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Here Elijah threw the entire responsibility upon Ahab and his family, because they had led the people into idolatry. How could that be, when the people were enjoying peace and quiet until Elijah came with his stern message? The reason is, the people were violating God's commandments, a thing which always brings his displeasure. The judgments of God will inevitably be visited upon those who persist in violating his law. But God never punishes any people until he has faithfully warned them of their sin. This was the part which Elijah had to perform. He was God's messenger. After he had warned them to no purpose, a slight manifestation of God's wrath against ungodliness was made. But who was responsible for this manifestation of wrath? Was it Elijah? All will agree, with Elijah, that the responsibility rested upon those who had done the wrong. The case against them is clear.

Now another point. Since even the people of Israel could not be induced to leave their idols and serve Jehovah (for although they did acknowledge that the Lord is God, they went back into idolatry, and were destroyed as a nation in consequence), would it not have been better to leave them alone? If they were determined not to serve Jehovah, was it not wrong for Elijah to cause them to lose confidence in Baal, by showing his lack of power? Who will say yes? Not one. Baal-worship would do them no good, and they might better worship nothing. There was no power in Baal to reward them for worshiping him, or to protect them from the wrath of Jehovah, and therefore they might as well be atheists as to serve Baal. No person will have the hardihood to say that the worship of Baal was any improvement on no worship at all. Now for the parallel.

In these days we find that a large majority of people professing Christianity call the first day of the week the holy rest-day—the Lord's day. But God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Moreover, as he commanded the people anciently to

break their images, so he commands people to trample upon Sunday as a day of rest, saying, "Six days shalt thou labor, and do all thy work." "Six days thou shalt work; but on the seventh day thou shalt rest." Ex. 34:21.

But now it comes to pass that when the truth on the Sabbath question is preached, while very many acknowledge, and many more are convinced at heart, that the seventh day—Saturday—is the Bible Sabbath, very few have the courage of their convictions, and walk in obedience to the commandment. Still further, the most of those who are convinced that the seventh day is the Sabbath, and who do not keep it, having seen the utter absence of any Bible proof to sustain the Sunday-sabbath, very naturally lose much of their respect for that day. And on this account it is often said that the preaching of the seventh-day Sabbath has an injurious effect; it unsettles the faith of many in regard to their present practice, while few make a radical change. We now ask, Is this an injury? and if it is, who is responsible for the injurious effects?

Is it more pleasing in the sight of God to keep Sunday than to regard no day as holy? To keep the first day and violate the seventh, is direct disobedience to God's law. Any transgression of the law is sin. To break the Sabbath, and keep no day at all, is also direct violation of the law. This also is sin. Who can say that the latter sin is worse than the former? And if it be decided that the second is the greater sin, what is the advantage, since both are sins? God does not tell us to choose the smaller of two sins, but to put away all sin.

Question: Is it simply a spirit of worship that is required by the first commandment, or is it the worship of a special object? You say, It is the worship of one particular Being,—the Lord of heaven and earth. Then the design of the commandment can in nowise be met by worshiping some other object? Of course not; for that commandment particularly forbids the worship of anything except the true God. Well, the fourth commandment requires the observance of a special day of the week—the seventh—and forbids the observance of any other. The commandment does not simply require rest in the abstract, but rest on the day which he has appointed. To offer him any other day, is simply to ask him to be satisfied with a counterfeit.

When a laborer goes to his employer's office to receive his wages, he confidently expects to receive the amount before agreed upon, in good coin. Will he be satisfied with counterfeit money? By no means. But will not the counterfeit money be better than nothing? Not a bit; indeed, it may prove to be worse than no money; for while he cannot purchase a morsel of bread with it, he may get into serious trouble if he attempts to pass it. We think the illustration will hold good in every particular when applied to the Sabbath question. The seventh day is the genuine Sabbath; it has God's stamp upon it. The Sunday is only a base counterfeit; it bears none of the marks of genuineness. Now while this counterfeit Sabbath is worth nothing, it may get us into serious trouble if we persist in attempting to pass it instead of the genuine. See Rev. 14:9-12. As with the counterfeit coin, so with the counterfeit sabbath,—*honest* ignorance that it is counterfeit may be accepted as an excuse; but when the man is told, or has an opportunity to know, that the coin is counterfeit, what excuse can he make? His unbelief will not save him.

The one who detects a counterfeit coin, and informs the one who holds it that it is of no value, is not called a troublesome fellow, although he materially mars the peace of the possessor of the coin. The one who made the base coin, and they who persist in circulating it, are the real enemies of their fellows. So those who make known the truth concerning the Lord's Sabbath and its counterfeit are the

friends, not the enemies, of their fellow-men. They are obeying the command of God: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The man who detects the counterfeit coin in his neighbor's possession does not offer a good one in its place; but those who show the worthlessness of the Sunday-sabbath, offer in its stead the Sabbath which bears the stamp of Jehovah, and which will be accepted at the gate of Heaven. If men refuse to accept the genuine, and go without any, it is their own fault. When the true Sabbath is presented, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. E. J. W.

"Numerical Designation" in the Sabbath Commandment.

In an article recently quoted from the *Friend*, was the statement that the agitation of the Sabbath question tends to turn men's thoughts "away from the proper observance of the day, to the very subordinate question of its numerical designation." In that sentence the writer expressed a very popular idea, one which we regard as a grave error, namely, that the "numerical designation" of the day is a minor affair in Sabbath observance. It seems to be the general idea that the main question concerning the Sabbath is, *How* should it be kept? and not, *When* should it be kept? We consider both questions highly important, but think their order should be reversed.

While it is impossible to say that one of two things is more important than the other when both are absolutely essential, we may readily determine which of them must first be considered. We have therefore no hesitation in saying that the "numerical designation" of the day is the first thing of importance in considering the question of Sabbath observance. If a man is told, "You ought to keep the Sabbath day," the first question he would ask, if he knew nothing at all about the subject, would be, "What is the Sabbath day?"

Now if we read the commandment we shall find that this is indeed the first point considered. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it."

We see that in the commandment the Sabbath is introduced as an institution already well known. Then the first thing after the command proper, which is contained in the first clause, is the "numerical designation" of the day. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." So important did the Lord regard the "numerical designation" of the day, that he fixed that the very first thing. Then come directions for the proper observance of the day: "In it thou shalt not do any work." That is, any of *thy* work, which must be performed in the preceding six days.

There are but seven days in a week, and the first day is the one commonly called Sunday. Every calendar and dictionary bears witness to this. More than this, the chief and indeed the only reason given for Sunday observance is that it commemorates the resurrection of Christ. But the resurrection of Christ was on the first day of the week; and thus Sunday observers everywhere and always record their belief that Sunday is the first day of the week.

To deny that fact would be to overthrow their only argument for Sunday observance. But just as surely as Sunday is the first day of the week, Saturday is the seventh day. Well, the Lord says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." If the "numerical designation" of the day is a matter of minor importance, will our friends please explain the fourth commandment?

We repeat that before we can consider the "proper observance of the day" of the Sabbath, it is absolutely necessary that we determine what particular day of the week the Sabbath is. For no matter how strictly we observe a day, abstaining from our own labor on it, and devoting its hours to the worship of God, that cannot constitute a "proper observance of the Sabbath," if the day itself is not the Sabbath. This fact seems so self-evident as to make argument useless. Moreover, if the rest and worship mentioned above be upon some one of the six days which God has devoted to labor, then that rest is not a proper observance of that day. We do not say that Sunday or Monday or any other day of the week may not be used, on occasions, for religious worship, but we do say that for a regular practice, the only "proper observance" of Sunday, as well as of the five days following, is labor. And the only "proper observance of the Sabbath" is rest and worship on the seventh day of the week, commonly called Saturday. And this we say "by the word of the Lord." See Ex. 16:22-30; 20:8-11; Luke 23:54-56.

E. J. W.

How It May Be Done.

SAYS the *Portland Baptist*: "Let our ambition be first to make men Christians, then Baptists." And the *Herald of Truth* says: "All genuine denominational feeling responds to this, Amen." We confess that we cannot understand such expressions. Is a Baptist more or less than a Christian? Neither of the papers aboved referred to will claim that a Baptist is more than a Christian. To be a Christian is the highest point to which sanctified ambition can look. Well, then, is a Baptist less than a Christian? If so, why should the good brethren who conduct these papers wish to lower the standard of any who are in such a desirable position? We know that they would not, and therefore we conclude that according to their idea a Baptist is a Christian. We have no disposition to deny this; but if it is so, why do they not say directly that their ambition is to make men Baptists?

There is a spirit which, for want of a better name, might be called "denominational cowardice." It makes men fear to seem to place their own denomination above any other; people afflicted with it are afraid some one will think that they regard the denomination to which they belong as a little better than any other. We confess that we have no sympathy with such a spirit. We like to see people have decided convictions. If a man unites with a certain denomination, it should be because that denomination is, so far as he can learn, more nearly correct than any other; because it has more truth. And if it has more truth than any other, it certainly is better than any other; and if that is so, why should he be afraid to say so? And why should he not strive earnestly to bring into it both worldlings and members of those bodies that have not so much light?

We are strongly of the opinion that the true reason for this "undenominational" talk that is so common, is the underlying belief that there is really no vital difference between different religious bodies, the name being the chief one. The points of divergence are called "non-essentials." Well, then, this shows the weakness of the "National Reform" assertion that their work cannot result in a union of Church and State, because the men who are in the

movement are representatives of all denominations, and of course would not single out any one for prominence to the exclusion of the rest. So we say, of course they would not; but, sinking party names and "non-essentials," they would all unite as members of one body, for the enforcement of the "essentials" which they hold in common. And when we inquire for the points held by all denominations in common, and which are regarded as the *essentials*, we find simply, Natural Immortality and Sunday.

If any one says that a union of Church and State cannot be effected on this basis, and that it is not imminent, he certainly is blind to the things that are taking place all around him. E. J. W.

The Loud Cry.

In the prophecy of the message of the third angel, Rev. 14:9-12, it is said that it is proclaimed with a loud voice. In accordance with this prediction, all believers in the present fulfillment of this message have looked forward with expectation to the time when the message would be given in this manner, or, as it is generally expressed, "Would go with a loud cry." We inquire what this loud cry is to be, or what will be a fulfillment of it.

The angel is not a literal angel, and we are not to suppose that we shall hear a literal voice sounding through the land, giving the warning of this proclamation. It is to be simply the truth making its way to all parts of the earth, affecting the hearts of men, calling attention to this subject, creating a demand for publications, and bringing many to take their stand upon the truth here uttered.

And all this may be done, and yet many people know scarcely anything about it; or, at least, not recognize in it the great work of the fulfillment of the last prophecy. The prophet speaks of a class of people who are like the heath in the desert, and do not know when good cometh. Paul speaks of a work which the Lord will accomplish in the earth, which men will behold with wonder, but will not believe, and so will perish; and Christ says of John the Baptist, that although he came in the spirit and power of Elias, the people knew him not. So have we need to be very careful lest we fail to appreciate the work of God, and this message be fulfilled before our eyes, and we know it not.

Thirty-five years ago this cause was in its infancy. Two rented office rooms and a hand press were about all the visible means then in existence for carrying on this work; yet the theory of what we denominate the "present truth" was defined with considerable distinctness, and the future loud cry of the message was frequently talked of.

The condition of the work at the present time, compared to what it was then, presents a very suggestive contrast. Suppose some one had then asked us, What will you think when the message has so far progressed that a central office occupying over 30,000 square feet of floor space, and fully equipped for binding, electrotyping, stereotyping, and every branch of the printing business, will be needed to carry on the work of publication, and will be owned by this people, with nine power presses striking off sheets by the hundreds of thousands; when Conferences will be organized in twenty-five different States of this Union, and three in foreign countries; when three flourishing institutions of learning will be established, with from five hundred to seven hundred students in attendance, a large proportion of them preparing for direct labor in the cause; when a Sanitarium with accommodations for some 500 guests, calling thousands of persons every year within the sound of present truth, will be in successful operation; when an office will be established on the Pacific Coast, as fully equipped as the central office; when an office will be established in Switzerland, another in Norway, and another in England, publishing the truth to the millions in Europe; when papers will

be published in Danish, Swedish, and German in this country, and in English, Danish, German, French, Italian, and Roumanian in the Old World; when Sabbath-keepers will be found in every State of this Union, and most of the countries of Europe; when tract and missionary societies will be organized in all the above-named Conferences, and will circulate some ten millions of pages of books, pamphlets, and tracts yearly; and when from the central office alone publications will go forth to the amount sometimes of a ton a day, for days in succession—what will be your ideas then of the progress of this cause? How will that compare with your ideas of the loud cry of the message?

Any one then would have been ready to answer, That will never be. The message will never reach such a degree of strength as to accomplish all this. Yet we see all this accomplished before our eyes today. Do we appreciate it, and understand its significance?

As this work has grown upon our hands, we have been led to larger views, and we see a still greater work to be wrought by this message in the near future; but, as we have said, all this may be going on in the land, and people be comparatively ignorant of it, and fail to understand its meaning. If they do without the *Review*, if they fail to acquaint themselves from week to week with what is being done in the land, and do not learn what progress the truth is making, nor inform themselves in regard to the manifestations of the power of God, they will not realize the magnitude of the work,—they cannot enter into its spirit, their interest will wane away, and they will not be prepared for the refreshing which is to come upon the faithful laborers in the cause as the message closes. This is the thought to which we wish to call the especial attention of the reader.

There is no going backward to this work. There is no limitation to the power of God's Spirit. The first message went with a loud voice; and probably, so far as the issuing of publications is concerned, as much is already being done under this message as was done under the first. So while we look for a more mighty work yet to be done, its fulfillment may be nearer than we suppose. A short work will the Lord make upon the earth. He will cut it short in righteousness.

Let us understand what he is doing, and prepare for the glorious issue just before us.—*U. S., in Review and Herald.*

The True Spirit.

THE true servant of Christ will ever seek to exalt the truth. He will not be found exalting himself, but will hide behind the cross of Christ, and will present him as the sole object of attraction and love. There was no apostle whose writings are more prominent than those of the apostle Paul. Out of the twenty-seven books of the New Testament more than one-half are from his pen. His labors were more abundant, his stripes were more numerous, and in prisons he was more frequent than any other apostle. The secret of his prominence and success lay in the fact of his realizing his unworthiness and the desire he had to exemplify Christ's life as a pattern to those who should afterward believe on him. He felt that he was the chief of sinners because he had been a blasphemer and a persecutor. Yet in his heart the spirit of thankfulness reigned that the Lord had counted him worthy to suffer for his name.

It might be a question whether Paul ever entertained the idea that his writings and his influence would be so extensive. His labors and writings were of a personal character; he had a personal interest for those for whom he labored. His labor was specially directed for churches as well as individuals. The following words revealed his true feelings: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present

every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." He ever felt that he was under obligation to his hearers. A "debtor both to the Greeks and to the barbarians; both to the wise and to the unwise," he labored for God, looking for a reward, to the end of the race. The question of personal interest never entered into his heart while laboring for others. The spirit manifested by him was entirely opposite to any feeling that his labor was not appreciated. It was such a privilege to him to suffer with Christ that his heart constantly rejoiced in God. Having this opportunity, he was contented. This spirit will characterize every true laborer for God.

A few men God selects and makes prominent while they live. It is not always that they are the most useful men. The Judgment alone will reveal the humble souls who sustain the more prominent positions because of their prayers and faith. The Waldenses in a quiet, unpretentious manner sowed the seed of the Reformation. They traveled throughout Europe, disguised as peddlers; but their real object was to exert an influence that would bear fruit in the kingdom of God. A strange, solemn power attended the words of Scripture which they spoke; it reached hearts which were longing for the truth. Their humility, their sincerity, their earnestness and deep fervor were subjects of remark. So captivated would their hearers become with the truths they uttered that they forgot to inquire whence they came or whither they went. Those with whom they conversed questioned after they had left whether it had not been an angel who appeared to them. The true Christian spirit clothes with humility.

The Judgment will remove from God's work all selfishness and self-interest. The motives of the heart will then be weighed in the balances of God's sanctuary. God weighs moral worth, and it is estimated by the amount of unselfish interest the person possesses. Self is abased, but God is exalted. It is then that God can accept the labors of his servants. He is now waiting to pour out his Spirit and clothe his people with power. Already we occasionally hear of some of the dropping of his Spirit. The time is not far distant when we shall see more of his power accompanying his truth. May that time hasten. S. N. H.

The Missionary.

Books for Australian Libraries.

We have said in previous articles that this country abounds in libraries, and also that the people are great readers. In the library of Melbourne, the suit of apartments called the Queen's Reading-room is two hundred and thirty feet in length, fifty in breadth, and thirty in height, and can accommodate four hundred persons at one time without any inconvenience. I have been informed that the average number of visitors last year was over a thousand a day. These facts will give the readers of the SIGNS some idea of the reading habits of the people of this country.

We have written to a few libraries in reference to our books; and although it has been but a few days since the letters were sent, answers have already begun to come in. The following are samples of those that we have received:—

"I beg to acknowledge the receipt of your communication of the 26th inst. Please find inclosed post-office order for three shillings and sixpence [80 cents], as requested. Please forward the books by rail. In reply to your inquiries, (1) None of your books are in our library; (2) New books are advertised in the local newspapers and in the catalogue; (3) We have a reading-room connected with the library.

Would be glad to receive the health journal as mentioned, also the religious journal."

Another writes: "In answer to yours of the 22d inst., I have the honor to inform you that your books will be gratefully received, and acknowledged in both of our local newspapers and in reports. We have a public reading-room, which is visited by from two hundred to three hundred persons daily. We should be happy to pay carriage on your books, and will take the best possible care of them. I have read with great interest the two magazines which you inclose, and am sure that they will be instrumental in doing much good. With hopes that you will kindly forward these publications with the parcel of books, and wishing you every success in your work, I have the honor to be your obedient servant," etc.

These letters will give our friends in America some idea with what favor our publications are received, and I know that there are hundreds of the supporters of the International Tract Society who will be interested in every evidence of success. We are continually trying to do something that will bring up the work in all its branches, and we think that the Lord does condescend to help us by his Holy Spirit. S. N. H.

Encouraging Words from the Sandwich Islands.

In a private letter dated October 28, Brother A. LaRue gives some interesting incidents of his mission work on these islands. He says:—

"While talking with one lady on the subject of religion, I asked her if she ever read our papers, at the same time handing her one. 'O, the SIGNS OF THE TIMES!' said she, 'I had two or three of them seven or eight years ago; and I thought there was such good reading in them that I saved them. And, don't you think, I got to thinking about them, and went and read them over again. I will just let you see them.' And she went into another room, and brought them out. I noticed the date was 1876. They were so worn that only two leaves hung together.

"I visited one Catholic lady who is an excellent and sensible woman. She told me that the prayer book did not work well with her any more. When she wanted to pray for one thing, the book prayed for something else; and there seemed to be a clashing all the time, and it grew worse and worse. This lady can now dispense with the prayer book without a struggle.

"A few days ago, an engineer, an entire stranger, asked me for one of our papers. I gave him one. He told me he thought Mrs. White's articles were good; in fact, it was a good, sound paper. He invited me to come and see him. I have done so, and have already sold him two books.

"All three of these persons subscribed for the SIGNS. I can pay the rent, and keep up the other expenses of the mission, by selling books and taking subscriptions."

Washington, D. C.

TWO MORE in this place have recently stepped out to take their stand on the Lord's side. One is a gentleman, eighty-one years old. He is much afflicted in this life, yet he desires and expects to witness Christ's coming. Others are so planning and arranging their affairs that they also may keep God's holy Sabbath instead of the papal institution. The Lord is not passing us by without giving us tokens of his love towards his children. I trust many souls in this city will be prepared to meet their Lord in peace. November 2, 1885. J. W. S. MILLER.

THE afflictions of this life are neither too numerous nor too sharp. Much rust requireth a rough file.

The Work in England.

WE are glad to be able to say that the work in the Old World is prospering. Every year since we have been in England, there has been an advance over the previous year.

The shipping work is interesting; and we find that many are becoming interested in the truth as the result of our feeble efforts. We have received a letter from a young man in Northern Finland who embraced the truth from reading the books in the English language, which he bought when here. He states that with the help of the Lord he is going to keep the Sabbath holy. He is also going to give his time to instructing the people. There is one more keeping the Sabbath with him, and several others are interested.

We held a meeting on board the ship *Caldera* of Nova Scotia. Some who were interested in the truth on a previous voyage, will, we feel sure, soon decide for the truth. On many ships there is an earnest desire to scatter our papers in the countries they visit. Last year twenty-two thousand papers were thus sent to the various ports of the world.

We were much pleased with the Bible-readings sent us by some one. We have tried to teach the people on board ships how to hold Bible-readings, and then we leave them the books to help them carry on the work. I hope that some kind friend will send us some more; for we know that such books will do a great deal of good. The people seem much pleased to have such books to help them to understand the Bible.

We are of good courage in the work. It seems to us that our time to work is fast passing. The Eastern question is stirring the people here; for another slice of the Turkish Empire is to be taken away. Whilst we see these things, may it arouse us to be diligent in the work of the Lord.

We hope that the *Pacific Health Journal* will be monthly next year, and that some one will send us one hundred copies every month. They are highly prized here.

Our work here is fast increasing. A Scandinavian worker is to be added to the mission. We all feel to trust in God for the future, and take courage. GEO. R. DREW.

Self-Denial.—Generous Giving.

THE instances of devotion to the cause of God, among converts in heathen lands, are often such as should put to shame many who have all their lives had the blessings of the gospel. The following from a report from a missionary in Japan, in the *Missionary Herald*, is a case in point:—

There is an interesting item in connection with the organization of the Matsuyama church, and the installation of a pastor. Though distant from Imabari thirty miles, it is an outstation of that church, and its evangelist has been supported in part by Imabari, and in part by the mission. It is a generally understood thing that when a church is organized and calls a pastor, it is to be self-supporting. The Matsuyama Christians wished to be organized into a church, and wished that Mr. Neeno-miza might become their pastor. The financial part of the matter was discussed, and it was discovered that, when they had done their best, only two yen would be left after rent on preaching place and incidental expenses had been paid. As Mr. Neeno-miza has a family to support, it seemed useless to think of calling him to the pastorate. After thought and prayer, Mr. Neeno-miza said that he would accept the call to be pastor and the two yen per month, though he would prefer, for the sake of the outside reputation of the church, that it should not be called salary. The Christians were delighted enough, and resolved that "the mite-box" should be

always open for contributions, the proceeds, with the two yen, to be given to Mr. Neenomiza. He needs at least fifteen yen per month, and twenty would be better.

When the report of the action of the church and pastor reached Imabari, it was resolved in their aid to "hang up the mite-box." (The Japanese cannot endure a contribution box passed along the pews.) When the box was opened at the close of the day, *thirty yen* were found within. A carpenter's wages there is about one-third of a yen per day, so that you will have to multiply the thirty many times in order to see its real value. This incident also tells its own story of devotion, self-denial, and mutual sympathy and love among the Christians.

"Redeeming the Time."

TRAFFIC in the days of the apostles was conducted by different methods from those familiar to us. Now the vender selects a suitable locality for the display of his wares. Here he fixes his place of business, opens and arranges his goods, and invites his customers to call and make their purchases. Then the purchasers selected a convenient place in the mart, and, seating themselves, waited for the venders to pass, and as each went by, carrying his wares upon his person, the purchaser selected such articles as he desired and bought them out from the merchant's stock. Troops of these itinerant venders may still be seen in Oriental marts, carrying wares of every description, oftentimes laden until the person of the merchant is almost concealed by the mass of fabrics of every kind, the merits and prices of which he cries vociferously as he goes.

One who has ever witnessed a procession of these peripatetic merchants will have no difficulty in understanding the apostle's figure when he speaks of "redeeming the time," or (Rev. Ver.) "buying up the opportunity." Time, with its successive periods, is represented by the stream of venders, each laden with his wares. The Christian is the purchaser, seated at his post watching each period as it passes, that out of the multitude and variety of its incidents he may select and utilize that one which is most serviceable to his great purpose in life, or, as the apostle expresses it, may "buy out the opportunity," as the merchant buys out the pearl or the precious stone.

Viewed thus in the light of its particular setting, how very expressive the admonition of the apostle! It speaks to us, first of all, of vigilance as an element of the successful Christian life. For look at that merchant in the Oriental market seeking to make a collection of pearls. How intent he is upon his work! He watches with unceasing vigilance as each vender passes; for he does not know but any one may have the very pearl that he craves. His eye rests but lightly upon all the gay fabrics or glittering tinsel that the vender may bear. But if there be a string of pearls, how wide-awake he is! Just so, with the same earnest outlook, with the same unceasing vigilance, should the servant of Christ be watching for opportunities. If he allows himself at any moment to fall asleep or to become abstracted or to be diverted by inferior things, the very opportunity of opportunities may pass unimproved. The first lesson of the apostle, then, is that of watchfulness, watchfulness for opportunities of doing good.

But a second lesson follows close upon this. The pearl-buyer is not only vigilant, but see how discriminating he is. When he has discovered the string of pearls, with what rapidity and yet with what precision his eye runs along the string until he has found the very pearl that he requires! They are all pearls and all precious, but this one is the opportune pearl for him and he seizes the occasion to make it his own. Just so with us; there is a wise discre-

tion, a spiritual tact, in knowing just what opportunities to avail ourselves of, just when to speak and what to speak for the Master. There is a "wisdom of the serpent," to be conjoined with the "harmlessness of the dove," by which, like the great apostle, we become all things to all men if by any means we may win some. If we would be successful Christian merchants and buy out the best opportunities, we must study to use a wise discrimination. We must, as the apostle expresses it in this same passage, "walk circumspectly towards them that are without, not as fools, but as wise."

But, after all, the great lesson of the apostle most probably is that of promptness in availing ourselves of opportunities as they pass. The itinerant vender, as he goes singing his wares, is in hearing of the pearl-gatherer only for a moment. Then he is gone beyond his sight and beyond his call. Whatever he desires to secure from the string of pearls must be decided upon and acted upon at once. A minute's delay, and it is altogether too late. He may sit down after the man is gone and think what a beautiful pearl it was, how well it would have fitted in the collection he is trying to make, how much he wishes he had bought it while the vender was present. All this will not bring the man back or give the opportunity of regaining the vantage that has been lost. So it is in these matters of the soul. There is an opportune moment. Oh, how rich it is in pearls of everlasting beauty! But it is only a moment. Seize it, and the pearl is yours forever. Hesitate, dally, let procrastination or irresolution rule the hour, and it is gone.

And it is with these opportunities as with the pearls of the merchantman; they must ordinarily be bought one by one. We cannot redeem a life-time in a single day. We cannot achieve our whole life-work by a single heroic resolve, a single brilliant achievement, or a single splendid success. The purchases that are to constitute our soul-wealth for eternity must be made at retail. We must be diligent, "in season and out of season." Patient, vigilant, unflagging toil, this is the law of the Christian life.

We must not be discouraged from working because the days are evil. This is the very reason the apostle gives for diligence; "redeeming the time," says he, "because the days are evil." The fewer and rarer the pearls are in the market, the more need that the collector shall be wary and prompt to avail himself of every offer. If opportunities are rare, let us seize the more eagerly the few that come within our grasp, knowing that for all unredeemed time, as so much buried talent, we must give account to God.—*Rev. T. D. Witherspoon, D. D., in Illustrated Christian Weekly.*

A Test of Our Discipleship.

WILLINGNESS to share the glory of Jesus is not necessarily willingness to share his cross. There are thousands of men and women who would gladly become disciples of Jesus, if to begin the Christian life were to enter at once into the complete delights of the heavenly kingdom. But to deny one's self, to take up the cross and bear it for many a weary mile, to follow Jesus in his humiliation, rather than in his exaltation—that indeed seems hard for flesh and blood, which yearn for the delights of this life.

And it is hard; but there is no other way of following Jesus. He who would wear the heavenly crown must first bear the earthly cross. He who would sit down to the joyous feast in the land that is not very far off, must first follow his Guide over hill and valley, through desert places and through storms of the night. And this is the test for the false and the true followers of Jesus. He who loves Christ simply for the crown and the feast of rejoicing, will not follow the Lord when his path leads into dark

valleys and into dwelling-places of pain. Into these abodes of gloom and sorrow only he follows who loves his Master, not for the promised reward, but for what he knows the Lord to be in himself. To one who knows the Master so, Jesus, thorn-crowned and crucified, is a better portion than all the kingdoms of this world, with all their splendor and glory and joy, but without the Man of Sorrows, beneath whose bitter cross every sore, stricken heart may find rest and shelter, and the power of an endless life.—*S. S. Times.*

Missionary Work in the New Hebrides.

REV. J. G. PATON, of Aniwa, who has been a missionary for twenty-seven years, gives the following summary of the work in the New Hebrides Islands, in the *Home and Foreign Record* of the Church of Scotland: "God has granted wonderful success to our mission, begun thirty-seven years ago among naked savages, without a written language. Then, war was the common state of society, and all killed in it were eaten by the warriors. They were all cannibals; infanticide was common; aged and sick parents were often destroyed by their children, and widows were strangled at the decease of their husbands; and all the horrors of heathenism were delighted in by the whole population. Now, of the twenty different languages spoken on the group, ten have been reduced to a written form; and the Bible, in part or in whole, is now translated into, printed, and read by the natives of those ten languages. Six missionaries were murdered, and two of them and many native teachers were eaten by the savages; many others died in beginning the work; but now we have fifteen islands occupied by missionaries, eight thousand islanders under Christian instruction, and seventy thousand beyond, all waiting, ready, and pleading for the missionary and the gospel. The whole field is white to the harvest. Among the eight thousand natives worship is regularly conducted, morning and evening, in every family, and God's blessing is asked on all food. . . . The Christian natives, without help, build their own schools and churches, and are nobly trying to pay for the printing of the Bible in their own languages; and to carry the gospel to the surrounding heathen tribes and islands. The blessed effects of the gospel teaching on the islands we occupy have led the whole group now to long and cry for its light and blessings."

Come.

It is said that in the desert, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then, after a little space, follows another, and then at a short interval another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word, "Come!"

So in that verse of the Scripture the Spirit and the bride say, first to all, "Come!" and then, "Let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely."—*Sel.*

A SENSE of responsibility to God is a sense of responsibility for the use of talents which have been universally distributed, although not in equal measure. The least endowed cannot escape on the plea that no talent has been given; the loftiest must not vaunt as if anything that he possesses were his own. They stand upon the one platform of responsible service,—each to make the most of what he has, in the great market of life, and to render his account to the absent, but not unmindful, Lord.—*Sel.*

The Home Circle.

COMPENSATION.

THE truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep—
The sun-crowned hills!
And down their sides will those who seek
With hopeful spirit, brave, though meek,
Find gently flowing rills.

For every cloud a silvery light—
God wills it so.
For every vale a shining height;
A glorious morn for every night;
A birth for labor's throes;
For snow's white wing a verdant field;
A gain for loss;
For buried seed the harvest yield;
For pain a strength, a joy revealed;
A crown for every cross.

—Sel.

A Golden Rose.

"HERE, Kate!" said Capt. Will Adair to his niece, Kate Vaughn, a pretty girl about seventeen years old. "Here is a growing cutting of the very handsomest rose I ever saw in my life. We had left the vessel, and taken a trip to Damascus. I was strolling through the city, when I came across this rose. It was growing against a wall, and I snipped off a piece without saying, By your leave."

"What color is it, Uncle Will?"

"A bright yellow. Looks like a golden rose in the sunlight. I had trouble enough with it on board ship; but my sailors nursed it as if it were a delicate infant, and you see how green and flourishing it is. Take good care of it, give it plenty of sunshine, and you'll have the finest rose to show at your grand exposition that the folks around here have ever seen. I do believe it's as large as this breakfast plate; and such a perfume!"

Kate was delighted. She had always been fond of cultivating plants for the mere love of flowers; but of late ambitious dreams had made her more attentive to her floral pets than ever before. She wanted her flowers to take the first prize at a grand exposition to be given at L— that summer. There was a great deal of competition in the floral department, and some of Kate's most intimate friends had entered the lists also.

Kate's carnations and roses were very fine; but she had heard that Sophia Wilson had a Baroness Rothschild rose, before whose glory all others must pale. So this acquisition of a new and magnificent species filled her soul with joy, and never was rose watched and tended as this Damascus treasure.

"I wish, Kate, the exposition was over and done with, and then maybe you'd be yourself again," her friend Louise Grant had said to her. "You don't seem to have a single thought beyond that rose; and it may turn out to be nothing remarkable, after all. Do you know, old Mary Elwood heard this morning that her son had died somewhere in Florida. Poor old soul! he was the only support she had. How is she going to get along without him? Such a person as she is too! Mamma is sick, and she has sent me to see her; but I'm afraid to go alone. Do, Kate, come with me, won't you?"

"Of course I will," Kate said, promptly. "What a pity that Mrs. Elwood is such a cross, perverse old woman. She never has accepted help or sympathy from any one since she first came here, and she's so hard and harsh in her manner that I don't suppose she gets much sympathy now in her trouble."

Mary Elwood met the girls with a deeper frown on her forehead than usual. She was a sharp-eyed, erect, little old woman, who seldom opened her lips without cross words. She

seemed always bristling with defiance from head to foot against some invisible foe, and to the poor, unhappy old woman every human being she met seemed an enemy. No one knew where she came from, or what misfortunes had befallen her before she took up her abode in L—, ten years before. Her son Lemuel came with her, a young man about twenty; but he went to Florida, and people knew that from time to time he forwarded her money. But now he was dead.

"I suppose you have come round to see how I stand Lemuel's death," she said, harshly. "I've had other visitors on the same errand, but they didn't get much satisfaction out of me. They keep on a-tellin' me I'm bound to be resigned. As for being resigned, a woman that's lost four sons, one after the other, don't well know what they mean by 'resigned.' If it means shakin' hands with sorrow, and knucklin' down to it, I ain't that sort. I ain't got nothing more to lose, and that's all the comfort I've got."

The woman spoke fiercely; but Kate, looking closely at her, saw the tight lips quiver and the hard gray eyes dim with a mist of tears. She laid her hand gently on the wretched woman's shoulder.

"O Mrs. Elwood, if you would only understand how sorry I am for you!" she said, with a sob.

"Keep your sorrow for them that need it," was the sharp reply; but Kate noticed that the voice had softened a little. "I s'pose you think now Lemuel's gone, I'm likely to starve. I don't say I won't; but I'm not goin' to be beholden to anybody for charity. The world's gone hard with me from first to last, and I ain't got no use for it."

"Mamma told me to ask you if there was anything you needed, anything she could do for you," Louise Grant said, timidly.

"Yes, there's one thing she can do for me— let me alone;" and, walking into her house, Mrs. Elwood shut the door behind her, a forcible hint to the intruders, who hurried off.

"What an awful old woman!" said Louise. "How she treated us! And I don't think she's got a bit of feeling. She isn't grieving for her son, is she, Kate?"

But Kate did not answer. Her observant eyes had seen the repressed anguish, the tears which were kept down by affected anger.

"Poor creature!" she thought. "Her heart is breaking, and she will never accept help from any one. If I only could do something for her!"

Had Kate been like many girls of her age, her kind wishes would have evaporated in useless pity. But she was tenacious of impressions, and followed up her ideas with perseverance. She did not see how she could help an obstinate old woman who refused to be helped; but she watched and waited, and never forgot her. Every day she stopped a minute or two at Mary Elwood's cottage, or rather at the door, for she never entered it. She would ask how she was, say a pleasant word or two, and pass on. After a while the woman seemed to watch for her coming, and her harsh voice softened a little when she answered her. Kate sometimes brought her work, a comfort to be quilted, or some plain sewing; but there were few things the poor creature could do, though she was eager for work.

"She will never get through the winter," Kate thought, when one day, having at last been invited into the room, the cupboard door swung open, and she saw the shelves were empty. "I don't really believe she's got a mouthful of food in the house. I see a few potatoes in the corner, and that's all."

"That's a beautiful rose," the woman said, suddenly, as she noticed a rose that Kate was wearing.

"Isn't it?" and Kate handed her a fine Marechal Neil. "Are you fond of flowers?"

"Well, I used to be," in a strangely gentle voice. "My girl Susy died when she was 'bout

your age; she loved 'em so much. Her pa used to say she liked her posies better than her dinner. I mind me of the very day she died, makin' me bring her a white rose that grew up her window; and she says,—

"Ma, I wonder if the roses up there'll be sweeter than this one. Anyway they won't fade."

"Ah me! I planted that rose on her grave, and I reckon it's a-growin' and a-bloomin' in that Mississippi graveyard."

"She loves flowers," thought Kate, triumphantly, as she looked at the tears in the woman's eyes. "Well, I've something to work on now in the effort to help her."

"I wish we knew for certain about another world," Mrs. Elwood went on dreamily. "Susy seemed to be sure 'bout it."

"Susy was right," said Kate, gently.

"Perhaps. Ah, I've not had much comfort in my troubles! They came upon me so thick and fast, I got just numb like. First Susy died; then my husband was killed in a quarrel 'bout some land. Then James, my eldest son, took up his pa's cause, and shot at the man that killed him, and hurt him bad. They put James in jail, and he died there in a month. Alf and Bob, went off next summer with congestive fever, and now Lem's gone."

Kate's tears were falling fast at the despair in Mary Elwood's face. "I don't know what made me tell you this," the woman said. "Seein' that rose, I s'pose, made me think of Susy. I can't cry like some, because my heart aches so I think it dries up the tears. You've been good to me though, and I don't mind talkin' to you."

"I'm going to bring you a rose-bush next time I come, Mrs. Elwood," Kate said as she left. "I'll tell you all about it when I come again."

Yes; Kate had made up her mind that morning that her treasured Damascus rose should pass into Mary Elwood's keeping. She had thought out a plan to assist her in spite of her stubborn independence. The prize offered for the handsomest rose was a gold bracelet or twenty-five dollars. Mrs. Elwood could not object to money made in that way. But she would be cautious, and say nothing about the exposition until the rose bloomed. The following morning she carried the pot containing her treasure to the woman's cottage.

"My uncle says it's a splendid rose," she said, trying to speak indifferently. "I'm sure you will take better care of it than I do. It's full of buds, you see, and we'll soon see what it's like."

"Thanky," said Mrs. Elwood, more warmly than any one had recently heard her speak. "I don't take favors; but a rose-bush ain't much for you, I reckon, with a yard full of them."

"If she only knew! If she only knew," thought Kate, keeping down a pang which would rise whenever she thought of her rose. "But then, it's the first time in my life I ever had a chance of doing anything for any one! May be the rose may not turn out very fine after all; but I've given my best, and in a good cause."

For a week before the exposition opened, Kate was detained in the country, where she had gone on a visit.

On her way to the exposition she stopped at Mrs. Elwood's, who came to the gate to meet her as she descended from the carriage.

"I heard you were sick, Miss Kate," she said, with real solicitude. "I was very uneasy, and you do look white. O Miss Kate, the rose is out! I don't think anybody ever saw such a splendid rose before! Come and look at it!"

The rich perfume reached Kate before her eager eyes fell on the flower. She held her breath in an ecstasy before the beautiful rose. It was of immense size, double, and the intense yellow of the petals darkened toward the cen-

ter. And such a perfume! Kate closed her eyes, and the fragrance of Eastern gardens seemed wafted to her in every breath she drew. "It's too beautiful," she exclaimed. "And now, Mrs. Elwood, I'm going to ask a great favor of you. Let me take this rose to the exposition? I think it will win a prize. It shall be returned safely to you."

"But I didn't raise it," and she shrunk back. "It was a big bush when you gave it to me."

"That's nothing! You own it, and you've cultivated it for some time. My roses are injured this summer by rust, and if I had kept that one at home, I might have lost it. You can't hide such a flower as that, Mrs. Elwood. You'll let me take it, won't you?"

"Of course you'll do as you please 'bout it," she said.

The Damascus rose was the great feature of the floral department of the exposition.

"O Kate!" cried Louise Grant, "isn't that your rose you made such a fuss about? Did you really give it to that cross old thing?"

"Hush," whispered Kate. "The rose has conquered her crossness, I think. Please don't say a word against her here. I have good reasons for it. Don't the people seem charmed over the rose! I think that it will take the prize."

It did. More than that, the story of the poor old owner was told by Kate, and whispered about, and the roses on the bush, eight in all, sold for two dollars and fifty cents apiece. The spirit of charity seemed abroad, and had there been twenty blooms, they would have found a ready sale.

There could not have been a happier girl than Kate when she entered Mary Elwood's cottage that evening.

"Your rose has taken the prize," she cried, as she put the money into the astonished woman's hands. "And I really think we could have sold all the roses at five dollars apiece. Mrs. Green says she'll give you five dollars if you'll root a cutting for her, and other people say the same thing. But you must give me the first, remember. I tell you what we'll do. You've got plenty of room for a flower-garden. I'll bring you some of my finest roses this fall, and you'll cultivate them, and root cuttings, and sell them to the people round here. The rich ones won't mind giving fancy prices for a rare rose. O Mrs. Elwood, I'm so glad for you!"

Mary Elwood could not answer, but she looked at the bright face of the girl before her, and suddenly burst into tears. When she recovered herself, she took Kate's hand and kissed it.

"If the world was as hard and as bad as I thought it was," she said, in a choked voice, "you'd make it good to me."

That was all. No thanks, no profuse gratitude, but Kate felt in her inmost soul that recompense had come to her.

"It was really a golden rose," Kate said to her uncle. "It has made a despairing life better and kinder, and it has given bread to starving lips. And, uncle, it's taught me so many things."

"What are they, my dear?"

"Well, you see when I first began to take an interest in Mary Elwood, I had grand ideas about what I'd do for her. I thought I'd talk to her, and reason with her, and make her better. And then when she had got mild and penitent, and willing to be helped, I was going to get papa to fix up her house, and give her money, and help her in every way. But if it hadn't been for that rose, I think she would have starved to death, and not changed a bit. The rose was the way to her heart. It's a very little thing to do such a great work, isn't it?"

—Marie B. Williams, in *Youth's Companion*.

THERE are some things that cannot be accomplished by machinery, and the making a happy home is one of them.

Health and Temperance.

Benefits of Prohibition.

It is a poor time to decry prohibition when it is working so successfully in Maine and Canada and the West and the South. Maine has given it a full trial, and is so well satisfied with it that it puts the principle in its constitution by the handsome majority of nearly 50,000; and as the years pass and the law gets firmer grip of the traffic in the cities and larger towns, this majority will grow. Every day proves prohibition to be the great conservator of peace and prosperity. Similar testimony is coming already from Iowa. When the State adopted prohibition a year or two ago, some of the wisecracks predicted that business would decline and prosperity take wings. The saloon, they contended, helps business, and makes trade move. There would be vacant shops and houses, silent mills and deserted villages, as the result of driving out the enterprising saloons. How is it in the capital city? Let the *Iowa State Register* answer:—

"Let any man who scoffs at prohibition and its material good, go about Des Moines to-day, even this early, and locate the former sites of saloons—sites then occupied by old shanties, and rented by saloon-keepers who employ no clerks and no help, and who robbed laboring men and their families daily of their earnings—and then compare the same properties, their value to the city and to society, with the large brick blocks erected on them in the last two seasons, or since the prohibitory law went into effect, and inspect the business now being carried on on the same sites, the character of the business, the amount of capital invested to carry it on, adding so largely to the taxable wealth of the city, and the value of better-paid employment, and then let him answer the question himself, which is best for the city, these brick blocks and the new stores, and the large employment given by the new stores, or the old, rotten shanties and the saloons in them that used to be?"

This material improvement is the least of the benefits Des Moines is receiving from the closing up of the saloons. More than half of the temptations to crime and immorality have been removed with the rum-shop, and nobody can tell how much domestic happiness has been increased in hundreds of families. Prohibition is coming, and it is coming to stay. Let distillers, brewers, and dealers take notice, and betake themselves to honorable employments.—*N. Y. Independent*.

Sleeplessness.

SLEEPLESSNESS is the result of over bodily or mental effort. When a man works beyond his strength, or thinks or studies more than rest can restore, then, sooner or later, comes that inability to sleep soundly, that wakefulness, which is more wearing even than bodily labor, and which feeds the debility which first gave rise to it. The result is, a man is always tired, never feels rested, even when he leaves his bed in the morning; hence he wastes away, and finds repose only in the grave; if, indeed, insanity does not supervene. It is too often a malady, remediless by medical means. Avoid, then, as you would a viper or a murderer, all over-effort of mind or body; it is suicidal. Whatever you do, get enough sleep; whatever you do, take enough rest to restore the used energies of each preceding twenty-four hours; if you do not, you may escape for a few months, and if possessing a good constitution, years may pass away before any decided ill result forces itself on your attention; but rest assured the time will come, when the too often baffled system, like a baffled horse, will refuse to work; it will not take prompt and sound sleep; it will

not be rested by repose, and that irritating wakefulness will come upon you, which philosophy cannot conquer, which medicine cannot cure; and wasting by slow degrees to skin and bone, rest is found only in the grave.—*Hall's Journal of Health*.

How Drunkards Are Made.

At a meeting in Philadelphia, during the week of prayer, one of the speakers related this incident:—

A lad was approached by one of those dispensers of that which deprives men of their property and destroys both body and soul, who solicited him to come into his place of destruction and take a glass of lemonade. The boy hesitated, but on being assured that he would get nothing but a glass of nice, sweet lemonade, he was induced to go in. Sure enough, he was offered what had been promised him, and nothing more. This was repeated several times, till at length, the trap having been set, it was now time to spring it. Accordingly, the rum-seller began his work by dropping into the glass of lemonade one drop of strong liquor, increasing it so as imperceptibly to form in the lad a taste for it. As the boy never paid for his drinks, one of the old customers of the place asked the landlord why he so favored him. He replied by saying, "Do you see that fine mansion upon the hill yonder? That belongs to the boy's father, and will probably soon belong to him, and then in turn it may belong to me."

Piendish! Horrible! A long-headed, deep-laid scheme to ruin a family and rob them of their property: for certainly such a scheme, if successful, could be looked upon as nothing less than downright robbery, and as much a penitentiary offense as any other kind of robbery. But are not all rumsellers alike in this respect? They do not care who is hurt, who comes to grief, who suffers the pangs of hunger and cold, who goes to a home of sorrow and wretchedness, whose children cry for bread, or whose wife is abused, or beaten, or murdered, so they but fill their own coffers and live on the fat of the land.—*Sel.*

A Deadly Serpent.

SOME time ago a party of sailors visited the Zoological Gardens. One of them, excited by the liquor he had taken, and as an act of bravado to his companions, took hold of a deadly serpent. He held it up, having seized it by the nape of the neck in such a way that it could not sting him. As he held it, the snake unobserved by him, coiled itself around his arm, and at length it got a firm grasp, and wound tighter and tighter, so that he was unable to detach it. As the pressure of the snake increased, the danger grew, and at length the sailor was unable to maintain his hold on the neck of the venomous reptile, and was compelled to loose it. What did the snake then do? It turned right around and stung him, and he died. So it is with the appetite for strong drink. We can control it at first, but in a little while it controls us. We can hold its influence in our grasp for awhile, so that it shall be powerless, but afterward "it biteth like a serpent and stingeth like an adder."—*Philadelphia Methodist*.

THE consumption of liquor in the United States has far outstripped the growth of population. The number of gallons of liquor consumed yearly has increased as follows: 1840, 71,000,000; 1850, 94,000,000; 1860, 202,000,000; 1870, 293,000,000; 1880, 506,000,000; 1883, 655,000,000. While the population has only trebled in the last forty years, the consumption of liquor is ten times greater than it was then; and the amount of money expended in its purchase shows a still greater proportional increase, being annually in excess of \$900,000,000.

International Tract and Missionary Society Directory.

ORGANIZATION AND OBJECT.

The International Tract and Missionary Society was organized August 13, 1874. It furnishes health, temperance, and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. Some years it has placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000. In addition to this, it has placed valuable books in many libraries in England, Australia, and elsewhere, and supplied reading-rooms in all parts of the world with health and religious periodicals. It has also furnished sets, consisting of ten bound volumes, to a large number of steamships visiting our own and foreign ports. Branch societies are being organized in all parts of the United States, Europe, and Australia.

FREE PUBLIC READING-ROOMS.

ALBANY, N. Y.—Parlor reading and lecture-rooms at 205 State Street; open from 10 A. M. to 9 P. M. N. S. Washbond, superintendent.

BUFFALO, N. Y.—Parlor reading and lecture-rooms at 13 West Huron Street; open from 2:30 to 9 P. M. Alex. Gleason, superintendent.

BOSTON, MASS.—Mission and lecture-rooms at 21 Boylston Place. In charge of J. R. Israel.

CHICAGO, ILL.—Free reading-room at 3652 Vincennes Ave. Elder Geo. B. Starr and James Sawyer, managers.

CLEVELAND, O.—Mission rooms at 230 Bridge Street. In charge of E. C. Penn and H. W. Cottrell. Meetings or Bible-readings are held every Sabbath (Saturday).

COLUMBUS, O.—Depository, city mission, and reading-rooms in rear of Citizens' Saving's Bank. In charge of Mrs. Ida Gates. Meetings every Sabbath (Saturday) at 2:30 P. M. and Sunday evening.

DENVER, COLO.—Depository, parlor reading-room and lecture hall, No. 831 California Street. Elder Wm. Ostrander, superintendent.

EAST PORTLAND, OR.—Free reading-room and book depository, on L Street, near corner of Fifth. Wm. Potter, superintendent.

FREMONT, NEB.—Book and tract depository on Fifth Street between Main and F.

GREAT GRIMSBY, ENG.—Tract and book depository at 72 Heneage Street, in charge of Miss Jennie Thayer. The ship work at Liverpool, Eng., is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Durland, Southampton.

HONOLULU, H. I.—Free reading-room, tract and book depository, at 189 Nuuanu Avenue. L. A. Scott, city missionary; A. LaRue, ship missionary.

INDIANAPOLIS, IND.—Reading-room and book depository at 32 Cherry Street. A. W. Bartlett, superintendent.

LINCOLN, NEB.—O. W. Bent, city missionary, corner Nineteenth and E Street.

MOBILE, ALA.—Free reading-room in Gulf City Hotel. City missionary, Peter H. Clark.

NEW ORLEANS, LA.—Free reading-room and book depository at 732 Magazine Street, corner of Third. Elder G. K. Owen, superintendent.

NEW BEDFORD, MASS.—Mission rooms at 488 Acushnet Avenue. A. T. Robinson, manager. Noon prayer-meeting every Saturday. Bible-reading, Sunday, at 5 P. M.

NEW YORK CITY, N. Y.—Free reading and lecture-room, 744 Broadway. Ships visiting this harbor are supplied with reading matter. M. B. Patterson, manager.

OAKLAND, CAL.—Book and tract depository at 1059 Castro Street. Address, Anna L. Ingels, care of Pacific Press, Oakland, Cal.

PORTLAND, ME.—Depository, parlor reading-room, and lecture hall, at 113 Pearl Street. Elder A. O. Burrill, superintendent. Exercises in lecture-room: Preaching, Sunday at 7:30 P. M., and Saturday at 3:15 P. M. Bible class (2 Tim. 2:15), Saturday at 2 P. M.

PROVIDENCE, R. I.—Free reading-rooms at 148 High Street. H. B. Tucker, manager.

PHILADELPHIA, PA.—Free reading-room at 1526 Brown Street. G. W. Knapp, manager. Rooms open from 2 to 7:30 P. M. Preaching or Bible-reading every evening except Mondays and Saturdays.

PITTSBURG, PA.—Mission at 41 Frankstown Avenue. Elder F. Peabody, manager.

RICHMOND, AUSTRALIA.—Mission and reading-rooms at Sumarlide, 46 Hightett Street. Henry Scott, secretary.

ROME, N. Y.—Office and depository of the New York State Branch. E. W. Whitney, president; Miss May Taylor, secretary.

SAN FRANCISCO, CAL.—Free reading and lecture-room, 914 Laguna Street. All ships that enter the harbor are visited. Andrew Brorsen and H. C. Palmer, city missionaries.

SYRACUSE, N. Y.—Parlor reading and lecture-rooms, 52 Crouse Building, Warren Street; open from 2:30 to 9 P. M. N. J. Walsworth, resident manager.

ST. LOUIS, MO.—Mission and free reading-room at 2339 Chestnut Street. Joseph Clarke, superintendent.

At the above mentioned places the public are cordially invited. The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

S. N. HASKELL, President.

News and Notes.

RELIGIOUS.

—The *Lever*, a temperance journal published in Chicago, says that the "Prohibition party seems not unlikely to take on the character of a Christian party."

—Says a religious paper: "A small church in Pennsylvania, whose pastor recently resigned to accept a call to a larger field, but who has not yet removed, has already enrolled eighty applicants for the vacant pulpit."

—The American mission at Sanda, Japan, on its tenth anniversary, received a gift of \$500 and a chandelier, from a former daimio. This is believed to be the first gift from a Japanese noble for direct evangelistic work.

—According to General Booth, the Salvation Army now flies its colors in seventeen different countries. It numbers 1,050 corps of soldiers and 2,650 paid officers. Twenty papers, reaching half a million readers a week, are published under its auspices.

—A cable dispatch from Madrid states that our Government has given Spain to understand that if her sovereignty over the Caroline Islands is recognized, the American Protestant missions in those islands must be permitted to enjoy religious freedom.

—The Romanists have recently sent forty missionaries to the Congo Valley, where they already had a strong force. One feature of the work which these missionaries are expected to develop is the purchase of pagan children to be educated for the work of the church. Quite a large fund has been raised for this purpose.

—The woman-suffrage movement in Boston has taken a new turn the present year. Last year only 271 ladies registered as voters. But this year a Roman Catholic Priest advised the women of his charge to go to the polls and vote. As a consequence, about seven times as many registered this fall, the majority of whom are Romanists, under the dictation of the priests.

—It is said that the worst-paid working girls in London are those engaged in the work of sewing and binding Bibles. A London journal remarks that "for every heathen abroad who can be induced to use the sacred volume for anything else than gun wadding, a dozen of these girls are driven to perdition at home." It is to be hoped that this is very much exaggerated; yet if it is true it is not the fault of the Bible, but of the unscrupulous men who make haste to get rich.

—Says the *Christian Union*: "An almost incredible story of clerical intolerance comes from Little Leigh, in Cheshire, England." The resident Baptist minister reports that since coming to Leigh he has been unable to obtain a house in which to live; and on deciding to build, he found that his attempt to purchase land of Lord Leigh was met with a protest from the Established Churchmen. "The rector admits the truth of these charges, and declares that he but keeps his ordination vows, having sworn to do all in his power to prevent the spread of schism."

—In Mercer County, Pa., Judge Mehard has given a decision involving the use of the Bible in the public schools, which is important, as it is likely to be quoted extensively in future suits. He holds that citizens may be taxed to support institutions in which the Bible is used, because it is to the interest of the community to teach morality as a means to safety and stability; that the Bible is admitted to be in the front ranks of books which may be used for moral instruction; that some English version of the Bible must be used in schools where English is spoken, and the most generally accepted version may be chosen.

—The *Christian Weekly*, an active and vigilant supporter of the Sunday-law movement, has been investigating the subject of Sunday labor in Massachusetts in the light of facts brought out in the sixteenth annual report of the Massachusetts Bureau of the Statistics of Labor, and the conclusion it arrives at is, that Sunday labor on street-cars, railroads, and in many other places where personal service is required, is performed because the public demand it, and in many cases it is the Christian public that demand it. The *Weekly* says: "It is curious, and at the same time sad, to note in this connection that both the Sunday railway train and the horse-car service, in Massachusetts at least, had their origin mainly in the desire of church people to attend public worship somewhere else than in their place of residence!" And it adds: "In most of

these cases, as it appears from this report, these so-called privileges were granted reluctantly by the authorities of these several roads." Hence opposition to Sunday labor can be successfully made only by educating public opinion. The people are the power behind the throne, and laws can be made and executed only as they will it. This is what the prophet saw. He heard the beast "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14.

SECULAR.

—About 450,000 boxes of raisins have been cured in California this season.

—Ten men lost their lives by an explosion in a mine at Silver Cliff, Col., November 13.

—At Tacoma, W. T., twenty-six persons were recently indicted for intimidating Chinese.

—The *Princess Royal*, a vessel carrying a cargo of furs valued at \$1,000,000, was wrecked in a recent gale on Hudson's Bay.

—China is making preliminary surveys for a telegraph line from Teintsin to Seoul, the capital of Corea, a distance of about five hundred miles.

—Serbia has declared war on Bulgaria, and active hostilities have begun. The Servians have invaded Bulgaria at three points, driving the Bulgarians before them.

—In a speech at Edinburg last week, Gladstone advocated the making of concessions to Ireland. He said: "I am confident that England will never repent giving perfect equality to Ireland."

—The steamer *Algonia*, of the Canadian Pacific Railway, was wrecked on Lake Superior on the morning of November 9. There were over fifty persons on board, of whom only fifteen were saved.

—October 6, a terrible cyclone passed through Dallas, Perry, and Bibb Counties, Ala., destroying everything before it. Up to the 9th inst., thirteen persons had been found killed, and forty or fifty dangerously wounded.

—J. E. Buttler's ranch, in El Dorado County, Cal., was visited by a cyclone, November 7. A chicken house, a part of his dwelling-house, and two big barns were entirely demolished. This is a new experience for California.

—On the 13th inst., a fire devoured over fifty blocks of the city of Galveston, Texas. The district burnt over is about 100 acres in extent, and the money loss is over \$2,000,000. The actual loss, however, is much greater, as over 600 residences, occupied by about 800 families, were consumed. A large number of the residences burned were the finest in the city.

—Governor Stanford proposes to donate \$20,000,000 for the founding of a university in California. Of this sum \$5,300,000 is in real estate, the Governor's fine ranches in San Mateo and Santa Clara Counties, on which the university buildings are to be erected. It is believed that if this princely gift is wisely used, California may possess a college which will successfully rival the older institutions of the East, including Harvard, Yale, and Princeton.

—Late dispatches state that England is about to make war on King Theebaw, of Upper Burmah, whose acts of brutal cruelty have made him so infamous. The latest report is that he has ordered the extermination of all the Englishmen in his kingdom, and this bloody order may already have been carried out. Burmah will no doubt be added to England's possessions in India. French papers declare that the British expedition to Burmah is really aimed at France.

—General A. C. Jones, for six years United States Consul-General to Japan, arrived in San Francisco November 7. He thinks Japan has a splendid future before her. She has magnificent resources. Her people have the ability and the character to receive and retain improved methods, and their intercourse with Europeans will bring about such a change in Japanese ideas and habits as will make the empire of the Mikado the most prosperous and civilized of the Oriental countries.

—The Interior Department has been investigating Brigham Young's land transactions, and finds that frauds were perpetrated on a large scale. Families would erect temporary houses on sections of Government land, occupy them a few days, sow a few handfuls of grain, and then swear to the necessary statements to obtain a title. This title they would turn over to Brigham Young. The "prophet" thus secured possession of 37,000 acres of land in the fertile Cache Valley. After his death, the church took possession of this land.

—One of the large English war vessels, the *Resistance*, is to be coated with India rubber to a considerable thickness, to see how the material will repel projectiles.

—A company of Americans and Peruvians has been formed for the purpose of supplying electric lights to the cities and towns of Peru, under exclusive grants from that Government.

—The experiments of Dr. Louis Pasteur, the French scientist, for the cure of hydrophobia by means of inoculation, have been pronounced successful by the Academy of Sciences.

—Diamonds are now found in Australia to such an extent that a company has been formed to work the deposits, and machines similar to those used in the African diamond fields have been ordered. Two or three parcels of stone have already been shipped to England. It is claimed that the stones are finer and more valuable than those from the Cape.

—William Manson has invented a very useful well-boring apparatus, with which he has lately sunk two wells for the Atlantic and Pacific Railroad to the depth of 2,000 feet each. He is now boring wells in San Bernardino, Cal., where one well was sunk 101 feet in a day and a half. The apparatus is worked by a ten-horse power engine, and will bore through any soil or bowlders.

It is surely true, that, though you are in the way of duty, you must meet storms. Not always waters lying still beneath the sunlight and the moonlight; not always easy rowing; not always the quick reaching of the desired haven. Take this for your comfort when, serving God the best you know, and keeping the prow of your boat of life pointed along the line of the divine command, you find yourself smitten by the storms—take this for your comfort: there is for you a Vision and a Presence! I think those are most sweet words which Mark, in his graphic way, has not forgotten to tell us about the storm, "And he saw them toiling in rowing." No storm flares and plunges outside the circle of the divine vision. "It is I; be not afraid;" the divine One is with you in the storm.—*Wayland Hoyt, D. D.*

Obituary.

BRYANT.—Died of consumption, September 11, 1885, at her home in Yutan Clear Creek, Neb., Elizabeth E. Bryant, aged 50 years and four months. She was born in Royalton, Vt. She has been a great sufferer for several years. While visiting in Fontanelle, Iowa, in 1881, she heard the Third Angel's Message preached, and was convinced of the truth, and has ever since then been keeping the commandments of God. She died with full trust in Jesus. She expressed herself at different times as perfectly submissive to the Lord's will.

Although her sufferings were very severe, she never uttered a murmur or complaint, but her last words were of God's goodness and mercy. She leaves a husband, an aged mother, a brother, and two sisters, besides many other warm, friends to mourn her loss. But we mourn not as those without hope; for we feel a full assurance that, if faithful, we shall meet her in the morning of the resurrection, when Jesus comes to wake his sleeping saints.

ADDIE T. JACOBS.

Appointments.

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

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

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 19, 1885.

THE Colorado Book and Tract Depository, Effie M. Rankin, secretary, is now located at 831 California St., Denver, Col.

WE call special attention to the article on page 697, entitled "The Loud Cry." Particularly do we wish all who profess to believe the Third Angel's Message to read it. Let us remember that it is not for us to look forward to the time when the "Loud Cry" shall be given, thinking that then we will help to swell it, but that it is for us to do our part faithfully now, "redeeming the time," and thus be helping to hasten its approach.

THE article on page 693, on the opium trade in China, together with two that will follow, will be found interesting and profitable reading. We do not print it to call attention to England's share in the dark transaction, for our own country has little in its dealings with weaker races—Negroes, Indians, and even Chinese—of which to boast. There are doubtless as many people in England who condemn that country's course in regard to the opium traffic as there are in this country, and perhaps more. When we compare any "Christian nation" with a heathen nation, we are compelled to admit that the difference is mainly in the kind of sins committed, and not in the quality or quantity.

THE editor of the *Sabbath Memorial*, Rev. W. M. Jones, says that he once appealed to several brother Baptist ministers for scripture to approve of keeping Sunday instead of Saturday. The only answer he could get was from a venerable minister in Vermont. "It was a groan, a lament, and a sigh,—and—'I don't know, brother; I can't answer your question, because I never studied that subject,' and he turned over and went to sleep." Is there any one who has studied the subject sufficiently to be able to give a plain, direct Bible text to approve of keeping Sunday instead of Saturday? Don't all speak at once.

AND now comes the wonder of all wonders. A card in the *Deseret News*, the Mormon paper at Salt Lake City, signed by ten of the twelve Mormon apostles, announces that Albert Carrington, one of the twelve, has been excommunicated. And the charge against him was nothing more or less than adultery! To think that after the grand jury has been indicting the leaders, and Judge Zane has been sentencing them for adultery, which they have practiced by the command of the church, and which they will not abandon, the highest authority in the church should excommunicate one of their number for the same thing! Are they now going to assist the courts in their work? "A house divided against itself cannot stand." Does this action betoken the downfall of Mormondom?

IN publishing a summary of the pope's encyclical letter, the newspapers give it the sub-head, "The Catholic Church not the Enemy, but the Friend of Liberty." That is undoubtedly true; but the liberty of which the Catholic Church is the friend, is its own liberty, to the exclusion of the liberty of every other body. Here is an extract in proof of this assertion:—

"All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescriptions."

The "liberty" asked for by the Catholic Church, and its relative, the so-called "National Reform" party, means the worse than enslavement of all who do not agree with them.

Why Is It?

THIS is what a correspondent of the Oakland daily *Express* asks, in view of the number of young ladies that are seen on the streets of this city every evening. He says:—

"They do not appear to be shopping, or going to any place in particular; for when they arrive at that point where the crowds on the street grow thin, they 'right about face,' and march back to the further end of the street. I have also noticed 'mashers,' as they passed, lift their hats, and, in many cases, the girls would recognize the compliment(?), and after they were by, I have heard one 'masher' say to the other, 'How are those for chippies?'"

This practice is not peculiar to Oakland, but is even more prevalent in some Eastern cities. The question is therefore pertinent, "Do the parents know that their loved ones are in this way forming the acquaintance of persons whose characters are, in many cases, questionable?" Two more questions might be asked: Whose duty is it to know the whereabouts of these "young ladies"? and, If they are ruined, who will be responsible?

To Every Missionary Worker.

OUR text is the following letter, which we have just received:—

"GENEVA, O., Nov. 6, 1885.

"EDS. SIGNS OF THE TIMES—Dear Sirs: We have been receiving for some time back a copy of your paper. We cannot account for its being sent, as we never ordered it or gave any one authority to order for us. I wish to say here I do not want your paper. I do not believe at all in the doctrines it advocates. Therefore you will please discontinue it.

"Mrs. ———."

We would discontinue the paper if it were in our power; but we cannot, for her name is not on our list. We are not responsible for the paper that she receives.

Now what is the trouble? Simply this: Some friend of the writer has sent the paper to her, and has not notified her of the fact. We are helpless in the matter, and the lady will doubtless continue to receive the SIGNS until her unknown friend grows weary of remailing them.

Is there anything wrong in remailing papers to other people? Not by any means. The SIGNS is printed to be read, and the more people there are who read it, the better we are satisfied. Still we don't want to force the paper upon any one.

Well, then, what can be done? All trouble may very easily be prevented, if, when you first mail a copy of the SIGNS to an individual, you also drop him a card stating (1) By whom the paper is sent; (2) Why you send it; (3) The conditions upon which you will continue to send it if (4) the individual wishes to read it, which fact you must not fail to ascertain; and (5) You must request a reply. These points can all be made in few words on a postal card.

This should invariably be done. It will not take long, and the trouble it does put you to is part of the obligation you assume when you undertake to help spread the truth in this manner. If you pursue the course which we have indicated, you work correctly; if you do not, you are wrong, and you cannot hope to have success in your labor, if it may be called labor. Besides, you cause suspicion and dissatisfaction to be aroused against this office, by people who think we are trying to impose the paper on them that we may collect the subscription price. To be sure there is a note in each paper stating that we have no claims on those who have not subscribed, but those who do not want the paper at all, do not usually read it closely enough to notice that item.

Now, brethren and sisters, will you one and all reform in this particular? Don't diminish the number of papers that you send out; send more, but do the work thoroughly. Will not all officers of local

societies see that all members do their missionary work in a systematic manner? Read Jer. 48:10 (margin), and bear it in mind.

Remember This.

FOUR ounces of newspapers can be mailed to any part of the United States for one cent. Thus two SIGNS can be mailed for one cent, or five, in one package, for two cents. If tracts or other printed matter be inclosed in the papers, it will subject them to a rate of one cent for each two ounces or fractional part thereof.

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