

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 NO MAN TAKE THY CROWN.

BY MARY M. BUCKLAND.

THE Master has said, "I come quickly;
So watch, and hold fast till I come;
And then, as reward, I will give thee
A crown of bright glory, and home,—
A home in those beautiful mansions
Where sorrow and sin are unknown."
So now we must watch and be faithful,
Lest some one take from us our crown.

There are snares and temptations around us,
And dangers on every hand;
And we must have help from the Master
If we through these perils would stand.
We must be on our guard every moment;
Our armor must not be laid down;
And we must each moment be watching,
Lest some one take from us our crown.

Soon the long night of watching and waiting,
The dark, dreary night, will be o'er;
The Master will come in the morning,
And we shall know sorrow no more.
So now we will ever be faithful,
Our armor we'll never lay down;
For we must be watching each moment,
Lest some one take from us our crown.

General Articles.

The Bible the True Test.

BY MRS. E. G. WHITE.

"The entrance of thy words giveth light; it giveth understanding unto the simple."

It is of consequence to every one to know what the Bible teaches. Like the noble Bereans, we should search the Scriptures carefully, prayerfully, to become acquainted with the utterances of God. We should inquire, not what the minister, the church, or some personal friend may say, but what the Lord says. "To the law and to the testimony. If they [ministers, churches, or friends] speak not according to this word, it is because there is no light in them."

While searching for the truth as for hid treasures, light from the written word breaks into the mind. The benumbed and dormant faculties are awakened to new life and energy, the limited capacities are expanded to comprehend the truth, and earnest efforts are put forth to bring others into the light. Then why is it that there is such blindness in regard to the Scriptures? Why are ideas entertained, and sometimes taught to others, that are so vague and inconsistent? It is because the heart is not in harmony with the revealed word; the conscience has been so long depraved by practices condemned by that word, that the mental and moral powers are incapable of discerning spiritual things.

A great responsibility rests upon those who minister in word and doctrine. They should deal kindly, yet faithfully with souls.

If they speak as the ambassadors of God, they will echo the teachings of the prophets and the apostles, and, above all, of Christ himself. Not only in the desk, but out of it also, they should seek to lead their hearers to search the Scriptures, and to impress upon them the necessity of understanding the word for themselves.

Let no man think that it is only the minister who is able to understand the Scriptures. Every man may have an intelligent knowledge of God's word; and he who does not make it his life-work to understand it is in danger of making shipwreck of faith. He must study it, comparing scripture with scripture. Such study strengthens and enlarges the mind. By it, under the guidance of the Spirit of God, truths which have been hidden for ages, buried under the rubbish of superstition and error, have been dug out, and brought to the light of day.

Many do not want to know the truth, because it condemns their practices. The words of Christ are applicable to them: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." They do not have moral courage to obey the truth when it calls upon them to leave the customs and practices of the world. They have decided that they will not follow the teachings of the Bible if it requires a separation from the world. When obedience to God requires them to become peculiar in faith and practice, and to take their position with a people who are distinct from the world, they think the cross is too heavy for them to lift. They listen to the truth, and are convicted that it is the truth; but the world has a large place in their affections, and they go away and forget the word spoken.

Those who are seeking salvation must undertake the work understandingly. God's word is our text-book. It tells us what sin is, and points out the remedy. When the lawyer inquired, "Master, what shall I do to inherit eternal life?" Christ referred him to the law. "What is written in the law?" he asked; "how readest thou?" The apostle tells us: "Sin is the transgression of the law." Conviction of sin is the first step in conversion; and the law of God is the instrument to convict the sinner. It is this holy law that discovers the deformity of character, that reveals the plague-spot of sin.

And when man is convicted of sin, when he realizes his lost and undone condition, Jesus reveals himself as a sin-pardoning Saviour. Through him the sinner may obtain forgiveness, though he has failed so decidedly in his duty to render obedience to God. But salvation is never gained by abolishing the law, or lessening its sacred claims.

"If I had not come and spoken unto them," said Christ of those who rejected his gospel, "they had not had sin; but now they have no cloak for their sin." There is no condemnation where light is not given. But Jesus came as the light of the world. He taught men the true aim in life, the purposes and principles that underlie right living. The acquisition of property is not the great end of our being. We have individually a work to do to place ourselves in right relations to God, to bless others, and to win souls to Christ. There is true nobleness and dignity in this service. Riches are not enduring; they are often swept away in a moment. But the treasure in Heaven, which

the God-fearing worker is garnering up, will endure to all eternity. It will be to its possessor riches and joy in the future life, when wealth, and fame, and worldly honors have perished.

Just before his crucifixion, Jesus prayed for his disciples: "Sanctify them through thy truth; thy word is truth." But those who love the truth, and will cling to their Bibles, will have trials and persecutions to meet. In all ages the defenders of the faith have realized the truth of the apostle's words: "All that will live godly in Christ Jesus shall suffer persecution." But there have ever been some who have stood unmoved in their adherence to principle, and have refused to yield their faith to save their lives. The early Reformers were of this number. When urged to accept tradition and the commandments of men in place of the word of God, these men, firmly grasping their Bibles, replied, "Here is the foundation of our faith. Show us from the Bible that we are in error, and we will willingly renounce our doctrines." But their enemies knew that if the Bible were to decide the matter, they would be condemned; for they had not a plain "Thus saith the Lord" for the doctrines they held. They therefore refused to bring their views to the test of God's word, and tried to wrench the Scriptures from the hands of the defenders of the faith.

There are many ministers who are now pursuing a course similar to that of the papists. When the truth is presented to them, and they know that they cannot prove their doctrines by the Bible, they advise their congregations to have nothing to do with these new doctrines; the best way is to take no notice of them. And they take this course because they know that the Bible condemns their doctrines and their practices.

Jesus met with just such teachers in his day. The Pharisees claimed to be teaching the word of God to the people; but instead they taught their own sentiments and the commandments of men. Jesus said to those who would catch him in his words: "Ye do err, not knowing the Scriptures, nor the power of God." From the great Teacher a steady light was reflected to the world; but the prejudice of the chief priests and rulers was excited against him. They saw the light; the evidence from the Old Testament Scriptures that Jesus was the Christ was overwhelming. But they exerted their influence to turn the people away from hearing the truth; and many who believed the teachings of Christ had not the courage, in the face of prejudiced, frowning, self-righteous priests to acknowledge their faith in the despised Nazarene.

Says the psalmist: "The entrance of thy words giveth light; it giveth understanding unto the simple." When light from the word of God shines into the soul, a man ceases to be sensitive to reproach, neglect, or contempt. He will not be ambitious for worldly rank or honor, but will become a meek and quiet learner in the school of Christ. Those who are sanctified through the truth will have courage to stand on the side of truth and right, no matter who may scoff or how bitter the opposition they may have to meet. Nor will those who thus serve God lose their reward. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

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

(Continued.)

BEFORE proceeding to any moral considerations, let us briefly examine some of the effects of this traffic upon the three parties—India, China, and England—immediately concerned.

First, financially. It can hardly be doubted, that, although the opium trade has secured to British India an immense revenue, it is, after all, proving to be what Dr. S. Wells Williams said, "a financial blunder." It has been a policy by which England has pulled down with one hand what she was building up with the other. The immense cultivation of opium in India has monopolized the best part of the country, supplanting the production of food crops to such an extent that impoverishment and famine are the result. Vast areas of the richest land in India are thus devoted, not to the production of food, but to the production of Governmental revenue.

According to the report of G. Smith, LL.D., on East India finance, in the year 1871, thousands of people perished from starvation in consequence of so much land in Malwa being devoted to the poppy. He further states that prior to the introduction of British rule in Aracan, the people were hard-working, sober, and simple-minded; but one of the first measures of the Bengal Board of Revenue was to organize efforts to introduce the use of the drug, and to create a taste for it among the rising generation. The plan, to use his own words, "was to open a shop with a few cakes of opium and to invite the young men, and distribute it gratuitously. Then, when the taste was established, to sell the opium at a low rate, and finally, as it spread through the neighborhood, the price was raised and large profits ensued."

This infamous practice is bearing its fruits. Mr. Hind, assistant commissioner for the English Government, says he saw "a fine, healthy generation of strong men succeeded by a rising generation of opium smokers, who indulged to such an extent that their mental and physical powers were alike wasted. Then followed a fearful increase of gambling and dakoity." England herself has seen the need of checking the consumption of opium among her Indian subjects, as a mere financial measure.

The same material ruin is of course going on in China; for China is now not only the consumer of 7,000 tons of British opium annually, but also the producer of at least an equal amount. The result is an immense perversion of Chinese territory to poppy cultivation, as well as an immense drain of money from the country, a decrease of food crops, and an impoverishment of the soil. Thus China grows financially poorer as the process goes on. Even England herself does not escape the effects of the great "financial blunder." British merchants and manufacturers long ago discovered that the opium trade, in whatever form, would inevitably undermine the general commerce of Great Britain with China. Such is indeed the fact, and hence we have a new application of Pharaoh's dream—the ill-favored and lean kine eating up the well-favored and fat kine, and the thin and blasted ears devouring the rank and full ears. English trade with China is feeling the natural reaction of a selfish disregard of the golden rule.

Second. The physical effects of the opium habit upon the consumers are too well known to require more than a few words. The testimony of medical men is unanimous as to its destructive influence upon the human frame. The following sentiment may be taken as expressing the view of medical men in England: "However valuable opium may be when employed as an article of medicine, it is impossible for any one who is acquainted with the subject to doubt that the habitual use of it produces the most pernicious consequences, destroying the healthy

action of the digestive organs, weakening the powers of the mind as well as those of the body, and rendering the individual who indulges in it a worse than useless member of society. I cannot but regard those who promote the use of opium as an article of luxury as inflicting the most serious injury upon the human race."

It is also conceded that the habitual use of opium affects the population by producing sterility. The Chinese claim that about one-half of regular opium smokers are childless, and that the family of the smoker will be extinct in the third generation. Physicians—like Dr. H. H. Kane, of New York, who has made the subject a special study—confirm the statement that sterility is the result.

Mr. C. A. Bruce, English superintendent of tea plantations in Assam, implored the British Government to prevent the cultivation of opium in that territory, and adds: "If something is not done, the immigrants from the plains will soon be infected by the opium mania, that dreadful plague which has depopulated this beautiful country."

Third. The moral effect of the opium habit, of course, transcends all others in importance, and the testimony against it is unanimous, conclusive, and overwhelming. Sir Thomas Wade, whose long residence in China, whose attainments in the language, and whose official position at Peking, entitle him to confidence, says: "It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home. It takes possession more insidiously and keeps its hold as tenaciously. I know of no case of radical cure. It has issued in every case within my knowledge, in a steady descent, moral and physical, of the smoker, and is so far a greater mischief than drink." Dr. Williams, with a still wider range of experience, confirms this testimony.

An opium eater recently came under the writer's own observation, and the confession was, that as soon as the effect had passed away, and reaction had begun, every fiber of her system cried for more, and *there was no crime she would not commit, if necessary*, to secure it.

An anti-opium society composed of Chinamen at Canton, in a paper to the anti-opium society of England, in a peculiarly anti-climatic statement, thus summarizes the effects of the drug: "It squanders wealth, interrupts industry, destroys life, cramps talent, disorganizes government, enfeebles the army, loosens the bonds of society, corrupts the morals of the people, and is an evil beyond description." "Hence," say they, "it is unworthy England's character, a breach of international friendship, an obstruction to missionary work, and contrary to the Bible." And then, with a stinging irony which the House of Lords ought to feel, these heathen remind their English brethren that the New Testament says: "Whatsoever ye would that men should do unto you, do ye even so to them." "Is it possible," they add, "that the instruction of the Saviour has never reached the ear of your honored country?"

The question now forces itself upon us, What is the morality of England's opium policy? what are England's grounds of defense? We must discriminate between the Christian sentiment of the *English people* and the commercial sentiment of the *English Government*. England is a complex body, foremost in noble philanthropies and Christian missions, foremost also in the passion for power and in the greed of gain. Christian England could never have done what political and commercial England has.

The first grand plea is generally on the ground of *necessity*. How else can we secure \$40,000,000 a year to keep the Government of India in running order? Abolish the trade, and the deficit must be met. India cannot be educated; a government of justice cannot be maintained; cheap postage and railroads and tele-

graph lines cannot be introduced; a sufficient police force cannot be kept up! Very likely, but what a confession! To maintain a British Government in India, the Government of China must be bullied and crippled, and its possessions wrenched away by force of arms. To administer justice in India, injustice must be forced upon China at the mouth of English cannon. To support a police force and a standing army of 200,000 men; to sustain cheap postage and ten thousand miles of railroad and twenty thousand miles of telegraph line in India; \$670,000,000 in twenty years must be taken out of China, against the continued protest of her Government, for a drug which produces only impoverishment and moral death. To educate, yes, possibly to Christianize, 200,000,000 in British India, 300,000,000 of people must be debauched and damned in China! That is the logic of the whole matter.

When the emperor was urged to legalize the traffic, he said: "It is true I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

Compare the English standard of morals in this matter with the remarkable letter of Li Hung Chang, addressed, in 1881, to the Anglo-Oriental Society for the suppression of the opium trade. He says: "The sense of injury which China has so long borne with reference to opium, finds some relief in the sympathy which a society like yours, existing in England, bespeaks. Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint; England, from a fiscal. I may take the opportunity to assert here, once for all, that the single aim of my Government in taxing opium will be in the future, as it has been in the past, to *repress* the traffic, never to gain a revenue from such a source. Having failed to kill a serpent, who would be so rash as to nurse it in his bosom?"

Another ground of justification claimed by the English has always been the alleged *insincerity* of the Chinese in opposing the traffic. Chinese officers connived at the trade and partook of the profits. The smuggling and piracy was largely carried on through the treachery of Chinese lower officials, and this, said Lushington in Parliament, acquitted the smugglers. But surely the treachery of these bribed and corrupted Chinamen no more proves the Government insincere in its opposition to opium, than does the secret violation of the Maine law by the connivance of a few policemen with rum-sellers prove the insincerity of the legislation of that State.

But beyond all this, when 20,000 chests of English opium, worth ten million dollars, which might have been appropriated to Government use, had been captured, and when Lin referred to the emperor for orders as to the disposition of it, his majesty commanded the whole to be destroyed in the presence of the civil and military officers, the inhabitants of the coast, and the foreigners, "that they may know and tremble thereat." A sublime spectacle indeed, and a "solitary instance in the history of the world," says Dr. Williams, "of a pagan monarch preferring to destroy what would injure his subjects, rather than to fill his own pockets with its sale."

Other defensive arguments have been urged which only show the imbecility of really able men when defending a bad cause. Take the following: "The opium traffic is not yet proved to be worse than the liquor traffic at home." Or this: "The habit of opium smoking was begun in China before England imported the drug." That is, Adam sinned before Judas, therefore Judas is excusable.—James Brand, D. D., in *Bibliotheca Sacra*.

(Concluded next week.)

Viewed from Different Standpoints.

COULD we take our stand on the right side of the law of God, it would appear all beautiful and glorious. It would be seen not only as "holy and just," but as being "good." It is our best friend, the protector of our rights. It glorifies God, our heavenly Father, and guards us in all the inalienable rights which he has graciously given us. It forbids every one from trespassing upon our rights in respect to life, chastity, property, or character; and it is "spiritual" too, for it forbids even the *desire* for anything which of right does not belong to us. To him who loves its holy precepts, and is striving by grace to keep them, it is indeed the "royal law," the "law of liberty." He can truly say, "I will walk at liberty; for I seek thy precepts."

But viewed from the standpoint of the transgressor who will not forsake his sins, but esteems sinful pleasures above the favor of God and the riches of Christ, the law of God is a "yoke of bondage." He views it as laying restraint upon his liberties, as tending to deprive him of his pleasures. He hates it, because it condemns the sins which he loves. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

It is with the law as it is with other things: Much depends on the side from which we view it. And I venture the assertion that no one undertakes to prove from the Bible that the ten commandments have been abolished, except for the reason that he is violating some one of them, and desires still to do so. To the hesitating and doubtful I would say, "Pull up your doubts by the roots, and you will find a little seed at the bottom, and that seed is sin."

R. F. COTTRELL.

Needs Regulating.

SUPPOSE you and I sat together just as the sun was sinking in the western horizon. You inquire the hour. Taking out my watch, I reply that "my watch says it is ten o'clock." Your quick response is, "Well, your watch needs regulating." And why do you say so? Because God's great time-keeper, the sun, plainly says that it cannot be far from five o'clock.

Often we hear people say, after the solemn conviction that they are not observing God's appointed rest-day has been forced upon their minds and hearts by the word of God, "Well, my conscience says the day I have always kept is just as good, and, besides, my feelings will not let me change. I am afraid I should not be happy if I should change, and do different from what my fathers have done and all my neighbors are doing." God's word says plainly that the seventh day is the Sabbath, but your feelings and conscience say that the first day is the Sabbath. God commands a special time for worship; your conscience says another day will do just as well.

Now, my friend, your conscience and feeling need regulating. The only true conscience regulator is the word of God. If you will conform your course of conduct to its teachings, your feelings and your conscience will soon become corrected, so that they will speak as loudly for God's truth as they now clamor against it.

Conscience and feeling are like a watch: they must be kept corrected by the Bible, or they will speak contrary to the truth, and greatly mislead us. Exercise of the will does much to correct our moral judgment. Men must make up their minds to obey God's will as revealed in his word, or their efforts to serve him will be very weak and childish.

Perhaps you have felt sorry that you ever heard the Bible truth on the Sabbath question. What would you think of a laborer, who, after returning from his dusty work and washing his

face, should look into the glass, and, discovering a black spot that was not yet removed, should remark with gravity and earnestness that he was sorry that he looked into the glass?

That heart must be in a sad condition that is sorry when God sends additional light to correct our faults and make the pathway to the kingdom more plain. Were the apostles and Martin Luther and other reformers ever filled with such wicked regrets? You know they were not. No more will the true child of God indulge them in this generation. The heart that cherishes such feelings is not reconciled to God. It needs regulating by the pure principles of God's word and the influence of the Holy Spirit.

Charity, true love for God, "rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 13:6.

G. D. BALLOU.

Salmon River, N. Y.

Still We Grow.

UNDER the above heading the Cincinnati *Spokesman* gives a few statistics which show the recent growth of the United States. We believe it has been proved to a demonstration that the two-horned beast of Rev. 13:11-18 represents the United States Government. It is there spoken of as "coming up," and no one can dispute the statement that in this particular it fully meets the demands of the prophecy. It is common to compare the present condition of the country with its condition one hundred years ago; but the following figures show that its growth at present is more rapid than ever before, and that it now presents a striking contrast with twenty-five years ago:—

Twenty-five years ago we were 30,000,000 of people; now, we are nearly 60,000,000. Then, we had 141 cities and towns of over 8,000 inhabitants; now, we have 286 of such cities and towns. Then, the total population of our cities was 5,000,000; now, it is about 12,000,000.

Our coal mines then produced 14,000,000 tons; now 85,000,000 tons, or six times as much.

The iron product amounted to 900,000 tons of ore; to-day it foots up over 8,000,000 a year—almost a nine-fold increase.

In 1860 our metal industries employed about 53,000 hands, consumed \$100,000,000 worth of material, and turned out about \$180,000,000 in annual products. To-day these industries employ 300,000 hands, consume \$380,000,000 worth of material, and their annual product amounts to \$660,000,000 a year.

In 1860 the wood industries employed 130,000 persons; to-day they employ 340,000, while the value of their annual product has trebled.

The woolen industry employed 600 persons then, and now employs 160,000; while our home mills, which produced goods of the value of \$80,000,000 in 1860, now turn out an annual product worth \$270,000,000.

Then there is cotton. In 1860 we imported 220,000,000 yards of cotton goods; in 1881 we only imported 70,000,000 yards.

In the meantime the number of hands employed in American cotton mills has increased to 200,000, and we export over 150,000,000 yards of cotton goods a year, instead of importing 227,000,000 yards as we used to do.

In the meantime we have nearly five times as many miles of railway, and double the number of farms, yielding more than double the number of bushels of cereals.

In 1860 we had 22,000,000 sheep; to-day we have over 40,000,000 of them; and whereas we then produced in this country 60,000,000 pounds of wool; now, we produce 240,000,000 pounds.

Finally the total of our exports has doubled. In 1860 it stood at \$400,000,000, and now it stands at about \$900,000,000.

CHATTER is not always conversation.

Intolerance of "Free-Thinkers."

IF ever a convention of free-thinkers should meet, and have time to do nothing else, they would not fail to incorporate in their proceedings a resolution calling upon the people to throw off the "shackles of the creeds," the restraints and obligations of religion, and join the party of liberty and universal tolerance.

How tolerant they really are when one of their own number dares to differ with them is shown in the following from the *Tribune*:—

"Léo Taxil, who has been one of the chief organizers of atheistic societies in France, the author of many anti-christian text-books and the champion of the anti-clerical movement, recently published a recantation. His followers were furious, and summoned him to appear for judgment before the Free Thought Societies. His recantation was denounced as an infamy and a crime; the hall rang with cries of 'traitor!' and 'coward!' and he was expelled by a unanimous vote, leaving the platform amid tumultuous uproar and displays of passionate resentment. The free-thinkers denied him the privilege of thinking soberly on religious questions, and revising his opinions when he found himself to be in the wrong."

There are no greater bigots in the world than these pretended free-thinkers. That any one should differ from them and think for themselves excites their rage.—*Independent*.

Quick Work.

THE Los Angeles *Herald* of October 25 says: The most remarkable case of bridge building in all history occurred in the rebuilding of the great Yuma bridge across the Colorado. The bridge was destroyed by fire a week ago, and was last night reconstructed and trains passed at 7 o'clock. The materials for the new bridge were scattered, some at Sacramento, Oakland, Los Angeles, and Wilmington, but were gathered and sent forward at distances varying from 250 to 750 miles, and the bridge built within a week. Arthur Brown, superintendent of bridges of the Southern Pacific Railroad, is entitled to the credit of this unparalleled work.

"NOW ELISHA was fallen sick of his sickness whereof he died." Was it because of Elisha's lack of *faith*, that he was sick unto death? His course with Naaman seemed to show a fair understanding of the place and power of faith in the treatment of disease; how happens it, then, that he yielded to disease in his own case, and fell sick of a sickness whereof he died? Elisha's faith rested the question of the cure or of the continuance of sickness with the Lord. Only faith that is exercised in that way is true faith. Continued sickness is often for the glory of God, and for the good of the child of God. When it is so, the child of God is willing to continue in sickness, without being cured. Faith-sicknesses are quite as marked an illustration of the power of faith as are "faith-cures." Elisha fell sick of a sickness whereof he died—in faith.—*H. Clay Trumbull*.

THAT the theater is a school of morals cannot be denied. What kind of morals are therein taught is also well known. Once in a while, however, we get a confession on that point from an unexpected witness. The London correspondent of the Boston *Herald*, after recounting a disgraceful quarrel between two of the English gentry over Mrs. Langtry, remarks: "But this new scandal may help the Lily's theatrical interests, which have of late begun to languish."—*Watchman*.

THE late Dr. Holland characterized card-playing as "the resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations."

Ancient Germany.

HAVING defined and briefly sketched the country that is to be divided, it will now be necessary to describe ancient Germany, the country whence are to come the nations that shall make the division. Having found that ten kingdoms are to be established here, it will be proper to study for a little while the primitive condition of the people that is to form these kingdoms. Here, again, we shall need to simply transcribe portions of Gibbon's history:—

"We shall occasionally mention the Scythian, or Sarmatian tribes, which, with their arms and horses, their flocks and herds, their wives and families, wandered over the immense plains which spread themselves from the Caspian Sea to the Vistula, from the confines of Persia to those of Germany. But the warlike Germans, who first resisted, then invaded, and at length overturned, the western monarchy of Rome, will occupy a much more important place in this history, and possess a stronger, and, if we may use the expression, a more domestic, claim to our attention and regard. The most civilized nations of modern Europe issued from the woods of Germany, and in the rude institutions of those barbarians we may still distinguish the original principles of our present laws and manners."

"Ancient Germany, excluding from its independent limits the province westward of the Rhine, which had submitted to the Roman yoke, extended itself over a third part of Europe. Almost the whole of modern Germany, Denmark, Norway, Sweden, Finland, Livonia, Prussia, and the greater part of Poland, were peopled by the various tribes of one great nation, whose complexion, manners, and language denoted a common origin, and preserved a striking resemblance. On the west, ancient Germany was divided by the Rhine from the Gallic, and on the south by the Danube from the Illyrian, provinces of the empire. A ridge of hills, rising from the Danube, and called the Carpathian Mountains, covered Germany on the side of Dacia, or Hungary. The eastern frontier was faintly marked by the mutual fears of the Germans and the Sarmatians, and was often confounded by the mixture of warring and confederating tribes of the two nations. In the remote darkness of the North, the ancients imperfectly described a frozen ocean that lay beyond the Baltic Sea, and beyond the peninsula, or islands, of Scandinavia.

"Some ingenious writers have suspected that Europe was much colder formerly than it is at present; and the most ancient descriptions of the climate of Germany tend exceedingly to confirm their theory. The general complaints of intense frost and eternal winter are perhaps little to be regarded, since we have no method of reducing to the accurate standard of the thermometer, the feelings or the expressions of an orator born in the happier regions of Greece or Asia. But I shall select two remarkable circumstances of a less equivocal nature.

"1. The great rivers which covered the Roman provinces—the Rhine and the Danube—were frequently frozen over, and capable of supporting the most enormous weights. The barbarians, who often chose that severe season for their inroads, transported, without apprehension or danger, their numerous armies, their cavalry, and their heavy wagons, over a vast and solid bridge of ice. Modern ages have not presented an instance of a like phenomenon.

"2. The reindeer, that useful animal, from which the savage of the North derives the best comforts of his dreary life, is of a constitution that supports, and even requires, the most intense cold. He is found on the rock of Spitzbergen, within ten degrees of the Pole; he seems to delight in the snows of Lapland and Siberia; but at present he cannot subsist, much less multiply, in any country to the south of the Baltic. In the time of Cæsar, the reindeer, as well as

the elk and the wild bull, was a native of the Hercynian forest, which then overshadowed a great part of Germany and Poland.

"The modern improvements sufficiently explain the causes of the diminution of the cold. These immense woods have been gradually cleared, which intercepted from the earth the rays of the sun. The morasses have been drained, and, in proportion as the soil has been cultivated, the air has become more temperate. Canada, at this day [1775 A. D.], is an exact picture of ancient Germany. Although situated in the same parallel with the finest provinces of France and England, that country experiences the most rigorous cold. The reindeer are very numerous, the ground is covered with deep and lasting snow, and the great river St. Lawrence is regularly frozen, in a season when the waters of the Seine and the Thames are usually free from ice."

"When Tacitus considered the purity of the German blood and the forbidding aspect of the country, he was disposed to pronounce those barbarians *Indigenæ*, or natives of the soil. We may allow with safety, and perhaps with truth, that ancient Germany was not originally peopled by any foreign colonies already formed into a political society; but that the name and nation received their existence from the gradual union of some wandering savages of the Hercynian woods. To assert those savages to have been the spontaneous production of the earth which they inhabited, would be a rash inference, condemned by religion and unwarranted by reason."

"Modern Germany is said to contain about two thousand three hundred walled towns. In a much wider extent of country, the geographer Ptolemy could discover no more than ninety places which he decorates with the name of cities, though, according to our ideas, they would but ill deserve that splendid title. We can only suppose them to have been rude fortifications, constructed in the center of the woods, and designed to secure the women, children, and cattle whilst the warriors of the tribe marched out to repel a sudden invasion. But Tacitus asserts, as a well-known fact, that the Germans, in his time [A. D. 56–135], had no cities; and that they affected to despise the works of Roman industry as places of confinement rather than of security. Their edifices were not even contiguous, or formed into regular villas; each barbarian fixed his independent dwelling on the spot to which a plain, a wood, or a stream of fresh water, had induced him to give the preference. Neither stone, nor brick, nor tiles, were employed in these slight habitations. They were indeed no more than low huts of a circular figure, built of rough timber, thatched with straw, and pierced at the top to leave a free passage for the smoke.

"In the most inclement winter, the hardy German was satisfied with a scanty garment made of the skin of some animal. The nations who dwelt towards the north clothed themselves in furs; and the women manufactured for their own use a coarse kind of linen. The game of various sorts, with which the forests of Germany were plentifully stocked, supplied its inhabitants with food and exercise. Their monstrous herds of cattle, less remarkable indeed for their beauty than for their utility, formed the principal object of their wealth. A small quantity of corn was the only produce exacted from the earth; the use of orchards or artificial meadows was unknown to the Germans; nor can we expect any improvements in agriculture from a people whose property every year experienced a general change by a new division of the arable lands, and who, in that strange operation, avoided disputes by suffering a great part of their territory to lie waste and without tillage."

"The sound that summoned the German to arms was grateful to his ear. It roused him from his uncomfortable lethargy, gave him an

active pursuit, and, by strong exercise of the body and violent emotions of the mind, restored him to a more lively sense of his existence. In the dull intervals of peace, these barbarians were immoderately addicted to deep gaming and excessive drinking; both of which, by different means, the one by inflaming the passions, the other by extinguishing their reason, alike relieved them from the pain of thinking. They gloried in passing whole days and nights at table; and the blood of friends and relations often stained their numerous and drunken assemblies. Their debts of honor (for in that light they have transmitted to us those of play) they discharged with the most romantic fidelity. The desperate gamester, who had staked his person and liberty on a last throw of the dice, patiently submitted to the decision of fortune, and suffered himself to be bound, chastised, and sold into remote slavery, by his weaker but more lucky antagonist.

"Strong beer, a liquor extracted with very little art from wheat or barley, and corrupted (as it is strongly expressed by Tacitus) into a certain semblance of wine, was sufficient for the gross purposes of German debauchery. But those who had tasted the rich wines of Italy and afterwards of Gaul, sighed for that more delicious species of intoxication. They attempted not, however (as has since been executed with so much success), to naturalize the vine on the banks of the Rhine and Danube; nor did they endeavor to procure by industry the materials of an advantageous commerce. To solicit by labor what might be ravished by arms, was esteemed unworthy of the German spirit. The intemperate thirst of strong liquors often urged the barbarians to invade the provinces on which art or nature had bestowed those much-envied presents."

"A general of the tribe was elected on occasions of danger; and, if the danger was pressing and extensive, several tribes concurred in the choice of the same general. The bravest warrior was named to lead his countrymen into the field, by his example rather than by his commands. But this power, however limited, was still invidious. It expired with the war, and in time of peace the German tribes acknowledged not any supreme chief. *Princes* were, however, appointed in the general assembly, to administer justice, or rather to compose differences, in their respective districts."

"In the hour of danger it was shameful for the chief to be surpassed in valor by his companions; shameful for the companions not to equal the valor of their chief. To survive his fall in battle was indelible infamy. To protect his person, and to adorn his glory with the trophies of their own exploits, were the most sacred of their duties. The chiefs combated for victory, the companions for the chief."

"The Germans treated their women with esteem and confidence, consulted them on every occasion of importance, and fondly believed that in their breasts resided a sanctity and wisdom more than human. Some of these interpreters of fate, such as Velleda, in the Batavian war, governed, in the name of the Deity, the fiercest nations of Germany. The rest of the sex, without being adored as goddesses, were respected as the free and equal companions of soldiers; associated even by the marriage ceremony to a life of toil, of danger, and of glory. In their great invasions, the camps of the barbarians were filled with a multitude of women, who remained firm and undaunted amidst the sound of arms, the various forms of destruction, and the honorable wounds of their sons and husbands.

"Fainting armies of Germans have, more than once, been driven back upon the enemy by the generous despair of the women, who dreaded death much less than servitude. If the day was irrecoverably lost, they well knew how to deliver themselves and their children, with their own hands, from an insulting victor.

Heroines of such a cast may claim our admiration; but they were most assuredly neither lovely nor very susceptible of love. Whilst they affected to emulate the stern virtues of *man*, they must have resigned that attractive softness in which principally consist the charm and the weakness of *woman*. Conscious pride taught the German females to suppress every tender emotion that stood in competition with honor, and the first honor of the sex has ever been that of chastity. The sentiments and conduct of these high-spirited matrons may at once be considered as a cause, an effect, and as a proof, of the general character of the nation."

"The religious system of the Germans (if the wild opinions of savages can deserve that name) was dictated by their wants, their fears, and their ignorance. They adored the great visible objects and agents of nature—the sun and the moon, the fire and the earth—together with those imaginary deities who were supposed to preside over the most important occupations of human life. They were persuaded that by some ridiculous arts of divination they could discover the will of the superior beings, and that human sacrifices were the most precious and acceptable offering to their altars."

"Germany was divided into more than forty independent States; and, even in each State, the union of the several tribes was extremely loose and precarious. The barbarians were easily provoked; they knew not how to forgive an injury, much less an insult; their resentments were bloody and implacable. The casual disputes that so frequently happened in their tumultuous parties of hunting or drinking were sufficient to inflame the minds of whole nations; the private feud of any considerable chieftains diffused itself among their followers and allies. To chastise the insolent, or to plunder the defenseless, were alike causes of war. The most formidable States of Germany affected to encompass their territories with a wide frontier of solitude and devastation. The awful distance preserved by their neighbors attested the terror of their arms, and in some measure defended them from the danger of unexpected incursions."

"Such was the situation, and such were the manners, of the ancient Germans. Their climate, their want of learning, of arts, and of laws; their notions of honor, of gallantry, and of religion; their sense of freedom, impatience of peace, and thirst of enterprise,—all contributed to form a people of military heroes. And yet we find, that, during more than two hundred and fifty years that elapsed from the defeat of Varus [September, A. D. 9] to the reign of Decius [249 A. D.], these formidable barbarians made few considerable attempts, and not any material impression, on the luxurious and enslaved provinces of the empire. Their progress was checked by their want of arms and discipline, and their fury was diverted by the intestine divisions of ancient Germany."—*Dec. and Fall, chap. 9, par. 1-3, 5, 8, 10, 11, 15, 17, 19, 20, 26, 24.*

But when we reach the time of the reign of Decius, it seems almost as though the very elements were employed in hurling the barbarous nations in multitudes upon the already rapidly falling empire.

A. T. J.

Divine Inspiration.

THE same blood circulates from Genesis to Revelation. It is the one book. He who makes Moses a myth makes Christ an impostor. He who denies the Mosaic authorship and the inspiration of the Pentateuch denies the authenticity of the gospels and the divinity of our Lord. But we are told that the Bible must be tested as to its authenticity as other books are. Granted. But when Sir Walter Scott avowed himself the author of the Waverly novels, there was an end of guesses and speculations. Plausible argu-

ments might have been suggested for attributing the authorship of some of them to others; but the world had confidence in Sir Walter Scott's veracity. His word settled the matter. And should not the word of Christ settle the question as to who wrote the Pentateuch? What are all our petty canons of criticism when weighed against his word? Not one scholar in a hundred can test for himself the grounds on which Wellhausen bases his conclusions. But all of us can read in our New Testaments what Christ said about the Jewish Scriptures; about David in the Psalms; about Moses and the prophets; and that is enough for us.—*Sel.*

Presumptuous Prayer.

It is hardly necessary to say that prayer is commendable. There is no human being that does not need to pray. The inspired word teaches that "men ought always to pray;" to "pray everywhere;" to "pray without ceasing;" to "be instant in prayer;" to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Even the Son of God, by whom the worlds were made (Col. 1:16), when sojourning upon earth, though only "in the likeness of sinful flesh," found it necessary to pray frequently and earnestly.

But there is no exercise in which men are more likely to err than in prayer. Without the leading of the Holy Spirit, "we know not what to pray for as we ought." There is such a thing as "asking amiss," though ever so fervently, and failing to receive. Jas. 4:3. The "double-minded" or "wavering" man will not receive anything of the Lord in answer to prayer. Chap. 1:6-8. There is such a thing as praying "to be seen of men," and that being the only reward. Matt. 6:5. And there is such a thing as prayer being an abomination. Prov. 28:9. But there is a species of presumptuous prayer, quite common in these days, to which a moment's attention is here called.

We are warranted in asking wisdom of God (Jas. 1:5); but to ask special light upon duty or doctrine while refusing that already given in the Scriptures, is simply tempting the Author of wisdom, who has chosen this method of giving "instruction in righteousness." 2 Tim. 3:16. Those who are engaged in disseminating the truths of the Third Angel's Message often meet opponents who claim that they have had important questions settled in their minds through prayer, though the Scriptures may indisputably teach a directly opposite doctrine. And even some who have professedly accepted the "present truth" will find a plea for evading the plain word in the fact that protracted prayer confirms them in the way they desire to go.

That God will suffer delusion to blind those who presumptuously appeal to him for light while disregarding that already given upon the same point, and will even permit them to follow their own inclinations, is evidenced by the case of Balaam the prophet. While the Israelites were journeying toward Canaan, they pitched their tents in the plains of Moab. The Moabites were much afraid of the great multitude, especially as they had heard how the Amorites had been defeated. So they joined with the Midianites in sending messengers to Balaam, and asked him to come and curse Israel. Balaam inquired of the Lord, and received explicit directions not to go with the messengers.

But when Balak "sent yet again princes, more, and more honorable," together with the promise to Balaam of "very great honor," the prophet was anxious to go, and presumed to again inquire of the Lord. The first inquiry was all right; but after the word of the Lord had plainly made known his will, further inquiry became offensive, and the Lord gave him permission to go. Here he had express leave

given him in answer to prayer to go where he had previously been forbidden to go; but his designed mission was fruitless, for "God's anger was kindled because he went."

Nothing could better illustrate or more plainly indicate the displeasure of the Lord with those who seek by prayer or otherwise for authority or light upon any subject, contrary to his emphatic word. This instance was "written for our learning," and shows beyond question that a disposition to squarely ignore that which the Spirit has expressly spoken cannot be excused or palliated by any degree of fancied consecration or humility, or any intensity or fervency of petition. Although such prayer may secure a delusive permit to disobey the word, it will just as surely secure the accompanying anger of the Lord. "Be not deceived; God is not mocked." It is the prayer "according to his will" that receives answer accompanied by his blessing (1 John 5:4), not that which asks for something contrary to his word.

W. N. GLENN.

Force and Fuss.

THERE is more resemblance in the sound of these two words than in their sense; yet thoughtless people often mistake the latter for the former. Force is power, fuss is noise; the one is work, the other is talk; the one is the moving of the engine, the other is the escape of steam. There may be sound in force; there is nothing but sound in fuss. The one may be quiet and gentle, and yet retain its essential character; the other loses its identity when quietness comes. Force moves steadily onward to the production of the result in view; fuss raves and roars and agitates, yet accomplishes nothing. Force is radical; fuss is superficial.

Force is the concentration of energy on the work in hand; fuss is the scattering of energy in every direction, without touching any special point. Some of the most quiet men have an immense amount of force which they know how to use when the time comes, and which they do use with wonderful results; while others, far more demonstrative and self-asserting, have but little to show as the result of their labor. The duty of every Christian worker is to have a thorough consecration of all his powers to God's service; and thus to seek not to draw attention to himself by an unseemly show of misplaced energy, but rather by the attractive power of a loving heart to draw all to Christ.—*Sunday School Journal.*

Trust is not always a Christian virtue. To trust one's self to a rotten plank, when a safe footing can properly be obtained elsewhere, may be a folly or a crime, according to the motive which directed the action. This thought is suggested by the recent words of a would-be theological prophet, who, forecasting the creed of the future, announces, as one of the elements of its fourfold belief, faith in the "drift of things." Faith in the drift of things! Alack! that is like enough to be the too common faith of the future; for it has been the commoner faith of the past. No transgressor of God's commandments, no drunkard, no impure person, no deceiver of other men, but has unlimited faith in the drift of things. Every day sees him sink deeper into the mire, every day, perhaps, making his desire for deliverance more feeble; yet every day sees him cherishing the same old faith that sometime things will take a turn, and he will come out all right. One might more safely trust one's self to the drift above Niagara than to this treacherous "drift of things." This faith in the drift of things is not the faith of the Christian. His is a personal trust in a personal Saviour,—through whose good providence he has faith, not in the drift of things, but in their settled march, according to God's ordering, from evil to good, and from corruption to incorruption.—*Sel.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—DEC. 19.

Pagan and Papal Rome.

THE vision of the eighth chapter of Daniel begins with the supremacy of the Medo-Persian dominion, B. C. 538, and covers the remaining portion of the world's history till the close of time. The 25th verse says that the power represented by the little horn, Rome, "shall be broken without hand." This evidently refers to the same thing that is mentioned in Dan. 2: 34, 44, 45, where the stone cut out without hands is represented as smiting the image on the feet and breaking the entire image—all the kingdoms of earth—in pieces.

PAGANISM was the prevailing religion during the Medo-Persian and Grecian rule, and during the first portion of the Roman Empire. In the vision of the second chapter of Daniel there is no distinction made between Rome pagan and Rome papal, but in every other prophecy the distinction is clearly marked. In the seventh chapter, pagan Rome is represented by the "dreadful and terrible" beast with teeth of iron and nails of brass. Papal Rome is represented by the "little horn" which came out from this beast. In reality, the beast, after the rise of the little horn, is papal Rome, *i. e.*, Rome under the popes.

In the 12th and 13th of Revelation the Roman power is brought to view. It is not difficult to identify the red dragon with seven heads and ten horns. It is represented as standing ready to devour a certain child as soon as it was born. This child we know is Jesus, from the fact that he is to "rule all nations with a rod of iron" (verse 5, compare Ps. 2: 7-9); and he was "caught up unto God, and to his throne." These particulars will apply to no one but Jesus. And Rome, through Herod as its representative, stood ready to slay Jesus when he was born. See Matt. 2. The dragon, then, represents Rome. The question is, Does it represent the whole of Rome, or only a part? This can be answered when we have identified the next beast.

"AND I stood by the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. . . . And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Rev. 13: 1-7.

COMPARE this description with what we are already familiar in Dan. 7, and there will be no difficulty in deciding that it also represents Rome. What! two symbols in succession representing the same thing? The answer must be that they represent two phases of Rome. Now we know that Rome in the time of Christ was pagan; therefore this second phase, represented by the leopard beast, must be papal Rome. Notice its blasphemous words, and its work of persecuting the saints, and compare with the description of the little horn of Daniel 7. Notice also the time during which it was to have power to continue—"forty and two

months." This, at thirty days to the month, is just 1260 days (as prophetic symbols, years), which we have already learned was the period of papal supremacy. Here, then, as in the 7th of Daniel, the prophecy marks the change from pagan to papal Rome.

ONCE more we turn to the Roman power as brought to view in the 8th of Daniel. The little horn that waxed "exceeding great," we have already seen to be Rome. There is no possibility of its representing any other power. But it is to be "broken without hand," which shows that the little-horn power covers the whole of Roman history, reaching even to the coming of the Lord. This being the case, it is evident that here also we must have the two phases of Rome,—pagan and papal. How are these two phases indicated? First, we repeat that the word "sacrifice," which occurs in verses 11, 12, and 13, is not found in the original, and there is nothing in the text that gives any idea of sacrifice. In the face of this, the Revision Committee, as if to get as far as possible from the true meaning of the passage, have placed "burnt-offering" in the Revised Version, in the place of "sacrifice." This is simply making a bad matter worse. They could have used the word "persecution," or "prophecy," or "dreaming," with just as much reason. Some one will ask, If there is no word in the original where the translators have placed "sacrifice," why did they place any word there at all? It would have been better if they had not, for then no one would have been misled. Let us try it in verse 13: "Then I heard one saint speaking, and another saint said unto that certain saint that spake, How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" A very slight examination will convince any one that the only word that can be properly supplied after "daily," is "desolation;" thus, "How long shall be the vision concerning the daily desolation and the transgression of desolations?" By supplying a word that is already in the text (and we have no right to go outside of the text for a word), we make harmony, and get the real sense of the passage.

ROME, then, is here termed a desolating power. Examine Matt. 24: 15, 16, and Luke 20: 21, 22, and you will find the Roman armies spoken of as the "abomination of desolation." And this term, "desolation," is a very fit one to apply to a power that shall "break in pieces and bruise," and "shall devour the whole earth, and shall tread it down, and break it in pieces." Then we have two forms of desolation, the "daily" and the "transgression." Rome in its pagan form was well indicated by the term "daily," or "continual," because paganism had been the main religion of the world from almost the beginning. A few people worshiped the true God; but these were so very few that it might well be said that paganism had always been the religion of the world. But under the Roman dominion a change was to take place. Paganism in the civilized world was to receive its death blow, and a form of worship professedly Christian was to take its place; yet this new form of religion was to be of such a character, as compared with paganism, that it was called the "transgression." It is doubtful if the abominations of paganism for four thousand years equaled the crimes perpetrated by papal Rome in its twelve centuries of supreme power.

THIS same change is set forth by Paul in the second chapter of 2 Thessalonians. He told the Thessalonian brethren that the day of the Lord could not come until there had come an apostasy, and the "man of sin" had been revealed, and had accomplished his work of blasphemy and opposition to God and his truth. Said he, "Remember ye not that when I was

yet with you, I told you these things?" That is, when he was in Thessalonica he preached to them from the book of Daniel concerning the rise of the papacy. "And now ye know what withholdeth that he [the man of sin] might be revealed in his time." That is, you know what now hinders the setting up of the papacy; it is paganism, which still has a controlling influence in the government. "For the mystery of iniquity doth already work; only he who now letteth [hindereth] will let [hinder], until he be taken out of the way. And then shall that Wicked be revealed." Verses 7, 8. The apostasy had begun in Paul's day. "Grievous wolves" had already begun to devour the flock, and men speaking perverse things had drawn many away. The spirit of the papacy—"the mystery of iniquity"—was already existing; but it could not fully develop itself until paganism—the hindering power—should be "taken out of the way," and then "that Wicked" should stand forth undisguised.

NOTE the similarity in the terms used by Paul and the angel in describing the papacy. The angel calls it "the transgression of desolation;" Paul calls it "that Wicked," just as though the papacy embraced all the wickedness in the world, and so it did. The papacy was to be so pre-eminently wicked that it could be sufficiently designated by the expression "that Wicked."

In Rev. 13: 2, the change from paganism to papacy is noted in these words: "And the dragon [pagan Rome] give him [that is, the beast, papal Rome] his power, and his seat, and great authority." If any one, however, supposes that this change was an instantaneous one, accomplished by a sudden revolution, he is greatly mistaken. For several hundred years the papal power was growing almost unnoticed, before it succeeded in exalting itself above the ruins of paganism. Paul, in 2 Thess. 2: 6-8, brings this state of things to view, when he represents the "mystery of iniquity" as working, but obliged to wait for its full development until paganism should be removed. We propose to give a few quotations that will indicate, as fully as is possible in our brief space, the rise of the papacy and the overthrow of paganism.

"IN the last great persecution under Diocletian [A. D. 284-305], the bishops of Rome probably fled once more to the Catacombs. Their churches were torn down, their property confiscated, their sacred writings destroyed, and a vigorous effort was made to extirpate the powerful sect. But the effort was vain. Constantine soon afterward became emperor, and the Bishop of Rome emerged from the Catacombs to become one of the ruling powers of the world. This sudden change was followed by an almost total loss of the simplicity and purity of the days of persecution. Magnificent churches were erected by the emperor in Rome, adorned with images and pictures, where the bishop sat on a lofty throne, encircled by inferior priests, and performing rites borrowed from the splendid ceremonial of the pagan temple. The Bishop of Rome became a prince of the empire, and lived in a style of luxury and pomp that awakened the envy or the just indignation of the heathen writer, Marcellinus. The church was now enriched by the gifts and bequests of the pious and the timid; the bishop drew great revenues from his farms in the Campagna and his rich plantations in Sicily; he rode through the streets of Rome in a stately chariot and clothed in gorgeous attire; his table was supplied with a profusion more than imperial; the proudest women of Rome loaded him with lavish donations, and followed him with their flatteries and attentions; and his haughty bearing and profuse luxury were remarked upon by both pagans and Christians as strangely inconsistent with the humility and simplicity enjoined by the faith which he professed. The bishop-

ric of Rome now became a splendid prize, for which the ambitious and unprincipled contended by force or fraud."—*Historical Studies*, pp. 17, 18.

CONSTANTINE became sole emperor of Western Rome in 312 A. D. Shortly after (March, 313), he issued the famous Edict of Milan, which restored all forfeited civil and religious rights to the Christians, and secured to them equal toleration with the pagans throughout the empire. This was an important step in advance. Gibbon, speaking of Constantine's relation to Christianity, says: "By the edicts of toleration, he removed the temporal disadvantages which had hitherto retarded the progress of Christianity. . . . The exact balance of the two religions continued but a moment; and the piercing eye of ambition and avarice soon discovered that the profession of Christianity might contribute to the interest of the present as well as of a future life. The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. . . . As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by [the conversion of] dependent multitudes."—*Decline and Fall*, chap. 20, par. 18.

In his "History of Latin Christianity," book 1, chapter 2, Milman quotes a single paragraph from an ancient historian, which shows the advancement made by the bishop of Rome by the close of the fourth century: "No wonder that for so magnificent a prize as the bishopric of Rome, men should contest with the utmost eagerness and obstinacy. To be enriched by the lavish donations of the principal females of the city; to ride, splendidly attired, in a stately chariot; to sit at a profuse, luxuriant, more than imperial, table,—these are the rewards of successful ambition."

In the same chapter, Milman again says:—

"The Pontificates of Damasus and Siricius [A. D. 367-398] beheld almost the last open struggles of expiring Roman paganism, the dispute concerning the Statue of Victory in the Senate, the secession of a large number of the more distinguished senators, the pleadings of the eloquent Symmachus for the toleration of the religion of ancient Rome. To such humiliation were reduced the deities of the Capitol, the gods, who, as was supposed, had achieved the conquest of the world, and laid it at the feet of Rome. But in this great contest the bishop of Rome filled only an inferior part; it was Ambrose, the bishop of Milan, who enforced the final sentence of condemnation against paganism, asserted the sin, in a Christian emperor, of assuming any Imperial title connected with pagan worship, and of permitting any portion of the public revenue to be expended on the rites of idolatry. It was Ambrose who forbade the last marks of respect to the tutelary divinities of Rome in the public ceremonies."

THE final triumph of the pseudo-Christian religion was gained in the early part of the 6th century, when Pope Symmachus anathematized the Emperor Anastasius. See Cyclopedias, art. "Anastasius," and "Decline and Fall," chap. 47, par. 22. At the same time, paganism in the West was overthrown by Clovis, king of the Franks, a cruel and bloodthirsty tyrant, who had been converted to the Christianity that was then popular, by his wife, Clotilde, who was a Catholic. Clovis had promised her that if he were victorious in a battle which he was about to fight near Cologne, A. D. 496, he would turn Christian. After a severe struggle, he gained the victory, and soon after he and several thousand of his followers were baptized. He after-

ward, A. D. 507-8, by virtue of his superior skill and strength in battle, succeeded in "converting" the entire nation of the Visigoths, so that Christianity became the nominal religion of the entire Roman world. (See "Decline and Fall," chap. 38, par. 1-30; Guizot's "History of France," vol. 1, chap. 7.) Because of these Christian acts, he received from the pope the title of "Most Christian King."

THUS was the "continual desolation" taken away that the "transgression of desolation" might run its course. In A. D. 538, as previously shown, the papacy became supreme by the conquest of its rivals, and it pursued its career unchecked until 1798. Since then its temporal power has gradually become extinct, but its spiritual power, though seemingly limited, is greater than ever. Its opposition to "all that is called God, or that is worshiped," has not diminished, nor will it cease until the Lord shall consume that Wicked with the spirit of his mouth, and destroy it with the brightness of his coming. 2 Thess. 2 : 8. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

DECEMBER 6. ISAIAH 1 : 1-18.

The Sinful Nation.

ISAIAH means "Salvation of Jehovah," and he has been called the "evangelical prophet." He wrote more about Christ and the Christian dispensation than did any other prophet. He prophesied in "the days of Uzziah, Jotham, Ahaz, and Hezekiah." If he began to prophesy in the last year of Uzziah, about 758, and continued to the end of Hezekiah's reign, about 698, this would give sixty years of service as a prophet. We do not certainly know that he lived throughout the reign of Hezekiah, but we know that he lived through the most of it, so that he prophesied, at the very least, nearly sixty years. It would thus appear that he was quite young when he was chosen of God to prophesy.

It would seem from Isa. 6 : 7 that it was in the year that Uzziah died that he began to prophesy; for there he records a vision of "the Lord, sitting upon a throne, high and lifted up," and he exclaims, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Then one of the seraphim flew unto him, "having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and *thine iniquity is taken away, and thy sin purged.* Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." This must have been Isaiah's first vision, and the time when he was chosen to the prophetic work; for it was at this time that his sins were forgiven. And when he first sees the Lord, he exclaims, as we have read, "Woe is me! for I am undone." But when the seraph has touched his lips with the hallowed fire, and told him his sin is cleansed, his iniquity taken away, then he is ready to be a messenger for the Lord; and as soon as he hears the voice asking who shall be sent, he cries, "Here am I; send me. And he said, Go." Thus the Lord would have no one go to speak for him, nor in his name, till his iniquity has been taken away and his sin purged. Then, and not till then, can we bear the message of the Lord.

In this very first vision he spoke of Christ, and of the people in the day when Christ was upon the earth. John tells us so. In recording the words and works of the Saviour, he says, "But though he had done so many miracles before them, yet they believed not on him."

And these very ones who did not believe on Christ, in them was fulfilled the very saying of Isaiah as recorded in Isa. 6 : 9, 10. Compare John 12 : 38-41 and Isa. 6 : 1-13. Then says John, "These things said Esaias, when he saw his glory and spake of him." We see also by this that in the year that King Uzziah died, Isaiah not only spake of this people, but he also spoke of Christ, and *he then saw Christ.* That majestic one whom Isaiah saw sitting upon that throne high and lifted up; that one whose train filled the temple in Heaven; that one in the presence of whose glory the bright seraphim shaded their faces; that one of whom these seraphim said, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory;"—that was Christ our Lord and Saviour. That was He who speaks in righteousness, He who is indeed "mighty to save."

WE have no prophecy which Isaiah refers definitely to the reign of Jotham, nor any message sent directly to Jotham as there is to Ahaz and Hezekiah. In chapters 7, 8, and 9 are prophecies spoken in the reign of Ahaz. Rezin, king of Syria, and Pekah, king of Israel, had formed a confederacy to take Jerusalem and Judah, and kill Ahaz and make the son of Tabael, a creature of their own, king in Jerusalem. But the Lord sent a word to Ahaz and his people, "Thus saith the Lord God, It shall not stand, neither shall it come to pass." And in that message to Ahaz and his people Isaiah uttered his prophecy of Immanuel, "which is, being interpreted, God with us." See Isa. 7 : 14 and Matt. 1 : 23. At the same time he prophesied of that child which should be called, "Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace." Isa. 9 : 6, 7; Luke 1 : 32, 33; and at the same time he prophesied of the second coming of the Saviour, the reform on the law of God, and the working of Spiritualism just before Christ comes in his glory. Isa. 8 : 16-21; 2 Thess. 2 : 9. And in the lesson for to-day, his word is a prophecy which Paul applied to the people in his day. See Isa. 1 : 9, with Rom. 9 : 29; 11 : 5.

THESE are but a few instances in illustration of Peter's word about the prophets: "Unto whom it was revealed that *not* unto themselves, but *unto us* they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into." 1 Peter 1 : 12. In reading the prophets, we are always to bear in mind that they have written many things to us, as well as some things to those of their own day. And when, in to-day's lesson, we read, "Ah, sinful nation," he means the people of to-day—not the people who make no profession of his name, but the people upon whom his name is called. To those of to-day, he says, "I have nourished and brought up children, and they have rebelled against me." To what purpose are sacrifices, and offerings, and the calling of assemblies, when the law of God is despised and rejected? So in another place this same prophet says: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, *as a nation that did righteousness, and and forsook not the ordinance of their God.*" Isa. 58 : 1-14. To what purpose are fastings and prayers, when the ordinance of God is forsaken? "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28 : 9.

THEREFORE to-day he says to the people of to-day: "Wash you, make you clean. Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fa-

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The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 26, 1885.

Visit to Salt Lake City.

It is seldom that we say anything about our travels; but there were some things in our late trip which were of great interest to our party, and may be so to many of our readers.

In company with Brother C. H. Jones and wife we left Oakland on the "pioneer line"—the Central Pacific—October 27. Since we last journeyed on this road, some decided improvements have been made, which add much to the comfort of travelers.

At Ogden we took the Rio Grande (Grand River) line to Salt Lake City, where we stopped off. We had crossed the mountains many times, but we had never visited this famed city. Securing a carriage, with the services of one who has resided in the city seventeen years, we proceeded to view all the points of interest. To the visitor there are many; but few of them would be of much interest to the reader in a brief mention. The residences of the chiefs of the "saints," and the various establishments of the church, are all of local interest. We rode out to Camp Douglass, about three miles southeast of the city. This is about 700 feet above the city, and the plateau midway between the two affords one of the best views of the city and the valley which can be obtained below the mountains.

However much we may hear of any place, we are always mistaken in the idea we form of it. It did not seem as if we should find the city about twenty miles from the lake from which it takes its name; and we did not expect to find the tabernacle and temple so near the foot of the highland; while we did expect to see a purling stream of clear water on either side of every street in the city. In the main or business streets this is not the case, the gutters looking much like those of any other city, appearing to carry only the refuse from the buildings. But enough of the streets do have these charming streams to keep up its reputation of being the best-watered city in the world of which we have any knowledge. In the upper parts of the city the inhabitants largely use the water from these streams flowing before their doors; and this is by no means a thing to be despised, as our party could certify after borrowing a cup and enjoying the luxury of a delicious draught of pure, cold water. Though it was some distance from the cañon which furnished it, the flow was so swift and so abundant that it was as cold as ever should be used.

The city was evidently laid out with a view to beauty and convenient residences, rather than to business. The blocks contain ten acres, and the streets are 132 feet wide. The effect is certainly pleasing, for it is a beautiful city. But the visit to the tabernacle was of chief interest to us, as we always feel an interest in large audience rooms.

The tabernacle is 232 by 132 feet; height, in the clear, 65 feet. It is supported by 44 piers, commonly described as pillars; but they are mason work, 3 by 9 feet, with square corners, varying in height from 12 to 20 feet. This difference is owing to the descent of the ground to the west, which is just enough to give the requisite descent to the floor toward the pulpit, which is in the west end. There are 20 large entrances, and the descent of the floor corresponding to that of the ground brings all the entrances to the

ground level. Seating over 10,000, it can be emptied in a couple of minutes.

The gallery is 480 feet around, and 30 feet wide. It is peculiar in this respect, that it is separate from the main building, except at its entrances and on the west end. This makes the ventilation perfect below, as the heated air rises back of the gallery between it and the wall. But there is no wall proper to the building, as the dome rises directly from the piers. There are no corners, it being elliptical in shape. It is lighted by 300 gas jets.

The organ has 300 pipes, and 57 stops; it is worked by water power. The front towers are 48 feet 6 inches in height; the base is 30 by 33 feet.

The sounding properties of this tabernacle are truly amazing. Our guide in the building took his position near the southwest corner of the organ, back of the pulpit, while we went to the extreme east end, in the gallery, and we held a conversation with him in a moderately low tone. Those of our party who were quick of hearing could distinctly hear him whisper; and he rubbed his hand several times over his coat sleeve, and we could all hear it plainly. We had heard of its wonderful sounding properties, but it far surpassed our expectation.

It is certain that there was, in the body of Mormons who emigrated from Illinois and Missouri and Iowa in the dead of winter, and crossed the "desert plains" and Rocky Mountains, no small amount of skill and executive ability. It seems strange that they should, under their peculiar circumstances, build a tabernacle which will conveniently seat over 10,000, and in which 13,000 people were recently convened, so perfectly adapted to its purpose, in which so many thousands can hear every word spoken even in a low tone, and in it build an excellent organ, larger than any one in the United States. When it was built, there was not one in the States so large. We cannot but adopt the words of our informant in these measurements, who wondered that it was not taken as a model by others who had to build large auditoriums. Whether its acoustic properties are the result of calculation, or whether it was a happy chance which afforded them, can hardly be told unless it shall be imitated. We have seen so many public buildings so defective in this respect, that we should be deeply interested in the experiment of copying this. The reader can now appreciate the interest we felt in visiting the great tabernacle of Salt Lake City.

Toward the southwest corner of the same block is the assembly hall, or chapel, where smaller meetings are held. It is a good-sized church building; to the right of the pulpit, on the ceiling overhead, is a representation of the first temple in Kirtland, Ohio, and on the opposite side, of the second temple in Nauvoo, Ill. On other parts of the ceiling are allegorical (and mythical) representations of Joseph Smith receiving the priesthood, both Melchizedek and Aaronic, from the hands of certain of the apostles! This idea of the perpetuity of the Melchizedek priesthood among them, is one which is much and strongly dwelt upon by the Mormons, but is one of the weakest and most unscriptural points of their faith.

Opposite to this chapel, and near the northwest corner of the block, is the "endowment house," probably as full of iniquity as any place on the face of the earth.

But the chief point of interest to all Mormonism is "the temple," upon which the workmen are now busily engaged. It stands immediately east of the tabernacle, facing the east. The block is called "Temple Block," and the street fronting it, running north and south, is named "Temple Street," though it is largely known as Main Street. From this the other streets are counted or named. The temple will have no auditorium; it is not intended for a meeting house, but for the church ordinances. In

the lower story will be an extensive baptistry; one part will be devoted to the "endowment" services, etc. The lower story is partly under ground, where the walls are twelve feet thick; above this they are nine feet and nine inches thick—all of solid granite. It is now full height for the roof—over one hundred feet—but the towers have to go much higher. It is full of symbols in every part; but, as the advertisements used to run, these are "too numerous to mention." In this is centered the hope and expectation of the Mormons, as they teach that Christ will make his personal advent to this temple when it is finished!

We were also surprised to see so much evidence of the growth of other church interests in Salt Lake City. The Baptists, Presbyterians, Methodists, Episcopalians, Catholics, and some other denominations, have church buildings. Our stay was too limited to permit us to call upon any of the pastors of these churches, though we wished much to do so. Probably all these denominations have been aided in building in this city by their missionary societies. We made a short call on the editor of the Salt Lake Tribune, the anti-Mormon paper. It is not, however, anti-Mormon so far as their religion is concerned, but decidedly anti-Mormon as to some of their practices. Other points of interest we might notice, but our limits forbid; so we close our brief account of our visit to the city of the "Latter-day Saints."

We left Salt Lake by the "Rio Grand Route," but we reserve some observations on our trip for another number.

"Judged by the Law."

"FOR as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ." Rom. 2:12-16.

In the two verses here quoted, there is matter for our most serious consideration, which does not appear from a casual reading. In them are brought to view the Judgment, and the law, which is to be the standard in the Judgment. We speak of the day of Judgment as "The day of wrath, that dreadful day," and it is doubtful if any one can really think of that day without feelings of awe or terror; yet no one can have any just appreciation of its awfulness unless he has carefully studied the law of God, by which men are then to be judged; and our sense of the terrors of that day will be exactly in proportion to our understanding of the far-reaching sanctions of that holy law.

The verses before us mention two classes,—those who have sinned without law, and those who, having sinned in the law, are to be judged by the law. The second class is the one with which we are specially concerned; but before we can fully comprehend what is said of it, we must briefly notice the class with which it is contrasted.

This text gives no authority whatever for the theory that there are any people in the world on whom God's law has no claims. The term "without law" is fully explained in verses 14 and 15, which are parenthetical. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

In the first chapter of Romans, the heathen, here spoken of as those "without the law," are described. There it is plainly shown that their ignorant blindness is due to their own willful disobedience. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was

darkened." Rom. 1:21. There was a time when all men knew God; but now many have been given over to "a reprobate mind." Notwithstanding this, every man who has not driven the Spirit of God from him forever, has as a legacy from Adam in his purity, some trace of the law of God in his heart. It was not alone in outward form, but in character as well, that Adam was formed in the image of God. Man in his first estate was like God, holy, because God's law, which is the transcript of his character, was within his heart. When he fell, this image was marred. Each successive sin makes an additional blot upon that copy of the law in the heart, until, by a long course of sin, it is completely obliterated. Christ, the sinless One, said, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. The work of the gospel is to bring men back to their lost allegiance, to reconcile them to God (2 Cor. 5:20), and write the entire law once more in their hearts (Jer. 31:33; Heb. 8:10), that thus they may be wholly conformed to God's image,—"partakers of the divine nature."

Paul says that the heathen, who have not the written law, give evidence of traces of the law written in their hearts, from the fact that when they do things that are commanded or forbidden by the law, their conscience bears witness, and their thoughts either accuse or else excuse the commission of those deeds. The contrast, then, between "without the law" and "in the law," is simply a contrast between no revelation and God's written word; and the two classes brought to view are those who have not the Bible, and those who have the full light of the written word of God.

It is evident, then, that those who "perish without law," are those who are punished for the sins which they have committed in face of the light which they had by nature. They had the law; for sin is imputed to them (verse 12), and "sin is not imputed when there is no law." Rom. 5:13. But they did not have the written law; consequently the written law, in its wondrous breadth, is not brought against them in the Judgment; they are judged simply by as much of the law as they had, and this alone is sufficient to condemn them.

Now it is still further evident that this judgment of the heathen can go but little, if any, further than the bare letter of the law. That is, for instance, the law will take cognizance, in the case of the heathen, only of the actual murder which he committed when he knew that he ought not to kill, and will not bring before him the envy and jealousy, which, in the absence of the written word, he perhaps did not recognize as being wrong. But "all unrighteousness is sin" (1 John 5:17), and "the wages of sin is death" (Rom. 6:23), and therefore "for his iniquity that he hath done shall he die." This, in brief, is what is meant by "not having the law," and by perishing "without law."

Now what of those who, having "sinned in the law," are to be "judged by the law"? We have already seen that this class comprises those who have the light of the written revelation. Then since they are to be judged by what they have, it is evident that they are to be judged by all that may be learned from the word of God. Instead of being judged according to the mere letter of the law, *i. e.*, by that which may be understood by merely *reading* the law, they are to be judged according to the fullest intent of the law,—by all that may be understood by earnest, prayerful meditation in the law.

In Heb. 4:12 we read that the "word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner of the thoughts and intents of the heart.*" From the sermon on the mount,—that sermon that moralists are so fond of quoting, we learn that he who is unjustly angry with another is in as

much danger of the Judgment as he who takes another's life; and John plainly declares that "whosoever hateth his brother is a murderer." 1 John 3:15. Again our Saviour said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery." Matt. 5:27. Here Christ quotes the seventh commandment as something known of old. All knew the penalty for violating it; but the scribes and Pharisees had taught that nothing but adultery as an actually accomplished fact could be considered a violation of the commandment. But Christ said of it, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

These two instances, which are but samples of what might be said of all the commandments, serve to give us some idea of what the psalmist saw in the law when he said, "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96. So broad is it that it takes notice of an unexpressed thought or a single glance of the eye.

We claim that it is the law in its depth and breadth, the law as it discerns the thoughts and intents of the heart, to which Paul refers when he says of a certain class that they shall be "judged by the law." This claim is sanctioned by the verse which says that this judgment shall take place "in the day when God shall judge the *secrets* of men." It is evident that there is a difference between the judgment of those who sin "without law" and that of those who sin "in the law." Now what can this difference be, since, as we have already seen, the law is the standard of judgment in both cases? The only difference can be that the latter class endure a more rigid test than the former.

Notice, further, that the phrase "in the law" refers to *all* who have the written word, and that therefore this rigid test, which is going to take into account the remotest thoughts of the heart, is to be applied to every one who has the Bible, that is, to all the inhabitants of so-called Christian lands. This is that which may well cause us all to tremble at the thought of "that dreadful day." Multitudes who pride themselves on their strict morality will be found in that day to be but whitened sepulchers, fair without, but full of corruption within. Thousands of professed Christians who stand high in the estimation of their brethren, perhaps also in their own estimation, will then be bidden to depart as "workers of iniquity;" "for man looketh on the outward appearance, but the Lord looketh on the heart."

In this connection we also have another thought worthy of serious consideration. After enumerating the vices of the heathen (Rom. 1:24-32), Paul continues: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest *doest the same things.*" Rom. 2:1. Now there is not an individual who has ever read Rom. 1:24-32 who has not decided that the things there set forth are exceedingly wrong. But the apostle says, "Thou that judgest *doest the same things.*" What! have we all committed murder and adultery? are we all guilty of all that list of out-breaking sins? Not openly; so far as the actual *deed* is concerned, we may have committed scarcely any of those acts. But we have all harbored the thoughts which, if cherished and allowed to pursue their natural course, would develop into those very sins. We have already seen that a wrong desire is counted as a violation of the commandment; but here we learn something further. We learn that the *evil thought* cherished by one who has the light of God's word, is in the sight of God as great a crime as the actual deed is when committed by a heathen. The professed Christian who indulges in anger or harbors evil thoughts, is as guilty before God as the benighted heathen who kills and eats his enemy.

We begin to see that the commandment is indeed "exceeding broad;" we may also feel a little less satisfied over the superiority above the heathen, which we fancy we enjoy. As we read of the Hindoo throwing himself before the car of Juggernaut, or perchance see the Chinaman bowing before his horrid-looking Joss, or think of the barbarous rites with which savage worship is accompanied, we shudder at the depth of wickedness revealed. But when we read that "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry," we may well turn upon ourselves the look of pity and scorn. How many professed Christians are there who are never stubbornly set upon carrying out their own plans, regardless of the wishes of their brethren? Comparatively few, we fear, always follow the directions laid down in 1 Cor. 1:10 and 1 Peter 5:5. How many who profess to keep "the commandments of God and the faith of Jesus," never indulge any rebellious feelings? It may be rebellion against duty which God has made known through the spirit of prophecy; it may be rebellion against church discipline, or against those placed in authority. Whatever it is, the rebellious or stubborn one is as vile in God's sight as the one who "in his blindness bows down to wood and stone." Is there not cause for us all to cry out, "God be merciful to me, the sinner"?

And to give force to these thoughts we have the assurance that, "the great day of the Lord is near, it is near, and *hasteth greatly.*" The Lord is near, "even at the doors," and when he comes, he will "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5. And what weight against us those hidden and seemingly insignificant thoughts will have. How often we would gladly forget them; sometimes we succeed. But sooner or later they will be made known in all their terrible heinousness. What shall we do? Let us face them now. Let us pray to the Lord, "Open thou mine eyes, that I may behold wondrous things out of thy law." "Let us search and try our ways, and turn again to the Lord;" "let the wicked forsake his way, and the unrighteous man his thoughts;" and we have the blest assurance that if we do this God will "abundantly pardon," and will "cleanse us from all unrighteousness." E. J. W.

Shifting Responsibility.

THE following paragraph we recently came across in a religious exchange:—

"In a recent address Professor Drummond said that he was once conversing with an infidel, when a well-known gentleman passed them on the road. 'That gentleman,' said the infidel, pointing to the passer-by, 'is the founder of our infidel club.' 'What,' said Mr. Drummond, in startled tones, 'why that is Mr. So-and-so, an influential man in such a church!' 'Yes,' said the infidel, 'we know he professes Christianity; but his inconsistencies have driven many of us into infidelity, and led to the founding of our club.'"

From the above, which is undoubtedly true, there are two lessons to be learned. The first is that Christians, if they are not consistent in their life, are active agents of the devil. Says Christ: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30. Many professed Christians would be shocked to be told that they are doing missionary work for Satan, yet they can easily convince themselves that such is the case. Let them seriously ask, Am I doing my duty? Do I honor Christ and the profession that I make? Is my influence positive on the Lord's side? Unless these questions can be answered affirmatively, they may know that they are driving men away from Christ. The name of God is daily blasphemed because of the lives of many of his professed followers. Rom. 2:21-24. How terrible to think that there is more blasphemy than

there would be if many who profess to love God were not in existence.

Some professors think to make amends by acknowledging their false position without correcting it. They will try to teach unbelievers, but will say, "Don't take me for an example; you must not judge of Christianity by me." But that is just what the world must do. Christians are here in order that the world may be able to judge of Christianity. Said Christ to his disciples: "Ye are the light of the world;" and he prayed that they might "be made perfect in one," so that the world might know that he was from God. One of the first things the professor of Christianity should think about is that worldlings will watch him closely, and that they will know whether he is really a Christian or not. They can tell the genuine article every time.

And this brings us to the second lesson that may be learned from the paragraph quoted. It is this: The fact that professed Christians do not fulfill their obligations, is not the slightest excuse for anybody's unbelief. Whenever worldlings criticise the inconsistencies of professed Christians, they at once condemn themselves; for by their criticisms they show that they know what ought to be done. And their punishment for evil-doing will be none the less because it was a professed Christian who led them astray. As for the professor, the Judgment alone will reveal the responsibility that attaches to him for his scattering influence. Taking it altogether, neither Christians nor infidels have anything from which to derive comfort for a course of wrong-doing.

E. J. W.

How Men of Means Deny Their Faith.

WE claim, as Seventh-day Adventists, to cherish the belief that we are living in the last days of time, that the last generation of men are now dwelling upon the earth, and that the last message of warning is now being given. We also claim that this message is now far advanced in its progress, and that we are drawing very near its close. We point to the establishment of the present truth in the most important nations of the earth, its publication in various languages, and the extended attention it is already attracting, as marked evidences of the truthfulness of this position. It is not only generally known throughout our own great nation, but it is being promulgated in Great Britain, France, Germany, Italy, Switzerland, Norway, Sweden, Denmark, Russia, Roumania, and Australia. It is being published in the leading languages of the world, and sent by means of ships to every part of the earth. These facts are so familiar that we need not enlarge upon them. This work is thoroughly organized in all departments. It is a unit everywhere. We are one people the world over, with a faith well defined and clearly understood. Early church distinctions, national prejudices and hatreds, and the effects of former education, all give way to the unifying influence of the truth of God for these last days; all barriers of this character are broken down before it. It has taken time, careful instruction, varied experiences, much study of the Scriptures, and a large degree of the Spirit of God, to bring about these precious results; and it will take watchfulness, devotion, and holy living to maintain them.

The great work now before us is to push forward the car of sacred truth in all directions. The preliminaries are accomplished, various obstacles are removed, the field is open; and if our people will now consecrate themselves, soul, body, and spirit, to the work, God will make them a mighty power for good. We shall then see very soon the triumph of the work. We need now the apostolic singleness of purpose, upon which God will bestow the power of his Spirit.

Here is our great lack to-day. Our people are not

ready. There are many other things of deeper interest to them, pertaining to worldly comfort, wealth, pleasure, personal advancement, receiving honor one from another, etc. They are not ready to "give all for the field," or make the work of God the one great object before them. A few are ready to do this; but many are not. Here is our weak point, our greatest defect.

There never has been a year when the prospect was half as encouraging for the cause in Europe as in the present one. Our papers are being largely circulated, and colporters are obtaining many paying subscriptions. The tent-work has proved a success, which helps to solve the problem of reaching the people. Many hundreds in various countries have already accepted the whole truth. Our missionaries are learning the habits of the people and how to reach them. Our printing-house at Bale is built and equipped, and will soon, if supplied with means, turn out the books and pamphlets and tracts needed in those various tongues, to sell and distribute among the people. Our printing-house at Christiania is approaching completion. Through the assistance of Elder W. C. White, plans are being formed to get our publications distributed. Valuable men there are being prepared for workers as printers, colporters, canvassers, and ministers. The people there, who are always suspicious of new things, especially when they come from America, are becoming more or less acquainted with our doctrines, as they find them based on Scripture, solid, sensible, and harmonious. The truth is bearing their acquaintance, and commanding their respect. It is not some notional, fanciful, excitable affair, but just the opposite. And, best of all, it is reaching honest souls who are hungering for the truth of God. Many are rejoicing in it, and are anxious to help all they can.

It would be the most preposterous folly to slacken our efforts at such a time as this. It would be a confession, that, "having begun to build, we were not able to finish." And more than that, it would be a virtual confession that we are mistaken in our application of prophecy, and that our work is a failure. For surely, if we have the last message of mercy to give to the world, we should never cease our efforts till the nations of the earth are warned.

We had every reason to expect difficulties at the beginning of our attack upon the long-entrenched errors prevailing in the Old World. Customs of society, old habits of thought and action, fenced in by caste and ignorance, and moss-covered with the growth of centuries, are not easily remoulded. Our Seventh-day Baptist brethren have made efforts in Europe from time to time, but have not had very great success. Our growth under the circumstances has been very encouraging. We have accomplished really more than we had any reason to expect when we take into account all the difficulties in the way, and the weak, uncertain efforts put forth. Our chances of success are now far better than heretofore. The beginning of such enterprises is always the most difficult and discouraging part of the work. Take, for example, the efforts of Christian missionaries among the heathen. Mr. Judson labored in Burmah, we believe, seven years before he made a single convert, and twice that time before he had more than a handful. Yet before he died, he had the sweet satisfaction of seeing some 30,000 Christians there. Similar experiences have been seen in other missions. Had those men ceased their efforts because of difficulties, our earth to-day would not be encircled with the light of the cross. Though the nations of Europe, where we are operating, are called Christian, yet obstacles of a similar nature meet us in our efforts to plant the present truth. But these we must overcome, and with the help of God we shall.

Why do not our men of means rally to the help of our missions? There is no lack of money among us

to aid in pushing all these enterprises forward to success. There are a great many persons among us worth five, eight, ten, fifteen, twenty, and twenty-five thousand dollars, and upward, even to one hundred thousand and more. Why do these persons consent to let our missions wade along in debt, struggling to maintain an existence, jeopardizing the salvation of souls, and endangering the prosperity of the precious cause they profess to love? We have pleaded personally with men who had thousands of acres of excellent land, and who said they had perfect confidence in every point of our faith, to help us sustain these missions; and so far as we knew, they would not give a dollar. We have pleaded with others who had thousands upon thousands of dollars' worth of property and thousands of dollars of money in their hands, yet who did but little better. We know of Seventh-day Adventists who build, or propose to do so, houses costing thousands of dollars, furnished with all the latest improvements, and finished with the greatest nicety and comfort, who never seem to think our missions are struggling in debt, and their prosperity endangered. Are our men of means living out their faith? Is not such conduct directly denying their faith? So we firmly believe. May God help us to think of these things as in the day of God we shall wish we had.—G. I. B., in *Review and Herald*.

The Missionary.

The Australian Mission.

THE following interesting items are from a private letter by Elder M. C. Israel:—

You will remember that when we got the Australian Handbook, we selected the Geelong Free Library as the first one to which to offer the SIGNS and *Good Health* for a year. Elder Haskell, Elder Corliss, and myself went up there last Thursday [October 1] to see what could be done. I visited the library, and found that they had received some copies of the SIGNS, but none lately, except a few numbers that we sent a few weeks ago. These had been well read, judging from their looks. *Good Health* has been received regularly, and both it and the SIGNS occupy as good a place as there is in the room. The librarian is going to call here for our bound books next week. It is very interesting to me to visit the places and persons that we sent reading matter to two years ago. I did not then even dream of ever seeing them.

We arranged to send the SIGNS to the reading-room of the Albert Home Coffee-rooms, also a bound volume of the same and our pamphlets. The proprietors are religious, and keep the best house in the city.

Geelong and vicinity looks like a "delightful land." The city proper, with East and West Geelong, covers quite a large extent of territory, and has a population of from fifteen to twenty thousand. It has the air of a country town, where land is not so valuable but that the citizens can have good-sized lots to build their residences on. From different parts of the city, green fields and little villages, forming a charming background, can be seen for miles. Rents are lower here than in Melbourne, and the cost of living is less.

I have visited Williamstown twice. They have a set of our bound books in the library of the Sailors' Rest; they have the SIGNS also, and we have furnished them with pamphlets and tracts, and all are well received.

The SIGNS has done and is doing a great deal to make a good impression on the minds of the people; for it shows them that we have no especial hobby, but that ours is a work of reform on all points where reform is necessary. Persons who have received the SIGNS once,

frequently ask for it when they meet us again, saying that they have been much interested in reading it. Persons on the cars have been heard to say, "These people are making quite a stir, and it is their literature that is doing it." A prominent man came in on Friday, and said he had been getting the SIGNS and tracts from the distributor at the Richmond Library; and after reading them, he had sent them to his friends. He believes that our views are correct.

Temperance Hall in Melbourne is the headquarters of the temperance organizations of Victoria. Here they have a library and reading-room, and a place for the sale of temperance literature. Brother Scott has furnished them with what publications we have on the subject of health and temperance, and has shown them a set of the temperance charts, one of which they have placed in their show window. They offer to act as agents for us in that line of our works, and to take subscriptions for our health journals. The temperance organization here is quite strong, and an earnest effort is being made to pass a local-option law and other laws in favor of temperance. Petitions asking for these laws have been circulated among all the churches. The decided position taken in our periodicals on the temperance question will make us many friends. I think more tobacco and liquor are used here than in America, in proportion to the population; but the people are very orderly. It is not common to see a drunken person, and one seldom hears profanity on the streets. I don't remember of hearing an oath since we came here.

Our forty-foot tent will be ready in about a week. It is made so that we can put in a twenty-foot extension at any time; this makes quite a good-sized tent to begin with. We think the weather will be suitable to commence tent-meetings in the course of a month. It has not been decided where the tent will be pitched first.

Our meetings are held in the front room of the mission at present; but when our numbers increase, we shall have to move into a hall in the city, where it will be convenient for all to attend. We have looked at Protestant Hall, just east of the Town Hall. We can get a room for Sabbath meetings for a small sum per week. The man who has charge of the hall was interested in the truth in England. He knew the SIGNS, and said he used to get it every week in England, and a Supplement every month. He was very friendly, and will grant us all the favors he can. Last week we sent a set of bound books and some pamphlets and papers to the Sailors' Rest in Calcutta by the first officer of the steamer *Indus*. The different lines of steamers and ships will take packages for us free to any of their places of destination.

Santa Barbara County.

From November 4 to 8, while Brother Ings was holding meetings at Los Angeles, I met with the newly formed companies of Sabbath-keepers in northern Santa Barbara County. During my brief stay I held five meetings with these who have embraced present truth during the past summer under the labors of Brethren Smith and Owen. Of those still carrying out their covenant vows there are twenty-two. Ten of these are in Santa Maria, and twelve in Guadalupe.

I held two meetings at the former place and three at the latter, and held one business meeting in Santa Maria in which some steps were taken in the tract and missionary work. On the Sabbath I baptized six in the lake three miles from Guadalupe. These meetings seemed to be a source of encouragement to our people.

I was glad to learn from Brother Smith that there is a deep interest in the tent-meeting which is being held at Lompoc. Several there have already commenced the observance of the

Lord's Sabbath; and as the tent-meeting is to continue there some three weeks more, there is hope of a company in that place. Brethren Smith and Owen are much encouraged with the result of their labors in this part of the county. May the Lord bless and strengthen them to follow up and extend the work.

J. N. LOUGHBOROUGH.

Los Angeles, Cal.

ACCORDING to appointment, the meetings with this church commenced the 5th inst. Nine discourses were given, and five Bible-readings and two missionary meetings were held. Two of the discourses were given by Brother Loughborough after his return from Santa Barbara County. This church had been passing through severe trials, which had to a great extent separated them from God; but as the meetings progressed, the good Spirit of God returned, confessions were made, and harmony was restored. To God be all the praise.

Arrangements were made for more active work in circulating our publications. A good supply of tracts was ordered for the furtherance of the work in this beautiful city of thirty-two thousand inhabitants. Twelve dollars' worth of publications were sold, and some subscriptions were obtained for our periodicals, and we left that company feeling that a great load had been removed. They are now in a good condition to work in the Master's vineyard. May God help them from this time forward to watch and pray, lest they enter into temptation. In company with Brother Loughborough, I go to Lemoore to fill appointments there.

WM. INGS.

California T. and M. Society.

REPORT FOR QUARTER ENDING SEPT. 30, 1885.

Table with columns for Directors, No. of Members, Reports Returned, Members Added, Members Dismissed, Missionary Visits, Letters Written, Signs taken in clubs, and various sub-sections under 'SUBSCRIBERS OBTAINED' and 'CASH RECEIVED'.

*City Missions.

As the camp-meeting was held during the closing days of September, the quarterly missionary meetings were necessarily postponed, and hence the reports were not received as promptly as usual. All of the societies have now reported, with the exception of Toll House, Nevada City, Vacaville, and Salinas.

The amount of work done, as here reported, presents the following increase over that of the last quarter: Members added, 53; reports returned, 60; letters written, 436; subscriptions obtained, 252; pages distributed, 649,790; periodicals, 7,744, and the cash receipts were \$784.19 more than the preceding quarter.

ANNA L. INGELS, Sec'y.

Held by Superstition.

AS EVIDENCE of the power of superstition over minds that have always been held in bondage to it, a missionary in China tells of a man who wishes to renounce idolatry and join the church, but is kept back by his wife, who is willing to give up all her idols but one. This woman has "one only son of her old age, all her former children having died. She has made a sort of vow to their household divinity—the kitchen god, Tsao Wang—that, if he will spare her this son, she will not unlock from the child's neck an iron collar which she placed there in his first year. This collar is locked with a key which she carefully guards till the specified time, namely, till the boy is twelve years old. The idea seems to be that if this collar is removed before, the vow is broken, and the god is not bound to fulfill his part of the contract.

"This kitchen god is a paper picture of the god and his attendants, usually pasted on the mud stove. It is so cheap—costing only one cent—that the poorest can have its protecting (!) presence. I could not baptize the husband, because, out of respect to his wife's feelings, he would not take down and destroy this idol. They were willing to destroy all the rest, including several expensive ones, and many ancestral tablets. The wife said she knew the god was nothing—but if her boy should die! Alas, the power of superstitious fears! This bit of paper keeps this whole family away from God.'

Knowledge.

KNOWLEDGE is not to be sought merely for the sake of knowing, but that it may, when attained, be applied to practical use. Men are not intended to live ideal, but practical lives. They are placed here for activity. They have a great work to do, and it is important that they acquire knowledge to qualify them for their work. A man who wisely applies his knowledge for the accomplishment of good, can never know too much. But a man who hoards up, like a miser, the knowledge he obtains, and, either from indolence or indifference, does not employ it for the good of others, is utterly selfish, and, so far as his influence is concerned, might as well have remained in ignorance. Practically, his knowledge is useless. Know and do, obtain and give, is the law of life that every man should observe. No man should make himself the center of all good, but all he knows and all he has should be employed in diffusing happiness around him. This will make a man Godlike; for God is the great fountain of all blessing, and in proportion as we bless others, we shall resemble him, and be blessed ourselves. Do not dream your life away in abstract speculations, but employ all your knowledge and all your ability in honoring God and blessing humanity.—Methodist Recorder.

Present Circumstances.

IT is a cheap thing to say, for example, if now I were only worth \$100,000 I would give \$50,000 to endow such an institution. It is true of most people that they know nothing about what they would do if they were suddenly to become comparatively rich. The strong probability is that they would at the same time become parsimonious. Besides, it is of no sort of consequence what one would do under different and impossible or improbable circumstances. But it is of vast consequence, both to ourselves and others, what we now do in just the circumstances in which we are.—Congregationalist.

THE blind and cowardly spirit of evil is forever telling you that evil things are pardonable, and you shall not die for them; and that good things are impossible, and you need not live for them. And, if you believe these things, you will find some day to your cost that they are untrue.—Ruskin.

The Home Circle.

THANKSGIVING.

"HAVE you cut the wheat in the blowing fields,
The barley, the oats, and the rye,
The golden corn, and the pearly rice?
For the winter days are nigh."
"We have reaped them all from shore to shore,
And the grain is safe on the threshing floor."
"Have you gathered the berries from the vine,
And the fruit from the orchard trees?
The dew and the scent from the rose and thyme
In the hive of the honey bees?"
"The peach and the plum and the apple are ours,
And the honeycomb from the scented flowers."
"The wealth of the snowy cotton field
And the gift of the sugar cane,
The savory herb and the nourishing root—
There has nothing been given in vain.
We have gathered the harvest from shore to shore,
And the measure is full and running o'er."
Then lift up the head with a song!
And lift up the hands with a gift!
To the Ancient Giver of all
The spirit of gratitude lift!
For the joy and the promise of spring,
For the hay and the clover sweet,
The barley, the rye, and the oats,
The rice and the corn and the wheat,
The cotton and sugar and fruit,
The flowers, and the fine honeycomb,
The country, so fair and so free,
The blessing and glory of home.
"Thanksgiving! thanksgiving! thanksgiving!"
Joyfully, gratefully call,
To God, the "Preserver of men,"
The bountiful Father of all.

—Amelia E. Barr.

Passing But Once.

A COLD, quiet lady sat on the shady side of a pretty piazza at Saratoga. A young lady niece, who had just arrived that day, had inquired of her in a low tone who those people were, sitting on the steps, and she replied, "I'm sure I don't know, Mattie, who they are; I am here to rest. I don't trouble myself in regard to the other people who are here. I don't care to know them, and probably they will never cross my path again."

"Transients, only transients! Let me see, Auntie, what's that about 'passing this way but once?'" the young girl asked, meditatively. "I've forgotten exactly what it is, but it lingers in my memory, and I—"

Her sentence stopped abruptly; for just at that moment a pretty little girl fell down the piazza steps, hitting her head severely against the gravel walk. In another moment she was resting in Mattie's arms, and it was Mattie's sweet voice that was soothing her.

"Thank you, Miss, for picking Miss Gracie up," said the nurse, gratefully; "but I'll relieve you now. I'll carry Miss Gracie to her mamma."

"No, no, Nina!" sobbed the child, who was a frail, little thing about three or four years of age; "I'll stay with the pretty lady. She picked me up—she'll carry me to my mamma, won't you?"

Mattie smiled into the tearful, appealing eyes of the little one, as she answered, "Yes, dear; if Nina will lead the way, I'll carry you."

It was up one flight of stairs and into a beautiful suite of rooms that Nina led Mattie with the little girl in her arms. A pale young woman was resting upon a luxurious couch. She started nervously at their approach, and asked in a frightened voice, "Is Gracie hurt?"

"Only a little bruise," Mattie answered cheerily. "She'll hardly know she has been hurt after we wash off the stains."

"Please put her right down here beside me so that I can see her. I can't get up, I am an invalid, you see," the young mother said to Mattie; and then, after satisfying herself that her child's face was more soiled than injured,

she said to her, "Run along with Nina, and get the blood washed off your face. Quick, dear; you make me faint."

Gracie had no desire to go with Nina. That was an every-day affair and had grown monotonous. She slipped her little hurt hand, still gritty with sand, within Mattie's, saying coaxingly, "I dess she will wash me, 'cause she loves me, 'cause she kissed me."

The mother's face flushed at what she considered Gracie's audacity in proposing that an elegantly dressed young lady should play the part of a nurse to her; but Mattie only smiled, as she kissed the child again, saying,—

"I have often washed little faces, and I'm sure I'd like to wash this little hurt one if you will allow me. I think I *do* love the child already. In just that one thing I believe I am a little like my Master. I do love to have the little ones come to me."

The young invalid's eyes were moist as Mattie went into the nursery with the child; but when she returned with her, her face and hands cleansed, and with the bruises neatly covered with court plaster, and her tumbled curls softly smoothed, the mistiness about her eyes intensified into actual tears. She reached out for Mattie's hand and impulsively kissed it.

"I believe you are one of the ministering spirits we read about," she said, tremulously, "and I thank you truly for your goodness to Gracie and I. I have been so lonely here—so lonely. I know nobody, and nobody knows me."

Mattie bent down and pressed her lips to the white forehead.

"Then somebody will know somebody," she said, smiling. "We will know each other soon. My name is Mattie Berber. I have no cards with me, but I will leave you this instead."

She unpinned from the bosom of her pretty dress a bouquet of exquisite carnations, and put them in the frail white hand. The next moment she was running down stairs, humming a cheery song.

"What did you pick up that child for?" was the question her aunt asked when she reached her.

"I don't think I stopped to reason why I picked her up," answered Mattie, laughing a little at her aunt's severe look. "She fell; and I being on hand, it was the most natural thing in the world for me to pick her up."

Some ladies were talking a little way back. Mattie heard one of them say, "There is Mr. Lowe and his poor little granddaughter. His people raised a purse so that he could bring the child here to be treated."

Just below the piazza sat the old gentleman, in a suit of rusty black, with the invalid child beside him. A boy was just passing with a basket of delicious peaches. The sick child's eyes followed them longingly; but probably the old man's purse would not allow the indulgence, for he shook his head sadly in answer to the child's appealing glance. A bright silver piece fell into the peach boy's hand, and two large peaches were held by Mattie.

"Here, little one," she called softly, "see if you can catch these, dearie."

A flush of gratitude crept into the pale, thin face. She held out her hands, and catching the fruit, smiled her thanks.

"She called me 'dearie,' grandpa," whispered the child joyfully. "Am I *dear* to that pretty young lady?"

"Yes, yes, my child," answered the grandfather, smiling into the little face upturned to his; "all of the Lord's lambs are dear to the Lord's own."

The next day a fine-looking, cultured gentleman came to the hotel, bringing with him his old mother, who was sick, and whom he hoped would be benefited by the baths and the water. She walked about very feebly; and had it not been for two or three kindly souls who considered the jewel within the casket, she would

have been very lonely; for her son had been obliged to leave her abruptly for some pressing reason. As to looks, the old lady was not particularly prepossessing, except for a face telling of a tried and patient life. She was doubtless a battle-scarred veteran of the Lord's army. She had evidently borne the burden and heat of the day. Elegantly attired ladies held aloof from her. Of course, she could not be congenial to them. She was poor in regard to the culture of this world; and when she spoke, they fairly held their breath at her unconscious murdering of the Queen's English. As she sat down that first day, just within the shadow of an open window reaching to the floor, she looked up deprecatingly, as if seeking a friendly face. Two ladies answered the suggestive look, and were soon talking kindly with her, and became so interested in her strange, quaint sayings, that in less than an hour the younger lady, Mattie Berber, was sitting on a hassock at the old lady's feet, her hand clasped within that of the aged woman. The other lady was called away just then by a friend. Standing off a little distance, she said,—

"Look there! Is not that a pretty sight? All that I can think of is these verses of Weatherly's:—

"Two hands lay clasped in sympathy:
And one was dainty-fair to see,
And like a cloud when skies are bright,
So pure and white.
And one was toil-worn, wrinkled, hard,
Furrowed with labor, seamed and scarred,
Like chasm-broken, sunburnt lands;
So were the hands."

"It is quite evident that Mattie Berber is not a crippled Christian," said her friend.

"What do you mean?"

"Some one has remarked: 'The great difficulty with Christian manhood—and, I add, womanhood—is that it is too much deformed. Some are without arms; they have never helped any one over the rugged places of life. Some are without feet; they have never gone an inch out of their own way to save others. Some are voiceless; they have never, even by a word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feelings are.'"—*Sol.*

Having Company.

AMERICAN housekeepers are apt to lose much of the enjoyment which comes from having guests in the home from making too much of the circumstance. Would there not be a gain in social enjoyment if the following hints were more generally regarded?

Let us not alter our dress or our mode of life because friends have come. If our clothes and our table, our manners and our habits, are what we judge fit for our means and our position, why should we improve them and give ourselves the needless confusion of change, just when we should be free to offer our guests the easy minds and ready thoughts which are much more important to them than seeing our best gowns or the unbomelike parlor in which we do not usually sit? Of course we give our best to our visitors. If flowers, fruit, a drive, or a concert, are rare luxuries with us, we naturally try to have them when we can share them with those under our roof to whom they are also luxuries, or, perhaps, daily pleasures. But let us give our real best, and not mistake our worse for it. Let us give cordiality and ease, not stiffness and pretense.

If a friend comes in upon a homely or scanty dinner, let us eke it out with bread and butter or a jar of canned fruit, and say nothing in depreciation. I remember hearing Agassiz tell of a visit he paid one day to Oken, the great naturalist, then living in some little village in Germany. The two men spent the entire morning in talk so interesting that time passed unob-

served. When they were called to dinner, there was upon the table literally nothing but a large dish of boiled potatoes, and salt. No remark was made; all sat down and were helped. "And," said Agassiz, his noble face glowing with genial pleasure at the recollection, "never in my life did I eat a better dinner."

When our occupations are such as can be seen and shared, let us admit our guests to them. This will make our intercourse fresh and natural, like that of young people and children, who fall into each other's ways instinctively. And we, in return, must adopt the hopes and fears, the wishes and curiosities of our guests, enrich our hearts by new sympathies, our lives by thoughts and feelings outside our immediate circle, and thus it may often prove that both the entertained and the entertainers have been to each other angels unawares.—*Good House-keeping.*

No Tears.

PERHAPS not more than one newspaper had the story. It was headed, "A little boy of seven run over by a street-car and badly mangled." Perhaps scarcely one of the readers of that one paper paused to think about this trifle, in the busy rush and whirl of holiday time; and yet how much it meant to one small household! How their hearts ached when the poor little fellow was brought in and laid on his little bed!

His mother's eyes were so full of tears she could scarcely see to tend him; but she kept back from her quivering lips the cry that would have hurt his ears, and if her hands trembled, they were yet firm enough to do what was needed.

But the most wonderful thing of all was the bravery and patience of the boy himself, so crushed and wounded that it broke other people's hearts to see him, and yet so gentle and uncomplaining that it made his elders ashamed of every complaint they had ever uttered over lesser pains.

The doctor, though used to beds of pain, grew very pitiful when he found, after two operations had been performed under the influence of ether, that still another was necessary.

"I do hate to use so much ether," he said, "and yet it's too much to expect him to bear the operation without." The poor mite himself caught the words, and understood them, and his sweet, childish voice, conquering with its sweetness fear and pain alike, said, earnestly, "I'll hold still, oh, so still, and not cry once, if mamma will sing a song, and if she won't let the tears come into her eyes."

And then the mother sang—and only the pitying Father in Heaven who helped her knew how she kept back the springing tears—sang and sang, and the boy listened with his patient eyes fixed upon her face; and, meanwhile, the doctor took out piece after piece of bone from the poor mangled hand, and never one cry or groan came from the childish lips.

Ah, what a lesson it was for grown-up people, who cry out in their pain, and are not willing to bear the probing hand of the great Physician! Said one of the old saints, "There are no tears in the eyes of God!" No, because he knows the end from the beginning, and wounds us but to heal.—*Sel.*

THE skating rink has not yet lost its power for evil. Chief McKane of the New York police force says, according to the *New York Times* of August 24: "Roller skating rinks ruin more girls than all other causes combined. My police records here are full of such cases." And yet some still maintain that the rink is a good thing, because they know of girls that are skaters who have not been spoiled by it. Almost as well might it be claimed that war is a good thing because some soldiers have come home from it unharmed.—*N. Y. Observer.*

Health and Temperance.

The Results of Prohibition in Maine.

IN the old rum times in Maine a man about thirty-five years of age entered a grogshop to fetch home to his wife and children a miserable inebriate. He appealed to the rumseller not to sell rum to this man. The reply was, "I have a license to sell rum; that is my business. I'll sell to any one who has money to pay for it. I support my family by selling rum." The man retorted, "It's your trade to sell rum, is it? You support your family, do you, by destroying other people's families? and for that you have a license, have you? With God's help, I'll see if we can't change all that." That man was Neal Dow. From that hour the agitation for prohibition was commenced. In 1851 Maine enacted a prohibitory liquor law. It has been on trial in this State long enough to test its efficiency. The success or failure of the law is not a question of opinion; it is a matter of fact. It is too late for men to speculate on this question. Every intelligent man ought to know that prohibition is a grand success. If it were a matter of opinion, we could summon ex-governors, congressmen, ex-attorney-generals, and judges of the supreme court of this State, all of whom have given their opinion, and they all agree that the law has been and is a great success. We do not claim that there is no liquor sold in Maine; but, as ex-Governor Chamberlain says, "The laws against intoxicating liquors are as well executed and obeyed as the laws against profanity, unchastity, and murder."

What are the facts?

In 1830 thirteen distilleries in this State manufactured one million gallons of rum. Now, there is not a distillery or brewery in the State. In 1833 there were five hundred taverns, all but forty of these having open bars. Now, if a hotel proprietor wants to sell liquor he must keep it in a private room, in an out-of-the-way place, where it can be found only by diligent inquiry; sometimes in the second or third story, sometimes in the cellar. In 1830 nearly every grocery store sold intoxicating liquor as freely as molasses. Barrels of rum, whisky and brandy were on tap in the open store. Now, nothing of the kind can be found in any grocery store in this State. In 1832, with a population of 450,000, there were 2,000 places where intoxicating liquors were sold—one grogshop to every 225 of the population. Now, we have about one liquor dealer to every 800 inhabitants. All of these are secret sellers excepting town and city agencies. In the old rum time liquors were displayed in decanters and bottles on the shelves and in the the windows of the dealers; now, it is either carried on the person of the seller, or hid away under the floor, in a hole dug in the cellar, in the walls of the building, in the bed-clothing, or in the stable or pig-sty of the man in the business or his kind neighbor.

Then, the saloons were all open; any one could buy all he wanted. Now, the doors are closed, and a watchman is stationed at the door to give the signal of an approaching officer, when the liquor awaiting sale is poured into a tub of dirty water mixed with kerosene oil.

Then, liquor was transported through the State in vessels plainly marked, and directed to living men engaged in the business. Now, it is transported in boxes marked "dry goods," in trunks, in flour barrels, oil barrels, tin cans marked "spirits of turpentine," and directed to persons that have been dead for years, or who never lived in the town to which they are directed.

"In 1832 the sales of liquor amounted to \$10,000,000 annually, or \$20 for each inhabitant. Now, the enemies of temperance do not claim that the aggregate sales in the State exceed \$1,000,000—less than \$2 per inhabitant.

This is but one-tenth what the sales were forty years ago, and but one-eighth what they are on the average in the remainder of the Union."—*Nelson Dingley, M. C.*

The effect of the law prohibiting the manufacture and sale of intoxicating liquor is seen in the sobriety of the people of Maine. In reports of the actual arrests in sixty license cities we find the average number to be twenty-seven to every thousand of the population. In 1882 there were 1,357 arrests for drunkenness in Cumberland County, with a population of 86,360. This county includes Portland, the largest city in the State. In Androscoggin County, with a population of 45,044, there were seventy-five arrests for drunkenness, less than two per thousand inhabitants. This county includes Lewiston, with a very heavy foreign population. In Franklin County, with a population of 18,180, there were two arrests for drunkenness. In Oxford County, with a population of 32,618, there were no arrests for drunkenness. The number of arrests for drunkenness in the entire State in 1882 was 2,652, or four to every thousand of the population.

What do the facts show? That prohibition has not been a failure. If I had room, I would like to exhort, but I must stop.—*Rev. W. S. McIntire, President Maine State Temperance Alliance.*

Lager-Beer and Longevity.

HERE are two testimonies respecting the influence of lager-beer drinking on longevity. The first is from the Northwestern Life Insurance Company of Milwaukee, Wis. This company has decided that it can no longer grant a life-insurance policy to a lager-beer brewer or to any one employed in a brewery, no matter whether he be ostensibly a temperance man or not. The reason they give is, "You can never get a good glass of fresh water to drink around a brewery; and our statistics show that our business has been injured by the shortened lives of those men who drink lager-beer."

The second is from the president of the Connecticut Mutual Life Insurance Company. He says:—

"In one of our largest cities, containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons whose habits, in their own eyes and in those of their friends and physicians, were temperate; but they were habitual users of beer. When the observation began, they were, upon the average, something under middle age, and they were, of course, select lives. For two or three years there was nothing very remarkable to be noted among this group. Presently death began to strike it, and until it had dwindled to a fraction of its original proportions, the mortality in it was astounding in extent, and still more remarkable in the manifest identity of cause and mode. There was no mistaking it; the history was almost invariable; robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold or a sniff of malaria, and instantly some acute disease, with almost invariably typhoid symptoms, was in violent action, and ten days or less ended it. It was as if the system had been kept fair outside while within it was eaten to a shell; and at the first touch of disease there was utter collapse; every fiber was poisoned and weak. And this, in its main features, varied of course in degree, has been my observation of beer-drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at last."

THE entire business portion of a Western town was reported as destroyed by fire; and when a charity association made inquiry, to render some assistance, it was discovered that a solitary saloon had been swept away.

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therless, plead for the widow." "Turn yourselves and live ye." Harken to the word of God and obey. Jesus said to his disciples, "Now ye are clean through the word which I have spoken unto you." John 15:3. Paul says that, "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Peter says: "Ye have purified your souls in obeying the truth through the Spirit." 1 Pet. 1:22. The only way in which to "learn to do well," is by strict obedience to the word of God, through the Spirit.

AND the only way to obtain the Holy Spirit is by confession, and the forsaking of sin. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall find mercy." Prov. 28:13. "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25.

"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Christ is "the author of eternal salvation unto all them that obey him." "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

A. T. J.

Kindness.

THE world is full of kindness that never was spoken, and that was not much better than no kindness at all. The fuel in the stove makes the room warm; but there are great piles of fallen trees lying on the rocks and on tops of hills where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood in plain sight of these fallen trees, if you had no means of getting the wood home and making a fire of it. Just so in a family; love is what makes the parents and children, the brothers and sisters, happy. But if they take care never to say a word about it, if they keep it a profound secret as if it were a crime, they will not be much happier than if there were not any love among them; the house will seem cool even in summer, and if you live there, you will envy the dog when anybody calls him poor fellow.—*Dr. Holland.*

STANLEY says that African sunlight, with all its great heat, appeared to him as a superior moonlight, judging from its effects on scenery. He attributes the apparent solemnity of the "solemn-looking hills," of which he so often speaks, to this peculiar sunshine. "It deepens the shadows and darkens the dark green foliage of the forest, while it imparts a wan appearance or a cold reflection of light to naked slopes and woodless top hills. Its effect is a chill austerity, an indescribable solemnity, a repelling unsociability."

It being asserted that the Welsh will be a dead language within twenty-five years, the Macon (Ga.) Messenger is led to remark that "it will then be placed in the curriculum of American colleges."

News and Notes.

RELIGIOUS.

—There are one hundred Mormon missionaries laboring in the Southern States.

—The Canada branch of the Salvation Army will send a brigade among the Indians of the Northwest.

—Including the wives of the missionaries, there are now 857 foreign laborers connected with the missions in China.

—The American Bible Society expends \$150,000 a year in translating, publishing, and distributing the Bible in foreign lands.

—Canon Farrar is quoted as saying that Ritualism is on the increase in England, "with a strong leaning toward the church of Rome."

—The Law and Order League of Cincinnati, Ohio, is determined to compel the theaters to stop Sunday performances. Two proprietors have already been fined.

—The king of Belgium has decided to open a department in the University of Leyden to prepare young men for missionary work in new districts of Africa.

—It is said that there is not a single evangelical missionary residing in the valley of the Amazon, and that a gospel sermon has never been preached in all that territory.

—There are about three hundred Protestant churches and mission stations in Italy, and it is estimated that ten thousand of the members have been converted from Roman Catholicism.

—Boston is to have a building devoted to the interests of the "mind-cure" craze. It is to be erected by a congregation of "Christian scientists," is to cost from \$60,000 to \$100,000, and is to be styled a church.

—Siam has entered the Universal Postal Union. Uniformed letter-carriers deliver the mails daily in Bangkok, excepting on Sunday, when the post offices are closed. The use of the mails for obscene literature is prohibited.

—It is said that the rector of St. Helens, England, lives in Bath, and since his appointment has never performed any of the duties of his office. Yet he receives from the parish more than ten thousand dollars a year. Such cases are by no means rare in England.

—The Presbyterians are making earnest efforts to establish churches in the university towns of Oxford and Cambridge, England. The church of Rome, fully awake to the importance of such points, proposes to spend \$250,000 in the erection of a spacious church in Cambridge.

—There is point to this item from the *Congregationalist*; "Those numerous individuals who have so much to say about the lack of business capacity in ministers will do well to study the revelations made during the trial of Mr. Ferdinand Ward, and see what they think of the capacity and sagacity of certain 'prominent New York business men.'"

—It is said that the encyclical letter just issued by Pope Leo XIII. is quite important, and its publication will be one of the most memorable events in his pontificate. One part is doctrinal; it defines the rights of the church in all existing governments, and gives the pope's ideas on the relations of Church and State. The second part is devoted to the evils of modern society. The letter will be translated into English, French, German, and Italian.

—The platform adopted by the Hebrew Rabbinical Convention held in Pittsburg, Pa., November 17, 18, rejects "those portions of the Mosaic legislation which do not sanctify the lives of the people, and are not adapted to the views and habits of modern civilization." It also asserts that the Hebrews are no longer a nation, but a religious community, and therefore do not expect to return to Palestine or to resume sacrificial worship under the sons of Aaron. But the most important action taken was in regard to the Sabbath. After much discussion, a resolution was unanimously adopted declaring that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity of such services is felt. In the preamble, however, the importance of maintaining the historical Sabbath as a bond with the past, and as a symbol of the unity of Judaism the world over, is recognized.

—In this country the Catholic Church is loud in its protestations of love for religious liberty, and never fails to demand "protection" in all its "rights." Sometimes the church is not so modest in her demands as she is persistent and insolent in urging them, as the Empire State has ample reason to know. But then the United States is a Protestant country. Religious liberty in Catholic countries is quite another thing. An illustrative case is just now occurring on Spanish territory. The authorities of the island of Fernando Po have for some time harassed the Protestant missionaries, "interrupting their educational work, interfering with their religious services, persecuting the native Christian converts, and at last imprisoning the missionary, Rev. W. Welford." A petition has been made to the English Government to secure Mr. Welford's release, and also religious liberty on the island. But the appeal must be made to Madrid, and its success is not assured.

SECULAR.

—The latest official census of China makes the population of that empire 880,000,000.

—Small-pox has broken out in Halifax, N. S. Thirty deaths occurred during the week ending November 18.

—General Sheridan's annual report gives the number of men in the United States army as 24,705, with 2,154 officers.

—Louis Riel, the leader of the Indian and half-breed rebellion in Manitoba last winter, was hanged at Regina, N. W. T., November 16.

—It is stated that India will this year export 50,000,000 bushels of wheat, a fact that will greatly affect the wheat-growers of the Northwestern States.

—November 20, the Philippine Islands were visited by a terrible cyclone. Eight thousand buildings were destroyed, and twenty-two persons were killed.

—The entire adult population of St. Martha, a Canadian village of two thousand inhabitants, have pledged themselves to abstain from alcoholic beverages for a year.

—The coroner's inquest fixes the responsibility of the fatal silver-mine disaster at Silver Cliff, Col., on the superintendent, who is pronounced guilty of criminal negligence.

—A dispatch dated November 16 states that Vesuvius is again in a state of eruption. Fears are entertained that the eruption will prove more serious than it is at present.

—General McClellan died of neuralgia of the heart, a disease which, according to the testimony of his physician, was aggravated, if not induced, by "too much smoking."

—From the study of the drink question in Switzerland, it appears that the use of alcoholic beverages is largest in those cantons where wages are lowest and the people are poorest.

—There is great distress among the sufferers from the recent extensive fire in Galveston, Texas. It is believed that five thousand people have been rendered homeless, four thousand of whom must receive help.

—The total debt of the United States is now \$1,848,340,335.74. The reduction during the month of October was \$13,276,774. The public debt of France is \$6,000,000,000, and that of Great Britain about half as much.

—Over 4,500,000 letters were sent to the dead-letter office at Washington last year. Of these 18,000 contained money, amounting to over \$33,000; 20,000 contained drafts, checks, or money orders, and 84,000 contained stamps.

—Six men of the St. Louis street-car strikers are under arrest for blowing up two cars with dynamite, killing one woman and injuring other persons. They confess that they did the work, and that the plot was concocted in an assembly of the Knights of Labor.

—The British steamship *Iberian* is reported ashore in Dunmanus Bay, on the southwestern coast of Ireland, and likely to prove a total wreck. She has a crew of fifty men, and a cargo valued at £300,000.

—Lorenzo Snow, one of the twelve apostles of the Mormon Church, has been arrested for polygamy, and is held under \$1800 bonds to appear before the grand jury. This is the most prominent arrest yet made, and causes a profound sensation among the Mormons.

