

# 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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### "A CUP OF COLD WATER."

(Matthew 10:42.)

THE Lord of the harvest walked forth one day  
Where the fields were white with the ripening wheat,  
Where those he had sent in the early morn  
Were reaping the grain in the noon-day heat.  
He had chosen a place for each faithful one,  
And bidden them work till the day was done.

Apart from the others, with troubled voice,  
Spoke one who had gathered no golden grain:  
"The Master has given no work to me,  
And my coming hither has been in vain;  
The reapers with gladness and song will come,  
But no sheaves will be mine in the harvest home."

He heard the complaint, and he called her name:  
"Dear child, why standest thou idle here?  
Go fill thy cup from the hillside stream,  
And bring it to those who are toiling near;  
I will bless thy labor, and it shall be  
Kept in remembrance as done for Me."

'T was a little service; but grateful hearts  
Thanked God for the water so cool and clear;  
And some who were fainting through thirst and heat  
Went forth with new strength to the work so dear;  
And many a weary soul looked up  
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart  
On those who were reaping the golden grain;  
I have thought in thy work I had no part,  
And mourned that my life was lived in vain.  
But now thou hast opened my eyes to see  
That thou hast some little work for me.

If only this labor of love be mine,  
To gladden the heart of some toiling saint,  
To whisper some words that shall cheer the weak,  
Do something to comfort the worn and faint—  
Though small be the service, I will not grieve,  
Content just a cup of cold water to give.

And when the Lord of the harvest shall come,  
And the laborers home from the field shall call,  
He will not look for my gathered sheaves;  
But his loving words on my ear will fall,  
"Thou gavest a cup of cold water to Me,  
A heavenly home thy reward shall be." —Sel.

## General Articles.

### Co-laborers with Christ.

BY MRS. E. G. WHITE.

"For the Son of man is come to save that which was lost."

BEFORE Christ came to the world, his home was in the kingdom of glory, among beings that had never fallen. They loved him, and he might have stayed there and rejoiced in their love. But he did not do this. He left the royal courts, and went without the camp, bearing the reproach of sin. He came to a world all marred and seared by the curse to save the lost sheep; and he gathered into his divine bosom all that would come to him. He was a Man of sorrows and acquainted with grief. He trod the rugged path of self-denial himself, and so set us an example. This was the work of Christ for us. Had he not done this, we

should have been left to perish without hope in God.

We find here a duty that rests upon all alike; not one of us is excused. Those who see the preciousness of the Saviour's love as he hung upon the cross, those who understand its value as there revealed, will be in earnest; they will be anxious to become co-laborers with Christ in seeking for the lost and perishing. We are not placed here merely to seek our own gratification. There are sinners to be saved, and they are all about us.

It is a terrible thing to be lost at last. Once when I was at my home in Battle Creek, Mich., a bitter cry rang through the house. I hurried to see what was the matter, and found that one of my children was drowning. When he had been rescued from the water, and his apparently lifeless form laid in his little cradle, I remember how I stood over him for three-quarters of an hour, working for that little one whose life was trembling in the balance. Those around me thought my efforts were in vain; yet I labored on until that little life was given back to me.

That night, as my child that had been, as it were, raised to life, was lying upon my breast, and I was rejoicing in my heart that he was spared to me, though he was still in a very precarious condition, the bells rang out sharply, and a shrill cry was borne on the still night air, "Lost! lost! a child lost!" Then I thought how the little one that God had given to me had almost been lost, of the vacant place that would have been left in the little wicker cradle at my bedside; and the word "lost" came home to me with a force and meaning it had never possessed before.

Never shall I forget the incidents of that night. It was just one little life that was at stake; but it seemed as though the whole city of Battle Creek was stirred to go out in search of the lost child. Lights were glimmering everywhere. They flashed through the streets, along the river bank, and through the adjacent woods, and the cry resounded, "A child is lost! A child is lost!" After a long search, a shout was raised, "The child is found!"

Yes, the child was found; but it might go astray on the journey of life, and be lost at last. I knew, too, that death might come to the little one that was saved to me; and that should he live, he would have the evils of this life to meet and to battle with. And the thought with me was, Will this little child, whose life I hold so dear, be finally lost, or will he be saved to praise God forever in his kingdom?

There was no sleep for my eyes that night. I thought of the lost sheep that Jesus came from Heaven to earth to seek and to save. I thought of Christ as he looked down from Heaven upon a world of lost sinners, lost without hope, and of the sympathy that led him to leave his high and exalted place upon his Father's throne, and make the infinite sacrifice necessary to lift man up from the degradation of sin, and bring him back to the fold of God.

The sin of our first parents had cut off this world from Heaven. But Christ took upon himself our weaknesses and sins. He was tempted; he was ridiculed; he was beset on every hand. He suffered all the woes, all the griefs and sorrows of humanity, without a murmur, that he might leave us an example. He descended step by step in the path of humilia-

tion, until he hung as a criminal upon the cross, that with his right arm of infinite love he might encircle the race, while he grasped the throne of Infinite Power, thus connecting earth with Heaven. This was his work; this was his mission to this world; and how earnest was he in his efforts to seek and to save that which was lost.

Then what is our work to be co-laborers with Christ? As I look over the field, I ask the question, Why do we see such indifference, such neglect of the salvation of others? Why is the whole work of laboring for souls left to the minister? God has promised to all alike, as many as will seek for it, the same redemption, the same love, the same light. Why are we not by living faith grasping the power that he is so willing to give us, that we may be a blessing to those that are lost? Our hearts have throbbled with love at the very mention of the name of Christ, when we have remembered that he has saved us from our sins. Now what if we should all go forth, as Christ did, to save that which was lost, how would our works appear? Would they not be very different from what they are to-day?

Our first work is to bring our families to understand their accountability to God. There is not a father or a mother who has studied the Bible but may know just what course to take with the children, and how to restrain them. Parents may have wisdom from God to bind their children to the throne of mercy. Next to our families, we should try to exert an influence to sway others in the right direction, to lead them out of the darkness of error into the precious light of truth.

The perils of the last days are about us; and we should have such an intense love for souls for whom Christ died that we cannot remain at home. When our hearts are overflowing with love for sinners, we shall be anxious to go out in the harvest field to labor for others, and we shall work as Jesus worked. But we know there are some who do not want to be disciplined to work under the Captain of our salvation. It is a very difficult matter to make them see their duty, because they have so long had their own way. Their inclinations have been permitted to govern them. Such will have to render an account for their course in the day of God. May the eyes of these blinded ones be opened to see their God-given responsibility.

All desire happiness, and many seek it in every way but the right way. Some travel from place to place in its pursuit; some seek it at a mountain or sea-side resort; some go to places of amusement; and some try change of employment. True happiness is not found in any of these ways, and yet it is not difficult to find. It may be secured if we will try to help one another,—to bear one another's burdens, and so fulfill the law of Christ.

There is peace and happiness in Heaven, and we all hope to share it. This is our privilege. An abundant entrance may be administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ; but we must prepare for the heavenly society by a life of unselfish labor for others. There are many who do not understand the path of life; this is one reason that more do not travel in it. Multitudes are following the dictates of an unconsecrated heart who do not know what they are

doing. And we are not to think that there is no responsibility resting upon us. We are each a part of the great human family, and we are to lay every one's case to our hearts. The nearer our lives approach to the life of Christ, the more helpful shall we be to those around us, and the more happiness we can bring into their lives. We are called upon to labor understandingly for fallen humanity. And by and by, when the Man of Nazareth shall "see of the travail of his soul, and be satisfied," we shall enter into the joy of our Lord. But let us be faithful in the work that is committed to us; for it is only to those who have done well that the "Well done" will be spoken.

#### Our Work and the Sunday Trials in Arkansas.

We know that our brethren and sisters will be deeply interested in the work here in Arkansas. In company with Brethren Wood and Scoles, we began meetings Friday evening, October 30, with a small congregation; and we could tell by the feeling, as well as the looks, that the current was very much against us. Every accommodation had to be paid for at the highest cost. But we tried to seek help from God, and he heard us.

What gave these meetings special interest was, as our brethren are aware, the fact that Brother Scoles and two others had been indicted, and that their trial was coming off at this time. These trials caused more excitement, far more, than all the others combined. We secured the best counsel we could get in this part of the State,—Judge Walker, ex-member of the United States Senate. He told us he had but little hope that he could win the case in this court. His only hope was in the Supreme Court. He has done his very best, but the law is clearly against us. It is about the same as the Sunday laws of other States, with no exceptions from pains and penalties for those who keep the Sabbath. Our lawyer reasoned before the judge that the law was unconstitutional, first, because it was an infringement of religious freedom or the right of conscience, inasmuch as it compelled men to keep as the Sabbath a day which their conscience and the Bible taught them was not the Sabbath; secondly, because it was an infringement of the right of property, taking from us one-sixth part of our time, and the time of a laboring man being his property, the law was in its nature a robber; thirdly, because it took away a right that God had given,—the right to labor six days and rest one.

But all this was overruled by the judge. I never was so impressed with the power of what to me seemed sophistry as I was while listening to his rulings; and yet he seemed to be honest and unbiassed. He belonged to no church, and seemed to be a candid, fair man. Especially was I impressed with this while conversing with him in private.

The readers of the *Review* will be interested to know how a law could be made to appear constitutional that compels a man to keep as the Sabbath a certain day which his conscience forbids his keeping, when the Constitution gives the most abundant religious freedom; and how such a law could be made to appear constitutional, when each week it took two days from the Sabbath-keeper and only one from the Sunday-keeper, while the Constitution declares that all men shall stand equal before the law.

The judge ruled that the law rested equally upon all, that the law required that all men should rest one day, and that the first day of the week; which requirement rested alike on on all,—the Methodist, the Baptist, the Congregationalist, the Sabbatarian, the Jew, the worldling, the infidel—all alike. It demanded one day of all; but if there were parties among these classes whose religious scruples demanded that they keep another day, they could do it.

They might keep every day if they chose, and the law would not meddle with them, that being a part of their religion of which the law would not deprive them. The law forbade no man keeping Saturday if he wished to; it only commanded him to keep Sunday; but if his religion compelled him to keep another day, then it was his religion, and not the law, that took the extra day; hence the law took no property from one class that it did not from another, thus bearing equally upon all. It meddled with no man's religion, as it gave every man the liberty to keep as many days as he chose.

But his ruling in reference to the exercise of our conscience before the law was more astonishing still. He took the position that no citizen had a right to set up his conscience in opposition to the laws of the State, that we are to be governed by the State; to enforce and illustrate which, he referred to the Mormons. Their religion and conscience told them to marry many wives; but the Government stepped in with the law, without regard to their conscience or religion, and they were fined and imprisoned for the violation of the law.

Of course our counsel took exceptions to all this, and the case is appealed to the higher court, where it will take several months to get it through. The matter will rest where it is till a decision is reached.

The scene in the court room was a most interesting one. It was crowded full, men being present from all parts of the county. Our attorney made a most telling argument. He said he had supposed, and our people supposed, that the Constitution amounted to something. He had supposed that the law of God amounted to something; his client thought the same. He had supposed that religious liberty in this country amounted to something. But all this had been swept away as an illusion, a thing of the past, and we were given to understand that the wheel of time had been turned backward a thousand years.

After he had finished, Brother Scoles was granted the privilege of speaking in his own defense. He occupied about forty minutes. The Spirit of God and the surrounding circumstances gave his words solemnity and power. As far as possible, he presented the scriptural grounds for our observance of the Sabbath. The crowd was held in perfect silence. To see a minister of the gospel on trial in a court of justice, pleading with the Bible in his hand for the authority of God's law and for liberty to keep it, was a sight that has not often been seen in the past, but we believe will be repeated many times in the future.

As a result of the trial and the meetings we have held, there seems to be a most wonderful change in the opinions and sentiments of the people respecting us. While there are a few prejudiced bigots who are still in favor of enforcing the law, the great majority of the people say that the law is wrong, and that we should have the privilege of working on Sunday if we keep the Sabbath. Our large tent 50x70 ft. is nearly full every night. Some nights it is crowded. The very best citizens of the place attend; and it is but justice to the people to say that we have seldom been in a place where there is more respect shown or better attention given. A collection of \$10 was taken up Sunday night. The most perfect order prevails, with no effort to keep it, and these impressions have gone all over the county. To God be all the praise.

But never did I realize on how brittle a thread hangs our religious freedom till I had this experience. There were a few Jews in the city of Little Rock, who kept their stores open on all days of the week. Under the former provision of the law, they were shielded from the fine of Sunday labor by their professed desire to keep the Sabbath; but they did not keep any day. The other merchants were angry,

persuaded the Legislature to repeal the exception from the statute-book, and religious freedom was gone. At least, I am informed that this is the way the thing was done. It was but little more than a stroke of the pen. I have no idea the Legislature had any reference to us as a people. I do not suppose they knew much, if anything, about us. There might have been some special one who did know us and worked for the repeal of the exception, keeping the real reason a secret. We do not know. But it is somewhat strange, and a good deal significant, that, so far as we can learn, no one else in the State but conscientious Sabbath-keepers has been indicted and tried; the case of one alone excepted, and he was quickly cleared. And it is generally thought that that was a "trumped-up" case, and brought up more as a blind than for any other reason, that the prosecution of our brethren might not look so much like religious persecution.

When I see how easy it is for a court to explain away the Constitution that gives us freedom of conscience, and then see how easy it is to give apparent coloring to his rulings by comparing us to the Mormons or illustrating our case by theirs, and then instruct the jury accordingly, what can we really expect? In a certain sense, religious freedom is just as sacred in Arkansas as in Iowa or Michigan. If the exception in those States should be taken away, there would be persons in almost any neighborhood who would have our brethren indicted and fined.

The cost in these trials is considerably greater than we expected. It will be at least \$300, and probably more. The brethren in Arkansas are thankful for the assistance their brethren have given them; and I know they appreciate it. And if there are still others who feel like sending any more such help, it will come in good time. We know not how it will all turn out at last. We cannot but hope that God will in some way overrule it to his glory and the advancement of the cause. But it makes a great difference in a man's labor whether the law of the State is in his favor or against him. Brother Butler truly said in his article, "There is no romance in this thing to our brethren."—*E. W. Farnsworth, in Review and Herald.*

#### What Has Infidelity Done?

Has infidelity ever raised a man or woman from the haunts of vice, and made a sinful life clean? Has it ever taken the drunkard from the gutter, the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out into a heathen land, and found a people ignorant and barbarous, delighting in rapine and murder, and by the power of its teaching lifted them out of their degradation, until they adopted the customs of civilized nations? Has it ever written down languages, translated literature, prepared textbooks, planted schools, established academies, seminaries, colleges, and universities? Has it ever founded hospitals, builded asylums, established orphanages, and brought blessings to the poor, the sick, the maimed, and the blind? What discoveries has it made? What improvements has it introduced? Is there in all the history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace, and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. "The tree is known by its fruit." Do men gather grapes of thorns, or figs of thistles? Does infidelity bear figs or thistles?—*Sel.*

**Are the Prophecies Reliable?**

THE apostle Peter calls the prophecies a "sure word;" but in these days, some professing great light, by their expositions make them the most uncertain of all things. One of this sort of expositors recently held forth in Buffalo, N. Y. If it were possible, I would like to give a sample of his expositions, and I will try that upon Daniel 7:25. This prophecy has been clearly fulfilled in every particular by the papacy, as far in the past as A. D. 1798. This he did not deny when his attention was called to it; but he called it a primary fulfillment; and he claimed that the prophecy is yet to be fulfilled by a future Napoleon, who will arise and rule as king in Syria, a personal antichrist. He claimed that this Napoleon would make a "seven years' covenant with the Jews," in fulfillment of Dan. 9:27.—"He shall confirm the covenant with many for one week," etc.; (another wonderful application of Scripture!) and that during the last half of the week, the final three and a half years, this Napoleon would "have power over all nations (Rev. 13:7), and then perish at Christ's descent at Armageddon. Rev. 19:20."

But this is not all that he gets out of Dan. 7:25. He has yet another object to which he applies it,—the Mohammedan antichrist, which he says arose in A. D. 636, and to which he applies the "time and times and the dividing of time" found in the text. This 1260 years added to 636 brings us to 1896, at which date he holds that Christ will come and "destroy antichrist and convert the few Jews and Gentiles remaining on the earth, and personally reign over them and their descendants a thousand years."

Now if the prophecies are to be played with in this way, if they are no more reliable than such fanciful interpretations make them, the sooner we abandon them the better. If the description given of the little horn of Dan. 7:25 is intended to be applied to three different powers coming upon the stage of action hundreds of years apart, who knows that there are not a half-dozen other objects to which it applies as well? Considered thus, what assurance can prophetic fulfillment give us? None at all. But it is not so. The word of God is not yea and nay. Dan. 7:25 applies to just one object, to the exclusion of every other. One power, and only one, in all the world and in all time, can fill the description. Therefore the prophecy is infallible in its application, and can be relied on as a sure and infallible guide.

R. F. COTTRELL.

**The Christian's Guide.**

"For this God is our God forever and ever; he will be our guide even unto death." Ps. 48:14.

THIS text sets forth a glorious truth, one which has been tried and proved by thousands of men and women from the fall of Adam to the present time. The idea it contains is so grand, so rich in thought, and so unspeakably beautiful, that it supports, comforts, and strengthens all who appropriate it to themselves, not for a short time, but as long as truth is realized in the soul.

How often have men when traveling, whether by land or by sea, felt the need of a guide to lead them in the right path—one who will keep with them till their journey ends. So it is with the Christian, who, above all persons, requires a guide that knows the way by experience, and cannot err; for while he is a pilgrim and sojourner here, he is surrounded by innumerable dangers, hidden rocks, and quick-sands ready to engulf him the moment he leaves the beaten track.

Truly the Christian who would be his own guide through this world of sin and misery, resembles too closely the captain who would try a dangerous passage without a pilot. May that never be the case with you, dear reader. God

graciously offers to guide you through this world, and to protect you from its many snares and temptations to which you would otherwise be subject; but it must be on the condition that you surrender yourself entirely to him. There must not be anything kept back. All must be straightforward and clear as the day; and the unfeigned language of your heart must be, "Lord, do with me as seemeth good in thy sight." Then God can deal with you as with a son.

What a blessed truth it is to know that He who said, "Let there be light, and there was light," is the Christian's everlasting friend. He who created these rolling orbs of light, which are seen in the far-off skies proclaiming to the listening universe the tale of their birth, he that is God from everlasting to everlasting, says, "I will never leave thee, nor forsake thee."

SYLVESTER A. WATKINS.

**TWO ALTARS.**

WHEN Edwin reigned in Britain,  
And Redwald reigned in Kent,  
The news of Christ's religion  
Throughout the country went.

Edwin embraced it warmly,  
Unquestioning, content.  
"I will not be too hasty,"  
Said the canny king of Kent.

"It may be Christ is strongest,  
And the devil safely pent;  
But still I am quite certain,"  
Said Redwald, king of Kent,

"I'll give to neither worship  
Unqualified assent.  
My temple has two altars;"  
(Oh, canny king of Kent!)

"The foremost and the biggest  
To Christ henceforth is lent;  
But the small one in the corner,"  
Said Redwald, king of Kent,

"I'll keep burning to the devil,  
That he may see I meant  
To do him no dishonor,"  
Said Redwald, king of Kent.

Christians rule now in Britain,  
And Christians rule in Kent,  
And men suppose the devil  
Is dead, or safely pent.

But in some secret corner  
The most of them consent  
To give him one small altar,  
Like Redwald, king of Kent.

—"*H. H.*," in the *Century*.

**Pleasing Ourselves for the Lord's Sake.**

THE *Sunday School Times* deals in the following vigorous style with the modern custom of having a good time, and calling it devotion to the cause of God. We wish every church member in the land would read it:—

How strong the temptation is to evade the plain question of duty in giving money to the Lord's cause! How prone even Christian people are to strive to mingle the possibilities of pleasure-seeking with that of duty-doing, where dollars and cents are involved, in such a way that it cannot be fairly known which motive of action is the prevailing one. They have been having fresh discussions over this matter in the field of a South Carolina correspondent, who writes:—

"We need money to repair our church, to buy furniture, Sunday-school library books, etc. Some say we can have an entertainment, tableaux, charades, etc., and raise the money. Others say this would not be just right, but that we can have a feast, or a supper, or an excursion, and in that way raise the money, and give the people full value for their money; while there are still others who say that if we can properly raise money in that way to buy an organ or Sunday-school books, we can just as properly raise the money to pay our preacher and the claims of foreign missions in the same

way; but that we ought to go into our pockets for the money for all such purposes, just as we do to pay our taxes and grocery bills, and not trust to any special transaction to raise money for the Lord's work. Please turn on the light."

Undoubtedly you could raise some money for religious purposes by charades, or tableaux, or a feast, a supper, or an excursion, and you surely would have prominent precedents in this line to quote against anybody who objected to its morality or its wisdom. But, after all, there does seem to be sound sense in the suggestion of those people who say that if you rely on these means to repair your church, or to furnish it, or to obtain needed books for your Sunday-school library, it would seem to be equally well to try the same method in order to pay your preacher or to sustain the cause of foreign missions. Just think of this method of aiding this last-named cause, if you really want light on the subject. Let the preacher plead the cause of missions, pressing its claims on all believers; then let him announce from the pulpit: "The deacons (or stewards) will now serve ice-cream to those in this congregation whose hearts are moved in behalf of the perishing souls in heathendom. The ice-cream is of three flavors, of good quality, and two spoons are with each glass. Brethren and sisters, invest for the blessed cause of missions! Take at least one glass apiece; two, if your souls are deeply stirred." It is quite possible that that method might induce some persons to show an interest in missions who have hitherto seemed unconcerned for the world's evangelization; but that that fact alone would justify such a method of money-raising, we do not believe. Yet, if the principle of the thing is tolerable anywhere, why not adhere to it in such a case as this? For our part, we agree with those "still others" in South Carolina, who say that we all "ought to go into our pockets for the money for all such purposes, just as we do to pay our taxes and grocery bills, and not trust to any special transaction [or circumlocution, rather] to raise money for the Lord's work." That's good doctrine for the South and for the North, for the East and for the West.

**The Government Lands.**

THE rate at which the public lands of this country are being disposed of is astonishing, and can only be realized by comparison with some known areas of territory. Dakota contains ninety-five million acres. Of this, thirty-five million acres, equal to the State of Illinois, have been disposed of in the past nine years. Taking in two years more, the investigator will find that the amount of public land disposed of by the Government in eleven years is greater than the area of Spain, but a trifle less than the area of France or Germany, and one-fourth as great as British India with its 200,000,000 inhabitants. The amount of land disposed of in the last eleven years is 200,000 square miles, an area eighteen times as great as Belgium, which sustains over 5,000,000 inhabitants.

The areas disposed of in some of the States, given approximately, during the past nine years, are as follows: Wisconsin, over 3,000,000 acres; Michigan, nearly 2,500,000; California, nearly 6,500,000; Kansas, 14,500,000; Minnesota, over 9,000,000; Nebraska, over 13,000,000; Oregon, over 3,000,000, and Washington Territory, nearly 5,000,000 acres; Alabama, nearly 3,000,000; Arkansas, nearly 3,000,000; Louisiana, over 3,000,000; Mississippi, 1,500,000, and Florida, 2,500,000 acres.

In the deepest night of sorrow God gives us so much to be thankful for that we need never cease singing. With all our wisdom and foresight, we can take a lesson in gladness and gratitude from the happy bird that sings all night, as if the day was not long enough to tell its joy.—*Oleridge*.

### The First Migrations of the Goths.

THE night of January 1, A. D. 193, the Emperor Commodus, after having reached "the summit of vice and infamy," was poisoned by Marcia, his favorite concubine, and, at the instance of her accomplices, who were impatient of the poison, was strangled by a wrestler. From that night till the reign of Constantine as sole emperor, A. D. 323, of more than sixty who assumed the "bloody purple" none lived in peace; only four—Severus, Claudius, Constantius, and Galerius—died in quietness; only one—Decius—fell in battle with the barbarians; and one—Valerian—died in captivity in Persia. All the others were either assassinated, or else took their own lives to prevent being massacred, or else fell in battle with their successful rivals. De Quincey, however, lengthens the period and lessens the number. Of the office of emperor he says, it was "always a post of danger, and so regularly closed by assassination, that in the course of two centuries there are hardly to be found three or four cases of exception."—*Essay, Ancient History, the Cæsars, chap. 6, par. 6.*

A few strokes of Gibbon's vigorous pen will illustrate for us the terrible history of this dreary period of the empire. He says:—

"From the great secular games celebrated by Philip, to the death of the Emperor Gallienus, there elapsed [A. D. 248–268] twenty years of shame and misfortune. During that calamitous period, every instant of time was marked, every province of the Roman world was afflicted, by barbarous invaders and military tyrants, and the ruined empire seemed to approach the last and fatal moment of its dissolution."—*Chap. 10, par. 1.*

In this twenty years there were seven emperors,—Philip, Decius, Hostilianus, Gallus, Æmilianus, Valerian, and Gallienus. Of the reigns of the last two—father and son—Gibbon says:—

"The joint government of the father and the son subsisted about seven, and the sole administration of Gallienus continued about eight years [A. D. 253–268]. But the whole period was one uninterrupted series of confusion and calamity. The Roman Empire was at the same time, and on every side, attacked by the blind fury of foreign invaders, and the wild ambition of domestic usurpers."—*Id., par. 21.*

Of Gallienus and his reign we are told that,—

"In every art that he attempted, his lively genius enabled him to succeed; and as his genius was destitute of judgment, he attempted every art, except the important ones of war and government. He was a master of several curious but useless sciences, a ready orator, an elegant poet, a skillful gardener, an excellent cook, and most contemptible prince. When the great emergencies of the State required his presence and attention, he was engaged in conversation with the philosopher Plotinus, wasting his time in trifling or licentious pleasures, preparing his initiation to the Grecian mysteries, or soliciting a place in the Areopagus of Athens."

At a time when the reins of government were held with so loose a hand, it is not surprising that a crowd of usurpers should start up in every province of the empire against the son of Valerian. . . . To illustrate the obscure monuments of the life and death of each individual, would prove a laborious task, alike barren of instruction and amusement. . . . Of the nineteen tyrants who started up under the reign of Gallienus there was not one who enjoyed a life of peace or a natural death."—*Id., par. 46, 47, 50.*

Except in the number of the usurpers, the reign of Gallienus may be taken as a fair picture of the whole period from Commodus to Constantine. In concluding his observations upon these "rapid and perpetual transitions from the cottage to the throne, and from the throne to the grave," the historian adds:—

"Such were the barbarians [which we shall introduce presently], and such the tyrants, who,

under the reigns of Valerian and Gallienus, dismembered the provinces, and reduced the empire to the lowest pitch of disgrace and ruin, from whence it seemed impossible that it should ever emerge."—*Id., par. 52.*

We have now reached the time when we can enter intelligently upon the study of the course of the flood of barbarians which comes pouring down from the North upon the already torn and distracted empire. And we now propose to trace the ten kingdoms from their origin among the savage tribes of ancient Germany to their establishment within the Western Empire, and to the present condition of such of them as remain, among the civilized nations of modern Europe. Of all these, to the Goths belongs the first place. Although the Goths were not absolutely the first to invade the empire, nor yet actually the first to fix their final settlement within its limits; yet as they did more than any other nation to break the power of Rome, and so to prepare the way for the other nations to enter, to them rightly belongs the foremost place among all the nations that had any share in the breaking up of the once so mighty empire of Rome.

"The Emperor Decius had employed a few months in the works of peace and the administration of justice, when [A. D. 250] he was summoned to the banks of the Danube by the invasion of the Goths. This is the first considerable occasion in which history mentions that great people, who afterwards broke the Roman power, sacked the capital, and reigned in Gaul, Spain, and Italy. So memorable was the part which they acted in the subversion of the Western Empire, that the name of Goths is frequently, but improperly, used as a general appellation of rude and warlike barbarism."

"Many vestiges, which cannot be ascribed to the arts of popular vanity, attest the ancient residence of the Goths in the countries beyond the Baltic. From the time of the geographer Ptolemy, the southern part of Sweden seems to have continued in the possession of the less enterprising remnant of the nation, and a large territory is even at present divided into East and West Gothland. During the Middle Ages (from the ninth to the twelfth century), whilst Christianity was advancing with a slow progress into the North, the Goths and the Swedes composed two distinct, and sometimes hostile, members of the same monarchy. The latter of these two names has prevailed without extinguishing the former. The Swedes, who might well be satisfied with their own fame in arms, have in every age claimed the kindred glory of the Goths."

"If so many successive generations of Goths were capable of preserving a faint tradition of their Scandinavian origin, we must not expect from such unlettered barbarians any distinct account of the time and circumstances of their emigration. To cross the Baltic was an easy and natural attempt. The inhabitants of Sweden were masters of a sufficient number of large vessels with oars, and the distance is little more than one hundred miles from Carlscrona to the nearest ports of Pomerania and Prussia. Here, at length, we land on firm and historic ground. At least as early as the Christian era, and as late as the age of the Antonines [A. D. 138–180], the Goths were established towards the mouth of the Vistula, and in that fertile province where the commercial cities of Thorn, Elbing, Königsberg, and Dantzic were long afterwards founded."

"In the age of the Antonines the Goths were still seated in Prussia. About the reign of Alexander Severus [A. D. 222–235], the Roman province of Dacia had already experienced their proximity by frequent and destructive inroads. In this interval, therefore, of about seventy years, we must place the second migration of the Goths from the Baltic to the Euxine; but the cause that produced it lies concealed among the various motives which actu-

ated the conduct of unsettled barbarians. Either a pestilence or a famine, a victory or a defeat, an oracle of the gods or the eloquence of a daring leader, was sufficient to impel the Gothic arms on the milder climate of the south. Besides the influence of a martial religion, the numbers and spirit of the Goths were equal to the most dangerous adventures. The use of round bucklers and short swords rendered them formidable in a close engagement; the manly obedience which they yielded to hereditary kings gave uncommon union and stability to their councils; and the renowned Amala, the hero of that age and the tenth ancestor of Theodoric, king of Italy, enforced, by the ascendant of personal merit, the prerogative of his birth, which he derived from the *Anses*, or demigods of the Gothic nation.

"The fame of a great enterprise excited the bravest warriors from all the Vandalic States of Germany, many of whom are seen a few years afterwards combating under the common standard of the Goths. The first motions of the emigrants carried them to the banks of the Prypce, a river universally conceived by the ancients to be the southern branch of the Borysthenes [Dnieper]. The windings of that great stream through the plains of Poland and Russia gave a direction to their line of march, and a constant supply of fresh water and pasturage to their numerous herds of cattle. They followed the unknown course of the river, confident in their valor, and careless of whatever power might oppose their progress. The Bastarnæ and the Venedi were the first who presented themselves; and the flower of their youth, either from choice or compulsion, increased the Gothic army. The Bastarnæ dwelt on the northern side of the Carpathian Mountains; the immense tract of land that separated the Bastarnæ from the savages of Finland was possessed, or rather wasted, by the Venedi. . . .

"As the Goths advanced near the Euxine [Black] Sea, they encountered a purer race of Sarmatians, the Jazyges, the Alani, and the Roxolani; and they were probably the first Germans who saw the mouths of the Borysthenes and of the Tanais [Don]. If we inquire into the characteristic marks of the people of Germany and of Sarmatia, we shall discover that those two great portions of human kind were principally distinguished by fixed huts or movable tents; by a close dress or flowing garments; by the marriage of one or of several wives; by a military force, consisting, for the most part, either of infantry or cavalry; and, above all, by the use of the Teutonic or of the Slavonian language—the last of which has been diffused by conquest [of Russia] from the confines of Italy to the neighborhood of Japan."

"The Goths were now in possession of the Ukraine, a country of considerable extent and uncommon fertility, intersected with navigable rivers which from either side discharge themselves into the Borysthenes, and interspersed with large and lofty forests of oak. The plenty of game and fish, the innumerable bee-hives, deposited in the hollows of old trees and in the cavities of rocks, and forming, even in that rude age, a valuable branch of commerce, the size of the cattle, the temperature of the air, the aptness of the soil for every species of grain, and the luxuriance of the vegetation, all displayed the liberality of nature, and tempted the industry of man. But the Goths withstood all these temptations, and still adhered to a life of idleness, of poverty, and of rapine."—*Id., chap. 10, par. 3, 4, 8–11.*

A. T. J.

(To be continued.)

MANY have yielded to go a mile with Satan who never intended to go with him twain; but when once on the way with him, they have been inveigled farther and farther, until they know not how to leave him. Thus he leads poor creatures down into the depths of sin by winding stairs, so that they see not the end of that to which they are going.—*Worthington.*

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

(Concluded.)

IN attempting to estimate the influence of this enormous evil on the spread of Christianity in China, two things must be borne in mind: (1) That the last war with England was undoubtedly used in the providence of God to open China to Christian missions. The good that may flow to China in the future from this circumstance is of course beyond computation. But the unfortunate thing connected with this gaining of liberty to propagate Christianity in that empire is that while it opened Chinese ports, it closed Chinese hearts. (2) It must also be borne in mind, that the comparatively slow progress of Christianity in China is not all to be attributed to this evil.

There are other formidable hindrances, apart from opium, which missionaries have to meet, and which render China perhaps the hardest field in the world to evangelize. But, with a language said to be "invented by the devil to exclude Christianity," and a system of government backed by a superstition which constitutes the "Gibraltar of heathenism," was it not all the more inexcusable to add the curse of opium to these other hindrances to the cause of Christ? There can be little doubt that of the difficulties which lie in the way of the conversion of China, the various unchristian influences which proceed from nominally Christian lands are the hardest to overcome. The vices of civilization are always more deadly foes of Christ than are those of savage life.

The opium traffic as a hindrance to Christianity is seen first of all in its effects upon the immediate victims of the vice. Here the hindrance lies, not chiefly in the prejudice awakened against Christian nations, but in the tremendous hold which the opium habit has upon Chinese life, and the extent to which it prevails. It is now a national vice. It is fastened upon the people more firmly than the drink habit of England or America. The hope of ever eradicating it from the life of the Chinese is now dying out of the hearts of intelligent Christian missionaries. The time for that hope has gone by. The sublime struggle of the Chinese Government, which has been compared to that of Laocoon in the coils of the serpents, has failed. The best that can now be done by human agency is to mitigate the evil as far as possible, by urging upon China the gospel, on the one hand, and by getting England to clear herself from further criminal responsibility, on the other.

The extent to which the evil prevails is a vexed question. No reliable statistics have yet been prepared. The evil manifestly prevails more in the cities than in the country. Dr. Williams, writing nearly forty years ago, was of the opinion that the smokers of China numbered not less than 2,500,000. At a meeting held in Exeter Hall two years ago, for the investigation of this subject, J. Maxwell, M. D., testified that in the city of Taiwan Foo more than one-fifth of the adult male population used the pipe, and that the Chinese estimate was much higher than that. In the city of Soo Chow, one of the largest in China, the same witness said that there was unimpeachable evidence that seven-tenths of the adult male population used opium.

At a missionary conference held in Shanghai in 1877, Rev. H. C. Dubois, of Soo Chow, said that thirty years ago there were five or six opium dens in that city; now, there are 7,000, and eight out of every ten men smoke. In the province of Sze Chuen it is said that seven in every ten men and three in every ten women use opium. It has been estimated that if 60,000 die annually in Great Britain from the use of strong drink, 600,000 die in China annually from the use of opium.

The simple fact that the Chinese pay \$125,-

000,000 a year for opium shows that the evil is colossal. Sir Robert Hart claims that it only draws "from five pence to eleven pence apiece per day from the pockets of those who indulge in it." Now five pence to eleven pence apiece per day may seem a small matter to Sir Robert Hart, with a salary of thirty or forty thousand a year; but his suggestion loses its force when we remember that a good mechanic in China earns only about eleven pence per day, and a common laborer only about seven pence per day, when health is good and the weather fine. This would not seem to leave very much for the support of wife and children. Yet these *stupid* people, he adds, "do not find in either the revenue produced or in the statistical demonstration of its percentage innocuousness any sufficient reason for welcoming the growth of the trade, or from desisting from the attempt to check the consumption of opium." *Marvelous stupidity!*

The opinion of many missionaries on the field to-day is that most of the estimates of the number of smokers are too small. Dr. Henry Porter, writing from Shantung last fall, not only shows that the vice is enormously increasing, but is inclined to estimate the victims not far from 10,000,000. He says: "Mr. Sheffield has just spent a month in Mongolia, and reports that the majority of the faces of the men bear the marks of opium." Mr. Bagnall, of the American Bible Society, says of the people of Shantung and Honan, "The men all seem to smoke."

A writer in the Encyclopædia Britannica, vol. 17, p. 794, states that "in 1858 it was estimated that about 2,000,000 of Chinese smoked opium, and in 1878 from one-fourth to three-tenths of the entire population of 400,000,000." But suppose even the English Inspector-General's report to be correct as to the number of smokers, is it not safe to add three more to every one of his two millions to represent the wives, children, and friends who directly suffer from this vice? No honest estimate of the evil of intemperance could be made by simply giving the number of drinking men.

Moreover, thinking people will be slow to believe the statement of Sir Robert Hart, that the opium business "does not specially damage either the finances of the State or the wealth of the people," when we are informed that China pays out annually \$4,000,000 more for opium than she receives for tea; and \$10,000,000 more than from her exportation of silk, and \$12,000,000 more than she pays other countries for cotton and woolen goods. The moral argument, however, against the opium business, does not rest solely upon the exact estimate of the number of smokers. It rests chiefly upon the intrinsic evil effects upon man's moral and physical nature, upon the tremendous hold which the habit has upon the victim, and the fact that it is now become, through English influence, a national vice.

This gigantic national evil, thus fastened upon the people, it is needless to say, is essentially antagonistic to the religion of Christ. These millions of victims, like the drunkards of our own land, are almost hopelessly beyond the reach of the gospel. The moral nature of the confirmed smoker becomes so debauched that Christian truth finds but little to which it can appeal. This enormous class cannot be received into missionary churches, even when they seem to have accepted Christian truth, till the habit is abandoned, and that is well-nigh beyond reasonable expectation. "Thus this trade," said an English missionary in 1877, "speaks more convincingly to the Chinese mind against Christianity than the missionary does or can do for it."

Another class of the Chinese people, strongly armed by the opium business against the gospel, are the *producers*. This class must also be very large. One-half of all the opium consumed in China is now raised at home. It has become a

national product, and when we remember that the profit on opium on a given quantity of land is twice as great as that from grain, we can understand the fearful temptation to extend and perpetuate the evil to which Chinese farmers are exposed. It is precisely the temptation which the brewers and distillers in our own country are too weak or too selfish to resist. And as the financial interest of every manufacturer and trafficker in intoxicants is measured by the zeal with which he fights Christianity, so it must be with the producers of opium. In both cases the manufacturers are the most heartless and inveterate foes of Christ. That radical antagonism between the preacher of the gospel and every man who proposes to enrich himself by pandering to the moral weaknesses of his fellow-men, must grow more and more deadly as the struggle goes on.

A further hindrance which this satanic business puts in the way of Christ is the effect it has had on the Chinese Government officials. Multitudes of them have been utterly corrupted by English smuggling and bribes, so that they are secretly on the side of the producer and the trader, and hostile to those who oppose the traffic. Those of them who have not been corrupted have been alienated in their feeling and disgusted with the selfish and mercenary spirit of western nations which claim to be governed by the principles of the gospel. This corruption of lower officials has both discouraged and baffled the Government of China in its long, heroic struggles against the vice.

Perhaps the greatest obstruction in the way of Christianity is the *prejudice* the opium traffic has created in the mind, not of producer, or trader, or consumer, or official, but in the minds of the great mass of the better classes of the Chinese people against *all* who bear the Christian name. The masses of the people suspect, ignorantly of course, but sincerely, that the design, even of Christians, is to ruin, not to save, them as a people. Dr. Nevius remarks that "the suspicion and distrust which the Chinese have manifested is not so much the result of their natural disposition or the teaching of their sages, as of their unfortunate and prejudicing experience in their intercourse with foreigners."

We need not be surprised, therefore, to find, as we do, a Chinese Christian referring to the sentiments of his countrymen on this subject in the following language: "It is clear, say they [the Chinese], that our country is being ruined. These mission schools and hospitals are not really established with good intention. Why do they not put an end to the sale of opium? Would not this be better than ten thousand hospitals and ten thousand preaching halls?" English Christians themselves have said: "There is not a greater barrier to the introduction of the gospel in China by the hand of foreigners than the trade in opium by those who bear the Christian name."

This reasonable and universal feeling, be it remembered, is not simply against the British Government, as such, but against the English people. The Chinese, as a whole, cannot distinguish, as we can, between England as a Government and England as individuals. Hence any act of that Government which claims to be Christian is taken by the Chinese masses as a measure of the principles of Christianity, and thus the prejudice is in some degree against all Christian nations.—James Brand, D. D., in *Bibliotheca Sacra*.

ONE of the requests at a recent Fulton-street prayer-meeting was, "Will you pray for a church which is prospering every way except spiritually?" We fear that these words represent the condition of too many of our churches, though it is seldom that so frank an acknowledgment of spiritual poverty is made.—*Sel.*

"I KNOW, O Lord, that thy judgments are right."

## The Sabbath-School.

LESSON FOR THE PACIFIC COAST—DEC. 26.

### Sabbath-School Notes.

THE lesson for this date is a recapitulation, and as we have commented on nearly every point quite fully, to cover the ground again so soon might be wearisome to the reader. We shall therefore make only a few brief comments on a point that has not received the fullest attention.

WE have given 538 A. D. as the date for the beginning of the 1260 years of papal supremacy. But there are commentators who give other dates for the beginning of this period, and it becomes necessary to notice their claims, and see what worth there is to them. There are only two dates that need claim our attention,—A. D. 606 and A. D. 755. Dowling, in his "History of Romanism," gives 606 A. D. as the true date for the complete establishment of the papacy. His reason is that it was in 606 that Phocas, the Greek emperor, bestowed on Boniface I. the title of "Universal Bishop of Christendom." There are two reasons why we cannot accept this date as the one when papal supremacy began.

THE first reason that we offer against the date fixed upon by Dowling, is that nearly one hundred years before, the equivalent of the above-mentioned title had been bestowed on the bishop of Rome, and that the power of the papacy was then equal to what it was in 606. Says D'Aubigne:—

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

"Rome could not lose by this. An edict of Theodosius II. and of Valentinian III. proclaimed the bishop of Rome 'ruler of all the churches.' Justinian issued a similar decree [A. D. 533]."—*Hist. Ref., Book 1, chap. 1.*

HERE we see that before 538 the power of the bishops of Rome was so great that secular princes sought their support. So great had become the influence of the Catholic Church in 370 A. D., that Ambrose, bishop of Milan, deprived the Emperor Theodosius of the communion for eight months, not permitting him to enter the church during that time, but subjecting him to severe penance, because he had allowed the massacre at Thessalonica. Socrates, the church historian, writing in the fifth century, shows in the following language, the power which was accorded to Rome nearly a hundred years before:—

"After experiencing considerable difficulties, Athanasius at last reached Italy. The whole western division of the empire was then under the power of Constans, the youngest of Constantine's sons, his brother Constantine having been slain by the soldiery, as before stated. At the same time also, Paul, bishop of Constantinople, Asclepas of Gaza, Marcellus of Ancyra, a city of Galatia Minor, and Lucius of Adrianople, having been expelled from their several churches on various charges, arrived at the imperial city. There each laid his case before Julius, bishop of Rome, who sent them back again

into the East, restoring them to their respective sees, by virtue of his letters, in the exercise of the church of Rome's peculiar privilege; and at the same time, in the liberty of that prerogative, sharply rebuking those by whom they had been desposed."—*Ecclesiastical History* (Socrates), *Book 2, chap. 15.*

THUS we see that the power of Rome was almost supreme nearly two hundred years before the decree of Justinian; and when, in 538, the last opposing power—the Ostrogoths—was plucked up, nothing remained to hinder the pope of Rome from exercising to the full his special prerogative.

THE second reason why we reject 606 as the date for the establishment of the papacy is that, counting from that time, the 1260 years would end in 1866, at which time there was nothing of note that happened to the papacy. The temporal power of the pope was not taken away until 1870, and there was absolutely nothing in 1866 to mark a change in papal power. But in 1798, just 1260 years after 538, Pope Pius VI. was deposed by the French, and for two years the papacy was without a head, and therefore virtually dead. Thus we see that A. D. 538–1798 is established as the period of papal supremacy.

THE year A. D. 755 is given by quite a number of authors as the date for the beginning of the 1260 years. The argument by which they attempt to substantiate this claim is that as the papacy was diverse from all other powers, in that it combined both civil and ecclesiastical authority, the papacy cannot be said to have been fully set up until it received temporal dominion. It was in 755 A. D. that Pepin of France ceded to Pope Stephen and his successors in the see of Rome, the territory which he had conquered from the Lombards. Thus the pope became a temporal sovereign in 755, and therefore that date is thought by many to be the proper time for the beginning of the 1260 years.

IF we were living a hundred years ago, we might not be able to successfully refute this claim, but now we have no difficulty in showing its fallacy. Thus: If 755 be taken as the beginning of papal supremacy, then the 1260 years would not expire until 2,015 A. D. But the temporal dominion was taken away in 1870, and thus we would have the papacy continuing one hundred and forty-five years after its temporal power is destroyed. But this of itself kills the argument by which the beginning of the period is fixed at 755, because if the papacy could not exist until it had temporal power, it could not exist after that power should cease. So if 755 be taken as the date for the setting up of the papacy, the argument which fixes that date would make its supremacy end in 1870, thus allowing only 1115 years instead of the 1260 which the Bible allows. Therefore we see that this theory cannot stand; the year 538 A. D. stands without a rival, as the year when the papacy entered upon its unrestrained career of opposition to God and oppression of his people.

WE have thought it necessary to speak of these dates, because they are given by eminent commentators, and would cause confusion in the minds of those who might come across them in their reading. But the names and authority of eminent men cannot have any weight whatever, when opposed by facts.

IN closing, we copy from "Dowling's History of Romanism" the following interesting summary of events connected with the downfall of the temporal dominion of the pope:—

"There is something very remarkable in the rapidity with which events connected with the downfall of the temporal power of the pope followed each other in quick succession, after

the establishment of the papal infallibility. Let us recapitulate them in the order of their sequence:—

"On Wednesday, the 13th of July, 1870, the dogma of the infallibility of the pope was enacted into an article of faith, by the votes of the Council of the Vatican at Rome, and was publicly, and with great pomp and parade, proclaimed by Pope Pius IX. a few days afterward.

"On July 15th, war was most unjustly and causelessly proclaimed and commenced by the Emperor Louis Napoleon of France, long the protector and favorite of the pope, against King William of Prussia, one of the foremost Protestant sovereigns of Europe.

"On September 1st, this protector of the pope and 'eldest son of the church,' as he had been styled, Louis Napoleon, was captured by the aforesaid Protestant king, after a series of unsuccessful but fierce and bloody battles, and carried captive into Prussia as a prisoner of war.

"On September 20th, the city of Rome and the pope himself were captured by the soldiers of Victor Emanuel, a king whom he had himself excommunicated, and the pope was permitted to retire to his palace of the Vatican, but divested of all sovereign authority.

"On October 2d, the vote of the people of the city of Rome, subjects of the pope, was taken upon the question, whether Rome should be permanently annexed to the dominions of Victor Emanuel, and it be acknowledged as the capital of the Italian kingdom; or whether the city should continue, as heretofore, under the government of the pope. The question was decided against the pope by a majority of a thousand to one. Thus, by a virtually unanimous vote of the people of Rome, an end was put—it is to be hoped forever—to that anti-Christian usurpation, the temporal kingdom of the popes, after a continuance of about eleven hundred years."

### NOTES ON THE INTERNATIONAL LESSON.

DECEMBER 13. ISAIAH 53: 1-12.

#### The Suffering Saviour.

THIS prophecy really begins with verse 13 of the preceding chapter. Altogether, it is a most vivid description of the life, sufferings, and death of Christ the Saviour. The Lord showed by his prophets, not only that the Saviour should come, but the time when he should come, the place where he should be born, and here, by Isaiah, the leading particulars and characteristics of his career while in this world. In verse 14 of the preceding chapter we read of the effects upon him of his fast in the wilderness: "His visage was so marred more than any man, and his form more than the sons of men." Men may talk of men's fasting forty days, and count it as detracting from the merit of that fast of our Saviour; but the fact still remains that the condition to which our Saviour was reduced by his forty days' fast was lower than that which was ever reached by any man that was ever in this world, who lived after it. "His visage was so marred more than any man, and his form more than the sons of men."

"Who hath believed our report?" Although the Lord had by his prophets foreshown the coming, and the manner of the coming, of the Saviour, yet there were few, very few, to receive him at his coming. "He came unto his own, and his own received him not."

"With what profound and reverent interest should the elders of Israel have been studying the place, the time, the circumstances, of the greatest event in the world's history,—the coming of the Son of God to accomplish the redemption of man! Oh, why were not the people watching and waiting that they might be among the first to welcome the world's Re-

deemer! But lo, at Bethlehem two weary travelers from the hills of Nazareth traverse the whole length of the narrow street to the eastern extremity of the town, vainly seeking a place of rest and shelter for the night. No doors are open to receive them. In a wretched hovel prepared for cattle, they at last find refuge, and there the Saviour of the world is born.

"An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph that the period of the Messiah's coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence was manifested for ages; but even here is the same indifference. The priests, in their pomp and pride, are offering polluted sacrifices in the temple. The Pharisees are with loud voices addressing the people, or making boastful prayers at the corners of the streets. There is no evidence that Christ is expected, and no preparation for the Prince of life.

"In amazement the celestial messenger is about to return to Heaven with the shameful tidings, when he discovers a group of shepherds who are watching their flocks by night, and, as they gaze into the starry heavens, are contemplating the prophecy of a Messiah to come to earth, and longing for the advent of the world's Redeemer. Here is a company that can be trusted with the heavenly message. And suddenly the angel of the Lord appeared, declaring the good tidings of great joy. Celestial glory flooded all the plain, an innumerable company of angels were revealed, and as if the joy were too great for one messenger to bring from Heaven, a multitude of voices broke forth in the anthem which all the nations of the saved shall one day sing, 'Glory to God in the highest, and on earth peace, good will toward men.'"—*Great Controversy, by Mrs. E. G. White, pp. 197, 198.*

We shall not attempt any annotation on any of that part of the lesson from verse 2 to verse 10. In these verses Inspiration Himself, out of the depths of divine, pitying love, has described the sufferings, the afflictions, and the sorrows of the Holy One who died for the children of men, and to attempt an "exposition" would be but to mar the beauty and the blessed symmetry of the description. We will, however, transcribe these verses, and whoever reads them, we ask him to read them over *slowly*, thoughtfully, three times.

"For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath

put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

"He shall see of the travail of his soul, and shall be satisfied." That is, he shall see the fruits of his suffering, and shall be satisfied. Satisfied? Could he not be satisfied with the glory which he had with the Father before the world was? Could he not be satisfied with his place upon that throne "high and lifted up," where Isaiah saw him? Could he not be satisfied with the worshipful song of the seraphim crying, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory"? Was not all this enough to satisfy him? No, not while man was lost in this world of sin. "For the joy that was set before him, he endured the cross, despising the shame." And when he shall have gathered to himself all of the fruits of his sufferings, from "sacrificing Abel" to the last one, then he "shall be satisfied; then his joy will be full; then will be fulfilled his saying, 'I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.'" Heb. 2:12. And again: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph. 3:17. Do you want to share that joy, as well as add to it? Gather souls to Christ. Increase the fruits of his suffering by bringing souls to his salvation, and you will increase his joy; then it will be said to you, "Enter thou into the joy of thy Lord." Oh, thou suffering, afflicted, sorrowing Saviour! If I can add one ray of gladness to that fair brow that was pierced with the cruel thorns, I shall be satisfied. If I can add one beam of satisfaction to that visage that was so marred more than any man, I shall be delighted. If I can add one thrill of joy to that great heart of love that was broken with the ingratitude of men, my joy shall be full.

"THEREFORE will I divide him a portion with the great, and he shall divide the spoil with the strong." Satan is the strong one who has spoiled the human race. He brought sin into the world, and death by sin, and has shut up man in his prison-house—the grave. And Jesus, in talking of Satan and his house and his power, said: "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." Matt. 12:29. Satan had the power of death (Heb. 2:14). Christ died and went into the grave, and came forth exclaiming: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys [the power] of hell [the grave] and of death." Rev. 1:18. Now he will bring forth all who have gone down to the grave trusting in him. And when he went into the land of the enemy, and returned a conqueror, he brought forth some spoils to grace his triumph, and soon will bring all.

"AND many bodies of the saints which slept arose, and came out of the graves after his resurrection." Matt. 27:52, 53. "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Col. 2:15. And, "When he ascended up on high, he led a multitude of captives." Eph. 4:8, margin. In this text, Col. 2:15, Paul uses the figure of a Roman triumph. When a Roman commander had gone into an enemy's country, and had seized the power, when he returned he brought captives and spoils to immense value back to his capital city; and then he was awarded a triumph, wherein he should be exalted on high, and following in his train were all the captives and spoils which he had taken. So when Christ went into Satan's country, and, as we have seen, seized the power, when he re-

turned he brought a multitude of captives, who graced his triumph as he returned to his glorious city. But that was only the beginning, that was but a foretaste; soon he comes to gather all his saints together unto him; then when the righteous dead arise, and the righteous living are changed, and caught up to meet him in the air; then when he returns with all his ransomed throng, there will be a triumph indeed. And he deserves it. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." A. T. J.

#### Skill in Good Work.

THERE are many persons who have no skill in gospel work, many who have a little skill in some kinds of work, and only a few comparatively who have much skill in many kinds of work. It requires much time and effort, and the loss of many things which selfish human nature greatly prizes, to acquire such varied skill. Many do not think it necessary to acquire skill in gospel work. They look upon religion as an experience to be saved by, not a life of devotion in the service of Christ. They drift on through life, cherishing a hope of Heaven, eager for the things of this world, but never eager for work in the kingdom of Christ. They have no such love for the service of Christ as will bear the cost of acquiring skill in it.

The degree of skill which men can acquire in Christian work is greatly varied. The native gifts of men for such work greatly differ. But the work, too, is varied and there is no one who has the faith, love, and knowledge of a true disciple who cannot acquire a good degree of skill in many kinds of Christian work. Any disciple, however small or few his native gifts, who, constrained by love, sets himself to acquire the knowledge and skill necessary for gospel work, seeking the counsel of the church, its pastors and its elders, patient and persistent in endeavor, burning with zeal, but humble and prudent, willing to be instructed in ways and means, will acquire a high degree of skill in many kinds of gospel work. The great majority of Christian workers are not persons of special or extraordinary gifts. Their ability comes from practice in the work to which love constrained them. By patient and persistent trying, they have learned what to do and how to do it. What the churches need is not greater natural talents, but persons whose love of the work has made them skillful. It is the few of this sort who are the strength of the churches, a handful in each church.—*Geo. B. Gow.*

WHO would think of teaching an apprentice to shoe a horse, or to set type, or to make a watch, by simply telling him how? Who would expect artists, or authors, or soldiers, to be taught in their profession by the mere telling of their duties? If men and women knew all the valuable truths which have been told them, from the lecture platform, in social converse, and by direct personal instruction, how wise the world would be! If children had been taught all the good things that have been told to them at home and elsewhere, how much more they would know than their parents—who have not always been taught by simply being told! And what learned congregations we should have, if all that some of these wise and venerable preachers have told their people had been learned by their people! That telling has not been teaching in every case, all will see at a glance, whether they are ready or not to agree that telling is never teaching, nor ever can be.—*H. Clay Trumbull.*

REMEMBER that the teacher should lead, not carry, the pupil.

## The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 3, 1885.

### The Rio Grande Route.

LEAVING Salt Lake City, on this route, we travel southward up the "Jordan" River to Utah Lake, from which it issues. To make the analogy complete, this lake is sometimes called the "Sea of Galilee," and the Jordan running to Salt Lake—the Dead Sea—below the city, which is of course, Jerusalem. Provo City is the only considerable place on our route in this valley, a place of from 3000 to 6000 inhabitants, for we received both these and all intermediate numbers in answer to our inquiries; but the valley is well settled and cultivated, especially near the mountains. Leaving this valley, we enter Spanish Fork Cañon, rising to an elevation of 7,464 feet, crossing the Wasatch Mountains. The cañon on the eastern slope, which we descended, is far the most interesting, one point being somewhat noted—Castle Gate—where a narrow rock, having about the same elevation for some distance, presents a perpendicular front on the north near the water's edge, and a similar one on the south side, but of less elevation, leave no one to wonder at the name given to it. It was nearly night when we reached the plain, and we arrived at Green River at 7 P. M. The stream is here considerably larger than where we cross it in Wyoming on the Central Pacific. We did not pass through a mountainous country during the night; yet we made some heavy grades; the last six miles before we stopped for breakfast, we averaged, on a down grade, 178 feet to the mile.

Daylight broke upon us at Cimmaron, the breakfast station; and we could perceive a dark mass just before us like a monstrous rock clearly outlined on the sky. And such in fact it was; for here we abruptly entered the "black cañon," not at first the "Black Cañon of the Gunnison," but the cañon of the Cimmaron, which, as a writer says, "is so very narrow and dark it deserves no better name than crevice," but a huge crevice it is! This soon runs into the cañon of the Gunnison, the general features being still the same. We presume it gets its title from the dark appearance of the rocks, which impress the beholder with an idea of solidity and heaviness. They who have visited the Yosemite Valley will best realize the difference between the rocks of this cañon and those of other cañons on the route, by likening them to El Capitan as compared with the peaks on the opposite side of the valley. The train whirls and fairly twists through the narrow gorges, which continually seem to shut up the way before us. The rocks on either side rise perpendicularly, with a striking uniformity of height. But it is indescribable, and words are useless. It must be seen to be appreciated as a wonder of nature.

We must say, however, that there is variety enough to be pleasing to the beholder and to add new interest to every phase of the ever-changing scene. Especially is this the case in that part where stands the "Currecanti Needle," a rock terminating in a sharp point, appearing almost isolated from the mountains as viewed from different points of observation. Here the rocks on either side are less dark in appearance and more broken than farther below. Their height is fully two thousand feet.

Leaving this cañon, we soon reach Gunnison City.

This city, and the country in which it is situated, was the greatest surprise with which we met on the whole route; first, to find that it is a city indeed, and secondly, to find it located in a vast plain of good grazing land. To what extent it may be cultivated we could not judge, but for a cattle range it is excellent. We had always associated the name Gunnison with the "Black Cañon" and the mines, and supposed it was all a mountainous country. The city lies at an elevation of 7,680 feet, with an abundance of water in the mountain streams which form the Gunnison River to water the whole plain.

From this point we continue to rise rapidly until we reach "Marshall Pass," the summit of the Rocky Mountains on this route, forty-eight miles east of Gunnison. This Pass presents the most extensive mountain scenery, and one of the greatest feats of railroad engineering, that it was ever our privilege to view. Turning in every direction, making abrupt curves to take every advantage of the shape of the mountain sides, on a grade of 217 feet to the mile, two locomotives keep our train moving steadily upward, until we stop at an elevation of 10,858 feet. Not far from the station a snowy peak looks down upon us from a height of 3000 feet more. This view is not of cañons and rocky points, but a grand, magnificent sweep of mountain ranges, such as we think can be seen from no other railroad station. The snow sheds on this Pass are short, offering no serious obstruction to the view. At one point we could look back over the way we had ascended the mountain, and see six railroad tracks below us at different elevations.

Having safely arrived at this great height, and looking into the valleys to the eastward, there were many misgivings expressed about the descent; for on this side of the mountain the road is as crooked as on the other, and the grade is the same—217 feet to the mile. But all fears were soon dispelled, as the faithful air-brakes held the train under perfect control, and we descended almost as slowly as we had ascended. This was necessary; for no human power or device could stop a train on such a grade if it should once get under motion at high speed. But the most nervous soon felt at ease, and decided that this was a safe road.

About twenty-five miles from the summit we came to the Arkansas River, in another plain. But this was not of long continuance, as we soon entered the "Grand Cañon of the Arkansas." And it is well worthy of its name. It is grand beyond all description—beyond all conception. At least no one who is not acquainted with Colorado scenery and cañons can have any conception of its magnificence. That rivers should ever find such outlets is a standing marvel. The whole passage is narrow; the river is a torrent; the rocks rise abruptly from the water's edge, and tower thousands of feet over our heads. Each turn presents some new form of projection, and the interest and the wonder is constantly on the increase. At the "Royal Gorge" we first saw a bridge running parallel with the river over which it is suspended. The water runs at the base of the solid mass of rock which rises perpendicularly far above it. No ground and no loose rocks are there on which to build the track. To blast a track in this rock would only fill up the gorge below, and endanger the road for a long distance. The engineers had mortices dug into the rocks on both sides of the stream, but how this was accomplished we have no idea, and erected an arch over the river. This arch is made to sustain the bridge, which nestles close against the face of the rock, and bears the train around the point to where a track can be made. Thus it is a bridge landing us on the same side of the river from which we entered upon it!

When we emerge from this cañon, we have crossed the Rocky Mountains; the vast expanse of plain

lies before us which reaches to the Missouri River. And what a day's ride we have enjoyed. Some have told us that we would never wish to pass over this road a second time. But they were mistaken; we are well enough acquainted with mountain scenery to know that we should enjoy another passage quite as well as we did this one. We have a strong desire to see all these things in reverse order—going from east to west. And a railroad trip is altogether too speedy to allow one to appreciate all the beauties and grandeur of such scenery at one view. We advise all who love nature in its ever-varied forms, who are accustomed to "look from nature up to nature's God," to take this trip if ever the opportunity is offered. As long as memory endures, they will neither forget nor regret it.

Our traveling companions asked us if Yosemite is equal to the Grand Cañon of the Arkansas. Our answer was, They are so unlike they cannot be compared. *They are both unequalled* by any place accessible to travel. The mountains at Yosemite are higher, and the falls wonderful. The grandeur of the Arkansas Cañon is realized because of its narrowness. On either side the mountains of rocks tower over our heads. Were it half a mile wide, it would present quite a different appearance.

Lack of connection on the railroads left us to spend some time in Denver, but at an unfavorable time. Elder Ostrander had gone to Michigan, and they were just moving the mission rooms to the extreme north end of the city. At Kansas City an agent of the Rock Island Road met us at the cars, and assisted us in regard to our baggage and in changing trains. This relieved us from the perplexity which often attends transfers even in union depots. We can say that we received the most courteous treatment on the whole trip, and never made the passage so entirely free from colds as on this occasion. At Chicago we were met in the depot by Brother Gage, and we almost felt at home. We made no stop, but transferred to the Michigan Central fast express, arriving at Battle Creek at 8 P. M., November 3. We soon found a pleasant home at the Sanitarium, thankful for the goodness of God, who has so mercifully preserved us amid the dangers of the journey, and who grants us so many unmerited favors, day by day, continually.

### Vain Customs.

In an editorial on "Infant Baptism," in a recent number of the *California Christian Advocate*, we find, among others equally sound, the following "argument" for that practice:—

"Is it not an assumption almost amounting to impudence, to be told that infant baptism has no foundation whatever, when its history is so prominent and its practice so general through all the ages? Can it be possible that a small portion of the church has all the truth, and the rest of us, constituting a vast majority in every century, has [sic] none at all?"

Before answering this question, let us have a few figures. The population of the earth is not far from fourteen hundred millions of people. Of this number about 480,000,000 are Buddhists and followers of Confucius; about 230,000,000 are barbarous tribes that practice fetichism,—the very lowest form of heathenism; something over 120,000,000 are Mohammedans, and about the same number are Brahminical Hindoos. Less than 400,000,000 are nominally Christian, and of this number nearly 300,000,000 are members of the Roman Catholic and Greek Churches, leaving only a little over one hundred millions of so-called Protestants of all denominations, including infidels, etc. That is, over seven hundred million people, one-half the population of the earth, are heathen, and less than one-third of the inhabitants of the earth have even a knowledge of the religion which teaches that there is one true God, and of Jesus Christ whom he sent.



Now we might answer the *Advocate's* question by the Yankee method of asking another: "Is it not an assumption almost amounting to impudence, to be told that" the worship of images "has no [Biblical] foundation whatever, when its history is so prominent and its practice so general throughout all the ages?" Can it be possible that a small portion of mankind has all the truth, and that the rest, constituting a vast majority in every century, has none at all?

We have stated that of the so-called Christians, only one-fourth are Protestants. The rest believe in purgatory, prayers to and for the dead, and various other things which the *Advocate* considers pernicious. Is it not "an assumption almost amounting to impudence," for a few Protestants to oppose the doctrines held by so large a body of "Christians," many of whom are skilled in all the learning of the schools? Hear what the Catholic Dr. Eck said, over three hundred years ago, to Luther, who was opposing the presumptuous claims of the pope:—

"I am astonished at the humility and diffidence with which the reverend doctor undertakes to stand alone against so many illustrious Fathers, thus affirming that he knows more of these things than the sovereign pontiff, the councils, divines, and universities! . . . It would no doubt be very wonderful if God had hidden the truth from so many saints and martyrs, till the advent of the reverend father."

Just compare this paragraph with the first one quoted. We might almost accuse the *Advocate* of plagiarizing from the learned chancellor of Ingolstadt. If the *Advocate's* argument for infant baptism be sound, then Dr. Eck's sarcastic remarks proved the fallacy of Luther's position; and the same argument proves that paganism is the only true religion! We have no sympathy nor respect for that sort of argument.

Let us turn the tables. The Bible says, "He that believeth and is baptized shall be saved." Infants are not capable of belief; but since they have committed no sin, they are saved by virtue of Christ's atoning blood, without belief. If they die in infancy, they never have any personal knowledge of sin. No one who does not or cannot believe is a subject for baptism, according to the Saviour's testimony. Now we ask, Is it not an assumption which is even worse than impudence, for men to say that infant "baptism" is a Christian ordinance, when in the whole Bible there is not a syllable in favor of it? We claim that the presumption is all on the side of the seeming majority; for one man with the Bible to sustain him, may without presumption withstand the world.

If numbers and custom prove the correctness of any theory or practice, then all error must be correct. A few hundred years ago everybody believed that the earth was flat. According to the *Advocate's* reasoning, the earth at that time was flat; but since the time of Galileo it has gradually been assuming a spherical shape, until, now that nearly everybody believes it to be round, it is quite round, being only a little flattened at the poles! And this is no more absurd than the most common argument for infant "baptism" and Sunday-keeping.

So true is it that the majority of people are, and always have been, in the wrong, that whenever we hear a person quote custom in favor of any practice, we at once decide, (1) That he has nothing better to offer, and (2) That the practice is, without doubt, wrong. We so decide because many hundred years ago, the prophet of God declared that "The customs of the people are vain" (Jer. 10 : 3), and inspired statements are true in all ages of the world's history.

E. J. W.

"RID me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood."

### Comments on Psalm 15.

"LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Ps. 15 : 1.

This is certainly a most pertinent question. If a person desires to go to a certain place, his first inquiry will be as to how he is to get there. Now there are few persons who do not have a desire for eternal life; few who do not entertain a faint hope, though often without reason, that they will at last by some means have an entrance into the holy city. Then the question of the psalmist should be constantly on their minds; that is, they should constantly be searching for an answer to it. For it is certain that no one will enter Heaven by accident; no one will dwell in the "holy hill" without knowing positively by what means he got there. As surely as the joys in the presence of the Lord are real, so surely are the steps to them real. "We must through much tribulation enter into the kingdom of God." Acts 14 : 22.

Fortunately, we are not left to grope in darkness for the way to Zion, nor need we be at a loss to know when we have found it. The inspired psalmist has answered his own question. Let us then examine it together. Here is the first part of the answer:—

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15 : 2, 3.

The first clause seems to cover it all: "He that walketh uprightly." We hear a great deal nowadays about "crooked" dealings. The way that leads to life is too narrow to allow any "crooked" person to walk in it. Every one in it must be upright. Reader, do you realize what that means? Do any of us fully appreciate what it is *do right*? It is simply to "keep straight" all the time; to be *upright*; to not deviate at all from a perfect standard. It is to "make straight paths for your feet," and to walk in them continually, and not simply occasionally. The great reason why so many professed Christians make so little progress in the Christian life, is that they have so low a standard of Christianity.

What is the proper standard? John says: "He that saith he abideth in Him, ought himself also so to walk even as he walked." 1 John 2 : 6. Christ is the perfect pattern. He is the way and the truth. He "did no sin, neither was guile found in his mouth." 1 Peter 2 : 22. This was because the law of God was in his heart. Ps. 40 : 8. Then if we would walk "uprightly," as Christ walked, we must also have the law of God in our hearts; for David says of the one who has the law of God in his heart, that "none of his steps shall slide." So if one wishes to know how much the law of God requires of him, let him examine carefully the life of Christ. In his life we see a living exemplification of the law. But if the law requires a walk like that of Christ, if perfect obedience to the law's requirements makes a man like Christ, then certainly the law will condemn the one whose life is not like Christ's. If we deviate from the pattern which Christ has set, then we are condemned. Surely it is no small thing to be a Christian. But the psalmist has specified some things.

"He that . . . speaketh the truth in his heart." Outwardly a man's deportment may be correct; his morals may be fully up to the standard of the very best society, and yet he may be a gross violator of the law, and may be more guilty before God than one who sins openly and recklessly. "Man looketh on the outward appearance, but the Lord looketh on the heart." But no one must fall into the error that he can keep the law in his heart, and break it openly. Many have fallen into this error; for this is just what they mean when they talk about keeping the law in spirit and not in let-

ter. "Out of the abundance of the heart the mouth speaketh;" and as a man "thinketh in his heart, so is he." A man may keep the law outwardly, and violate it really, in his heart; but it is an utter impossibility for any one to keep the law in his heart, and violate the letter of it. So if a man keeps the fourth commandment "in his heart," if he keeps the spirit of that commandment, he will keep holy the seventh day of the week, and no other.

"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Verse 3. Webster gives the following definition of the word "backbite": "To censure, slander, reproach, or speak evil of, in the absence of the person traduced." Notice that according to this definition, backbiting is not necessarily speaking falsely against an absent one; the things said may be true, and yet it may be backbiting. It is speaking evil of a neighbor that is condemned. This is still farther shown by the expression, "Nor taketh up a reproach against his neighbor." If a man commits a sin, that is a reproach to him; for Solomon says that "sin is a reproach to any people." Now if our neighbor has actually done wrong, and we take up his case and make it a subject of conversation, criticising it of course, we are backbiting. This of course does not include those instances in which a man's case is considered by those in positions of authority, with a view to reclaiming him, or of preventing him from leading others astray.

If it is a sin to speak evil of one when the things uttered are true, how much worse must it be when the reports are false? The ninth commandment says: "Thou shalt not bear false witness against thy neighbor." This does not mean simply that we must not swear falsely against him in court, or that we must not at any time tell what we know is not true; but it means that we must not tell what we do not know to be true. The man who hears something to the detriment of his neighbor, and repeats it to others, not knowing that it is true, is guilty of bearing false witness, as well as of taking up a reproach against his neighbor. The ninth commandment means a great deal more than we are apt to think it does. And so it is with all the commandments. They are, indeed, "exceeding broad."

Here is a safe and simple rule to follow with our fellow-men: "Thou shalt love thy neighbor as thyself." He who does this fulfills the whole law, so far as it relates to man. That means that we must be as careful of our brother's reputation as we would be of our own. When we are about to repeat something to the detriment of any one, stop and consider whether we would like to have him repeat such a thing about us. If this rule were followed, it would shut off a great amount of gossip and slander.

But there is such a thing as going to extremes. There are proper times to speak about another, even to tell things that are to his detriment. In a court of law, a man must witness to the truth, that justice may be done. So, also, the proper authorities in the church are to be notified when a brother persists in wrong doing. This is in the interest of good order and discipline. The Bible says: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. 19 : 17. He who covers up wrong in another, neither trying to restore him nor informing those who could restore him, becomes a "partaker of other men's sins." Here is another specification:—

"In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." This does not mean that we are to despise and shun sinners, nor that we are to be uncivil to anybody. We are to show "all meekness unto all men" (Titus 3 : 2), and we are to be like Christ, who came to save that which was lost. While he hated sin, he was the sinner's friend, and he sought their society, not for

the sake of their society, but that he might do them good. But a "vile person," a reprobate, is not to be esteemed. Remember that the text does not discriminate. It does not say that you must despise a vile person if he is poor, but that you may honor a reprobate who is wealthy. That is the way of the world, but it is not the Lord's way. If society would adopt as a rule the fourth verse of this psalm, it would very soon be purged of a terrible load of corruption.

"But he honoreth them that fear the Lord." One of the special requirements of an elder is that he be "a lover of good men" (Titus 1:8); and one of the sins charged against the people of the last days is that they are "despisers of those that are good." 2 Tim. 3:3. There is to be no discrimination; the poorest and most ignorant man, if he is a God-fearing man, is worthy of more honor than the profligate prince or millionaire. There is no honor that a man can receive that will outrank the honor which God gives, in imparting his grace to the humble. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

"He that putteth not out his money to usury, nor taketh reward against the innocent." By comparing this text with Ex. 22:25; Lev. 25:35-37; Deut. 23:19, 20, we see that the entire prohibition of taking usury was only from brethren; from strangers it was allowable to receive usury. This was no injustice; for extortion or unjust gain is expressly condemned everywhere. We are commanded to do good to all men as we have opportunity, but "especially unto them who are of the household of faith." Gal. 6:10. It is just for a man to receive reasonable compensation for means which represents his own labor; still the Bible clearly teaches that a man must not be a taker of usury, that is, that must not be his business. It is almost impossible for a man to engage in the business of money lending without taking advantage of the necessities of others, and thus violating the command to love his neighbor as himself. This is why we are positively forbidden to exact usury from the poor. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

"He that doeth these things shall never be moved." Let a person live fully up to the 15th psalm, and he will surely have eternal life. He who does so, will be a perfect man; he will fulfill all the law. "Why," says the objector, "you don't take Christ into the account at all." Not so fast. We said that the one who should carry out the regulations laid down in psalm 15 would have eternal life, and in so saying we only echoed the words of the inspired writer. But who can fulfill them? Says Christ, "Without me ye can do nothing." John 15:5. The unrenewed man would find it an utter impossibility to do what is required. Even his best endeavors would come so far short of the standard as to sink him into perdition.

More than this, supposing that it were possible for a man to do in his own strength what is required; where could the person be found who has ever come anywhere near the standard? With the exception of Christ, no such person ever lived on earth. Then how much profit could one derive from his future good deeds, even if he could perform them? Not a particle. The blood of Jesus Christ, and that alone, can cleanse from sin. He whose sins are forgiven is a new creature in Christ, and it is not till then that he can perform works that are acceptable to God. "For by grace are ye saved, through faith;

and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. E. J. W.

### The Doctrine of the Immortality of the Soul Subversive of the Truth.

THE doctrine of the natural immortality of the soul is one of the oldest, one of the most widespread, and one of the most destructive doctrines that has ever been in this world. It was preached in the world before ever faith in Christ the Saviour was preached. In fact, if the doctrine had never been preached to man, there would never have been any need of a Saviour, and it was the belief of the doctrine of the immortality of the soul that first brought sin into the world "and all our woe." "The serpent said unto the woman, *Ye shall not surely die;*" and from that day to this that doctrine has been believed more, by the children of men, than has the truth of God. Indeed, in our day the doctrine of the immortality of the soul has gained such favor among even those who profess the word of God as their standard of belief, that to deny it is considered by the majority of them as tantamount to a denial of the word itself. Whereas, instead of such denial being in any way a denial of the truth of revelation, the fact of the matter is that the truth of revelation can be logically and consistently held *only* by the total and unequivocal denial of the doctrine of the natural immortality of the soul. This we now propose to show.

There is no truth more plainly taught, nor more diligently insisted upon in the Bible, than this: That the future existence of men depends absolutely upon either a *resurrection* of the dead or a *translation* without seeing death at all. Paul's hope for future existence was in the resurrection of the dead. In speaking of his efforts to "win Christ," he says: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; *if by any means I might attain unto the resurrection of the dead.*" Phil. 3:10, 11. It "was of the hope and resurrection of the dead" that he was called in question by the council (Acts 23:6); and when he had afterward to make his defense before Felix, he declared that the resurrection of the dead was the sum of his hope, saying: "And have hope toward God, which they themselves also allow, *that there shall be a resurrection of the dead, both of the just and unjust.*" Acts 24:15. Time and again Paul so expresses his hope of future life: in short, he expresses it in no other way.

Nor is Paul the only one of the writers of the Bible who teaches the same thing. The resurrection of the dead is that to which Job looked for the consummation of his hope (Job 14:14, 15; 17:13-15; 19:23-27). David says: "Thou which hast showed me great and sore troubles, shalt quicken [give life to] me again, and shalt bring me up again from the depths of the earth." Ps. 71:20. And, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Ps. 17:15. And what shall we more say? For the time would fail us to tell of Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Hosea, and Micah, and all the prophets and apostles, and of our fathers Abraham, Isaac, and Jacob; for Jesus himself declared that it was the *resurrection of the dead* of which God spake when he said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." More than this, Jesus pointed his disciples always to the resurrection of the dead, through which alone they could obtain the reward which he promised. In reading John 6:39-54 we find that no less than four times, the Saviour, in giving promise to those who believe in him, sets it forth as the consummation of

that belief that, "I will raise him up at the last day." And in Luke 14:13, 14 we read: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou . . . shalt be recompensed *at the resurrection of the just.*"

Paul, however, gives us, upon this subject, a straightforward, logical argument, which leaves the doctrine of the immortality of the soul not a particle of ground to rest upon. The 15th chapter of 1 Corinthians is devoted entirely to an argument in proof of the resurrection of the dead. The apostle first proves, by hundreds of living witnesses who had seen him after he was risen, that Christ arose from the dead. Still there were some who said, "There is no resurrection of the dead;" and in refutation of that idea, he introduces three points of argument, any one of which utterly excludes the doctrine of the immortality of the soul from any place whatever in Christian doctrine.

1. In verse 16, his premise is, "*If the dead rise not.*" The first conclusion from that is, "Then is not Christ raised;" then upon this conclusion follows the logical sequence, "Your faith is vain," and upon that another, "Ye are yet in your sins." From his premise—"If the dead rise not"—the second conclusion is, verse 18, "Then they also which are fallen asleep in Christ *are perished.*" Nothing can be plainer than that this statement and the doctrine of the immortality of the soul cannot both be true. For if the soul be immortal, as is held, it cannot perish, and therefore, so far as its existence is concerned, it is utterly independent of the dead. Is it not supposed by all those who believe the soul to be immortal, that all who have passed from this world in the faith of Christ, have gone to Heaven, and are now enjoying its bliss? It is assuredly. Then, if that be the truth, upon what imaginable principle can it be conceived that they "are perished," if there be no resurrection? What need have they of a resurrection? Have they not, *without a resurrection*, all that Heaven can afford? Upon that theory certainly so. Then it just as certainly appears that not one of them has perished, even though there never be a resurrection.

Over against this theory stands the word of God, that "If the dead rise not, then they which are fallen asleep in Christ are perished." That word is the truth. Therefore it follows that if there be no resurrection of the dead, there is no hereafter for any who have ever died, or who shall ever die. But God has given assurance to all men that there shall be a hereafter, and that assurance lies in the fact "that he hath raised him [Christ] from the dead" (Heb. 9:27; Acts 17:31). The resurrection of Christ is the God-given pledge that there shall be a resurrection of all the dead: "For as in Adam all die, even so in Christ shall all be made alive." And, "There shall be a resurrection of the dead, both of the just and unjust." Therefore it is by virtue of the resurrection of the dead, and *not* by the immortality of the soul, that there will be any hereafter for the dead, whether just or unjust.

2. The second point that the apostle makes in this connection is in verse 32: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." On this nothing can be better than to present Dr. Adam Clarke's comment upon this same passage. He says, and the italics are his:—

"I believe the common method of pointing this verse is erroneous; I propose to read it thus; 'If, after the manner of men, I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink; for to-morrow we die.' What the apostle says here is a regular and legitimate conclusion from the doctrine that *there is no resurrection*; for if there be no resurrection, then there can be no judgment—no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the

pleasure we can; for to-morrow we die, and there is an end of us forever."

That is sound exegesis, and a just comment upon the words of the apostle. As we have shown, that is the point of Paul's argument throughout, and it is the thought of the whole Bible upon this subject. But if the soul be immortal, neither Dr. Clarke's comment nor Paul's argument is sound. For if the soul be immortal, whensoever it may be that we die that is not the "end of us forever," resurrection or no resurrection. By this it is plain that the doctrine of the immortality of the soul nullifies the plainest propositions of Scripture, and is therefore false.

This view fully explains the query which Dr. Clarke propounds in his remarks at the close of his comments on 1 Cor. 15. He says:—

"One remark I cannot help making: the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! . . . There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

From the Doctor's insertion of exclamation points and his query, "How is this?" it would appear that he was surprised that it should be so. It is indeed surprising that it should be so. But it is easily enough explained. The fact is that the doctrine of the immortality of the soul has become so all-pervading "in the present system of preaching" that there is no room for the doctrine of the resurrection of the dead. If the doctrine of the immortality of the soul be true, then the doctrine of the resurrection is indeed of no consequence. If that doctrine be true, then there is destroyed all need of laying stress upon the gospel doctrine of the resurrection of the dead. And although "the apostles were continually insisting on" the doctrine of the resurrection of the dead, and although there is indeed "not a doctrine of the gospel upon which more stress is laid," yet through the insidious, deceptive influence of the doctrine of the immortality of the soul it is that the preachers of the present day "seldom mention it," and that in the present system of preaching there is indeed "not a doctrine that is treated with more neglect." And nothing is needed to show more plainly than does this, the irreconcilable antagonism between the truth of God and the mischievous doctrine of the immortality of the soul.

3. The third point is in verse 36: "That which thou sowest is not quickened, except it die." To quicken is "to make alive." What Paul says therefore is, "That which thou sowest is not made alive, except it die." That this is spoken directly of man and his resurrection, is plain by verses 42-44, "It is sown a natural body," etc. Now the doctrine of the immortality of the soul is, that the body properly has no life, that it is not the real man; but that the soul is the real, living, sentient man; that it is that about man which alone possesses real life. In other words, the body is only the house in which the real man lives; *i. e.*, the real "I" dwells within the "me;" and death is simply the separation of the soul from the body. Death breaks down the house, and lets the real occupant free. According to this doctrine, there is no such thing as real death; because the body properly has no life, consequently it does not die; and the soul—the real man—is immortal, and it cannot die; therefore there is in reality no such thing as death. If this be true, there is not only no such thing as death, but there is, likewise, no such thing as a resurrection of the dead. For, upon the apostle's premise that "That which thou sowest is not quickened [made alive] *except it die,*" it follows that, as the body, having no life, does not die, it cannot be quickened (raised from the dead); and as the soul does not die, it cannot be

raised from the dead; consequently there is no such thing as a resurrection of the dead.

Therefore it stands proved to a demonstration that the doctrine of the immortality of the soul is utterly subversive of the doctrine of the resurrection of the dead. But the resurrection of the dead is a Bible doctrine: it is the very truth of God. So then it is plain that the doctrine of the immortality of the soul is *subversive of the truth of God;* and is therefore false, deceptive, and destructive. A. T. J.

## The Missionary.

### Meetings in Fresno, Cal.

ON account of excessive rains, our appointment at Burrough Valley, Fresno County, for November 19-22, had to be abandoned. We went with horse and carriage as far as Temperance Colony, but found a bridge carried away and no means of crossing the stream. We were informed by teamsters well acquainted with the road, that if we were safely over that place, we could not get to Burrough Valley, as there were other mountain streams to cross where there were no bridges, and that with such a rain they would not be fordable. Much as we regretted it, we had to turn back to Fresno.

We then decided to hold our meetings in Fresno one week ahead of time, so the appointment was circulated, and these meetings were held November 21-23. The only place that we could secure for meetings was the Good Templars' Hall, in which our people hold their Sabbath service. This was occupied so much of the time for other meetings appointed previous to ours, that we were only able while there to give four discourses, and hold one business meeting. The discourses were mainly directed to the church, its needs and position and opportunity as "laborers together with God." The Lord helped in speaking the word of truth, and the church responded, not only in their testimonies, but in planning for more efficient work. The question of a house of worship was talked up, and it was the prevailing sentiment of our people there, that in the opening of the spring, a Seventh-day Adventist meeting-house should be erected in Fresno.

The question of a spring camp-meeting was introduced and discussed, and it was unanimously voted by the Sabbath-keepers assembled to invite the California Conference Committee to arrange for a camp-meeting for Fresno and Tulare Counties, to be held near Fresno between the close of seeding time and the commencement of haying. The time suggested by the resolution was between the middle of April and the first of May. It did not occur to our minds until the close of the meeting that that date—the last of April and the first of May—is just the time of the annual meetings of the stock-holders of the Pacific Seventh-day Adventist Publishing Association, Healdsburg College, and the Rural Health Retreat. So if the camp-meeting is held, it would probably have to be in the month of May.

Our meeting in Fresno, though short, seemed to be timely and encouraging to the church. Circumstances forbade a longer continuance of the meeting at this time, and in fact the purpose for which the meeting was appointed seemed to be accomplished, so in the night of the 24th we returned to Oakland, after an absence of nearly two months.

J. N. LOUGHBOROUGH,  
WM. INGS.

NO GRACE is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, where no banners are waving and there is no music to cheer the weary traveler.—*Sel.*

### Evangelist Varley's Testimony.

IN a letter to the *London Christian*, the English evangelist, Henry Varley, thus gives his impressions of the moral and religious condition of the United States:—

I never felt so deeply as I do to-day the vital importance of the teaching of Scripture concerning the premillennial advent of our Lord. In every city which I have visited I have given a series of Bible-readings on this momentous subject, and I am persuaded that our Lord has greatly used the testimony given.

Important and necessary as the work has been which has dragged to the light of day [in England] the shameless workers of iniquity, it must not be forgotten that our Lord said of the character of the times which would immediately precede his second advent: As it was in the days of Lot and Noah so shall it be in the coming of the Son of man,—days of utmost iniquity, bringing in the fearful and overwhelming judgments of the divine vengeance. Infidelity of a refined and highly civilized sort is everywhere abroad among intelligent men in the United States. The preaching is abjectly apologetic. The truth concerning sin and the sinner, the wrath of God and the coming Judgment, is scarcely declared, to say nothing of intemperance, covetousness, and licentiousness, political, social and moral corruption, infidelity and skepticism. The sacrifice of Christ as the only way whereby sin can be put away or its dreadful guilt expiated, is scarcely made known.

One of the most miserable travesties of a Christian service which it has ever been my lot to have presence in was that in Brooklyn, the last Lord's Day morning in May last. Henry Ward Beecher was the preacher, his subject, "The Theory of Evolution;" the audience a spectatorship, the singing artistic, the prayers cold, lifeless, and perfunctory; the reading without spiritual intelligence, unctious, or fervent; the preaching a reading, in which the testimony of Genesis was made light of, and described as inconsistent with the scientific doctrine of evolution, which, though not actually demonstrated, might be regarded as truth, because of its widespread acceptance on the part of educated minds. The testimony of Genesis might be regarded, Mr. Beecher said, as "allegory or parable in the direction of truth."

I need hardly say that I found many true and faithful men in every place I visited; but my firm conviction is that we are well into the perilous character of the last days (2 Tim. 3:1-6), and nowhere, in my judgment, is this more solemnly seen than in the great Western Republic of the United States.

WHAT matters the heat and drought all around, if our river of life draws its waters from the eternal snows of the mountain-top? The very heat which parches all else only sends down more abundant waters from that treasury of the snows. With these waters of life we may pass through languishing valleys and parched plains, bringing relief to the thirsty, giving new life to the fainting, knowing all the while that behind us are sources that will not fail. That is the thing to be sure of,—that we are actually in direct vital connection with one unfailing Source. Then, however little there may be for us to draw from in the valleys and in the plains, there will always be for us a plentiful supply from our sources on the heights.—*S. S. Times.*

I BELIEVE the first test of a truly great man is his humility. I do not mean, by humility, doubt of his own power, or hesitation in speaking his opinion. But really great men have a curious under-sense of powerlessness, feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made them.—*John Ruskin.*

## The Home Circle.

### ADVERSITY.

If none were sick and none were sad,  
What service could we render?  
I think if we were always glad  
We scarcely could be tender.

Did our beloved never need  
Our patient ministrations,  
Earth would grow cold, and miss, indeed,  
Its sweetest consolation.

If sorrow never claimed our heart,  
And every wish were granted,  
Patience would die and hope depart;  
Life would be disenchanting. —Sel.

### Laying the Foundation.

THE first education of the child should be wholly objective. Through eye, and ear, and touch, it is being overwhelmed with knowledge. Do not be in a hurry to push it into the world of books. Let it be a student of natural things, and let your teachings be to increase its power of observation. When the little girl begins to go to school, say at seven or eight years of age, let it be understood by teachers that she is not to be crowded, but is to learn a few things thoroughly, and those of a practical character. Much teaching, of things not important to be remembered, is done, and the powers of the child put to a wrong use. The little school children of to-day live in a continual fever. There is upon them a constant strain, which is very wearing to nerve fiber. The fear of being tardy keeps a sensitive child in a fret from the time of rising until school is reached. I often see the tiny creatures running in great haste to reach the school-house before the bell shall cease ringing, and they must come to their morning's work with nerves exhausted, hearts beating unduly, and brains already worn by the anxiety of the morning. See to it, mothers, that your children start to school in time to walk there quietly, and that they leave home in a cheerful frame of mind, with your loving smile, and good-bye kiss, to give them a happy start on the day.

Some teachers, unfortunately, have a manner in school far from beneficial to their pupils. I know teachers who have good reputations as instructors of children, who do not refrain from calling the attention of the school to some trifling error in the conduct or work of a sensitive girl, who will bear in her heart for days the wound thus caused. I have known teachers to make such remarks as these, concerning a conscientious child, who had worked diligently and faithfully, but who had failed to have a perfect lesson, perhaps from a failure of the teacher to make plain some point or rule: "What do you think, scholars, of a girl who cannot get three examples out of five? Don't you think she is rather lazy?" Or, "See Jennie"—aged eight—"she spells technical with a k, and Popocatapetl with two capitals. Wouldn't you think she'd be ashamed?" Brutal teachers are not as common now as in years past; but they have a cruelty no less painful because more refined.

Parents are not altogether free from blame in wounding the self-respect of their children, and everything which wounds the self-respect lessens it, and weakens the desire to be better. Mothers ought to bear particularly in mind the fact that, if they wish strong, capable grown-up daughters, they should not put upon them the burden of sex too young. "Little girls should not play in that way, that is boy's play," is too often the household maxim of duty; and many an active girl, not ten years old, sighs over her restricted freedom, and longs for the liberty of boyhood, from which she is shut out by reason of her sex, and yet in her consciousness she has no knowledge of sex. She loves to play, to run,

to climb, to jump, to coast, to slide, as well as her brother. Has the Creator made a mistake in giving her these desires?

"Boys have so much freer life than girls," said a little eight-year-old, when her brother put on his rubber boots and overcoat to go out and have a vigorous tussle with the storm. The combative wind would have tossed her hair, and pelted the roses into her cheeks, and swept, with its load of oxygen, through her lungs, but she was told that it was not ladylike to go out in a storm. She must be good and play with her dolls, while she, poor child, cared nothing for dolls; she wanted live companions, "with brains," as she said.

Would you, then, have girls rough, rude, and uncouth as boys? I would not have boys rude and uncouth. I would have the same standard of conduct for both, the same motives held up for right action. An action is wrong or right, it is polite or impolite, it is kind or ungenerous, it is truthful or dishonorable, it is brave or cowardly. These motives are sufficient to guide the lives of both boys and girls. "It is unladylike" means that it is impolite, and that is equally ungentlemanly. Boys and girls should have put before them the highest motives for right doing, and this will result in making them ladies and gentlemen in the truest sense. Boys are often allowed to be unkind and overbearing, because it is supposed to be of less importance that they should develop such traits than that girls should manifest them. The truth is that boys should be more subject to the restraints of true politeness, while girls should have less of the restraints of false ideas of impropriety. Do not be afraid that the girl who loves to romp and play in childhood will, of necessity, be coarse and rude in more mature life. The sweetest, most truly feminine women I have known have confessed to being great romps in childhood. A happy, free, and natural childhood, guarded and guided by the wisdom which sees far into the future, and prepares for it, must result in a healthful, vigorous, and efficient womanhood.—*Mary A. Allen, M. D., in Congregationalist.*

### Uses to Which Paper May Be Put.

PAPER, being nearly air tight, will exclude cold, and should be used more than it now is. Builders place paper between the boards and clapboards of a house, and we should do well to follow their example in smaller matters. Farmers have found that the extra warmth secured by tacking several thicknesses of newspapers around the inside of hen-houses, etc., has saved extra food. A layer of paper under a carpet is preferable to straw, which is sometimes used; and if the paper made for this purpose cannot be obtained, several layers of newspaper will do nearly as well. Papers spread between bed coverings will take the place of extra blankets. A folded paper is an excellent lung protector; one over the chest and another around the shoulders, under the outside garment, would often save a cold and perhaps pneumonia. Dissolved in flour paste, newspapers make a useful filling for cracks in floors and elsewhere. Scraps of paper, wet and scattered over the floor when sweeping, will save the dust in the room as well as brighten the carpet. Bits of paper, with soap suds, are effectual in cleaning bottles, and are easily removed with the water. Greasy dishes and kettles, if first rubbed with paper, wash much easier; the paper absorbs the grease, and is all the better for kindling the fire. A grease spot can often be taken out of a carpet or garment by placing two or three layers of paper over it, then put a warm iron on the paper. The heat softens the grease, and the paper absorbs it; and by changing paper and iron occasionally, all the grease will disappear. Soft newspaper or tissue paper is preferable to cloth for cleaning lamp chimneys, windows, mirrors, etc., as it leaves no lint; also for knives, spoons,

and tinware after scouring; and a stove will not need blacking so often if now and then rubbed with paper. Paper in bread and cake tins protects the loaf from burning, and insures its safe removal from the tin; by this help a tin with holes in it may be used. Laid over a loaf of cake in the oven, paper is also a protection; but unless it is warmed first, the cake may settle. Cut in strips and curled with the scissors, writing paper makes a good filling for pillows for hammocks, or the large pillows sometimes used to show off the elaborate "shams." Postal cards and thin pasteboard can be cut in strips for lamp-lighters; newspapers for the same use are cut in strips and rolled.—*Anna Barrows, in Good Housekeeping.*

### Dreams to Order.

SIR WILLIAM JOHNSON was a canny Scotchman, who served the English Government as its agent to the Five Nations of Central and Western New York at the time of the French and Indian War. A story of his dreaming goes to show that he had peculiar qualifications for the post he occupied. It may serve, also, to throw some light upon the occult philosophy of dreams.

Soon after he was appointed to the superintendence of Indian affairs, he wrote to England for several suits of clothes, richly laced. When these were received, a noted chief of the Mohawk nation, called Hendrick, who happened to be present, particularly admired the suits.

In the course of a few days the chief called at the agency again, and informed Sir William that he had had a singular dream, and in answer to Sir William's questions, Hendrick told him he had dreamed that the agent had given him one of the fine suits recently received.

Sir William took the hint, and immediately made the chief a present of one of the richest suits. The Indian chief went away highly pleased with the generosity of the donor.

Some time after this, Sir William, happening to be in company with Hendrick, told the chief that he too had had a dream. Hendrick wished to know what the dream was, and Sir William said that he had dreamed that his very excellent friend, Hendrick, had made him a present of a particular tract of land, the most valuable on the Mohawk River, and including about five thousand acres. Hendrick was prompt in presenting the land to the agent, but not without making this shrewd remark,—

"Now, Sir William, I will never dream with you again. You dream too hard for me."—*Youth's Companion.*

### Driving Boys from Home.

MOTHERS who are disturbed by the noise and untidiness of boys at home must be careful, lest by their reproaches they drive their children from home in search of pleasure elsewhere. "There are those banisters all finger marks again," said Mrs. Cary, as she made haste with a soft linen cloth to polish down the shining oak again.

"George," she said, with a flushed face, as she gave the cloth a decided wrench out of the basin of suds, "if you go up those stairs again before bedtime, you shall be punished." "I should like to know where I am to go?" said George. "I cannot stay in the kitchen, I am so much in the way, and I can't go in the parlor for fear I'll muss that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself; "boys are never told they are in the way there, and we have lots of fun. I'll go to Nil's corner. I can smoke a cigar now as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it." And so the careful housekeeper virtually drove her son from the door to hang about the steps and sit under the broad, inviting portico of the village grog-shop.—*Philadelphia Home.*

**Stimulus of Poverty.**

MEN are naturally indolent. They love to take their ease, and are therefore averse to active effort. It is not uncommon to find capacity for mental labor combined with reluctance to undertake it. An indolent, capable man finds it painful to set his mind in motion. His inertia must be overcome by a force outside of himself. Many men, afterward eminent lawyers, artists, inventors, and even preachers, were made to exert themselves, at the beginning of their careers, by the pressure of poverty.

The eloquent Erskine, after he had attained fame and fortune, often said he would have failed had he not felt his wife and children twitching at his gown. Sir Samuel Romilly, the greatest chancery lawyer of his day, worked up an income of fifty thousand dollars a year, equivalent to more than a hundred thousand dollars in these days.

When he began his professional life, he had a small fortune, and thought of buying with it the lucrative position of a clerk of the court. But his father, a jeweler, was in straitened circumstances, and the pious son turned the money over to him, and went to work. His subsequent success at the bar, as he himself wrote, arose out of the pecuniary difficulties and confined circumstances of his father.

When Lord Eldon began his practice at the Chancery bar as John Scott, Lord Chancellor Thurlow promised him a commissionership of bankruptcy. But the promise remained unfulfilled, for a reason which Lord Thurlow afterward gave thus:—

"Jack," said he, "I withheld it as a favor to you. I saw that you had ability, but that you were naturally indolent, and that only want could make you industrious."

Baron Tenterden, Lord Chief Justice of England, was a barber's son, and used to go about the streets of Canterbury as an attendant of his father, when he went from house to house to serve his customers. One day, after the barber's boy had become Chief Justice, he visited Canterbury Cathedral in company with a friend. The choir was singing, and the friend praised the voice of a certain chorister.

"Ah!" said the Chief Justice, "that is the only man I ever envied. When at school in this town, we were candidates for a chorister place, and he obtained it."

The disappointed boy, who needed the small salary, was consoled by the gift of an Oxford scholarship. Poverty made him study, for he had his own way to make in the world. In due time he gained a fellowship, whose income supported him while studying law.

When he was called to the bar, he had to contend with a husky voice, leaden face, and a painful bashfulness. But poverty made him a diligent worker, and in a few years his fees amounted to forty thousand dollars a year.

Kenyon, another eminent English lawyer, was so poor when he began practice that he used to dine at a cheap eating-house, where dinners were supplied for fifteen cents. When he was Chief Justice, he gave this advice to a young lawyer:—

"Spend your own fortune, marry, and spend your wife's, and then you will have some chance of succeeding in the law."—*Sol.*

THE ignorance and deceit of Brahmanism is well illustrated by an incident narrated by a Zenana visitor in India. He was calling on a lady a day previous to a lunar eclipse. A Brahman priest, freshly bathed and marked with holy ashes, came to perscribe a ritual to be observed on the day of the eclipse, and gave the woman a bundle of sticks, telling her to break them into every pot of water in her house, and this would act as "an antidote to the poison that the snake which was swallowing the moon would vomit!"

**Health and Temperance.****Ethics of Sleep.**

THE ethics of good sleep should form a part of household morality. It is hardly an extravagant assertion that comparatively few people, after childhood has passed, know by experience what perfect sleep is, and they satisfy themselves with a poor apology for this most perfect refreshment. Rising tired and weary from a disturbed and imperfect sleep, they proceed to summon up lost energies by strong tea or coffee, which in its turn interferes with perfect rest at night, and this process of life, more than any mental or physical labor, wears women out, and makes them prematurely old. "I have been reading myself to sleep after retiring," said a Boston woman the other day, "and when I have done this for two or three nights I can see that I look five years older." This is an experience that any woman can verify, and, conversely, she can see that sleeping in a perfectly dark and well-ventilated room brings back the contour and the roses of childhood or early youth.

The most perfect sleep is obtained by carefully closing the blinds, raising and lowering the windows to admit plenty of pure air, and drawing down the heavy shades, thus making the room perfectly dark. Then, on going to bed, go there to sleep, not to write or read, to think or plan, but for the most valuable of all things, the foundation of all activity and energy, perfect sleep. A few nights of this experience will work a magic transformation in looks and in feelings. Above all, let us divest ourselves of a traditional prejudice that there is, somehow, virtue in early rising. When early sleep is obtained, early rising is indicated by nature by waking; but, artificially produced, it is pernicious. Unless there is exceptional reason, it is far wiser to sleep till one awakens naturally, and one hour then will do the work of three when one comes to it tired and unrefreshed.—*Herald of Health.*

**A Few Facts About Whisky.**

ONE bushel of the best corn will only make three gallons of whisky; but a little strychnine easily raises the quantity to four gallons. This is so universally practiced that four gallons is now an average yield. One drug house in London, in 1867, sold more strychnine to a liquor house than the whole city could use medicinally. Mark the progress in evil. A distiller adds one-fourth by the use of strychnine. The wholesaler takes this adulterated stock, and doubles it by the use of stramonium and opium. The retailer gives it another turn. He doubles it again by the use of belladonna. This brings ten cents a drink, and here is the motive power. This is the practice all over the land.—*Dr. Fowler.*

**The Bible versus the Bottle.**

"ABSTAIN from all appearance of evil." 1 Thess. 5 : 22.

"Be not among winebibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty." Prov. 23 : 20, 21.

"Strong drink is raging, and whosoever is deceived thereby is not wise." "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes?" Prov. 20 : 1; 23 : 29.

"They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." Prov. 23 : 30, 31.

"At the last it biteth like a serpent, and stingeth like an adder." Prov. 23 : 32.

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Rom. 14 : 21; Luke 9 : 23.

"Noah began to be an husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent." Gen. 9 : 20, 21.

"Wine is a mocker." Prov. 20 : 1.

"Be not drunk with wine." Eph. 5 : 18.

"Not given to wine." 1 Tim. 3 : 3.

"Do not drink wine nor strong drink." Lev. 10 : 9.

"Woe unto them that are mighty to drink wine." Isa. 5 : 22.

No drunkard "shall inherit the kingdom of God." 1 Cor. 6 : 10.

"Woe unto him that giveth his neighbor drink." Hab. 2 : 15.

Woe unto them that "follow strong drink." Isa. 5 : 11.—*Temperance Tract.*

**An Alarming Feature.**

ONE of the most alarming features of the growing intemperance in our land, is the hold it is getting upon women. It is not an uncommon sight in this city to see women and children going from saloons with pitchers of beer. We frequently notice the patrol wagon hastening to pick up a woman in a state of intoxication, who, guarded by nicely dressed policemen, is taken off to a place of temporary imprisonment. Fashionable drinking saloons are elegantly fitted up in our large cities for society women of the wealthy class. The number of habitual visitors of such places is said to be alarmingly on the increase. In this, the devil is using his most ingenious devices to apply his deadly venom to the very heart of the race. Well may the alarm be sounded all over the land, and the strong ones put forth every possible effort to exterminate this terrible curse, when mothers begin to fall before the rum-fiend. Say or think as we may, these facts stare us in the face, and should rouse every lover of sobriety and virtue to determined action against this terrible destroyer of the human race.—*Vanguard.*

THE Hon. Neal Dow says that the State of Maine has to pay \$12,000,000 as her share of the "National Drink Bill, while half a million will cover the cost of all the liquors smuggled into the State and sold in violation of the law. We call it a million." Nobody in Maine disputes this; therefore Mr. Dow continues:—

"We save at least twelve millions annually as the result of prohibition, and indirectly as much more, resulting in making Maine one of the most prosperous States in the Union, while in the old rum time it was the poorest, our people spending in strong drink the value of our property of every kind, in every period of less than twenty years, as the people of the Union are now doing in every period of less than thirty-five years. The Maine law is no 'failure,' but a great success."

DR. B. W. RICHARDSON, the well-known scientist, has given some interesting estimates of the value of total abstinence from intoxicating liquors. He says that in a population of 35,000,000, it would save more than 200,000 lives per year. According to this ratio, total abstinence would save in the United States, counting our population 56,000,000, more than 320,000 lives annually, or, to put it in another form, the use of such liquors costs this country over 320,000 lives per year, or 876 per day.

No one can well believe that our piety is sincere, when our behavior is loose and irregular in its little details.

## Neglected Opportunities.

If you should go into any home in the land, where even a limited amount of intelligence prevails, and ask the question, "Do you take an interest in the school life of your child?" you would be met by an indignant air, and the positive declaration, "Of course I do." If you pursued the matter further, and said, "How do you interest yourself?" there would be no hesitation in saying, "I always send them unless they are sick, and I see that they leave home in time to reach the school-house at the proper hour." Further questioning would reveal to the questioner the astonishing fact that they had but the most vague and chaotic ideas as to the life in the school-room, the studies their children are pursuing, the kind of training given, or its adaptability to the future of the child, the child's talents or natural bent. Schools at present are adapted to display the beauty of certain systems of education, and results are shown by the averages maintained, at what a tremendous price the impaired and enfeebled physical powers of many of the finished (?) pupils testify.

Societies may talk, individuals may grow eloquent; but until fathers and mothers realize the importance of educating children in harmony with their talents and the possibilities of their future, but little will be accomplished.

Parents largely feel that the hours from 9 A. M. to 3 P. M. are hours that are free, in a large measure, from responsibility, because the Government has assumed the care of the child for that time, and opened a place in which a child is put through a process that fits it to meet the future fully equipped. What this process is, how this result is accomplished, they never take the trouble to find out.

If the parents meet their children's teachers on the street, they do not know them; they have never crossed the sill of the building in which the majority of the waking hours of the child are passed, nor held five minutes' conversation with the person who controls the mental, moral, and physical destiny of their child in a large degree. The school life is so linked in with the home life that good results can only be obtained for the individual child when there is a perfect understanding between the heads of the two factors which make the sum of a child's success.—*Sel.*

## "If I Were Rich."

ONE evening, passing along a crowded street, I heard one boy saying to another, "If I were rich, I wouldn't—" and then the rest of the sentence was lost as I hurried on with the throng. But I have wondered often since how that sentence was finished. Did the boy say, "If I were rich, I wouldn't snub my poor relations;" or, "If I were rich, I wouldn't spend all my money on myself;" or, "If I were rich, I wouldn't work any more," or what?

We cannot know; but there is one thing quite certain. Whatever that boy does now that he is poor, he would do if he were rich. If he is generous now, he would be generous then. If he is mean now, he would be mean then. If he works faithfully now, he would work with fidelity then. For "he that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."—*Sel.*

It has been quite the fashion to suppose the Prussian school system an absolute model. But a correspondent of the *Philadelphia Times* says the *volksschulen* are over-crowded and the teachers miserably underpaid. From eighty to three hundred children are often in charge of a boy fifteen to eighteen years old. Most of the teachers are forced to other employments, out of school, to gain a living. The system is probably the best in Europe. But that is far from proving it equal to ours.—*The Advance.*

## News and Notes.

## RELIGIOUS.

—The *Advance* calls the Sunday journal "a banner of the enemy."

—More than one hundred Jews have been ordained as ministers of the Church of England.

—Rev. George Müller acknowledges the receipt, during the past year, of over \$200,000 for his orphan houses in England.

—There were two hundred baptisms among the Indian Baptists of the Choctaw and Chickasaw Associations the past year.

—Mr. Spurgeon has declared in favor of disestablishment, because he considers the union of Church and State unscriptural, fraught with countless evils, and an injustice toward dissenters.

—The Church of England has organized a church army, modeled somewhat after the Salvation Army. The design is to employ the lay-members in evangelistic work. Over five thousand members are already enrolled.

—Mr. Spurgeon's church carries on a very effective system of colportage. Last year it employed seventy-eight men, who visited fifteen hundred towns and villages. The sales of Bibles and other religious publications amounted to nearly \$45,000.

—Thirty-five years ago, the Bible was, in Italy, on the list of revolutionary and forbidden books. Its possession went to make up the crime of high treason, and subjected a man to prison, to the galleys, and even to death. Now, Bible depots are established in every Italian city, and itinerant vendors circulate the book freely.

—It is stated on the authority of a Japanese paper that in the recent census of that empire more than eighty thousand Japanese avowed themselves Christians, of whom thirty thousand are Romanists, ten thousand Russo-Greeks, and the rest connected with British and American missions. The Russian Greek Church is said to be the most popular, the Mikado himself being inclined to it; and its head, Bishop Nicholas, is the most popular missionary in the empire.

—The districts of Spain which were devastated by earthquakes last year are now quite accessible to Protestant missionaries. During the year, the number of congregations and schools in Spain has increased, and there is also an increased demand for Christian literature. But religious liberty is by no means established in that country. The Minister of Public Instruction has issued a decree in which he affirms the right of the civil and university authorities to watch the religious instruction given in the schools. Innumerable hindrances are put in the way of private educational institutions, while the convents and ecclesiastical institutions are declared free from these burdens. The *Independent* pronounces the decree "really the formal reintroduction of the Inquisition."

—Since 1866, one week each year has been set apart to be observed as a week of prayer for young men and Young Men's Christian Associations. This year the week of prayer commenced November 8. There are now 2,900 of these associations in the world, distributed as follows: North America, 934; Great Britain, 503; France, 72; Germany, 549; Holland, 393; Switzerland, 268; Denmark, 43; Belgium, 24; and a few in each of the following countries: Spain, Italy, Turkey, Russia, Austria, Japan, Syria, South Africa, Australia, New Zealand, Madagascar, and India. The American Associations are the strongest and best organized of any. They own 82 buildings, valued at \$3,532,000, and have a total net property of \$4,353,000; 415 men are devoting their whole time to the work as secretaries, librarians, etc.

## SECULAR.

—Since 1866, nine thousand divorces have been granted in Italy.

—Venezuela is building a breakwater at Laguayra which is to cost \$40,000,000.

—Large numbers of hogs near Bergen, N. J., are dying of a disease resembling cholera.

—About forty thousand lives have been sacrificed in the mines of Great Britain during the last thirty years.

—A political crisis in Denmark seems imminent. The press and the telegraph are under strict censorship.

—Mayor Smith of Philadelphia has dismissed two police captains for not reporting gambling-houses in their districts.

—From September 5 to October 30, there were 104 cases of cholera in Yokohama, Japan, of which 69 proved fatal.

—The British steamer *Aurora* foundered near Hartlepool, England, November 26. Three of the crew were drowned.

—Vice-president Hendricks died very suddenly, of paralysis of the brain, at his home in Indianapolis, Ind., on the evening of November 25.

—In Russia, ninety thousand liquor-shops will be closed the 1st of January, as the Government has decided to allow the retailing of liquor only in hotels and eating-houses.

—On the 24th of November, a severe storm raged along the Atlantic Coast. Considerable property was destroyed. Several wrecks are reported, with some loss of life.

—Turkey is making war preparations on a grand scale, and is confident of being able to repel an attack by either Greece or Servia, or a combined attack by both powers.

—The gradual-emanicipation law of Brazil contemplates the freeing of all slaves in that empire in thirteen years; but it is believed that slavery will be extinct within nine years.

—The British forces in Burmah have reached Mandalay. Four deputy commissioners and as many assistants have been appointed. This is regarded as equivalent to annexation.

—At the close of the first week in November, 2,641 persons had died of small-pox in Montreal, of whom only 97 were Protestants. The unfortunate city is now suffering from typhoid fever and diphtheria.

—In Mexico vast swarms of grasshoppers are devouring everything in their reach. In several States the cereal crops have been entirely destroyed, and there will be severe suffering among the poorer classes.

—Nearly all the vessels in the whaling fleet in the Pacific have now arrived in San Francisco, or have sent in their cargoes. The catch for the season amounts to over 25,000 barrels of oil, 510,000 pounds of bone, and 5,000 pounds of ivory.

—Two more trans-continental railroads have been completed. The last spike was driven on the Canadian Pacific Road November 8, nearly six years ahead of its contract; and the California Southern, of which San Diego is the terminus, was completed November 9.

—Alfonso XII., king of Spain, died at El Pardo, November 24. His reign of ten years has been, on the whole, peaceful and prosperous, and his death is believed to be a misfortune to the country. His five-year-old daughter, the Princess Mercedes, is the heir to the throne, and her mother, Queen Christina, has been declared regent. It is reported that a Carlist uprising is imminent in Navarre.

—The Gentiles of Salt Lake City claim to have evidence that the authorities of the Mormon Church have been hiring disreputable women to entrap Federal officers and other prominent men. Several arrests have been made. Circumstances have come to light which show that several assignation houses in Salt Lake City are subsidized by the church, and managed under its direction. However, the Mormons have been foiled in their designs by a decision of Judge Zane.

—Fighting in the Balkans has been suspended, an armistice having been effected November 28. The suspension of hostilities was brought about by the efforts of the Austrian Minister at Belgrade. The Bulgarians have invaded Servia. They have captured Pirot, after severe fighting. King Milan was with his army at Pirot, and had under his command eighty thousand men. The Constantinople conference on the Balkan affairs has decided that neither Bulgaria nor Servia shall have any increase of territory.

—The storm in California, which set in again the 24th, has been such as no one remembers to have seen in the State before in the month of November, and such as there is no parallel for since the record of the rainfall has been kept. A railroad bridge in Santa Cruz County was washed away, precipitating a train of cars into the stream; no lives were lost. Below Colusa, the levees have given way, and thousands of acres are under water. In other places, houses and barns have been destroyed and bridges carried away. In some parts of the State the wheat-fields have been damaged.

**Two Gentlemen.**

I SAW two gentlemen on a street-car to-day. One of them was grown up. He was handsomely dressed in a gray business suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches, and needed more, and his shirt was of brown cotton, and not very clean. Do you wonder how I knew he was a gentleman? I will tell you.

The boy went through the car to give some message to the driver. As he returned, he gave a little jump through the door, and as he did so, his bare foot touched the grown gentleman's knee, and left a little mud on it. Turning around on the platform, he raised his straw hat, and said very politely, in a clear tone, "Please excuse me." Then the other gentleman bowed in his turn, just as he would have done to one of his own age, and said with a pleasant smile, "Certainly."—*Youth's World.*

THE design of the Creator is that we should prepare our food for the stomach by grinding it to a paste, and saturating it with the juices of the mouth; and, as digestion is the pivotal function of the animal economy, and the only direct contribution we can make to it is in the mouth, it follows that the importance of thorough mastication can hardly be exaggerated.—*Dio Lewis.*

RESOLVE to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year.—*Horace Mann.*

HOPE never affords more joy than in affliction. It is on a watery cloud that the sun paints those beautiful colors in the rainbow.—*Gurnall.*

**Appointments.**

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

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

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

**Librarians, District No. 1.**

TO THE Librarians of District No. 1, California T. and M. Society: Please address all T. and M. communications and orders to Miss Effie Morrison, Secretary of the T. and M. Society, Healdsburg, Cal. N. C. McCLURE, *Director.*

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**THE SIGNS OF THE TIMES**

FOR 1886.

A 16-PAGE WEEKLY PUBLISHED AT OAKLAND, CALIFORNIA,

FOR THE

**INTERNATIONAL TRACT AND MISSIONARY SOCIETY.**

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

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

**Editorial Department.**

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

**Sabbath-School Department.**

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

**Missionary Department.**

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

**Temperance Department.**

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

**Home Circle Department.**

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

**Religious and Secular News.**

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

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

**Series of Historical Articles**

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

**Outline of History,**

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

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

**Church History,**

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

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

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

# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 3, 1885.

AN *Independent* correspondent severely lectures and earnestly exhorts those backslidden church members who don't enjoy church socials, and speaks slightly of the "unthinking person" who has "said that dance music is not proper for the Lord's parlors."

WE have received, too late for this paper, a report from a committee appointed by the General Conference to consider what advice to give those who are in danger of persecution for their faith. It is an interesting document, and will be read with interest by all. It will appear next week.

AN effort is now being made in Oakland to secure what is called "high" license. The present liquor license is twenty-five dollars a quarter, or one hundred dollars a year. It is proposed to double this, making a license to sell liquor cost each saloon-keeper two hundred dollars a year. We are sorry to say that several clergymen of the city are the chief movers in this weak compromise with crime.

IN the first editorial, reference is made to the fact that in order to complete the analogy between Utah and Palestine, the lake from which the "Jordan" River, in Utah, rises is called by the Mormons, the Sea of Galilee; Salt Lake, into which the river flows, is, of course, the Dead Sea; and Salt Lake City is Jerusalem! The analogy seems to be quite perfect, with the exception of the name of the city. If we are not mistaken, the most noted city near the Dead Sea in ancient times was Sodom.

THE *Christian Statesman* speaks of government modeled after "Bible republicanism." That is a kind of republicanism of which we have no knowledge; a kingdom is the model government according to the Bible. We believe that under the present condition of things a republican form of government is the best; but with Christ as king over a "righteous nation which keepeth the truth," we can conceive of nothing better than a kingdom. The *Statesman*, however, is grievously muddled both in its Christianity and in its statesmanship. It holds that when Sunday is universally observed, then the millennium will begin, and that then Christ will reign as king of this republic! That is "*Statesman* republicanism."

READ the article on the second page of this issue, concerning the trial of Sabbath-keepers in Arkansas, for working on Sunday. It will enable those who have never had a chance to observe the methods of religious persecution, to learn the peculiar means by which inoffensive keepers of the law of God may be branded as criminals. The report says that the judge likened the case of the Sabbath-keepers to that of the Mormons. In this State, three years ago, when the Sunday law was being pushed, Sabbath-keepers, who of course could not favor so unrighteous a law, were classed with infidels and the keepers of saloons and brothels, and that, too, by those who well knew the reputation of Seventh-day Adventists for morality and temperance. The false report served its purpose, however, in arousing prejudice against us. But all this, and more, we must expect. If those who "keep the commandments of God and the faith of Jesus," are faithful to their trust, they will yet be able to prove the truth of these words of the apostle Paul: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

## PRAYER FOR PURITY.

H. B. BEEGLE.  
With expression.

W. J. BOSTWICK.

1. Wash me, O Lamb of God, Wash me from sin; By thy a-ton-ing blood, O make me clean;  
 2. Wash me, O Lamb of God, Wash me from sin; I long to be like thee, All pure within;  
 3. Wash me, O Lamb of God, Wash me from sin; I will not, can-not rest Till pure within;

Purge me from ev-ry stain, Let me thine im-age gain, In love and mer-cy reign O'er all with-in.  
 Now let the crim-son tide, Shed from thy wounded side, Be to my heart ap-plied, And make me clean.  
 All hu-man skill is vain, But thou canst cleanse each stain Till not a spot re-main, Made whol-ly clean

4. Wash me, O Lamb of God,  
Wash me from sin;  
By faith thy cleansing blood  
Now makes me clean;  
So near thou art to me,  
So sweet my rest in thee,  
O blessed purity,  
Saved, saved from sin.

5. Wash me, O Lamb of God,  
Wash me from sin;  
Thou, while I trust in thee,  
Wilt keep me clean;  
Each day to thee I bring  
Heart, life, yes, everything;  
Safe, while to thee I cling,  
Safe from all sin.

### A Sign Fulfilled.

ONE of the signs of the last days is, according to the apostle James, that men will then heap treasure together. The word "heaped," in the expression, "Ye have heaped treasure together for the last days," shows that men will have more than they are able to spend in a legitimate manner. Poor men do not "heap" treasure. Their actual wants do not allow them to accumulate it. When a man begins to "heap" up treasure, then extravagance begins, and that is one of the most noted features of this age. Two instances among the thousands have just attracted our attention. An exchange says:—

"A wealthy lady of Philadelphia is having built a miniature castle of polished oak as a kennel for a pet mastiff. The structure will cost \$500."

Another item is the statement that the bar room of one of the noted hotels of Chicago, has eight hundred silver dollars set into the tiling of the floor as ornamentation. When such extravagance becomes common, it must necessarily be accompanied by dissipation and vice. And this "heaping up" of treasure tends to hasten the last day, as also it tends to hasten the "miseries" that shall come upon those who heap up the treasure. For certainly such waste of wealth by the few, only tends to beget socialistic and nihilistic ideas among the many.

### A New Ally.

It is well known that all socialistic organizations, whatever their names, are either infidel or atheistic in their sentiments. For this reason many people imagine that the "National Reform" league will have the opposition of these organizations in its efforts to enforce Sunday observance. This is a mistaken idea. A friend sends us a copy of the *Labor Inquirer*, a socialist paper published in Denver, Col., which advertises infidel books and publishes atheistic articles; yet in announcing a sermon on the Sunday closing of stores, to be preached in Denver, it added the following note:—

"This outrageous abuse of Sunday by doing business and compelling clerks to work thereby, on that day, depriving them of that rest which humanity demands and which is their just due, must be stopped. We ask all lovers of freedom to unite with us in attaining this much-desired end. The stores must close on Sunday."

"Saying to them that dwell on the earth, that they

should make an image to the beast." Rev. 13:14. The preparations are being quietly but actively made; and soon it will be seen that "the people" of all classes and beliefs are a unit in enforcing the observance of Sunday, thus shaping this Government after the model of the papacy of the Dark Ages.

"THE time for renewed effort in Christian work is at hand." So says a writer in a recent number of the *Advance*. Yes, so it is; it is constantly at hand, so that the above statement is true at every season of the year. "In the morning sow thy seed, and in the evening withhold not thy hand." This provides for no periodical slacking up of work, and subsequent renewals of effort, but for steady, unremitting labor. Only one day at a time, but every day fully employed. The present is the time for work. "There's resting by and by."

THE Napa Valley (Cal.) wine product this year is said to be 2,750,000 gallons. This is considerably less than the yield last year, but the wine is said to be of the "best quality."

THE two insane asylums in California are filled to overflowing, and it is thought that the proposed new asylum will be filled almost as soon as it is completed.

AN old bishop, when asked why he did not preach more upon the topics of the day, replied: "Why can't you let one poor clergyman preach on the topics of eternity?" A very good retort.

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