

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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SACRIFICE.

THE keynote of life's harmony is sacrifice.
Not twice, or thrice,
Beneath each sun will souls bow down
To lay the crown
Of will or time beneath strange feet,
But many times, that life's chords may be sweet.
Who sacrifices most,
Drinks deepest life's rich strain, counting no cost,
But giving self on every side
Daily and hourly, sanctified
But in the giving.
Living
Is but the bearing, the enduring,
The clashing of hammer, the cutting,
The straining of the strings,
The growth of harmony's pure wings.
Life is the tuning-time, complete
Alone when every chord is sweet
Through sacrifice. No untuned string
Can music bring;
No untried life
Has triumphed, having passed the strife.
True living
Is learning all about the giving.
—George Klinge, in *Illustrated Christian Weekly*.

General Articles.

Christian Helpfulness.

BY MRS. E. G. WHITE.

"Bear ye one another's burdens, and so fulfill the law of Christ."

WE have read accounts of travelers climbing mountains. How careful they must be where they step! They must have a guide along the rugged and dangerous ascent, lest they make a misstep, and be lost. Sometimes, in passing over very dangerous places, the whole party is bound together with ropes, so that if one should slip, the others would hold him until he could regain his footing. And thus they were able to make their way up the steep and dangerous mountain.

We are on our way to the city of God, and the perils of the last days are all about us. The path we are climbing is narrow and dangerous, and we do not want to make any false steps. At such a time as this, a faithful guide is as necessary to us as to the mountain-climbers, and such a guide is provided for us in the word of God.

On this perilous journey we should be a stay to one another. It is not safe for any of us to stand alone. We must be bound together by the cords of truth and love. Let us press together, allowing nothing to weaken the bonds of union, so that if one should slip and fall, others can lift him up. We must not think that no responsibility rests upon us in the case of our brother; but we should ever manifest the tenderest interest in one another's welfare, and should seek to be helpful to those around us. Being thus bound together, and to the great heart of Infinite Love, the powers of

darkness cannot harm us; and when the storms of temptation and persecution break upon us, we shall not be swept away.

Many wish to engage in the missionary work, and this is right; it is our duty to do what we can for others. But do not think, Christian friends, that you can let your children go to destruction, and yet bring others into the kingdom of God. This is not commencing in the right place. The work should begin at home, and then go to others. But we cannot begin the work in our families, unless we first bring our own hearts into subjection to the will of God. "Return unto me, saith the Lord of hosts;" "and I will heal your backslidings." We must each have an experience in the things of God. Like Joshua of old, we must decide, "As for me and my house, we will serve the Lord." When we see the power of God manifested in our families, we may take it as evidence that we shall have divine aid in working for others.

The children need guidance. It is true there are some that do not want any restriction placed upon them. They do not want any one to say to them that they must do so and so. But they should be taught the lesson of perfect obedience. When they are not called away by duty, they should be at home, under the parental roof. When, with our children, we go to the house of God, they should take a seat by our side; and when the service is over, they should return with us to our homes.

Parents, agonize with God in behalf of your children. If you have Christ in your hearts and in your homes, you will not exert an influence to lead others away from the path of righteousness. You will not, like Eli, let your children go on in sin until the heaven has gone through the camp of Israel, while you feel that your darlings are about right. How can you expect the divine presence in your homes, when you take just the course that Eli did? It is the letting down of the standard of piety that is depriving us of the blessing of God; and yet his blessing is of more worth than the golden wedge and the Babylonish garment, for which it is so often bartered.

There is a doubting and fear that is not Heaven-born; it is unbelief. Persons who are affected by it will go this way and that, until they are confused, and do not know when they are right, and when they are wrong. Small things take their minds, and keep them in a constant fever and unrest. Some matter which does not belong to them attracts their attention, and they keep agitating it, as though that were the all-important matter to be considered. If these persons would manifest all this earnestness and zeal to strike the blow where it is so much needed, their course would be commendable; but they neglect the weightier matters,—the duties of the heart and the home. When it comes to being a true Christian, one that does his duty every day, and endures trials without complaining, these persons know nothing about it.

The time is not far distant when Satan will come down having great power, and will work wonderful signs and great miracles; and with his delusions he will sweep away every one who does not stand upon the rock of eternal truth. God is even now proving us. We see some who claim to be followers of Christ working miracles; but do they keep the commandments of God? We will go to the inspired

word, and try every one of them. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." When the youth go out from our schools, they will have to meet these people; and we want them to be firmly established in the truth. We want them to have a training that will prepare them to withstand error, and will guide their feet in the narrow, upward way.

And as you go out into the world, dear youth, remember that you are to seek and to save that which was lost. How precious are the souls for whom Christ died; but where is the love for sinners which he manifested? Who will go and bring back those whose feet have wandered from the right way? And where is the rejoicing over the lost sheep that has been found and brought back to the fold again?

There is very little of this work done today. If there were more of it done, there would be more order and harmony in our churches. In order to do this work, we must connect with Christ, take hold of Infinite Power, and be real Christians at home. But none should feel that they are entitled to eternal life because they have given to God their money, their education, or even themselves; for all was his before, and they have only returned to him his own. For our sakes he became poor, that we through his poverty might become rich. He has intrusted us with ability; he has given us all things freely; and he expects his gifts to be returned with usury.

If we appreciated what Christ has done for us as we should, what we do for him would not be done reluctantly. Here is the means which has been intrusted to us. Our Saviour directs: "Provide yourselves bags which wax not old." These "bags which wax not old" are the treasures of Heaven. Are we putting our means into them? Are we cutting down, or adding to, our earthly possessions? If we sell a farm now and another by and by, and put the proceeds into the bank of Heaven, we may not be able to embellish our homes so elaborately; but it will not be like putting money into the banks of this earth. We shall have a treasure "that faileth not," and it will be something to rejoice over when we reach Heaven.

But some one will say, "Suppose I give away all that I have, and then become dependent on others. It would be said, That man was a fool to do as he did; and what shall we do then?" That is not the way the Majesty of Heaven talked. He did not count the cost of saving sinners. He became a man of sorrows and acquainted with grief, and had not where to lay his head, that you and might be saved. But we seem to think that if we make a little sacrifice, we have done a great deal, when we should say with David, "All things come of thee, and of thine own have we given thee."

Christian friends, let your treasures go over on the other side, and let your sympathies go out for one another and for sinners around you. And we want our hearts to go out after Jesus, the Fountain of living waters, that we may behold his matchless charms. I love him, and I want him to take possession of my soul. We can afford to be ridiculed and to suffer for his sake, if we can have his blessing with us. What are the sufferings of this present life, compared with the final eternal weight of glory? "They that be wise shall shine as the bright-

ness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

May God help us to get our hearts right before him. When divine love transforms the heart, working out of it everything that is selfish and covetous, we shall bring all our tithes and offerings into the store-house of the Lord, and he will pour us out a "blessing that there shall not be room enough to receive." And by and by, when we have kept the truth even to the end, the gates of the heavenly city will be opened to us, and we shall hear the voice of our Saviour saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

How Shall We Read Our Bibles?

A WRITER in the *Advance* of October 29, thinks we must read them with careful discrimination. We must not say the Bible *is* the word of God, but the Bible *contains* the word of God. We must not claim the same divine authority for the one hundred and thirty-seventh psalm as for the twenty-third. We must pick out and emphasize as divine the things that are undeniably such in their spirit, and let the things that put a strain on faith or reason go as of little or no value.

Another theory of discrimination says we must take heed not to read our Bibles too literally. We must remember that the writers of Scripture were all men of the East, given to figures and extravagances of speech. Some of them were poets, and testified in the language of vivid imagination. We must allow for this, and when we come upon things here and there that seem contradictory or improbable, dismiss them as the inexact utterances of high-wrought fancy or of poetic license.

Is this, now, the way to read our Bibles? No question can be of more importance. Obviously the authority of the Bible as a revealer of God's truth and a supreme standard of doctrine and morals, and its value as a guide and help to Christian life, will depend on the answer we accept.

Fortunately we are not left here to the opinions of uninspired men. We have ample and plain testimony as to how our Lord and his disciples read the Scriptures. We shall make no mistake if we read them in the same way. Rather, we have no liberty in the matter. We *must* read them as they did, or we shall dishonor alike the word and Him who gave it.

Our Lord was the great truth-teacher. "For this cause came I into the world," said he to Pilate, "that I should bear witness unto the truth." It is impossible that if there were parts of the Scriptures then in the hands of the people, and received as the word of God, which were not divinely inspired, or were not binding, or were clearly untruthful and misleading, those who read them or heard them taught by errors of fact or of doctrine, or of a spirit not of God breathing through them,—He should not have testified explicitly thereto. He was the one to point out discriminations to be made, to tell us when and where to make exceptions. Not to do this with his perfect knowledge of such falsities and of the consequences that would inevitably result from their non-exposure, would be to lend himself to the cause of untruth.

But how did this All-knowing One treat the Scriptures? He did point out and condemn most unsparingly the misinterpretations and perversions of Scripture taught by the rabbis, but never uttered a word impugning the divine authority of the Scriptures themselves. On the contrary, he was always exalting them as in all their parts of co-equal divine authority. "Search the Scriptures; . . . for they are they which testify of me." "Ye do err, not knowing the Scriptures;" "The Scriptures must be fulfilled;"

"The Scriptures cannot be broken." This is his constant testimony.

Such an indorsement of these Old Testament Scriptures by our Lord is most significant. The Jews of his day recognized precisely the same sacred books as do the Jews of our day; the same, though differently arranged, that make up the Old Testament of our Bibles. The witness of Christ sets upon these the seal of authority as the divine and infallible word of God. After his resurrection, he reproached the two disciples on the way to Emmaus for their ignorance, saying, "O fools, and slow of heart to believe all that the prophets have spoken." And when he revealed himself to the twelve, he said unto them: "These are the words which I spake unto you while I was yet with you, that all things might be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." Here is a twofold witness to the divine character and authority of the Scriptures. The expression, "the law, the prophets, and the Psalms," was the current one among the Jews for *all* the books of the Old Testament. Our Lord therefore indorses these as a whole as divinely originated, and then indorses *all* their teachings as divinely inspired.

More, even. He puts the emphasis of his indorsement on what most advocates of discrimination either reject or set aside as unauthoritative and unprofitable. The testimony of Moses is with the critics particularly uncertain and unsatisfactory. But our Lord cites Moses more than any other writer, and plants himself on what Moses says as of equal authority with what he says himself.

The theory of a Bible with parts of different authority and value, reckons the story of the deluge an allegory; that of Sodom or of Jonah, a myth or a creation of fancy, to point a moral. But our Lord, as it were, singles out these very records, and not only puts the stamp of truthfulness upon them, but takes them as the types of certainties the most absolute and stupendous of any in the whole sweep of his teaching. He stakes the certainty of his death and resurrection upon the literalness of the record as to Jonah. And the doom of Sodom as an actual event, terrific and remediless, he makes the prophecy and the symbol of the dark and hopeless future of the unsaved.

There is little need to add that the disciples of Christ read the Scriptures in the same way. Paul writes to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." He calls these Old Testament writings "the oracles of God." And he declares that in all his preaching he has said "*none other things* than those which the prophets and Moses did say should come." The witness of Peter and James and John is to the same effect. Beyond doubt, the disciples of our Lord stood exactly on his ground, and recognized the whole of Scripture as a unit, a book of testimony as to law, doctrine, facts, originated under the guidance and inspiration of the Holy Spirit, and meant to be regarded as the infallible word of God.

All this bears directly on the other point also, *viz.*; as to the literalness with which we shall read our Bibles. Neither Christ nor his apostles ever suggest any caution about poetical license, Oriental imagery, peculiarities of style, and the like. They quote the Scriptures just as they find them in law, prophets, Psalms, and take them as they read. We have noted how our Lord cited the records of the deluge, the overthrow of Sodom, the account of Jonah and the whale. He read these literally. But just so he read Isaiah and the Psalms. He cites them just as he cites Moses. David means David, Jerusalem means Jerusalem, Zion means Zion, Jews means Jews, Gentiles means Gentiles, and kingdom means kingdom. He quoted in his first sermon from one of the most in-

tensely poetical passages of Isaiah, but he applied it to himself as literally true, word for word. So always, whether the prophecies concerned his sufferings and death, his resurrection, or his future glory.

The disciples did likewise. When Peter quoted Joel and David at Pentecost, he quoted them as meaning just what they said. And just so when James quoted Amos in the council at Jerusalem, and Paul quoted Moses and the prophets before Agrippa.

Obviously this is the only way in which we can read our Bibles and do them honor. There are, of course, figures of speech, symbolisms, every variety of language here, and these are to be taken just as in any other book. We have little difficulty anywhere in understanding these by applying the ordinary and simple rules of interpretation. Just so in the Scriptures. To a greater degree than many think, they furnish their own interpretation as respects even what seems at first obscure. The one law to be followed is to assume that these Scripture writers mean just what they say. Wherever unusual symbols and imagery occur, or there is a figurative presentation of the truth, there will invariably be that in the immediate connection, or in other Scripture related thereto, which will make this clear. It is surprising to every thoughtful student of the word how true this is. When Daniel dreams a dream or sees a vision, the record so states, and the key of the dream or the vision is given. When Zechariah sees strange-looking horses among the myrtle trees, the man by his side shows him what they represent. When John sees seven golden candlesticks, the Lord Jesus himself explains their meaning. So ever.

There are doubtless deep things and hard to be understood; but the inspired preface to the book most difficult of all to fathom, says, "Blessed is he that *readeth* and they that *hear* the words of this prophecy." God's word is not a dark lantern, but a lamp. And the true way to use it is to let its own light shine, to take it just as it reads. Take, for illustration, the account in the first chapter of Luke, of the coming of the angel to Mary and his message. How shall we read this, as part literal and part figurative? Shall we say there was a literal angel and a figurative message? A literal child with a literal name, but a figurative man with a figurative career? A literal "Son of the Highest," and a literal "Lord God," but a figurative "throne of David," a figurative "house of Jacob," and a figurative "kingdom" of which "there shall be no end"? Obviously we cannot read this scripture thus. The exaltation must be as literal as the humiliation, the throne as the manger, the house of Jacob and the kingdom as the angel and the mother.

Just so of all other scriptures. Neither prophets nor apostles ask us to apologize for or defend them, but to read and believe what they say as moved by the Holy Spirit. If people find the difficulties of Scripture a stumbling-block, let us remember that Christ himself was "a stone of stumbling and a rock of offense *even to them which stumble at the word.*" Yet God gave his Son and his word to be alike the light of the world. There were none so blind in the old time as they who having eyes saw not. Yet they were within the church, and claimed to be wise in the things written. Let us take heed that we do not walk in darkness for the same reason.—*E. P. Goodwin, D. D., in the Advance.*

God sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments.—*T. L. Cuyler.*

THERE is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things.—*Arthur Helps.*

Be Sure Your Sin Will Find You Out.

It is often the case that sin is its own detector. When an individual commits a crime, he carefully conceals everything that would serve to expose his deed. It often happens that the very things that he was so careful to hide are brought into court as the strongest evidence to condemn him. But whether he is found out and brought to justice in this life or not, he must lead a miserable life. He nervously watches every avenue of detection, and his life is one of painful anxiety. This shows that sin brings fear, and with fear there is torment. It is not always the sinfulness of the deed that causes this state of mind with the criminal, but it arises from a knowledge of the just penalty that is only awaiting the detection of the deed.

It is the great, and seemingly the only, anxiety of many who are following in the pathway of sin, to see that their sins do not come to public view. Many, many professors of Christ have no greater burden than this. How little such realize the Saviour's words: "For there is nothing covered that shall not be revealed; and hid, that shall not be known." Searching words! Those who have a greater burden to conceal their sinful deeds than they have to repent of and forsake them, will at last stand trembling victims before a vast multitude, while their sins are exposed to all. When the penetrating gaze from the eyes of Him who cannot look upon sin with the least degree of allowance will be fastened upon them, then, for once, although it may be for the first time, they will realize the exceeding sinfulness of sin.

Why will men be so foolish as to fear the condemnation of their fellow-men more than that of the great God? God has provided a way by which our sins can be forever buried in oblivion. Christ, the great sacrifice, has borne the wages of sin—death—that he might thereby be enabled to blot from his book of remembrance the sins of all the truly penitent. He says: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

There is no work that causes more joy in Heaven than that of forgiving and forgetting sin. When God forgives us, for Christ's sake, we stand as innocent in the sight of Heaven as though we never had committed a single sin. Through faith in a crucified Saviour, Christ's righteousness is imputed to us. Oh how great and wonderful is the plan of salvation! If we just believe that Christ lived a righteous life and suffered an unrighteous death, and believe that this was for us personally, we are accepted the same as though we had lived a pure, holy life. But this must be upon conditions that we live not henceforth unto ourselves, but unto Him who died for us. 2 Cor. 5:15. What unparalleled mercy! Surely "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him."

How much better to come to such a loving, forgiving Saviour, and in tears of repentance, have our transgressions removed as far from us as the east is from the west, than to carry a load of guilt through our lives, and at last experience the wrath of an offended God. But a little while longer will the invitation from the sacred word be held out to the sin-laden soul, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

When our load of sin and guilt is rolled upon the Redeemer of the world, and in faith we grasp his hand so graciously reached down to help us, how little we care for the opinion of men. The stinging sense of sin is gone, and deep love and gratitude fill our hearts. How we love such a merciful, forgiving Saviour, above any of our earthly friends! How willingly will we sacrifice and labor to the best of

our ability for the up-building of his kingdom! We shall feel that a debt has been paid for us that never could have been canceled by any other being but Christ. We shall realize, too, that it took his life to cancel it. Who can desire eternal life for any other reason than to love and praise him throughout the endless ages? May God help us, dear reader, to appreciate the great offering so freely made.

Medford, Minn.

E. HILLIARD.

The Sweets of Submission.

THE duty of submitting one to another in the fear of God, and especially of the younger submitting to the elder, is clearly taught in the word of God. 1 Pet. 5:5; Rom. 12:10; Eph. 5:21; Phil. 2:3; Heb. 13:17. And none can fully taste of the joys of the truly converted, till they have learned this lesson. This is especially the case at the present time. The Lord is sending forth a message, foretold in the prophetic word, to gather his people—his scattered and bewildered people—into one, that they may be disciplined and prepared for the last great struggle with the powers of darkness, and for translation into the kingdom of God without death. They have had a vast variety of teaching, and have been subject to various surrounding influences. Almost every one has some unscriptural notion, which is considered by the individual as sacred truth, and has been so long considered so that it is almost out of the power of argument to remove it from the mind. Hence the necessity of the gifts of the Spirit in the church, to correct these erring ones, to cause them to lay aside their selfish preferences and groundless notions, and come into the truth.

When a person is fully converted into this message, he receives the gift of prophecy that has accompanied the message from its very rise. He submits himself to be led out of his errors into the truth. He lays down his erroneous notions at the Lord's bidding, and when they cease to be a part of himself, and are so far separated from him that he can view them in the light of Scripture and reason, he sees they are not what he thought them, and he has no desire to receive them back. When he views their deformities, he is glad they are gone from him forever.

My brother, my sister, young in the truth, if you have not yet learned this lesson of submission, learn it without delay. You do not know the sweet peace and joy it will yield. When once learned, you never will repent it; but if it is not learned, you will not be prepared for a place in the kingdom of God. The Lord has turned your feet unto his testimonies through the instrumentality of the preaching of the third message. That message has been sustained and aided and brought to you through the instrumentality of the gift of prophecy; and you are indebted to God, and these his chosen instrumentalities, for the light on the commandments which you now enjoy. Do not fear, then, to venture your all on the message. Do not fear to own the instrumentalities by which you have received so much good. Venture wholly—put all on board, for the vessel is sufficient to carry you safely over.

R. F. COTTRELL.

Don't Ask God to Do Your Work.

It is said that Mr. Moody, in his early days in Chicago, was a regular attendant on the noon-day prayer-meeting. At one of these meetings a rich brother rose and told those present of an opportunity to do a certain good thing if only three or four hundred dollars could be raised for the purpose, and asked them to pray earnestly that it might be done. In an instant Mr. Moody sprang to his feet, and said, "Brother, I wouldn't trouble the Lord with a little thing like that; I would do it myself."

A Minister's Tact.

HERE and there an eccentric minister is found, who, in spite of his queer dress and strange manners, is known as a devoted disciple and an attractive preacher. Rowland Hill was an eccentric; yet he was the great man of the London pulpit. Peter Cartwright, one of the pioneers of Western Methodism, could enforce silence—and often did—in the roughest crowd, and then charm them with his bucolic eloquence. Jacob Gruber, an old-fashioned Methodist minister of the South, was always spoken of with great respect, though he was a little "queer," on account of his devotion to his work and his tact in dealing with all sorts of persons.

In those days, it was the custom for Methodist ministers to carry in their saddle-bags religious books, which they sold to the people living on the "circuit." One day, while Mr. Gruber was stopping with a pious family, a bright, giddy girl of sixteen took one of the minister's books, and, in a spirit of mischief, said to the old man,—

"Mr. Gruber, give me this book."

"I will sell you the book—my books are for sale," answered the minister.

"Yes, I know you have books for sale," the girl continued, in her bantering way; "but as this one did not cost much, I think you might give it to me."

"I will give you the book," said the old man, seriously, after a moment's thought, "if you will promise to do what I tell you."

"No, Mr. Gruber, I can't promise that; you might ask me to do something which I ought not to do."

"No, no, my daughter, I couldn't do that; it will be something your parents will approve."

"Then I promise," answered the giddy girl, anxious to know.

"You promise me, my daughter," said the old man solemnly, "that till I come here again, four weeks hence, you will every night pray your heavenly Father to forgive your sins and to take care of you while you sleep. Then in the morning you will thank him for his care, and pray for guidance during the day. Do you promise to do this every morning and night for the next four weeks?"

"I do," said the sobered girl, receiving the book.

Punctual to his appointment, Mr. Gruber was at that house on the last day of the fourth week. "Did you keep your word?" he asked, brusquely.

"I did, sir," she promptly answered.

"You never skipped one morning or evening?"

"No, sir, not one."

"Then the book is yours, and you can now stop praying; you have kept your promise," said the old man, turning away.

"But I don't wish to stop praying," said she.

"You don't?" and the venerable minister stopped. He had gained what he sought.

"That's right, my daughter! don't stop praying, and God will bless you."

It was not long before the minister had the pleasure of receiving her into the church.—*Sel.*

DR. THEODORE L. CUYLER gives the following valuable recipe for securing sunshine in the soul: 1. Look at your mercies with both eyes; at your trials and troubles with only one. 2. Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they do not have makes thousands wretched. 3. Keep at some work of usefulness. 4. Keep your heart's window always open toward Heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

If ye were not strangers here, the dogs of the world would not bark at you.—*Rutherford.*

The First Migrations of the Goths.

(Continued.)

"THE Scythian hordes, which, towards the east, bordered on the new settlements of the Goths, presented nothing to their arms, except the doubtful chance of an unprofitable victory. But the prospect of the Roman territories was far more alluring; and the fields of Dacia were covered with rich harvests, sown by the hands of an industrious, and exposed to be gathered by those of a warlike, people. It is probable that the conquests of Trajan, maintained by his successors less for any real advantage than for ideal dignity, had contributed to weaken the empire on that side. The new and unsettled province of Dacia was neither strong enough to resist, nor rich enough to satiate, the rapaciousness of the barbarians. As long as the remote banks of the Dniester were considered as the boundary of the Roman power, the fortifications of the Lower Danube were more carelessly guarded, and the inhabitants of Mæsia lived in supine security, fondly conceiving themselves at an inaccessible distance from any barbarian invaders.

"The irruptions of the Goths, under the reign of Philip [A. D. 244-249], fatally convinced them of their mistake. The king, or leader, of that fierce nation, traversed with contempt the province of Dacia, and passed both the Dniester and the Danube without encountering any opposition capable of retarding his progress. The relaxed discipline of the Roman troops betrayed the most important posts where they were stationed, and the fear of deserved punishment induced great numbers of them to enlist under the Gothic standard. The various multitude of barbarians appeared, at length, under the walls of Marcianopolis, a city built by Trajan in honor of his sister, and at that time capital of the second Mæsia. The inhabitants consented to ransom their lives and property by the payment of a large sum of money, and the invaders retreated back into their deserts, animated, rather than satisfied, with the first success of their arms against an opulent, but feeble country. Intelligence was soon transmitted to the Emperor Decius, that Cniva [K-ne-va], king of the Goths, had passed the Danube a second time, with more considerable forces; that his numerous detachments scattered devastation over the province of Mæsia, whilst the main body of the army, consisting of seventy thousand Germans and Sarmatians, a force equal to the most daring achievements, required the presence of the Roman monarch, and the exertion of his military power.

"Decius found [A. D. 250] the Goths engaged before Nicopolis, on the Jatrus, one of the many monuments of Trajan's victories. On his approach they raised the siege, but with a design only of marching away to a conquest of greater importance,—the siege of Philippopolis, a city of Thrace founded by the father of Alexander [the Great], near the foot of Mount Hæmus. Decius followed them through a difficult country and by forced marches; but when he imagined himself at a considerable distance from the rear of the Goths, Cniva turned with rapid fury on his pursuers. The camp of the Romans was surprised and pillaged, and, for the first time, their emperor fled in disorder before a troop of half-armed barbarians. After a long resistance, Philippopolis, destitute of succor, was taken by storm. A hundred thousand persons are reported to have been massacred in the sack of that great city. Many prisoners of consequence became a valuable accession to the spoil; and Priscus, a brother of the late Emperor Philip, blushed not to assume the purple under the protection of the barbarous enemies of Rome. The time, however, consumed in that tedious siege, enabled Decius to revive the courage, restore the discipline, and recruit the numbers of his troops. He intercepted several parties of Carpi and other Germans,

who were hastening to share the victory of their countrymen, intrusted the passes of the mountains to officers of approved valor and fidelity, repaired and strengthened the fortifications of the Danube, and exerted his utmost vigilance to oppose either the progress or the retreat of the Goths. Encouraged by the return of fortune, he anxiously waited for an opportunity to retrieve, by a great and decisive blow, his own glory, and that of the Roman arms."

"The Goths were now, on every side, surrounded and pursued by the Roman arms. The flower of their troops had perished in the long siege of Philippopolis, and the exhausted country could no longer afford subsistence for the remaining multitude of licentious barbarians. Reduced to this extremity, the Goths would gladly have purchased, by the surrender of all their booty and prisoners, the permission of an undisturbed retreat. But the emperor, confident of victory, and resolving, by the chastisement of these invaders, to strike a salutary terror into the nations of the North, refused to listen to any terms of accommodation. The high-spirited barbarians preferred death to slavery. An obscure town of Mæsia, called Forum Terebronii, was the scene of the battle. The Gothic army was drawn up in three lines, and, either from choice or accident, the front of the third line was covered by a morass. In the beginning of the action, the son of Decius, a youth of fairest hopes, and already associated to the honors of the purple, was slain by an arrow in the sight of his afflicted father; who, summoning all his fortitude, admonished the dismayed troops that the loss of a single soldier was of little importance to the republic.

"The conflict was terrible: it was the combat of despair against grief and rage. The first line of the Goths at length gave way in disorder; the second, advancing to sustain it, shared its fate; and the third only remained entire, prepared to dispute the passage of the morass, which was imprudently attempted by the presumption of the enemy. 'Here the fortune of the day turned, and all things became adverse to the Romans: the place, deep with ooze, sinking under those who stood, slippery to such as advanced; their armor heavy, the waters deep; nor could they wield, in that uneasy situation, their weighty javelins. The barbarians, on the contrary, were inured to encounters in the bogs, their persons tall, their spears long, such as could wound at a distance.' In this morass the Roman army, after an ineffectual struggle, was irrecoverably lost; nor could the body of the emperor ever be found."

"This fatal blow humbled, for a very little time, the insolence of the legions. They appear to have patiently expected, and submissively obeyed, the decree of the senate which regulated the succession to the throne. From a just regard for the memory of Decius, the Imperial title was [A. D. 251, December] conferred on Hostilianus, his only surviving son; but an equal rank, with more effectual power, was granted to Gallus, whose experience and ability seemed equal to the great trust of guardian to the young prince and the distressed empire. The first care of the new emperor was to deliver the Illyrian provinces from the intolerable weight of the victorious Goths. He [A. D. 252] consented to leave in their hands the rich fruits of their invasion, an immense booty, and what was still more disgraceful, a great number of prisoners of the highest merit and quality. He plentifully supplied their camp with every convenience that could assuage their angry spirits, or facilitate their so much wished-for departure; and he even promised to pay them annually a large sum of gold, on condition they should never afterwards infest the Roman territories by their incursions."

"But the Romans were irritated to a still higher degree when they discovered that they had not even secured their repose, though at

the expense of their honor. The dangerous secret of the wealth and weakness of the empire had been revealed to the world. New swarms of barbarians, encouraged [A. D. 253] by the success, and not conceiving themselves bound by the obligations of their brethren, spread devastation through the Illyrian provinces, and terror as far as the gates of Rome. The defense of the monarchy, which seemed abandoned by the pusillanimous emperor, was assumed by Æmilianus, governor of Pannonia and Mæsia, who rallied the scattered forces, and revived the fainting spirits of the troops. The barbarians were unexpectedly attacked, routed, chased, and pursued beyond the Danube. The victorious leader distributed as a donative the money collected for the tribute, and the acclamations of the soldiers proclaimed him emperor on the field of battle."

"We have already traced the emigration of the Goths from Scandinavia, or at least from Prussia, to the mouth of the Borysthenes, and have followed their victorious arms from the Borysthenes to the Danube. Under the reigns of Valerian and Gallienus [A. D. 253-268], the frontier of the last-mentioned river was perpetually infested by the inroads of Germans and Sarmatians; but it was defended by the Romans with more than usual firmness and success. . . . Though flying parties of the barbarians, who incessantly hovered on the banks of the Danube, penetrated sometimes to the confines of Italy and Macedonia, their progress was commonly checked, or their return intercepted, by the imperial lieutenants. But the great stream of the Gothic hostilities was diverted into a very different channel. The Goths, in their new settlement of the Ukraine, soon became masters of the northern coast of the Buxine. To the south of that inland sea were situated the soft and wealthy provinces of Asia Minor, which possessed all that could attract, and nothing that could resist, a barbarian conqueror.

"The banks of the Borysthenes are only sixty miles distant from the narrow entrance of the peninsula of Crim Tartary [the Crimea], known to the ancients under the name of Chersonesus Taurica. . . . The little kingdom of Bosphorus, whose capital was situated on the straits through which the Mæotis [Sea of Azov] communicates itself to the Euxine, was composed of degenerate Greeks and half-civilized barbarians. . . . Domestic factions, and the fears or private interest of obscure usurpers, who seized on the vacant throne, admitted the Goths into the heart of Bosphorus. With the acquisition of a superfluous waste of fertile soil, the conquerors obtained the command of a naval force sufficient to transport their armies to the coast of Asia.

"The ships used in the navigation of the Euxine were of a very singular construction. They were slight flat-bottomed barks, framed of timber only, without the least mixture of iron, and occasionally covered with a shelving roof on the appearance of a tempest. In these floating houses the Goths carelessly trusted themselves to the mercy of an unknown sea, under the conduct of sailors pressed into the service, and whose skill and fidelity were equally suspicious. But the hopes of plunder had banished every idea of danger, and a natural fearlessness of temper supplied in their minds the more rational confidence which is the just result of knowledge and experience."

"The fleet of the Goths, leaving the coast of Circassia on the left hand, first appeared before Pityus, the utmost limits of the Roman provinces; a city provided with a convenient port, and fortified with a strong wall. Here they met with a resistance more obstinate than they had reason to expect from the feeble garrison of a distant fortress. They were repulsed; and their disappointment seemed to diminish the terror of the Gothic name. As long as Successianus, an officer of superior rank and merit, defended that frontier, all their efforts were in-

effectual; but as soon as he was removed by Valerian to a more honorable but less important station, they resumed the attack of Pityus; and by the destruction of that city, obliterated the memory of their former disgrace.

"Circling round the eastern extremity of the Euxine Sea, the navigation from Pityus to Trebizond is about three hundred miles. The course of the Goths carried them in sight of the country of Colchis, so famous by the expedition of the Argonauts; and they even attempted, though without success, to pillage a rich temple at the mouth of the river Phasis. Trebizond . . . was large and populous; a double inclosure of walls seemed to defy the fury of the Goths, and the usual garrison had been strengthened by a re-enforcement of ten thousand men. But there are not any advantages capable of supplying the absence of discipline and vigilance. The numerous garrison of Trebizond, dissolved in riot and luxury, disdained to guard their impregnable fortifications. The Goths soon discovered the supine negligence of the besieged, erected a lofty pile of fascines, ascended the walls in the silence of the night, and entered the defenseless city sword in hand.

"A general massacre of the people ensued, while the affrighted soldiers escaped through the opposite gates of the town. The most holy temples and the most splendid edifices were involved in a common destruction. The booty that fell into the hands of the Goths was immense. The wealth of the adjacent countries had been deposited in Trebizond, as in a secure place of refuge. The number of captives was incredible, as the victorious barbarians ranged without opposition through the extensive province of Pontus. The rich spoils of Trebizond filled a great fleet of ships that had been found in the port. The robust youth of the sea-coast were chained to the oar; and the Goths, satisfied with the success of their first naval expedition, returned in triumph to their new establishments in the kingdom of Bosphorus."—*Dec. and Fall, chap. 10, par. 12, 13, 16, 17, 19, 30-33.*

A. T. J.

(To be continued.)

"Hear Ye Him."

THIS was the command and exhortation which came to the disciples in audible voice out of the heavens, when they were with Christ on the Mount of Transfiguration. Three times did God, with such a voice, testify to the divine character of Jesus Christ, and to his personal relations to himself. "Hear ye him." Moses and the prophets hitherto had been to the people the authorized teachers. Indeed, they had become so venerated that their character as inspired teachers of God's word had almost been forgotten, and they were resorted to as though their words were their very own. Moses was more to many of them than God himself. He was as God. It is not unnatural for us to exalt the messenger above the message, especially if for any reason he becomes especially the object of our admiration or attachment. It was not the fault of Moses and the prophets that they had almost displaced God in the minds and affections of the Jews, in the days of Christ; for they did not testify of themselves, nor did they ever speak in their own name. From the days of Abraham to the last of the prophets, they all prophesied of Christ. Nevertheless, when Christ came, the very people to whom Moses and the prophets were the very fountain-heads of authority, did not receive him of whom they all did testify.

As if to remind them of the fact that Moses and the prophets were not to be exalted above, or even retained on a level with, the one of whom in the law and the prophets they did testify, Moses and Elias appeared in visible presence before their eyes, talking with Jesus. It was as though these chiefest figures of the Old Testament dispensation now appeared to lay

down their commissions at the feet of him from whom they had originally received them, saying, by their presence with him, "This is he of whom we spake, both in the law and in the prophets." At the suggestion of Peter that three tabernacles be built, one for Jesus, one for Moses, and one for Elias, these two Old Testament worthies vanished out of sight, taking themselves away from being even the occasion of such a suggestion. Then it was that the voice came out of Heaven, saying: "This is my beloved Son, in whom I am well pleased; hear ye him."

There is a great present practical lesson in this to us. One of the evil habits of our day is that people go to hear *men* talk about Christ, rather than to hear what *Christ* has to say to them. The teacher gets in the way of the Master. The word to-day is, "Let us go and hear Dr. So-and-so, or Mr. This, or Rev. That." These are the men who have acquired the greatest reputation for eloquence, learning, or sensational and striking style of rhetoric or of pulpit manner and matter. It is not to hear Him, but his messenger, that they go; and not so much for the message, as to hear and see how the messenger will deliver it. It is rarely that the ordinary church-goer starts off Sabbath morning with the thought: "I will go up to the house of God to hear what he has to say to me." It is rather: "I wonder what the *pastor* will have to say to us." No doubt there is the implied thought of hearing the divine message, but the danger and tendency is to exalt or magnify the messenger. For is it not common, if a favorite pastor is away and a stranger occupies the pulpit, even though he comes with God's message, that many will take that occasion to "go and hear some one else to-day"? If the question were asked, "What are you going to hear?" it would be a chance if the motive were much higher than a curiosity to hear the man on account of his fame as a preacher, rather than the fame of his messages. A sermon is as different from the message it bears, as a coach is from the passenger it carries.

This tendency to hear men rather than Christ, leads to most of the bad habits of the pulpit. Young preachers learn to pay more attention to the composition of their sermons than to the matter of them; more to their manner and style of delivery than to the message they have to deliver. Unconsciously they prepare their sermons more with the thought of how the sermon will be received than how the message will be received. The man who preaches is far oftener discussed than his message. Whereas, if we all took to heart this Heaven-given injunction, "Hear ye him," we would demand that Christ should be made to speak to us, rather than our pastors. We would insist on more of the word of God, and less of the "topics of the day;" more upon having things new and old drawn from the store-house of revelation, than the original thoughts of the preacher.

It was the apostle Paul who went with this determination to his congregations: "I determined not to know anything among you, save Jesus Christ, and him crucified." And again he says: "We preach Christ." He came not with excellency of speech, nor with words of man's wisdom, but the words suggested by the Holy Spirit and drawn from the Scriptures. The result of this deliberate laying aside of the mere graces and captivating tricks of oratory was, that he managed to leave us epistles which speak of Christ, rather than of Paul; that set the divine Saviour before our eyes, evidently crucified for us. It is the matter of his epistles which makes Paul so great a preacher. He is, indeed, seen in them; but as being behind them, and, as it were, lost in Christ. For him to live and preach was Christ. Indeed, so identified was he with Christ, that the life he lived in the flesh was so in the faith of Christ that he could truly say that it was Christ that lived in him.

"What did you think of him?" said an earnest Christian friend to one whom he had brought with him to church. "Well," was the reply, "I thought him to be in earnest, but not very fresh or original. Indeed, I must confess that he seemed to me a little dull. I should think you would tire of that kind of preaching. It was a mere stringing together of scriptures." "Oh!" responded the friend, "I did not mean the pastor. I meant the Master, the 'one altogether lovely and the chief among ten thousand,' of whom the pastor spoke." "Oh! really, I was not thinking of him at all. It had not occurred to me to make up any judgment about him. I suppose he is all right. We all believe in him, you know." How many go to church in this same mood; not to hear him, but the pastor; not to make up any judgment as to his words, but only to sit in judgment either for or against the style and literary worth of the pastor's sermon. "Hear ye him."

—Independent.

Doers of the Word.

GENUINE Christianity does not put all of its force into prayer-meeting tones; but it is given to good deeds and words, done and said through the day to make others happier and better; it is a doer of the word and work. "Sirs, what must I do to be saved?" was the sensible and practical question of the jailer to Paul and Silas. He was to "believe on the Lord Jesus Christ." But, if you ever noticed it, when salvation comes to a man's house, and he receives it joyfully, it always sets him to stirring around to see what he can do for God.

What could the jailer do in this case? Though the backs of these servants of God were bleeding and smarting from the "many stripes" which the bare flesh had received at the command of the magistrates, it is not recorded that they even asked to have them bathed; but the converted jailer "took them the same hour of the night, and washed their stripes." You do not have to stand and beat it into the head of a truly converted man what needs to be done; he is looking for it, and goes joyously at it. If these men of God had been as thoughtful of self and thoughtless of the salvation of others and the cause of God generally as many are to-day, they would have replied to the jailer's question something like this: Wash our backs first; and we will see. Think of a jailer who but a few hours before thrust these men "into the inner prison, and made their feet fast in the stocks" as common culprits, turning nurse and washing their backs! Well, that is the way the gospel works; "it is the power of God unto salvation."

Take the case of Zaccheus. As soon as salvation came into his house hear him: "Behold, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." He must have had that kind of religion that makes one feel rich enough without much of this world's goods; and that is the way it works when Christ is joyfully received. A godless soul worth millions is in misery for fear of coming to want, while he who communes with Heaven with nothing but a rock-heap for a pillow can say, "This is none other but the house of God, and this is the gate of Heaven." Oh, get "Christ in you, the hope of glory," and then you must do something for him. How much better than to listlessly wish you might do something—some great thing—in order that you may be Christ's.

—Messiah's Herald.

FOR want of self-restraint many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross-grained ungentleness; whilst others, it may be much less gifted, make their way and achieve success by simple patience, equanimity, and self-control.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JAN. 2.

Sabbath-School Notes.

THE lesson for this week is a continuation of the recapitulation begun last week, and we know not how to present it better than to give the lesson entire, with our comments in the form of answers to the several questions.

1. DURING the period covered by the kingdoms of Babylon, Medo-Persia, and Grecia, what form of religious worship prevailed?

Paganism was the prevailing religion, not only from the rise of the kingdom of Babylon, but from the fall of Adam. The worship of idols soon almost entirely displaced the worship of God, so that the light of truth was at times wholly obscured. The moral condition of the world under heathenism is very briefly and delicately described by Paul in Rom. 1:22-32; Eph. 4:17-19; 5:11, 12.

2. WHAT name is given to this form of religion in Dan. 8:11-13?

Paganism is referred to in Dan. 8:11-13 by the term "the daily," not "the daily sacrifice," but "the daily desolation." The term "daily" or "continual" is aptly applied to it, since it was for ages the continual form of worship.

3. How long did this religion prevail after Rome became supreme?

For about five hundred years after Rome acquired universal dominion, paganism continued to be the prevailing religion. In Constantine's time (A. D. 311-337) it ceased to be the religion of the empire; but it did not wholly lose its place as the State religion until about two hundred years later.

4. WHAT religion then gained the ascendancy?

5. Who was the first Roman emperor that favored the Christian religion?

6. When did this emperor reign?

These three questions we answer together, for the sake of convenience. The Christian religion was that which superseded paganism in the Roman world. When we say "the Christian religion," we do not mean the Christian religion as we find it portrayed in the gospels, but a corrupted form of Christianity. "Pure religion and undefiled before God," has never met with general acceptance in this world, and will never be the prevailing religion until sin and sinners are destroyed, and the new heavens and new earth appear, "wherein dwelleth righteousness."

Constantine is properly styled "the first Christian emperor." He began to reign in a subordinate position in A. D. 306; in 311 A. D. he became sole emperor of Western Rome, and it is from this time that his conversion to Christianity is dated; ten years later, in 323 A. D., he became sole emperor of the Roman Empire, or of the world. He died in A. D. 337. For a brief but vivid view of his life, see "Encyclopædia Britannica," art. "Constantine." When we say that he nominally accepted Christianity in A. D. 311, we have said all that can be said. Conceive of an autocrat with the vices of a heathen ruler and the name of a Christian, and you have a picture of "the first Christian emperor." The following extract is a fair picture:

"The sublime theory of the gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great object of his ambition through the dark and bloody paths of war and policy; and after the victory, he abandoned himself, without moderation, to the abuse of his fortune. Instead of asserting his just superiority above the imperfect heroism and profane philosophy of Trajan and the Antonines, the mature age of

Constantine forfeited the reputation which he had acquired in his youth. As he gradually advanced in knowledge of truth, he proportionately declined in the practice of virtue; and the same year of his reign in which he convened the council of Nice [A. D. 325], was polluted by the execution, or rather murder, of his eldest son."—*Decline and Fall*, chap. 20, par. 17.

7. How did he try to make the Christian religion popular?

8. How did he cause unprincipled men to profess to be Christians, when they were really heathen at heart?

The mere fact that the emperor professed Christianity would tend to make it popular; but the form which would be popular can be imagined by the character of Constantine, and the means which he used to propagate his religion, which are described by the historian as follows:

"By the edicts of toleration, he removed the temporal disadvantages which had hitherto retarded the progress of Christianity; and its active and numerous ministers received a free permission, a liberal encouragement, to recommend the salutary truths of revelation by every argument which could affect the reason or piety of mankind. The exact balance of the two religions continued but a moment; and the piercing eye of ambition and avarice soon discovered that the profession of Christianity might contribute to the interest of the present as well as of a future life. The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities which signalized a forward zeal by the voluntary destruction of their temples, were distinguished by municipal privileges, and rewarded with popular donations; and the new capital of the East gloried in the singular advantage that Constantinople was never profaned by the worship of idols. As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that in one year twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment with twenty pieces of gold, had been promised by the emperor to every convert."—*Decline and Fall*, chap. 20, par. 18.

9. How was the church affected by such a course?

As might be expected when men by the thousands gave a nominal assent to Christianity without the slightest knowledge of its spirit, the church speedily became very corrupt. Mosheim, the learned church historian, says that in the second century "a large part of the Christian observances and institutions" "had the aspect of heathen mysteries."—*Eccl. Hist.*, Book 1, century 2, part 2, chap. 4, sec. 5. If this was the case in the second century, how much more would it be true in the fifth? In describing the church after Constantine's "conversion," Mosheim says:—

"Genuine piety was supplanted by a long train of superstitious observances, which originated partly from opinions inconsiderately embraced, partly from a preposterous disposition to adopt profane rites and combine them with Christian worship, and partly from the natural predilection of mankind in general for a splendid and ostentatious religion. . . . Further, the public supplications by which the pagans were accustomed to appease their gods, were borrowed from them, and were celebrated in many places with great pomp. To the temples, to water consecrated in due form, and to the images of holy men, the same efficacy was ascribed and the same privileges assigned as had

been attributed to the pagan temples, statues, and lustrations before the advent of Christ. Images, indeed, were as yet but rare, and statues did not exist. And shameful as it may appear, it is beyond all doubt that the worship of the martyrs—with no bad intentions indeed, yet to the great injury of the Christian cause—was modeled by degrees into conformity with the worship which the pagans had in former times paid to their gods. From these specimens, the intelligent reader will be able to conceive how much injury resulted to Christianity from the peace and repose procured by Constantine, and from an indiscreet eagerness to allure the pagans to embrace this religion."—*Eccl. Hist.*, Book 2, cent. 4, part 2, chap. 3, sec. 2.

10. WHAT disgraceful course was taken about the middle of the fifth century by several of the leading bishops?

11. How was this question decided in A. D. 533?

12. When and how was the supremacy of the bishop of Rome fully established?

During the fifth century there was a great contest among the leading bishops of the churches, each struggling for the supremacy. Among the most active in this disgraceful strife were the bishops of Rome, Constantinople, Antioch, and Jerusalem. In A. D. 533, the matter was decided by a decree of the Emperor Justinian, declaring the pope of Rome to be head over all the churches. The three powers that opposed this decree were the three horns that were to be plucked up by the little horn of Daniel 7. The last of these was conquered in A. D. 538, and the great papal hierarchy was then established.

13. WHAT is this papal religion called in Dan. 8:13?

It is justly styled "the transgression of desolation."

14. How is pagan Rome symbolized in the seventh of Daniel?

15. How is papal Rome symbolized in the same chapter?

In the seventh of Daniel, pagan Rome is symbolized by the "dreadful and terrible" beast with ten horns (verse 7), and papal Rome is symbolized by the same beast after the "little horn" with the eyes of a man, and the mouth speaking great things, had arisen and plucked up three horns. The "little horn" itself represents the papacy.

16. WHAT is meant by the terms "pagan Rome" and "papal Rome"?

"Pagan Rome" means Rome when idolatry was the prevailing religion; "papal Rome" applies to the same power after Christianity had nominally become the religion of the empire. The word "pagan" is from the Latin *pagus*, meaning a district, from which comes *paganus*, belonging to the country. Changes are made much more rapidly in cities than they are in the country or remote villages; and so it happened that for some time after Christianity had been accepted by the court of Constantine, and by the inhabitants of the large cities, the people residing in the country still worshiped idols. Therefore those who worshiped idols received the appellation of "pagans." This term was not used to designate the heathen until the first centuries of the Christian era. "Papal" is derived from *papa*, father, a name applied to the bishops of Rome, from whence comes also the name "pope."

LACK of space makes it impossible for us to give the remaining questions with specific answers. Specimens of the "great words" which the Romish Church has spoken against the Most High have been given in the SIGNS in notes on previous lessons. We have also given quotations to show that the prediction that the little horn should "wear out the saints of the

Most High," has been fulfilled by the Roman Catholic Church. We have seen how its power was curtailed in 1798, at the close of the 1260 years (time and times and the dividing of time), and that its blasphemous pretensions have increased until the present time. This check that was put upon the papacy is represented in Rev. 13:3 by the statement that one of the heads received a deadly wound. The prophet saw this deadly wound healed, so that "all the world wondered after the beast." This was partially fulfilled when Pius VII. was set in the papal chair, in place of the pope who had been deposed two years before. Its complete fulfillment, however, is yet future; for the prophet saw that the horn "made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22. A complete restoration to its former power yet awaits the papacy. But its triumphing will be short; for the Lord will soon come, and destroy "that wicked," utterly consuming it (Dan. 7:11; 2 Thess. 2:8), and then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

DECEMBER 20. ISAIAH 55:1-11.

The Gracious Invitation.

"Ho, EVERY one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." This is an invitation to the thirsty of all lands to come to the Fountain of living waters. And no one anywhere who thirsts for this water—no one who desires righteousness—will ever be turned away empty. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. Isaiah, too, gives the song that all these may sing: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:1-3. This gracious invitation is to all people,—*"Ho, every one,"*—"for the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 22:17.

"WITHOUT money and without price." "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25. Abraham is the "father of the faithful," and he received that title because he believed God. When God told Abraham to look toward heaven and "tell the stars" if he were able to number them, and that so many—*innumerable*—should his seed be, Abraham believed it. "And he believed in the Lord; and he counted it to him for righteousness." Gen. 15:5, 6. "Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed if we believe on him that raised up Jesus our

Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. 4:23-25. As the Lord said to Abraham, as the number of the stars "so shall thy seed be;" so he says to every man, of his sins, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." And as Abraham believed God in that, so must we believe God in this. And as in that Abraham's belief was counted to him for righteousness, so in this our belief is counted to us for righteousness. So Abraham became the father of the faithful. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"WHEREFORE do ye spend money for that which is not bread?" It may not be exactly the thought that was in the mind of the prophet; but we would take occasion to remark upon this, that multitudes of people, and those who suppose themselves Christian people too, not only spend their money for that which is not bread, but spend it for that which is worse than no bread. Tobacco, for instance—why do you spend your money for that? It simply creates an appetite that destroys the will and makes an idolater of him that uses it. Why do you spend your money for gold and jewels, rings and ear-rings, and to keep pace with all the foibles of fashion and the ways of the world? It is simply to foster pride, and the desire to please the world rather than to please God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." And it is "the god of this world," which blinds the minds of them that believe not. Shall the Lord be your God? or shall the god of this world be your god?

WHY do you spend "your labor for that which satisfieth not?" "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." Spend your money for that which will spread among men the love and glory of Christ. Labor to show forth the virtues of God, and the graces of the Spirit of Christ. Labor to adorn the doctrine of God, and not your own person. And then when He who searches the heart, shall reward every man "according to his ways, and according to the fruit of his doings," you will find that you have labored for "that meat which endureth unto everlasting life;" then it will be seen that you have labored for that upon which you can feed to all eternity, and for that which "satisfieth" indeed. "With long life will I satisfy him, and show him my salvation." Ps. 91:16.

"SEEK ye the Lord while he may be found; call ye upon him while he is near." This plainly suggests a time when the Lord may not be found even though he be sought for, and when he will not be near even though he be called upon. Men may talk eloquently about the gospel continuing forever; about the world becoming converted; and all such imaginary things. But the angel of God "swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein," that "the mystery of God should be finished." Rev. 10:5-7. The mystery of God is the gospel of Christ; it is the work of Christ in this salvation of men. 1 Tim. 3:16. Christ declared repeatedly that this world will end, and that it will end in wickedness, such as was in the days of Noah, and which had to be swept from the earth by the furious

flood. In all the Bible the end of the world is spoken of in no other way than as ending in wickedness. And the doctrine of the conversion of the world is only an invention of Satan to blind the eyes of the children of men, that they may not see the dangers and duties of the last days, as they are portrayed in the faithful word. There is to be a "day of vengeance of our God," and that day of vengeance begins when the "day of salvation," the "acceptable year of the Lord," ends.

In the hand of the Lord is the "cup of salvation" (Ps. 116:13), "and he poureth out of the same" to all who will accept "the gracious invitation." But when the dregs of that cup are reached, then these are poured into the "cup of his indignation," and "all the wicked of the earth shall wring them out, and drink them." Ps. 75:8; Rev. 14:10; 15:1; 16:1-21; Jer. 25:15-33. All who will not willingly and freely drink of the "cup of salvation," will be compelled to drink deeply of the "cup of indignation." "And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink." Jer. 25:28. Then will be the time spoken of in Proverbs 1:24-33, when the Lord may not be found, neither will he hear: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof." "Seek ye the Lord while he may be found; call ye upon him while he is near."

"LET the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11. "For the Lord delighteth in mercy." The wicked man is to forsake his ways and learn the way of God. He is to forsake his thoughts, and learn the thoughts of God. These he must learn by the Spirit of God, which the Lord giveth to those who will forsake their sins, and ask him to guide them into the way of his thoughts; for his "thoughts are very deep." "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. . . . But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:10-15.

THERE is no way right but the Lord's way, and to find that way we must first forsake our own way. There are no right thoughts but the Lord's thoughts, and to find these thoughts we must first forsake our own thoughts. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." A. T. J.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
 E. J. WAGGONER, }
 ALONZO T. JONES, } - - - ASSISTANT EDITORS.
 URIAH SMITH, }
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OAKLAND, CAL., FIFTH-DAY, DECEMBER 10, 1885.

Editorial Correspondence.

OUR last letter reached to the time of our arrival in Battle Creek, where we found a good home at the Sanitarium. If anything can compensate for the discomforts of a cold winter, it is a home in a place so well appointed as this. But I would not be understood as decrying a moderately cold climate. These climates have always produced a vigorous, thrifty type of manhood. But at our age, and with our experience on the Pacific Coast, we have learned to love the genial climate of California. The Sanitarium has quite an army of patients. The whole number of inmates during this meeting, patients, employes, and guests, is about 330.

THE S. D. A. GENERAL CONFERENCE.

The General Conference of the Seventh-day Adventists met November 18. Over seventy delegates are present, representing twenty-seven Conferences. Never, since our work has spread from ocean to ocean, have the Conferences been so thoroughly represented. Brother C. M. Andrews, son of Elder J. N. Andrews, represents the Central European Mission. One of the most interesting points on this subject is the presence of Brother R. L. Jeffrey, a colored man, who came to represent a company of Sabbath-keepers in British Guiana, South America. Brother Jeffrey was converted to the Christian faith under the missionaries of the Lutheran Church, and was employed as a teacher under the Government. A copy of the SIGNS OF THE TIMES came into his hands, by what means he does not know, which produced an entire revolution in his faith and his plans of life. Others embraced the truth as readily as himself, and the company, at last advised—for he has received a letter since coming to the United States informing him that more have embraced the faith—is twenty-two. He is delighted with his association with us as a people, and we sincerely hope that he may not be suffered to return alone to his people. He desires to remain here for a reasonable time to receive instruction; and a good, devoted man, possessed of the true missionary spirit, should return with him.

The work is fast increasing both in amount and extent, so that besides the regular committees, quite a large number of special committees have been appointed, this being the only manner in which the very large amount of business coming before the body can be disposed of in the brief time allotted to the session. Most of the committees are yet standing, and the variety of topics introduced is so great that they can only be gathered from the detailed report. The committee to whom was referred the consideration of the arrests of the brethren for laboring on Sunday, reported and was discharged, November 23. This report was in part a vindication of the position and practice of the persons arrested, and partly advice to such persons how to proceed when prosecuted; and its reading produced a great sensation in the Conference. The idea was strongly expressed by many delegates, the President being of the number, that the time has come to take such a stand before the world. The issue is being pressed upon us, and we should not hesitate to meet it. The report was unanimously adopted by the Conference, and the large body of people present, men and women, who were not delegates, indorsed it by a rising vote.

The officers were elected November 25, being nearly the same as those of last year, the only material change being that Elder R. A. Underwood was placed on the Executive Committee, which now consists of Elders Butler, Haskell, Olsen, White, and Underwood.

To many, the location of laborers is one of the most interesting items of business. The votes already passed call Elder R. Conradi to Europe, to labor among the Germans; J. M. Rees, to East Tennessee; G. G. Rupert, to devote as much of his time in the South as his duties in his own Conference, Kentucky, will permit; J. D. Pegg, to labor in Colorado; E. W. Farnsworth and J. B. Goodrich, in New England; O. A. Olsen, to go to Europe to labor among the Scandinavians; D. T. Fero, in Upper Columbia Conference, especially in Idaho; a recommendation that Wm. Ings go to England was laid over at the request of the California delegates; but the recommendation was adopted that the present editor of the SIGNS OF THE TIMES go to Europe to assist the publishing houses there. The calls to go to Europe are not expected to be carried into immediate effect, unless it be in the case of Brother Conradi.

The subject of city missions has been under the consideration of a committee for several days. The most important business transacted is the arrangement for the reconstruction of the mission in New York City, by the abolition of the reading room, and the placing of a corps of efficient workers there; and the organization of a mission in Washington City, for which a choice company of workers has been selected. Mission work has been done there in the past under the patronage of Brother Wright, of Virginia, who has done nobly for this and other city missions; but it was never organized and directed by the General Conference. At Brother Wright's earnest solicitation, the Conference has taken it in hand, and arranged to establish an efficient mission.

We are glad to report that our people are becoming awakened to the importance of having educated or trained workers in the missions. We have long advocated the idea in our local missionary societies that the members ought to be instructed in their work; and we have wondered that some who profess deep interest in the work have opposed the idea. It is folly to suppose that every individual, whatever his calling and however lacking his opportunities, can write a suitable letter to send to all classes of people, without any instruction or aid from those whose opportunities and experience qualify them to afford the aid needed. Brother Starr, the superintendent of the Chicago mission, has proved his efficiency in training and instructing missionary workers, and several Conferences are now sending their devoted young people, male and female, to receive instruction there. We greatly rejoice at this, and hope the time will speedily come when all our local societies may receive such instruction as will greatly add to their efficiency. That they are doing a great deal of good now, by sending out our periodicals, is well known, and acknowledged by all; that they are not doing nearly the good they might and ought to do, is also acknowledged by all.

Various questions on points of theology have come up; how to treat the subject of trine immersion was referred to the committee on resolutions, who reported that it is inconsistent and inexpedient to recognize trine immersion as Christian baptism, inasmuch as we believe it to be unscriptural, and its introduction into our churches must necessarily lead to confusion; they also reported a recommendation that a work on that subject be prepared in the German language. Both were adopted. Many points of church order or discipline have been raised, and we must express our surprise at the practices which still prevail among our churches, notwithstanding the errors have so clearly been pointed out in our publications. This would not be so very sur-

prising if the matters rested with lay members; but in most of the cases to which reference has been made the fault lies with church officers and ministers. Evidently a more thorough instruction in "faith and practice" is much needed in the ministry.

There have also been meetings of the Missionary Society, the Publishing Association, the Health Reform Institute and Sanitarium Improvement Association, and the Educational Society, but not much business has yet been transacted in any of these. How long the Conference will remain in session cannot now be told.

Battle Creek, Nov. 26, 1885.

Prosecutions for Sunday Labor.

IN view of prosecutions which have been instituted in various places against observers of the seventh day for quietly laboring in their legitimate callings on the first day of the week, and other prosecutions of a like nature which are impending, the question what course it would be proper for those to pursue who are involved in these prosecutions, came before the session of the General Conference of Seventh-day Adventists which convened in Battle Creek, Mich., Nov. 18, 1885. The question having been referred to the undersigned committee, they submitted the following report, which was unanimously adopted by the delegates present, and also by the entire congregation.

REPORT.

Your committee to whom was referred the matter of arrests of our brethren for laboring on the first day of the week, and of considering what is proper to advise them in cases of arrest, deem it advisable to set before the people some of the reasons of our practice, and of our advice in this matter.

1. The commandment of God, one of the ten commandments spoken and written by Jehovah himself, says: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." As servants of God, recognizing and bowing to his authority, we have no option in this matter. By a precept which is plain in every particular, we are in conscience bound to keep the seventh day. But God, who rested from the work of creation upon the seventh day and reserved that day to himself as his Sabbath, and sanctified it as his holy day, also gave to man six days wherein to labor. If it be denied that we are commanded to work six days, it cannot be denied that the commandment contains a *permission* to work six days, and the permission has all the authority of the law and the Lawgiver. This permission is very dear to us, because it is often absolutely necessary to the proper support of ourselves and our families.

2. We not only hold it to be a most solemn duty to obey the *precept* of the law, but we claim it as a God-given right to avail ourselves of the *permission* contained in the law. As no man, no community of men, and no earthly Government has a right to forbid us to obey the law of Him who is "Supreme moral Governor," and who styles himself the "Governor among the nations," so no earthly power has a right to deprive us of the privileges and permissions specifically given to us by Jehovah himself. Our time is our choicest capital. While we confess our duty to pay tribute and custom for the support of the Government (and this we have always done willingly), we deny the right of any Government to deprive us of one-sixth of our time, our income, our property, for that which does not increase the revenues of the Government—does not add to its support in any particular; which is only an infringement upon our civil and religious privileges—a violation of the dearest rights of moral agents. The enforcement of these laws deeply injures us, while it benefits nobody.

3. When laws are enacted which deprive us of the rights which God has given us, and which are used for the purpose of hindering us from keeping his law, we have the authority of the Holy Scriptures of the Old and New Testaments, and the approved example of the servants of God of all ages, to obey him, to keep his precepts, even if we have to suffer the penalties of human enactments. Daniel prayed to the God of Heaven, when the law of the land strictly forbade his doing so, and when the penalty was to be thrown into a den of lions. His three brethren refused to worship the image which the king had set up, though the law requiring such worship was very specific in its terms and its penalty most terrible. They appealed to God from the decree of the king. The apostles said: "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." And they suffered stripes and imprisonment rather than to disobey God. But God approved them all, and vindicated them in their actions.

4. While we have no desire to criticise the action of the courts, we feel compelled to express our dissent from a decision rendered in one of these cases, which was as follows: "The law forbidding all labor on Sunday is no infringement upon the religious rights of any. The State requires all her citizens to keep the first day; and if they choose, in addition to this, to keep the seventh day, that is a sacrifice to their religion, with which the State does not interfere." Against this we refer to the defense of rights which we have already given. The same ruling might have been made against the three Hebrews in Babylon, thus: The king required them to bow down and worship the image which he had set up. If they chose, in addition to this, to bow down to their God and worship him, the king did not interfere with such worship. Such laws are not merely extra, or outside of reference to the law of God, but are actually against the law of God. Worship of God forbids the worship of anything besides him. The Sunday institution was designed as a substitute for the Sabbath of the Lord; and it is impossible to keep aright the Sabbath of the Lord as he has commanded, and to keep a human substitute for it at the same time. "No man can serve two masters." We have already shown that it is an infringement upon our rights to compel us to keep the first day; that we cannot properly support ourselves and our families and rest two days of the week. And therefore compulsion to rest the first day is equivalent to compulsion to labor on the seventh day, or to be deprived of the bounties which God has mercifully bestowed upon us. Its direct tendency is to deprive us of our religious rights, or to cause us to suffer pains and penalties if we insist upon our rights.

5. That these arrests are not only actually, but intentionally, religious persecution, we have evidence which we here present for the consideration of our fellow-citizens:—

(1) By inquiry we have learned that the arrests of our brethren have been instigated by *professed Christians*, who thus forfeit their own standing as Christians by violating the "golden rule" of our Saviour, which requires of all that they should do unto others as they would that others should do unto them. Not content in the enjoyment of all the rights of conscience themselves, they endeavor to deprive their fellow-men and Christians of the same rights. We hesitate not to say that their position as related to those whom they are persecuting is similar to that of Cain to Abel, as represented by the apostle John, who says: "And wherefore slew he him? Because his own works were evil, and his brother's righteous." Why do they seek to deny the precious rights of conscience to their brethren? Because their brethren keep the commandment of God, and they do not. We believe their action springs entirely from prejudice and religious bigotry, not from

zeal for the truth of God. For this we give the following further reason:—

(2) We are also informed that where these arrests have been made, the attention of the prosecutors and of the grand jury has been called to the cases of the reckless and the profane who were constantly and openly violating the Sunday law, working at a great variety of businesses, shooting, fishing, etc., on the first day of the week. But the cases of such have been ignored, and indictments presented only against those who labor on the first day, because they keep the seventh day "according to the commandment." Facts evident to every one compel us to believe that these our brethren who have been arrested and fined, would not have been arrested though they worked on first day in common with many of their neighbors, if they had not also rested on the seventh day. This marks the proceedings unmistakably as *religious persecution*. And it proves that those religious zealots who are instrumental in causing these arrests, are not moved by any high regard for the human law which requires the observance of the Sunday, but they are actuated by enmity against the divine law, which requires the observance of the seventh day. If they really wished to protect the Sunday, there are plenty of violators of the law besides those conscientious Christians who keep the seventh day out of respect to the divine precept. But the former are not disturbed; the latter are fined, and may be imprisoned.

6. We object to being classed with the Mormons (as we have been by some), who practice immorality under the guise of religion, and say they are persecuted if restrained in their practices. We affirm that our case is no parallel to theirs. Polygamy was never commanded in the Scriptures. It was never practiced as a part of anybody's religion, but as a matter of choice. It was and is a violation of God's original institution of marriage. It is contrary to the comments or instruction of the Saviour upon the marriage institution. God created man male and female, not male and females; the Saviour said a man shall cleave unto his wife, not unto his wives; he said *they two* shall be one flesh, not they three or they five. It was permitted—as many other things were permitted in that dispensation—but not in any precept, as man is permitted to work six days. Not a sentence can be found in the Bible proving that it is an ordinance of God. Now, because polygamy is a matter of human choice, and not of Bible precept, we deny that it is religious, in any proper sense of that word. And because it is contrary to the original marriage ordinance of God, we declare that it is an immorality. To the contrary, the seventh day was set apart by God himself at creation, and incorporated into his commandment as given at Mount Sinai. No one dare say that it is an immorality to keep any and all of the ten commandments. It is *morality itself*; for the ten commandments are *the moral law*. Surely it is a great injustice to us and to the law of God to class us with them, or to compare our practice with theirs.

In view of all these considerations, we feel constrained to advise our brethren in those States where they are being persecuted, or wherever they may be persecuted for their devotion to the commandment of God, as follows:—

1. Continue, in a peaceable and quiet manner, to obey God in keeping the seventh day, and to exercise your natural and religious right to work six days. We call it a religious right, because it is inseparably connected with the observance of the Sabbath, and is confirmed unto us in the law of Him who is the only true object of worship.

2. In case you are prosecuted therefor, obtain the best counsel you can to represent you in the court. Be sure that your counsel is a man of ability and standing; a man of known integrity, who will not resort to any cavils and trickery, but will command the respect of the court and of the people.

3. If you are convicted, take an appeal to the Supreme Court of your State.

4. If the conviction is affirmed in the Supreme Court, then avoid paying fines if it is possible, and suffer imprisonment instead. We believe that it will have a good moral effect to suffer imprisonment rather than to pay fines. Not that it is our desire to have our brethren imprisoned, but this will most forcibly call attention to the injustice of the law, and also lead all classes to consider well the motives of those who instigate persecution against quiet and inoffensive Christian citizens for conscience' sake—for their adherence to their faith in and practice of the law of the Most High.

5. If the decision against you in the lower court is affirmed in the Supreme Court, then it will be quite unnecessary to contest any other cases in that lower court. Let the case go by default, and thus save trouble, and submit to imprisonment without murmuring or complaining. But as the ruling may be different in different courts, we advise that in other parts of the same State, and in other lower courts, cases be contested, as test cases, as an opportunity will thus be presented of getting the truth before the people in a forcible manner. But if conviction follows, then it will be useless to appeal a second time to the same Supreme Court.

And we entreat you, dear brethren, to exercise a meek and quiet spirit in all your lives. Be not boastful, and avoid giving offense; let it be said of you as was said of Daniel: "We shall not find any occasion against him, except we find it against him concerning the law of his God." Remember the words of inspiration: "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." Everything indicates that the struggle in vindication of the great principles of the Reformation is to be re-enacted in the United States. Our reading of the prophetic word has enabled us to foresee these things; for years we have looked for them. And if we shall be counted worthy to have a part in this work, and to suffer for the sake of the precious truth of God, let us walk after the example of Him who suffered for us, and who will crown his faithful followers with glory and immortality.

Respectfully submitted,—

J. H. WAGGONER,
U. SMITH,
O. A. OLSEN,
J. FARGO,
WM. COVERT, } *Committee.*

THE New York *Sun*, noticing the recent appropriations for foreign and domestic missions, made by the Methodist Church, says:—

"We observe about one-fourth of all the money contributed for missions by the Methodists is to be sent to China. We have here more than one hundred thousand Chinamen, who are as far away from Christianity as when they first landed in the United States. The best way, the only way to convert China, is to send back as an enthusiastic, devoted Christian every Chinaman who comes to the United States."

If that is the best and only way, then China will never be converted; for, with but few exceptions, it is as the *Sun* says, the one hundred thousand Chinamen who are here are still "as far away from Christianity as when they first landed in the United States." Most of them are doubtless farther away. And why? Simply because there are a good many hundred thousand Americans who have lived in this country longer than the Chinamen have, who are no nearer Christianity now than the Chinamen were when they came. No entire nation ever has been or ever will be Christianized; but we are confident that missionaries among the Chinese will have a more hopeful task if they take them in their own country, before they lose confidence in Christianity by seeing the vices and wickedness of so-called "Christian nations."

The Doctrine of the Immortality of the Soul Subversive of the Truth.—No. 2.

LAST week we showed conclusively that belief in the doctrine of the natural immortality of the soul, is subversive of the doctrine of the resurrection of the dead. There is another doctrine of the Bible which holds just as important a place in the divine scheme as does that of the resurrection, that is, *the Second Coming of the Lord Jesus Christ*; and this likewise is subverted by a belief in the doctrine of the natural immortality of the soul. The subversion of this truth is, in a measure, involved in that of the resurrection; because without the second coming of Christ there would be no resurrection, and anything that destroys belief in the resurrection of the dead, by that means destroys faith and hope in the second coming of the Lord.

That the event of the resurrection of the dead depends wholly upon the second coming of Christ, is easily shown by the Scripture, which, of course, in these things is the *only* authority. We have before shown that the righteous are rewarded only at the resurrection; and to plainly show the connection, we will repeat a verse which we before quoted: "When thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14. And of his own coming Jesus says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. The coming of the Lord, and the resurrection of the righteous dead, are directly connected by Paul thus: "*The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.*" 1 Thess. 4:16, 17. And again: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

"Then shall be brought to pass the saying." When? "At the last trump," certainly; "for the trumpet shall sound, and the dead shall be raised." When is it that the trump shall sound? "This we say unto you by the word of the Lord, . . . The Lord himself shall descend from Heaven . . . with the trump of God; and the dead in Christ shall rise." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Then it is, and *not till then*, that men shout, "O death, where is thy sting? O grave, where is thy victory?" But through belief in the doctrine of the natural immortality of the soul, it is now sought to be made to appear that this "saying" is "brought to pass" when men die! There can be no more direct perversion of the word of God than to represent this saying as being brought to pass when men die. But what does the doctrine of the immortality of the soul care about the perversion of the word of God? The first time that that doctrine was ever uttered, it was in direct contradiction of the express word of the Lord himself. The Lord said, in the event of man's disobedience, "Thou shalt surely die" (Gen. 2:17); and the devil said, "Ye shall NOT surely die." Gen. 3:4; Rev. 20:2. And there is no shadow of reason to expect that

the doctrine will, in reality, ever assume any other position.

It is not alone a perversion of Scripture to so apply the "saying" in question: it is alike a perversion of the plainest principles of reason and experience. For instance, here are death and a saint of God struggling for the mastery. Presently *death obtains the mastery*. The saint lies lifeless; death has the victory. When he is dead, is that a time to claim victory over death? When he is being lowered into the grave, is that a time to shout the victory over the grave? Nay, verily. But it is not to be always so. There is One who exclaims, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18. And when that glorious one "shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God," and with power that bursts the bars of the cruel grave and destroys the strength of death; then the saint arises triumphant over death, and "THEN shall be brought to pass the saying that is written, *Death is swallowed up in victory.*" Then the saint can shout exultingly, "O death, where is thy sting? O grave, where is thy victory?" And, "Thanks be to God, which giveth us the victory *through our Lord Jesus Christ.*" And thrice thanks, yea, "blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope *by the resurrection of Jesus Christ from the dead.*" 1 Peter 1:3.

However, it is not alone through the subversion of the doctrine of the resurrection, that the doctrine of the immortality of the soul strikes against the coming of the Lord. The issue is directly joined. For by those who believe in the natural immortality of the soul, it is held that those who die in the Lord go straight to Heaven; that they go direct to the place where the Lord is; and so they sing,—

"Then persevere till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode."—*Gospel Hymns, No. 112.*

And obituaries are actually written by them such as the following, which we read not long since in the *Christian Cynosure*: "Alvah Palmer went to Heaven from" a certain place in New York; and then the notice went on to tell when and of what he died, etc. And Dr. Talmage, in relating how a certain saintly woman was "emparadised," tells how the chariot of Elijah was outdone; for there it must have taken *some* little time to turn out the chariot and hitch up the horses; but here, in this instance, the transition was all made instantaneously, without waiting for either horses or chariot! And all this when a person died! These are only notable expressions of the common idea of those who believe in the doctrine of the natural immortality of the soul.

Now, if these things be true,—if it be true that death brings people to God; that men and women go direct to Heaven from their homes in this world, and this so instantaneously that there is no time to get ready the chariot of God, as was done when Elijah went *without dying at all*,—we say if these things be true, then there is literally no place left for the coming of the Lord. It would be simply the height of ridiculous absurdity to talk about the Lord's coming to this world after people who are not here at all, but are, and have been, for years and hundreds of years, in Heaven—in the very place which he leaves to come here! This is why the doctrine of the coming of the Lord is so neglected, so despised, in fact. Believing this, there is no need to believe in the coming of the Lord; indeed, it is a palpable inconsistency to believe in it. Believing this, there is no need to look, or wait, for the coming of the Lord; all there is for such to do is to wait till death shall come and take them, and so death—"the last enemy," "the king of terrors"—is given the place

and the office of Him who is altogether lovely and the chiefest among ten thousand, of Him "that loved us, and washed us from our sins in his own blood."

But this belief is not the "belief of the truth." There is no element of truth, in any form, in the idea of people going to God or to Heaven when they die. Christ himself said as plainly as tongue can speak, "*Whither I go, ye cannot come.*" John 13:33. Then when his disciples were troubled because of these words he told them, in words equally plain, of the event upon which they must place their only hope of being with him where he is, and that event is, "*I will come again, and receive you unto myself, that where I am, there ye may be also.*" John 14:3. And that word "that" shows positively that that is the only way in which men may ever be with him where he is. Therefore the coming of the Lord is the Christian's hope. And the doctrine of the immortality of the soul, in supplanting, as assuredly it does, the doctrine of the coming of the Lord, supplants the Christian's hope. Then when the doctrine of the immortality of the soul sends men to Heaven before the end of the world, before the sounding of the last trump, before the time when the Lord himself shall descend from Heaven and raise the dead, before he appears in the clouds of heaven with power and great glory, and sends his angels to gather together his elect—we say when the doctrine of the immortality of the soul puts men into Heaven before the occurrence of these events, it does it in defiance of the word of Christ, which liveth and abideth forever. Therefore we say it stands proved, that the belief of the doctrine of the immortality of the soul is subversive of the doctrine of the second coming of Christ, and, in that, is subversive of the truth of God. A. T. J.

The Missionary.

Auckland, New Zealand.

ENCOURAGING ITEMS.

IN some respects the work in the colonies has not been as easy as might have been expected; yet from time to time we have seen encouraging features that have caused our hearts to rejoice. Quite a number in Australia have taken their stand to keep all the commandments of God, and we have some fruit in New Zealand. But there are circumstances which frequently take place that show that the missionary work in America is doing much in warning the world, and preparing hearts for the truth in the most distant and isolated places. Not long since, an interesting circumstance came to light while Brother Israel was visiting the ships at the port of Williamsburg, near Melbourne. When he showed the SIGNS OF THE TIMES, the captain at once said, "Yes, I am acquainted with that paper. While in India, we had them brought on board our ship by a missionary, and freely distributed." This, of course, excited our curiosity to know how they came in India, and who was there that took an interest to do missionary work with them. But it was left a mystery. We wrote to the missionary, and sent him a package of publications, proposing to send more if they were acceptable. We also sent a library set for their seaman's library. Thus the matter was left.

Since coming to New Zealand, we have become acquainted with a number of people who have lived in India for many years; some of them were natives of that country, and to all appearance humble and devoted people. From these individuals we have learned much that will be of service to us in our future labors. At one house, a few days since, when I took out the SIGNS, the lady, who was a native of India, said, "I am well acquainted with that

paper." "Indeed," I said, "where did you see this paper?" "In India," she replied. "Quantities have been sent there from both America and England." "Who received them, if I may ask?" "A Mr. Spence," she replied.

At first I could not call to mind anything about Mr. Spence; but as she described the man, it finally came to me who he was. The first correspondence with this gentleman of which I have any knowledge was by a brother in Battle Creek, Mich. I received his address from him, and corresponded with him, not only with reference to his receiving our publications, but also translating some of them into the native languages. So I said to the lady that I had corresponded with him. "Yes," she said, "I knew it." The family where I was visiting were intimate friends of Mr. Spence, as also of other families with whom I have become acquainted. Mr. Spence is a kind of distributor to the various missions.

It almost seemed that I had met with old acquaintances. The report she gave of the man greatly encouraged my heart. This family is reading, and we hope that in due time they may see the truth so clear that they will take their stand on the observance of the Sabbath of the Lord, having received their first impressions in distant India. When we have labored for persons living on the opposite side of the globe from us, and have corresponded with them, and have borne them on our hearts and have prayed for them day by day, and suddenly find ourselves in their presence, we have a foretaste of the bliss of Heaven. 2 Cor. 2:14; 1 Thess. 2:19, 20.

We have also seen other fruits of the labor on the Pacific Coast. When I arrived here, as I supposed a perfect stranger to all in this colony, especially in this city, Auckland, being entirely alone, I went to meeting on Sunday. On being introduced to the minister, he soon began to speak about our works, and said that he had read a number of our books. I asked what ones. He mentioned the "Atonement," by Elder Waggoner, and "Refutation of the Age to Come." Then he spoke of Elder Andrews' work on the Third Angel's Message. In short, he was well informed, and had just sent to America for certain books from the Review office. I learned that a gentleman who had attended our camp-meeting at Alameda, Cal., had traveled here and sold our publications. He said that many had purchased of him. I met another American gentleman also. He wished to know if I had ever heard of Doctor Kellogg of Battle Creek, and said that he had a copy of his work, "Home Hand-Book;" and as others wished it, if I knew how he could get another, he would sell his. He then told me that the hygienic cook book had been purchased here, and told me where I could find them. He said they had a number of the doctor's works.

When my name was announced in the papers, and it was said that I had come here for the purpose of establishing an agency, there were many who knew who I was, and were acquainted with our work and mission. This has so far been a help to me in Auckland, N. Z., and has given me influence in this city in some instances. Our work is not done in a corner. The truth has gone even to earth's remotest bounds, and it is destined to go. The Lord is in it, and it can no more be arrested in its onward march than the sun can be stopped in its career. There is no telling the result of sending out a tract or a copy of the SIGNS. When once mailed, the providence of God takes the supervision of the truth, and directs it to the hearts of the honest. Could we realize the importance of disseminating the truth, there is not a person in the world that has any idea of sacred things but would crave the privilege of doing something, making some investment in an enterprise like this, and that to the extent of their ability to forward the work of God.

S. N. H.

Santa Ana and Norwalk.

OUR meetings following the Santa Ana camp-meeting are in the past. They continued most of the time for two weeks. The change from a camp-meeting to a hall on the second floor was a great one in an unfavorable direction, at least so it proved to be at Santa Ana. The nights were dark and foggy, and the attendance was very small indeed. I did not feel it duty to continue longer. I sold a few books, and obtained one subscriber for the SIGNS. Three more persons signed the covenant.

I spent four days with the Norwalk church. They seemed much encouraged by the labors of Elders Loughborough and Ings, only a short time before. The meetings were fairly attended, the interest and the attendance increasing till the last. The enemy is trying hard here, with good prospect of success, to ruin some souls. But I think there are some at Norwalk who will endure unto the end. Let us all submit ourselves to God, and remember that if we resist the devil he will flee from us; but without submission to God, all our efforts in resisting Satan will be futile. May the Lord help us to see and feel our utter helplessness in the work of overcoming, without a living connection with Christ.

H. A. ST. JOHN.

Los Angeles, Cal.

Our Pioneer Paper.

WE little realize the amount of good that the SIGNS OF THE TIMES is accomplishing. Its influence is felt in all parts of the world, as we can safely say that it has visited every civilized nation under the sun. It deals out solid matter, that which appeals to reason, and gives to the reader instruction in the fundamental truths of the Bible. It takes time to accomplish its work; it does not convert instantaneously, but does its work slowly and surely. And persons who have received the truth through reading it are constantly being added to the number of those who are keeping the commandments of God and the faith of Jesus. Its reception at its first visit is not always encouraging, for the principles taught are not always in harmony with the education of the reader; yet with the force of argument and the abundance of spiritual food it contains, it wins its way to hearts.

There are times when courage seems to fail after a persistent effort in sending out the SIGNS, and we often give up in discouragement because we do not see immediate fruit, when at the same time it is gradually molding the mind. A case for encouragement has just come to notice. While Brother Loughborough and myself were holding meetings in Southern California, a person was in attendance who had come some distance to hear an Adventist sermon for the first time. At the meeting he gave his experience of the conflict that he had had with the pioneer paper. About four years ago, some person sent him several numbers, with the request that they be read; but being schooled in the Methodist creed, he did not give the SIGNS a very hearty welcome, as the doctrine was antagonistic to that which he had been taught; and he expressed the opinion that the sender would do well to save his postage. Yet the journal continued to make its unwelcome visits, and finally his curiosity began to be aroused to learn more of the nature of our work. Little by little the contents were read. Truth made an impression on the mind; and after a determined struggle of three years and a half, the man yielded to the force of argument contained in the few numbers received, and is now happy in the truth, and is willing by constant and patient effort to further the circulation of our valuable paper.

There are hundreds, and I think I can safely say thousands, that are to-day weighing the evidence gathered from these silent messengers; and sooner or later many of them will

yield to the principles of the truth, as did the one mentioned. While some are slow to learn the truth, others will more readily receive it, as in the case of an intelligent German who had access to the SIGNS taken from one of our distributors in San Francisco. He became convinced on the Sabbath question, and kindred truths. From a notice of our meetings in the paper he learned of our place of worship; and he has been constant in attendance, and now he desires baptism, and wishes to unite with us in church fellowship. This case was not so long in maturing.

The papers may be received, and laid away for others to find that are hungry for truth, as in the following case. A steward, a resident of the Isle of France, embarked on a ship that had received copies of the SIGNS on a previous voyage, and while looking through some papers he found a few numbers, which were read with interest. On reaching the port of San Francisco, he came to our meetings, and is now determined to live out the principles of truth which he has learned.

These incidents should surely give courage to the editors as well as to the missionary workers to continue on in their labor of sending out this excellent journal, which is laden from week to week with such truths as will convince the judgment, and lead men to lay down their rebellion against the law of God. Brethren, let us take courage, and not slack our work of disseminating truth while probation lingers.

WM. INGS.

The Australian Mission.

FROM a private letter written by Brother Henry Scott we are permitted to take the following interesting items relative to the work in Australia. We are sure the readers of the SIGNS will rejoice in the prosperity of the work there.

"Everything is moving along nicely in this distant field. The Third Angel's Message is finding its way into various parts of the colonies by means of reading matter sent by ship and mail; and good reports are received from the matter thus sent out. Four are keeping the Sabbath who were brought into the truth by reading, and by a letter sent by Brother Israel to a gentleman in a mining town about eighty miles from here. A short time since, I sent about seven dollars' worth of bound books to two gentlemen living there, who express themselves much pleased with them. We have received some good words from the libraries that have been furnished with our books. We have also seen some good results from the distributor work, in the way of subscriptions and interested readers. Thirteen besides our own party are now keeping the Sabbath, and a large number of very intelligent persons are deeply interested.

"The tent-meetings opened with a good audience, and the interest is steadily increasing. Our hearts are made to rejoice at the earnestness manifested by some, and are filled with gratitude that the Lord is working for his truth here. I never saw a more intelligent audience assembled in tent-meetings. As a rule, the people bring their Bibles, and follow the speaker, or take notes for the purpose of reading up at home.

"To-night [November 4] the Second Angel's Message has been presented; and to-morrow evening the subject is to be the Third Angel's Message. The sermon this evening stirred the people, and they lingered long after the meeting closed to talk about the truth. Before this reaches you, they will have had an opportunity to accept or reject. I feel confident that there will be a little company in North Fitzroy to hold up the light of truth. Remember the work here in your prayers."

"THE fear of the Lord tendeth to life."

The Home Circle.

GROWING OLD.

SOFTLY, oh softly! the years have swept by thee,
Touching thee lightly with tenderest care.
Sorrow and death they have often brought nigh thee;
Yet they have left thee but beauty to wear;
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant Home-light;
Far from the waves that are big with commotion,
Under full sail, and the harbor in sight;
Growing old cheerfully,
Cheerful and bright.

Never a feeling of envy or sorrow,
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow—
Thou dost remember what lieth between;
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet,
Rich in a faith that has grown with thy years,
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears;
Growing old wealthy,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened—
"It is more blessed to give than receive."
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow;
Growing old graciously,
Purer than snow.

—Sel.

The Demand for Easy Reading.

THERE are many people, in these days, who like all the intellectual work they undertake to be very easy,—so easy as to require no serious effort, or next to none. This statement applies particularly to the reading which these good, but very gentle, people are willing to do. The demand upon their thinking faculties must not be severe. Everything must be made very plain. The deepest truths and the most abstruse teachings must be presented in such a vivid way as not only to be easily understood, but also to charm the mind by their striking beauty. All reading must be easy to get itself read by any but a very small class. There are still a few heroic souls who despise anything that is not hard, and who pride themselves on their exploits in wrestling with the deepest problems of science and metaphysics. But the great masses of those who read,—and does not everybody read in these days?—must have only easy reading.

How many people, in this great reading age, really study history? How many regularly read solid and abstruse matter of any kind? Our modern culture knows all about the auroral literature that flashes up to-day and dies out again to-morrow, but knows almost nothing of the really great books of the ages. Many people who have not the courage to confess ignorance of the last novel, regard it as no shame to be utterly ignorant of the grand old classics. It is pretty safe to say that not one in a hundred now reads Milton's "Paradise Lost," and that not one in a thousand has ever read even a translation of Homer's "Iliad," or knows its contents.

All literature, to win attention and to find readers, must be served up in attractive form, and made pathetic, or romantic, or thrilling, or sentimental. As an age, we are running to novel-reading, and the lightest kind of novel-reading at that. Even Walter Scott is too hard to read, and too dull and heavy for the great bulk of our reading public; and Hawthorne is too philosophical and too solemn. A

look into the publishers' accounts of sales shows that the great books of the market to-day are not the really great books of the masters.

Even religious teaching must be wrought into charming story form to get our boys and girls and young people to like it enough to read it. Our Sunday-school books are chiefly stories, and stories, oft-times,—had we not as well confess it?—whose only merit is that they are easy reading. Is it not true, that, in feeding our children from the Sunday-school-library table on these diluted fictions, we are helping to vitiate their intellectual taste, to weaken their ability for earnest thinking, and to unfit them for strong mental work in their maturity? The effect of this perpetual Sunday-school-book reading is seen in the growing distaste of the young for solid religious instruction of any kind. Teaching must be pictorial, or illustrative, or by story-telling. The children must have "sermonettes" of their own, duly diluted and etheralized, and not more than five or seven minutes long, sandwiched somewhere in the old people's service. It would never do to ask the dear things to listen to the solid preaching that their fathers and mothers get; such intellectual effort might work permanent injury to their minds.

But it is not the children's religious teaching only that has to be made easy. How many good Christians now read the great religious books? It is altogether possible that, if we were perfectly honest about it, it would appear that many of us do not even read the Bible; or that, if we do, we read it only when we are half asleep, and merely to satisfy a mild demand of conscience. Some of us cheat ourselves into the belief that we are diligent Bible-readers because we read a great deal about the Bible, in the way of comments upon, and explanations of, certain passages, while really we scarcely ever read and study the book for ourselves. We go to church, and listen to the preacher (if his sermon is not too deep and abstruse, and too hard to follow) to hear what he thinks about some Scripture text or doctrine; but we do not care to search the sacred word for ourselves. Why should we, indeed? Is it not the minister's business to "feed" our souls? Should he not, therefore, do the hard thinking and the deep searching after the truth, and bring us the results in well-digested, logically arranged, clearly expressed, finely illustrated, eloquently delivered half-hour sermons? As for the doctrines of the Bible, there surely can be no necessity for people to tire themselves in freshly going over the ground. Have not wise and good men gone over it with conscientious diligence and care, and do not the creeds and confessions of the church contain all the important and essential truths of the Bible? Faith is easier than hard study, and the easier way is the best.

Whether the easy ways of doing everything so much in vogue at present will make the grand men and noble women that grew up in the older-fashioned methods of hard intellectual work, remains to be seen. Some one has said,—Heinrich Heine, was it not?—that wherever a great thought is born, there has been a Gethsemane. It has heretofore been supposed that that which costs little is worth but little. If this be true, the easy reading that is now so much in demand will not produce vigorous intellects; nor will the easy religious education required by modern tastes make fine characters.—*J. R. Miller, D. D., in Sunday School Times.*

* Music is the sound which one's children make as they romp through the house. Noise is the sound which other people's children make under the same circumstances.—*Boston Post.*

EVERY fool can find faults that a great many wise men cannot remedy.

Reading and Rest for Mothers.

SO MANY mothers complain that they can't find time for reading. Now so far as my observation goes, it confirms me in the belief that, as a general thing, a woman will find time to do whatever she considers a necessity to be done. The mother of seventeen children would hardly feel that lack of time was a sufficient excuse for appearing at the breakfast table with unwashed face and disheveled locks, even though a thousand things might seem to demand immediate attention.

Few American women are so situated that they could not, if they would, find time to read at least a little every day; and it may be said that the woman who does not, either has no taste for reading or is a very poor manager. The difficulty in most cases is not so much lack of time as lack of proper arrangement of time; the want of definite plan and of persistent effort to secure a desired result is the cause that most frequently prevents regular habits of reading. I have in my mind's eye the mother of a large family, who acquired nearly all her education after her marriage, and by the habit of daily reading became not only remarkable for her intelligence and culture in the circle in which she moved, but was able to be the intellectual companion of her children, who had the advantages of schools and colleges, which were denied her. Some mothers so sacrifice themselves to the mere physical well-being of their children when they are young, that by the time they are grown there is very little mental sympathy between them, especially if the children have high educational advantages, and keep up with the intellectual progress of the age. I know one mother who felt the necessity of reading the newspaper herself, that she might keep her son, growing into manhood, from objectionable places of evening resort where he could hear politics and affairs of his country discussed. When he came to his meals, instead of fretting him with reproaches for his absence from the family circle, she talked to him concerning things of current interest in the country and the world, and whatever she thought was most likely to enlist his sympathy and stimulate his highest aspirations. This mother had delicate health and many family cares; but she felt that the time she took for reading was time well spent if it enabled her to be a wise counselor and helper to her son.—*Nairjean Audenried, in Christian at Work.*

"Is That Mine?"

AS I passed a beautiful house on Ashland avenue, the other day, I heard a little two-year-old, who was taking a walk with her father, turn to him and ask, "Is that mine, papa?" She meant the house, which some way impressed her, as it did me, by its remarkable beauty, as being a desirable possession. Her father answered her, "Yes, little daughter; it is yours to look at, but not to live in." It struck me as being a beautiful answer. The child seemed to be perfectly satisfied and happy with it, as she would not have been had she been answered in a simple negative. Why not make the little ones all rich in the same way? Give them to understand that the most wonderful things in the universe are theirs, as the sun and stars and clouds, the wind and rain, and teach them how wonderful they are by calling attention to them and helping them to understand. Teach them that all their eyes can see or their ears hear, belongs by right to them. Make them rich in things that may always be theirs. Let them know that they are heirs to the common heritage that is ever a blessing, placing the possessor beyond the reach of poverty.—*Sel.*

"A MAN'S pride shall bring him low."

Those Clever Greeks.

IF you turn a book upside down and look at the letters, every s will seem much smaller at the bottom than at the top, although when the book is properly held, both halves appear the same size to the eye.

The upper part of the type that prints the letter s is made smaller than the lower half to correct the fault of the eye, which always slightly exaggerates the former. When the letter is turned over, this same trick of the sight makes the difference seem greater than it really is; and of course, were it of the same width all the way, it would still look uneven.

In great matters, the false report of the eye is greater. If a tapering monument, like that on Bunker Hill or like the obelisk in Central Park, were made with perfectly straight sides, it would look to us—for, you see, we really cannot trust our own eyes—as if it were hollowed in a little; or, as we should say in more scientific language, its sides would appear concave.

Those clever Greeks, who did so many marvelous things in art, thought all this out, and made their architecture upon principles so subtle and so comprehensive that we have never been able to improve on them since. They found that their beautiful Doric columns, if made with straight sides, had the concave effect of which I have spoken; and so, with the most delicate art in the world, they made the pillar swell a little at the middle, and then it *appeared* exactly right.

This swelling of the column at its *middle* was called *entasis*. Of course it had to be calculated with the greatest nicety, and was actually so very slight that it can only be detected by delicate measurements; but it added greatly to the beauty of the columns and to their effectiveness.

Then the lines which were to look horizontal had to receive attention. If you look at a long, perfectly level line, as the edge of a roof, for instance, it has the appearance of sagging toward the middle. The Greek architect corrected this fault by making his lines rise a little. The front of the Parthenon, at Athens, is one hundred and one feet three and a half inches long, and, in this, the rise from the horizontal is about two and one-eighth inches. In other words, there is a curvature upward that makes it a little more than two inches higher in the center than at the ends, and the effect of this swelling upward is to make the lines *appear* perfectly level. Indeed, this same Parthenon—the most beautiful building in the world—when delicately and carefully measured, was found to be everywhere made a little incorrect, so that it may *appear* right, which is certainly what may be called an architectural paradox. The graceful columns, which seem to stand so straight, are made to lean inward a little, since, if they were perfectly true and plumb, they would have the effect of leaning outward. The pillars at the corners slant inward more than the others, and everywhere the corners are made to look square by being, in truth, a little broader angled, and lines are curved in order that they shall appear straight to the eye.—*Arlo Bates, in St. Nicholas for October.*

Subjects of Prayer.

LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants, of daily life. Whatever affects you,—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a change others cannot notice, a sorrow you cannot disclose,—make it a subject of prayer, and send it up to God. Disclosures you cannot make to man you can make to the Lord. Man may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—*Sel.*

Health and Temperance.

Bits of Experience in the Wine and Beer Drinking Countries of Europe.

THERE seems to be a general impression that the lighter beverages, beer and wine, will drive out the more intoxicating. Discriminating license laws are made so as to favor them. For argument and example to support this impression we are bidden to look to the wine and beer districts of France and Germany. Travelers coming home tell us many stories of delightful evenings spent in beer gardens, and of pleasant afternoons at the café. They say that they saw no intoxicated person. Further, they tell us that the water is so bad that it is impossible to drink it with safety to one's health; that wine is very cheap, and always placed upon the hotel table free. All this has an influence upon the minds of men, and makes one think that nothing would be so beneficial to real temperance as the establishment of the beer garden and café in every town and city.

Are these things so? For one, I saw a very different state of things. The ordinary traveler goes with a friend, or friends, and sees the best side of things. I went alone, without even a guide or courier, depending upon my guide-book for information to get about the highways and byways and cities. My eyes looked upon a very different state of things in regard to these drinking customs.

Never was there a greater fallacy promulgated than that it is necessary to drink wine in Europe on account of the water being so bad. I drank the water everywhere freely, even in Venice, where all the drinking water is brought from the mainland in boats, and experienced no difficulty or unpleasant effects. There is no better water, I believe, than that found in Europe. While travelers unaccustomed to wine at home, drinking it in Europe, were continually on the sick-list, I enjoyed splendid health, and had no difficulty in taking the longest tramps in every city and town that I visited.

As to wine at the hotel table, at many *table d'hôte* dinners, wine is furnished free, but it is generally as poor as it is cheap. For even poor wine you will pay from fifty cents a pint up.

It seems strange to hear men speak of there being *no* drunkenness in Germany. I have sometimes asked myself where were their eyes, or what was their definition of drunkenness. I shall certainly never forget a certain Sunday spent in Cologne, where I saw more drunken men on the street than I had ever seen in any one day in any American city. As it was a special feast day, this might have been the cause of more drinking.

But the beer garden! Its home is in Munich; there it flourishes in all its glory. There are beer gardens, and beer gardens. But I wish to speak not of the lower, but of the higher class. The higher class in Munich are all open to the street, protected from it, however, by a high iron railing. If you wish to enter, you go through an iron gate, take your seat at a small table, and order a glass of beer; that is the entrance fee. The place is beautifully lighted with colored lights, and a band plays there as only a German band can play. The lights and music make the place seem like fairyland. I started one evening from the "Hotel of the Four Seasons," not to go in, but to look on from the outside at three or four of these beer gardens. (Everything can be seen from the street.) As I looked on at eight or nine o'clock, I said, "How delightful it is in there! Men seem to be enjoying themselves so much. There are women and children, too. What a happy time they are having over their beer! I think I must be wrong. I am too old-fashioned in my ideas." Then the thought occurred, "Watch these gardens until they close up; come around

every hour and see how these people act." So I did. I took my rounds every hour. At ten o'clock still everything was pleasant. At eleven o'clock the crowd had thinned a little, and I noticed that here and there a head was on the table, the talk was less lively. At twelve o'clock but half remained. At about one o'clock the musicians were putting up their instruments and men were coming out of the entrance walking unsteadily and talking thick or laughing loudly. As I looked through the iron railing, I could see men, women, and children stretched out upon the greensward, and some with heads upon the table. If I had asked a waiter, he would doubtless have told me that they were asleep, but the heavy breathing told that it was something more than sweet natural sleep; it seemed like the sleep of drunkenness. They were overcome by a drunken sleep. I was glad that I had watched for the dark side of the picture. They tell us that it is a beautiful picture to see a man in a beer garden with his family. But who wants his child brought up in a beer garden? Will we be any better off when our statesmen and theologians discuss the great topics of our time, and all time, with brains that are muddled with beer?

England, a few years ago, thought to drive out the stronger liquors by encouraging beer-shops, but found that it only increased the sale of the stronger liquors. How is it in that great wine-producing country, France? Paris—for France is Paris and Paris is France—Paris, years ago, may have been partial to wine, but she is not so to day. Walk through the streets of Paris any Sunday afternoon (for that is the festal day), and watch the little groups collected around the tables that obstruct the sidewalks in front of what used to be the wine-shops. What are they calling for? Wine? No; but absinthe. Look up at the signs, and in large letters you will see upon all these shops the word "Absinthe." This is the drink of Paris to-day. The light wines have not driven out the stronger liquors, but have brought in the strongest and most destructive liquor known to man.—*H. T. Sell, in Christian Union.*

THE best supper for a tired workingman is oatmeal porridge with a little warm milk. A carpenter who worked for me frequently, talked in a very unhappy way about his stomach. He could digest nothing, his food all turned sour, wind came up in torrents, "there was a big stone right here in the pit of my stomach," and so on. It was a dose to hear him. I inquired about his table habits, and learned that at supper he filled his stomach, when, like other parts of his body, it was tired, with fried pork, hot biscuit and butter, and preserves. I said to him, "I will cure you in a month if you will follow my prescription faithfully." John replied, "I will swallow ten cats every day, if it will cure me." I proposed economy in cats, and that instead he should eat for supper oatmeal in hot milk. Within a month the other men said John was perfectly crazy about oatmeal and hot milk,—that he thought these for supper would take a man straight to Heaven. It will certainly cure many dyspeptics among workingmen.—*Dio Lewis's Nuggets.*

A VERY simple remedy for sleeplessness, prescribed by a Parisian physician, wrought a cure in the case of a gentleman who had been afflicted for years with insomnia. The remedy was complete cessation of mental exertion in the evening, and the formation of a habit of retiring at the same time each evening. No letter writing, no reading of exciting books, was allowed, and the mind was placed in as passive a state as possible.

WHAT grounds have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offering the least?

A Narrow Escape.

"KEEP a sharp lookout while on the run?" echoed an engineer. "Should say we did. The man that tries to run an engine without keeping his eyes open, gets left sooner or later. I've heard about fellows out West that would start out on a run with a board reaching across from the driver's seat to the fireman's, and a deck of cards; but I never tried that. Just to show you how necessary it is for a man to keep his eyes on the rails ahead of him, let me tell you a little story. I was running along one night in Ohio some years ago. It was a blowy, rainy night, and in times like that, a man is doubly watchful. For hours I never took my eyes from the wet, glistening rails ahead of me, except, of course, when we stopped at stations.

"All at once I saw in front of me—how far ahead I couldn't tell—a glimmering of light. It was just a spark. I barely saw it before it disappeared. Was it a lightning-bug? I hadn't seen any that night. What was it? That I couldn't answer. But my instinct told me to stop the train, and stop I did. It was mighty lucky I looked at it that way; for that glimmer of light was caused in the oddest way you ever saw. You couldn't guess it in a week.

"A farmer was walking along the track, when he discovered a short bridge so badly washed out by the freshet that to run upon it with a train meant a wreck. He tried to start a fire with paper and his clothing, but couldn't do it. He had one match left. He kept that until I got close to him, his plan being to strike the match, hold it in his hat, and wave it across the track, as he had seen the brakemen do when they wanted to signal stop. It was his hope that I would see the blaze before it was blown out. He no sooner struck the match than out went the blaze. It was merely a flash; but I saw it, and the farmer had saved the train. What if I hadn't made it a rule to keep a sharp lookout along the rails every minute while running?"—*Sel.*

News and Notes.

RELIGIOUS.

—A noon-day prayer-meeting has been established at Peking, China.

—Pilgrim's Progress has been translated and published in seventy different languages by the Religious Tract Society of London.

—The Jesuit college at Beirut, Syria, has been elevated by Pope Leo to the rank of a Roman university, in which the study of Oriental languages will be a speciality.

—Attached to the Theological Seminary at Sharapur, India, is a school for the wives of the students, to fit them for their duties when their husbands become pastors.

—A Chinese Testament in English characters has just been printed at Ning-po. It is a practical adaptation of what is known as "Pigeon English" to missionary purposes.

—Dr. R. S. Storrs has just completed his thirtieth year as pastor of the Church of the Pilgrims in Brooklyn, N. Y. When he began his pastorate, the city had 65,000 inhabitants; now it has 700,000.

—Rev. Thomas Tennant, who died recently in Evansville, Ark., at the age of one hundred and fifteen years, was probably the oldest preacher in the world. He had been a Methodist minister for ninety years.

—A Roman Catholic priest of St. Louis has announced that he will refuse the first steps toward confirmation to any child that attends the public schools. Other priests state that this is the attitude of the entire church.

—The *Journal of Education* says that the American Board of Missions "has laid all civilization under obligation to it for the grand work it has done for the world;" and that not only in a moral and religious point of view, but by promoting "a knowledge of ethnography, geography, history, and general science."

—Three young converts of the Nyanza mission in Central Africa, have suffered martyrdom. They were bound to a scaffolding under which a slow fire was made, and were slowly roasted to death. One of their tormentors was so impressed by their Christian fortitude that he has determined to become a Christian.

—A Catholic priest, in a sermon recently preached in Notre Dame Church, Montreal, told his hearers: "I want you to understand that the church forbids you to read those [Protestant] Bibles. If you have any of them in your houses, burn them; and if you don't want to burn them, bring them to me, and I will burn them."

—The German Government has decided to tolerate Catholic missions in German colonies. But, as might be expected, the Catholic members of the Reichstag are not satisfied with toleration. They threaten to vote solidly against all credits asked by the Government for its colonial enterprises, in the naval budget, unless Catholic missions are guaranteed unconditional equality with those under Protestant auspices.

—In Japan the opponents of Christianity have banded together to resist the spread of the Christian religion. Several such associations exist in different cities; but in no case do they appear to be numerous. Not infrequently Buddhist priests, aroused by the spread of Christianity, attempt to refute its doctrines. But the people are pleased with the gospel of the missionaries. "The priests," they say, "have a losing cause; they are not able to defend their religion."

—The Medical Missionary Society of Edinburgh, has been in existence thirty-four years, and has done an amount of good that cannot be computed. In 1881 a similar society was organized in New York City, and quite recently another has been organized in Chicago. The object of the New York society is not only to train medical missionaries for foreign lands, but to aid the sick and the poor at home, among whom it has treated thirty thousand cases. It has students from England, India, Turkey, Persia, and the West Indies, as well as from our own country.

SECULAR.

—Peru has just been passing through a revolution.

—It is reported that there was an increase of the public debt during the month of November; and yet there are \$200,000,000 in the Government treasury.

—The question of alien land-holding is beginning to attract attention, as foreign companies and individuals own large tracts of land in this country, the whole aggregating over 21,000,000 acres.

—According to Arizona dispatches, the Apache Indians have again been making trouble. Some murders have been committed in their numerous raids, and the country is in a state of terror.

—The steamship *Atameda*, which sailed November 23, carried the largest mail ever sent from the San Francisco post-office to Hawaii and Australia. It consisted of 281 bags, containing 21,930 letters and 59,781 papers.

—A bill to prohibit newspapers from publishing details of suicides is under consideration in the Legislature of Uruguay. The bill provides a fine of \$250 for the first offense, and \$500 or four months' imprisonment for the second.

—Advices from Aspinwall, dated December 5, report a hurricane on that coast. Vessels have been wrecked; but it is believed no lives have been lost. No railroads were running, and telegraphic communication was interrupted.

—The Chinese Government has authorized a system of harbor defenses. The carrying out of the plans will be intrusted to Li Hung Chang, the new Minister of Marine, who will also have charge of the construction of railroads in that empire.

—The United States Consul at Apia, in the Samoan Group, has notified the manager of the Merchants' Exchange, San Francisco, that a small island has appeared about forty miles from the Tonga Islands, in the track of California vessels trading with ports in the South Pacific.

—The unquiet state of Mexican politics is well known. That very uncertain republic is now at its old, familiar business,—dealing with a rebellion. It does not appear to be a very formidable rebellion this time, however; and a country that has had so much experience will probably have little difficulty in subduing the restless politicians who are making the trouble.

—That was a curious error of the California wine-maker who sent forty large casks and two half casks of wine and brandy to Portland, Me., instead of to Boston. When there was danger of its confiscation, he realized his mistake, and Maine officials obligingly permitted him to rectify it.

—The clerk of the New York Board of Aldermen lately testified that among the officials drawing pay there is a librarian at \$1,000 and an assistant librarian at \$900 to look after the "library," which contains "a fine big Chinese Bible, quite a lot of the Proceedings of the Board, and some other books."

—It is believed that the recent heavy rains have made it certain that California will produce a large wheat crop the coming year. It is thought the yield will not be less than 1,200,000 tons. Another good result of the rain is the improved condition of the pastures, which are likely to be good throughout the year.

—It seems that the Chinese do not believe in alien land-holding. A Tientsin correspondent of the *China Mail* warns foreigners that grants for mining, railroad, or any other enterprise, are worthless. A Chinese mining concession can be nullified by any petty mandarin, unless exceptional privileges can be obtained.

—The bark *Marquis of Lorne*, which arrived in San Francisco from Hongkong, December 4, reports the loss at sea of the British ship *Albula*. Ten of the seamen were drowned. The remainder were rescued by the *Marquis of Lorne*, but in an almost starving condition, as they had had very little food or drink for eleven days.

—Queen Christina, the Spanish Regent, has formed a new cabinet, with Senor Segasta at its head. The new cabinet has accepted the settlement of the Caroline Islands question. By the terms of settlement the islands are left under Spanish control; but Germany is granted coaling and naval stations, and the right to establish farming colonies.

—King Thebaw, of Burmah, has surrendered unconditionally, and has been removed to Calcutta. An exciting political contest is going on in England; and it is believed that Lord Dufferin, the British Viceroy in India, will have put matters in Burmah in a final, decisive shape before the elections in England are over, and the Radicals have an opportunity to interfere.

—The conquest of Burmah gives England control of the great caravan route into Southwestern China. The railroad planned in 1875 can now be built, and England will have a back-door entry into China, of which she will hold the exclusive key. Should China object, it will be very easy for English gunboats to conquer a peace, and England to gain a slice of Chinese territory.

—Governor Zulick, of Arizona, has informed the Secretary of the Interior that wholesale smuggling is carried on between Mexico and that Territory. He says that thousands of gallons of mescal, a liquor distilled from the cactus plant, are annually imported from Mexico, hardly a gallon of which pays duty. Hundreds of thousands of Mexican cigars and quantities of tobacco, besides beef, cattle, horses, mules, etc., are smuggled in.

—The loss of life and property in the recent cyclone on the Orissa coast of India was truly appalling. An area of about four hundred square miles of rice land was covered with water, and all the crops and villages were destroyed. Seven hundred villages were completely wrecked, and three-fourths of the people killed. Houses are crushed into a confused mass, and the stench of corpses is dreadful. It is said that this disaster "surpasses in its horrors even the destruction wrought by the tidal wave of the cyclone of 1864 in the reaches of the Hooghly."

—Since the arrest, conviction, and imprisonment of prominent Mormons for polygamy, serious trouble has been brewing in Salt Lake City. A spirit of bitterness and indignation has been aroused among the Mormons that has led them to retaliate by seeking to entrap Federal officers and prominent Gentiles by means of disreputable women. In this they were only partially successful. Then a Deputy Marshal was assaulted by four Mormons who lay in wait for him, one of whom he dangerously shot. The Mormon press is calling for blood atonement, and threats have been made that the entire Gentile population of Salt Lake City will be cleaned out. Part of the troops stationed at Fort Omaha have been removed under secret orders, and the rest are ready to move at a moment's notice; and it is believed that their destination is the much-agitated city by the salt sea.

—The Servo-Bulgarian armistice was hardly signed before the Bulgarian invaders of Servia were attacking Pirot, and the Servian army in Bulgaria was attacking Widdin. The losses in both engagements were very heavy. There seems scarcely to have been any cessation of hostilities. The Servians refuse all terms of peace offered by the victorious Bulgarians. The Constantinople conference has failed to settle the difficulty. Turkish troops are massing on the frontier, menacing Bulgaria; and fears are entertained that Austria will come to the rescue of Servia, and that Russia will be compelled to support Bulgaria.

—The Argentine Republic has made arrangements for completing three lines of railroad, which were commenced fifteen years ago, but have remained unfinished for want of means. These railroads all radiate from Buenos Ayres, and they connect that city with the coal mines of South Chili, with Santiago de Chili, and with some point in Bolivia. It is expected that they will not only bring into the market the teeming riches of Bolivia and the Argentine Republic, but will lead to a large European immigration into South America. A syndicate of British capitalists furnish \$60,000,000 for this enterprise and for improvements in the harbor of Buenos Ayres.

Obituary.

PRICE.—Died at Healdsburg, Cal., Nov. 13, 1885, of typhoid fever, Sister Lucetta Price, wife of Wm. E. Price, in the 55th year of her age. Sister Price was impressed from the beginning of her sickness that she would not recover. She said that if she could have her choice, she would prefer to live for the sake of her family; but if it was God's will that she should sleep in the dust, she was well satisfied to be laid away until the Lifegiver should come. She passed away with a bright hope of immortality through Christ. She leaves a husband and six children to mourn her loss. Funeral services were conducted by the writer. **E. P. DANIELS.**

(Review and Herald please copy.)

HUSTED.—Died November 2, 1885, of general debility and old age, my mother-in-law, Mrs. Mary Husted. Mother was born in Middlebury, Vt., March 11, 1813, and at the time of her death was in her seventy-third year. She embraced the truths of the Third Angel's Message at Healdsburg, Cal., in 1868 or 1869, when the tent was first pitched there by Elders Loughborough and Bourdeau. Since that time we believe she has lived a consistent life; and we trust that she will come forth when the Master calls his sleeping saints from their graves to dwell in the mansions he has gone to prepare. During her last sickness, of three months, she suffered much, but was never heard to murmur or complain. As long as she was able to be around, she spent much of her time in prayer, and till the last she often expressed her sense of the goodness of God. Four daughters, two sons, and a large circle of friends, mourn their loss. **E. J. CHURCH.**

MAVITY.—Died in St. Helena, Cal., Nov. 23, 1885. Willis W., son of John and Amelia Mavity, aged 17 years, 11 months, and 23 days. Brother Willis was baptized at the Sacramento camp-meeting in 1881. He united with the Seventh-day Adventist church at St. Helena shortly after, where he has lived a faithful and conscientious member.

He was strong and well until about a month since, when he was taken with the typhoid fever, with which most of the family have been afflicted of late. So soon and unexpectedly is he fallen asleep! He died in hope of the soon coming of Christ and the resurrection to immortal life. He gave clear evidence of peace with God and resignation to his will, which comforting assurance sustains his relatives and friends, and gives them hope, that, if faithful, they may soon meet him again. Words of hope were spoken to a large audience by the writer. **J. D. RICE.**

POST.—Died at his residence near Alton, Kan., Nov. 5, 1885, of typho-malarial fever, J. B. Post, in the fifty-ninth year of his age. He was born in Cattaraugus Co., N. Y., and afterward resided in Pennsylvania and Michigan. He removed from the latter State to Osborne Co., Kan., in 1874, and was one of the pioneers of the county in which he lived. He was a member of the milling firm of "Chamberlain and Post," their place of business being known for miles around as "the Advent mill." Nearly

thirty years ago he united with the Methodist church in Pennsylvania. In the year 1861 he began to keep the Sabbath, and continued so to do up to the time of his death. Although he was not a member of the church, he adhered to the general doctrines of S. D. Adventists, and it is believed he died in hope. He was a man of few words and very conscientious, and would rather suffer pecuniary loss than to be the occasion of it to others. He was universally respected by the entire community. The local paper, in alluding to his death, calls him "the good old miller." The trustees of the M. E. church kindly offered their house in which to hold funeral services. Although the weather was unpleasant, a large congregation assembled on the occasion. The writer addressed the friends present from the words of Jesus in John 11:25. Elder Mayo (Methodist) assisted in the services. **N. J. BOWERS.**

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SEND TO PACIFIC PRESS, Oakland, Cal., for their new catalogue of books, pamphlets, etc., and make your selection of valuable and instructive books for holiday presents. Catalogue sent free to any address.

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ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—Eld W C White, A H Beaumont, L H Farnsworth, H Peebles, W Harper, Colorado Tract Society.

BOOKS SENT BY EXPRESS.—C E Reeves, Mrs M J Howard, Mrs S A Douglas, L C Chadwick, Eld Will D Curtis, W B White, H F Phelps, G W Colcord, M A Lee, Mrs L A Inman, Eld M H Brown, Eld N C McClure, Mrs A J Hutchins, E P Daniels, J H Disher.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 10, 1885.

A REPORT of the work in Humboldt County, Cal., came just too late for publication this week. It is good, and will keep for a week without any difficulty.

LAST week we had the pleasure of spending a few days at the Students' Home in Healdsburg. There is a large family there at present. At meal time, the dining-room is well filled with a happy company of students. All seem to be enjoying themselves, and making good progress in the work.

IF any missionary worker is inclined to be discouraged, let him read in this week's paper the leading editorial, Eld. Haskell's article, "Auckland, New Zealand," and "Our Pioneer Paper." This knowledge of what the SIGNS is doing should encourage the most despondent. And we are persuaded that what comes to our notice is but the merest trifle compared with the great amount that will not be revealed until the Judgment.

THE first number of the *Bible Echo*, a monthly journal issued by the Australasian branch of the International Tract and Missionary Society, has just reached our table. This number contains four pages; but after January 1, the paper is to be enlarged to sixteen pages, of the same size as the SIGNS OF THE TIMES. From the number now before us, we judge that the *Bible Echo* will be even more than its name indicates, and that it will not simply be an echo of the Bible, but that a large portion of it will actually be the Bible itself. We are confident that it is destined to do a good work, and wish it abundant success in its work of leading souls into the "old paths."

WE do not like the custom of continually calling the attention of readers to articles in the paper, as it seems to imply that the articles would not be read if attention were not called to them. It is with no such idea that we do frequently give certain articles special mention, for we have evidence that the SIGNS as a whole is well perused; but sometimes an article meets a special want, and should therefore be read with special carefulness. Such we think is the case with the article on page 733 of this issue, entitled, "How Shall We Read Our Bibles?" The author has certainly struck the key-note. If every person would read his Bible in the way that is there pointed out, the mission of the SIGNS would soon be accomplished. Our work is to bring people to the knowledge and belief of the truth; and this can be accomplished only by getting them to read their Bibles, and to accept them just as they read.

Poor Reasoning.

THE *Independent*, having received the full text of the pope's encyclical letter "Concerning the Christian Constitution of States," says:—

"It is an excellent and sensible pastoral. Some of our very Protestant contemporaries are aghast over it, and think it awful that the pope should tell Catholics to take their part in political government. But we should be ashamed of any Protestant minister who would not say as much. The Archbishops of Canterbury and York have just issued a similar encyclical to English churchmen. The present writer has cut a prayer-meeting short, telling the people that he must leave and go to a political primary, advising all other republican voters to follow him."

It is very easy for one to approve an act or saying of another when it agrees with what he himself has done or said. The writer in the *Independent* thinks that the pope's advice is good, because he has himself given similar advice. It is true that the pope's recommendation seems to be a very harmless

one. No one could object to a man's voting because he was a Catholic. But when we remember that a Catholic is a Catholic at all times, and that when the pope tells the Catholics to take *their* part in politics, he means that they shall do so *as Catholics*, and not simply as citizens of the United States, and that they shall work for the advancement of Catholic power, we can see that his advice is not a thing to be passed over as of no importance. And, by the way, we do not think that political religion is any better because it is called Protestant. When a man's politics and religion are so closely allied that he regards a political meeting as equal in importance to a prayer-meeting, we do not regard him as a safe guide either in politics or religion.

A Suggestive Picture.

THE last number of *Harper's Weekly* contains a full-page cut that is worthy of more than a passing glance, as accurately delineating the motive which actuates the great majority of people. In the center of the picture, on a box-like structure, is a platter on which lies a huge turkey, around which the flames are shooting upward. Upon the box itself is the inscription, "The Union Altar," and underneath the picture are the words: "The Annual Sacrifice that Cheers Many Hearts." Behind the altar stands an uncouth figure who is intended to represent the United States. He has in his hands a carving knife and fork. Before the altar a crowd of men, white, black, yellow, and red, eagerly press forward, each with a plate in his hand on which to receive his portion of the sacrifice.

This picture brings forcibly to mind the words of Paul in Phil. 3:18, 19: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things."

If Mr. Nast had designed to make a pictorial comment on this text, he could not have made a better one than he has. Whoever has noticed the papers cannot have failed to see that the main thought in connection with Thanksgiving is, What shall we eat? "Thanksgiving," even in many religious circles, has become but another name for "gormandizing." The markets are crowded to overflowing with the dead carcasses of all manner of birds and beasts, which are to be offered as victims on this national altar. It is a sad thought that the chief object of worship nowadays is self. And this idolatry, which differs in no essential point from that of the ancient heathen, is fondly thought by deluded votaries to be heart-felt worship to God. The trouble is they are a little confused in their knowledge of anatomy, and put *heart* for *stomach*. Appetite is the god which all worship, and around its altar civilized people meet on a level with savages, "for there is no difference" in this respect; and the end of all such worshippers is "destruction."

Prohibition Not a Failure.

NEAL DOW writes as follows to the *N. Y. Independent*:—

"A gentleman walking in his garden saw a man prone upon the ground, having at the moment crept through the hedge. The proprietor exclaimed: 'What are you doing there, you rascal?' 'Going back again, sir,' the tramp replied.

"Four weeks ago, a California wine manufacturer, to try the market, sent to Maine forty large casks and two half-casks of wine and brandy. It came all the way by rail, and on its arrival at Portland, it was promptly seized by the sheriffs, taken to the lock-up where seized liquors are kept, and was duly libeled according to law, preparatory to its confiscation.

"The manufacturer came all the way from San Francisco to the hearing, and swore it was sent to Maine by mistake, being intended for Boston. It

was remanded to him, and it went *back again* yesterday to Boston, that paradise of grog-shops and drunkards."

The story and the moral explain themselves. It is likely that California wine dealers will hereafter be careful about sending any of their samples to Maine. Yet they say that prohibition is not a practicable thing. We imagine that at least one wine dealer believes that it is practicable. What has been accomplished in Maine could as well be accomplished in any other State.

THE *Pacific Health Journal and Temperance Advocate* for December is out on time, and fully sustains the reputation that it has already gained. It is crammed full of the most profitable reading, and that which is highly interesting also. The articles of special importance are the following:—

Defective Experience, Moral Duty of Preserving Health, Danger in Foul Water, Sulphur Springs, The Small Pox, Disease and Its Causes, Indictment of the Liquor Traffic, Disease in the Cigar, Our Nation's Curse, Slow Poisoning, Importance of Learning to Cook, Caring for the Sick, and Diet for the Sick.

Besides these, there are many short articles and pithy paragraphs, making, altogether, a quantity of reading matter which for importance and variety is seldom equaled in one journal. Any family could well afford to give fifty cents for this one number. When we remember that this amount of money will pay for a year's subscription, and that each number is better than the one which precedes it, it is a self-evident fact that the easiest way to save money is to subscribe for this journal. Send for it, and see for yourselves.

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