

# 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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### "IN ALL THY WAYS ACKNOWLEDGE HIM."

"In all thy ways acknowledge Him"  
To whom thy path is known;  
Thy wisdom is to trust his care  
Nor strive to walk alone.  
Commit thy way to God; the rest  
Leave to his will—he knoweth best.

"In all thy ways," in each rough path,  
Stretch forth thy feeble hands,  
And seek protection in his love,  
Who Heaven and earth commands.  
Thy strength in each emergency  
Sufficient "for the day" shall be.

"In all thy ways;" when clouds arise  
And darkness dims the way,  
He knows thy griefs—appoints e'en this  
Deep sorrow—oh, then "pray;"  
Thy burden roll upon the Lord,  
And stand thyself upon his word.

"In all thy ways;" thy strength brought down,  
With lingering sickness pressed;  
Too weak to raise thy head, thou mayst  
Rest on thy Master's breast.  
Thou' now the end thou can'st not see,  
Thou yet shalt say, "Twas good for me."

"In all thy ways acknowledge him,"  
Leave every painful doubt  
To him whose name is "Wonderful,"  
His ways past finding out.  
In childlike faith his rod receive,  
His precious promises believe.

—Sel.

## General Articles.

### The Christian's Rest.

BY MRS. E. G. WHITE.

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

HERE is revealed the secret of the Christian's rest. It is found only in Christ. If we possess his meekness of spirit, we shall find peace and joy in him. The world is full of unrest, trials, and difficulties. It is an enemy's land, and on every hand we are beset by temptations. "In the world," says Jesus, "ye shall have tribulation; but be of good cheer; I have overcome the world;" and "my peace I give unto you."

Our Saviour represents his requirements as a yoke, and the Christian life as one of burden-bearing. Yet, contrasting these with the cruel power of Satan and with the burdens imposed by sin, he declares: "My yoke is easy, and my burden is light." When we try to live the life of a Christian, to bear its responsibilities and perform its duties without Christ as a helper, the yoke is galling, the burden intolerably heavy. But Jesus does not desire us to do this. To the sin-sick soul, weary and heavy laden with its burden of guilt and care, he extends the gracious invitation: "Come unto me,

and I will give you rest." "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

Many profess to come to Christ, while they yet cling to their own ways, which are a painful yoke. Selfishness, covetousness, ambition, love of the world, or some other cherished sin, destroys their peace and joy. They are restless, impatient, dissatisfied, their spirits chafe under the weight of care and responsibility, all because they have not made a complete surrender to Jesus, and are seeking to carry their burden without his aid. If he were by their side, the the sunshine of his presence would scatter every cloud; the help of his strong arm would lighten every burden.

Christ gave himself for us "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." His true followers are unlike the world in words, in works, and in deportment. But many are so fearful of provoking unfriendly criticism or malicious gossip that they have not the moral courage to act from principle. They dare not identify themselves with those who follow Christ fully. They love the world; and they desire to conform to its customs and to secure the approbation of worldlings. They thus cumber themselves with needless cares and anxieties, and weigh themselves down with heavy burdens. Oh! why will not all the professed children of God follow the Saviour fully? Why will they take upon themselves burdens which he has not imposed?

We should be much happier and more useful, if our home life and social intercourse were governed by the principles of the Christian religion, and illustrated the meekness and simplicity of Christ. Instead of toiling to make a display, and to excite admiration and envy, let it appear that we are striving to conform to the will of Christ. Let visitors see that we try to make all around us happy by our cheerfulness, sympathy, and love.

While we endeavor to secure the comfort and happiness of our guests, let us not overlook our obligation to God. The hour of prayer should not be neglected for any consideration. Do not give the time to conversation and recreation until you are too weary to enjoy the season of devotion. To do this is to present to God a lame offering. At an early hour of the evening, when you can pray unhurriedly and understandingly, present your supplication, and raise your voices in happy, grateful praise. Let all who visit Christians see that the hour of prayer is the most sacred, the most precious, and the happiest hour of the day. Such an example will not be without effect. These seasons of devotion exert a refining, elevating influence upon all who participate in them. Right thoughts and new and better desires will be awakened in the hearts of the most careless. The hour of prayer brings a peace and rest grateful to the weary spirit; for the very atmosphere of a Christian home is that of peace and restfulness.

In every act the Christian should seek to represent his Master, to make his service appear attractive. Let none make religion repulsive by persistent gloominess, and by relating their trials and their difficulties, their self-denials and their sacrifices. Talk of these things less, my fellow-Christian, and more of the matchless love of Jesus, of Heaven and its glories. Do not give the lie to your profession of faith by im-

patience, fretfulness, and repining. Let it be seen that with you the love of Christ is an abiding motive; that your religion is not like a garment that may be put off and resumed again, as the circumstances demand, but a principle, calm, steady, unvarying,—one that rules your whole life. Alas, that pride, unbelief, and selfishness, like a foul cancer, are eating out vital godliness from the heart of many a professed Christian! When judged according to their works, how many will learn, too late, that their religion was but a glittering cheat, unacknowledged by the world's Redeemer.

Whatever your lot in life may be, remember that you are in the service of Christ, and manifest a contented, grateful spirit. Whatever your burden or cross, lift it in the name of Jesus; bear it in his strength. He pronounces the yoke easy, and the burden light; and I believe him, for I have proved the truth of his words. Every provision has been made for us at an infinite cost, that we may have the blessedness of Heaven wrought into our every-day life. We may walk in the sunlight of the divine presence, and weave into our characters the golden threads of forbearance and love, gratitude and peace. We shall thus be reflecting the light of Heaven amid all the frets and irritations that come to us day by day.

It is only through earnest, persevering effort, aided by the grace of God, that we can reach this height of moral excellence. But this is the religion that is the light of the world. The church is becoming weak for the want of consecrated members, who feel that they are not their own; that their time, their talents, their energies, belong to Christ; that he has bought them with his blood, and is pleading for them in the sanctuary above. There are many who have never felt the necessity of subduing self, and overcoming wicked tempers. They cherish bitterness and wrath in their hearts, and these evil traits defile the soul. They thus deny Christ, and darken the pathway of others. None will be excused for the exhibition of uncontrollable tempers; thousands will miss of Heaven through their want of self-control.

We are to let nothing, small or great, unbalance us. Nine-tenths of the trials and perplexities that so many worry over are either imaginary, or brought upon themselves by their own wrong course. They should cease to talk of these trials, and to magnify them. The Christian may commit every worryment, every disturbing thing to God. Nothing is too small for our compassionate Saviour to notice; nothing is too great for him to carry. Then let us set our hearts and homes in order; let us teach our children that the fear of the Lord is the beginning of wisdom; and let us, by a cheerful, happy, well-ordered life, express our gratitude and love to Him "who giveth us richly all things to enjoy." But above all things, let us fix our thoughts and the affections of our hearts on the dear Saviour who suffered for guilty man, and thus opened Heaven for us.

Love to Jesus cannot be hidden, but will make itself seen and felt. It exerts a wondrous power. It makes the timid bold, the slothful diligent, the ignorant wise. It makes the stammering tongue eloquent, and rouses the dormant intellect into new life and vigor. It makes the desponding hopeful, the gloomy joyous. Love to Christ will lead its possessor to accept responsibilities and cares for his sake, and to



bear them in his strength. Love to Christ will not be dismayed by tribulation, nor turned aside from duty by reproaches. And the soul that is not imbued with this love for Jesus is none of his.

Peace in Christ is of more value than all the treasures of earth. Then let us open our hearts to the bright beams of the Sun of Righteousness. Let us seek the Lord with all the heart, and learn of Christ to be meek and lowly, that we may find rest of soul. Let us work cheerfully, joyously in the service of our Master, remembering that the deportment as well as the words of the Christian should be such as to awaken in the heart of the sinner a desire to come to the Fountain of life.

Let us go forward; for we are striving for an immortal crown. Let us be diligent to make our calling and election sure. A slothful, languid professor will never secure an entrance into the kingdom of God. From the cross to the crown there is earnest work to be done. There is wrestling against inbred sin; there is warfare against outward wrong. But we shall triumph at last, if we do not become weary in well-doing. Heaven's portals will be opened for every one who does his best for God and his fellow-men.

### Why Do Not People Attend Church?

THIS question was the subject of discussion lately, at the Ministerial Union of Detroit, Mich. A paper was read upon which the *Toledo Blade* of November 19 makes the following just remarks. They are good reading for all who name the name of Christ, and especially so for the popular pulpit.

Our reverend friend in Detroit says that one great reason why children and young people do not attend regular church service is that they are not taken there by their parents; that the latter are absentees from the sanctuary, and the force of example keeps the children from attending. To our mind, the same reasons operate with the children as with the adult population of our cities. And we will give his views as to these reasons:—

"One barrier to the common people is the expensively furnished interior of our churches. Many will regard this as a very empty and foolish objection, but careful examination will find it full of truth. Men and women who live on rag-carpet floors, or on floors with no carpets, can only be reached by places of worship somewhat on a level with their home life. Again, the church has too much the character of a dress parade. I am not entering upon the question of dress in general; it may be as right and proper to dress in ermine and silk as in calico; but in the temple of God, where all classes of people are supposed to meet, there should be a leveling of dress, so that the poor man and woman would not appear in such embarrassing contrast.

"But I come to the monster evil, the one great barricade over which the common people will not climb, and could not if they would. I refer to the pew-renting system. The pews in the church which I serve are all rented, so I am not reflecting on any church or on any individual. But I speak of a system which has grown up with us and around us, which furnishes, perhaps, the supreme hindrance to our common people. Though it is not intended, it is a premium given to rich and well-to-do people to go to church with an assurance that when they get there they will be found in good company; and, on the other hand, it is a forcible invitation for the masses to remain at home until they can rent a pew. It is no more possible for the laboring classes to attend church under this system of monopoly than it would be for them to rent boxes at the theater. But we say the poor people would be welcome. On the surface that

is true; but when you put the knife of examination into it, it is as much like the truth as the tallow candle is like the sun. How long would this welcome be extended to these new-comers by pewholders crowded out of their pews?"

With all due deference to our Detroit ministerial friend, we do not think that he goes to the root of the matter. All the points that he makes are good, and all have their bearing on the non-attendance of the masses upon the services of the churches; but they are as nothing compared with the one fact that the people are utterly indifferent to religion. They care nothing about it. The affairs of the present engross them, and those of the future, beyond this life, are not considered. The struggle for existence, providing for the physical wants of themselves and their families, take up their time and attention. They are not, as a rule, antagonistic to religion or to the church; their attitude is one of utter and complete indifference thereto. And one great barrier to the arousing of an interest is the fact that they can see no marked difference between the lives of professed Christians, as a rule, and their own lives. The difference may exist, but it is not visible to them.

They see all around them church members who are far from fulfilling their ideal of what a Christian should be; they see a business man, for instance, who will take an unfair advantage when it will result in his pecuniary benefit; they see persons who are professed Christians exhibiting malice, anger, and uncharitableness; they see them grasping and penurious, grinding the faces of the poor; they note in them practices at variance with the faith they profess; and they see no difference in the lives of these persons for at least six days in the week, from the lives of the mass of people not claiming to be Christians, and who do not attend the churches.

The inevitable inference is that Christians join the church for social advantage, or for other motives other than those that should actuate them. They look on church people collectively as somewhat hypocritical, and this view drives them away.

Now, what is the remedy? What means can be taken to bring the people into the churches, or the children into the Sunday-schools? To our mind, there is but one; to rouse the masses to a recognition of the importance of religion. They must awaken to the mighty interests they are neglecting; they must be made to realize that the eternal welfare of their souls is being imperiled. Our ministers must cease to be mere pulpiteers. Like the mighty Founder of the religion they profess, they must go out and seek the lost. If the people will not go to them, they must go to the people, visit them in their homes, rouse them, and waken in their minds the desire to know more of religion. And the burden must not fall alone on the ministers. Every man and woman who claims the Christian name must help in this work; first, by casting out of their own lives all that is impure or at variance with the sublime faith which they profess, that they may not cause their brethren to err; second, by aiding in the work of arousing all around them to the supreme importance of a religious life. Let all Christians purify their own lives, that they may stand as living exemplars of the faith they profess, and then let pews and pulpit join to bring all within the fold.

THE best part of a Christian character is that which is procured at the greatest cost. Patience is a beautiful trait, but it is the product of dark nights of suffering and dark days of adversity. "For it is the trial of your faith that worketh patience."—*Rev. J. Wilbur Chapman.*

A MAN'S virtue should be measured, not by his occasional exertions, but by the doings of his ordinary life.

### Confessing Christ.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Mark you, it is the Lord Jesus and his resurrection from the dead which is here specified as the subject of confession. And this confession is made by the mouth. It is most interesting to observe how minute and specific the declaration of God is concerning the way of life. "With the mouth confession is made unto salvation." "Faith cometh by hearing," and so it is that grace enters into the heart by way of ear-gate. But confession comes by speaking, and therefore its declaration must go through mouth-gate.

There is an old cannon in existence which was once used by the Scottish covenanters. On its brazen lips are inscribed these words, "O Lord, open thou my lips, and my mouth shall show forth thy praise." There seems to be something of the same martial tone in the words of the apostle: "Fight the good fight of faith;" "Confess a good confession." Bombard the forts of unbelief by a volley of testimonies. The open mouth of a Christian is a port-hole of the Spirit of God, which Satan is especially anxious to close. If he can only spike the guns of the young believer, so that he shall not speak for Christ, he has practically conquered him. He has silenced him, which is half the battle, since confession is one-half the condition of life eternal.

Now you can see, on a moment's reflection, why confession holds so important a place in the fact of conversion. In the first place, confession is the development of faith. A good teacher will sometimes say to his pupils, "You don't know a thing till you tell it." It is precisely so with faith. A belief unconfessed is only half a belief. It may develop into a conviction, or it may subside into an unbelief. You cannot determine as yet. The only way to insure its continuance is to tell it out. It is faith, indeed, by which we are justified; but faith that is not confessed is not faith. The bird is in the egg. But unless it breaks the shell, and opens its wings, and flies heavenward, it will soon perish. And so faith, if it remains only a latent, undeveloped thing, must soon cease to be. It is just as true that faith without words is dead, as that faith without works is dead.

And then, besides, a lip confession gives a certain irrevocableness to our faith. A secret faith I can retract at any moment I choose to do so. It is in my own hands as yet, to do as I please with. I can publish it or suppress it, as I like. But not so when I have confessed it before others. Then it has gone into words, and taken wings to itself, and I can never recall it. Words are the most irrevocable of things. My thoughts, though they are swifter than the lightning, I can yet overtake and bring home again. For so long as they are only thoughts, they have not gone out of my keeping. I still have bit and bridle upon them, and can rein them in, and take them back. But my words are not mine. They have gone into other ears, and have been recorded in other memories. I have put them out of my keeping. And this I believe to be one principal reason why the Lord requires a confession of our faith. Such confession binds us. It has gone on record. It has become common property. I cannot take it back. It is like a letter dropped into the mailbox. Now it is in my power; but the moment it has passed from my hand, and entered that narrow aperture, it has gone into the public mail, and I cannot recall it.—*A. J. Gordon, D. D., in Golden Rule.*

THE surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—*Sel.*



**Delight in the Law.**

To DELIGHT in the law of God is a virtue, according to both the Old Testament and the New. "Blessed is the man that walketh not in the counsel of the ungodly, . . . but his delight is in the law of the Lord." Ps. 1:1, 2. The psalmist repeatedly says, "Thy law is my delight." Ps. 119:77, 174. He prophesies of Christ, when he should come into the world (See Heb. 10:5-7); and the language of his heart is the same: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. Jesus obeyed the law,—"he did no sin,"—and he proclaimed it as the foundation truth of his mission. Obedience to its precepts was required by him from all people in all time to come, who would have a part in his kingdom. Matt. 5:17-20. The apostle Paul was a "chosen vessel" of his to bear his name to the Gentiles; and he could say, with his Master, "I delight in the law of God after the inward man." Rom. 7:22.

Now I propose a question: Was the law in which David, and Jesus, and Paul delighted the very same law, or did one delight in one thing, another in another, and the third in something else? If it was the same law in each instance, could it require David to do one thing, and Paul to do another? Could the same law require David to rest from secular labor and business on the seventh day of the week, because God rested on that day from the work of creation, and require Paul to rest on the first day, because Jesus arose from the dead on that day? Since the Scriptures are silent on the subject of this change, an explanation from those who would enforce Sunday-keeping by civil law, would seem highly proper, and it would be duly appreciated.

R. F. COTTRELL.

**Abundantly Pardon.**

"OUR God will abundantly pardon." What a thought! What depth of love it expresses! Did you ever grieve or wrong a friend, who, when asked to forgive the offense, looked at you coldly and suspiciously, and slowly said, "Yes; I will forgive you"? And did you feel that that was abundant pardon? Nay, verily; such a pardon left no sunlight in either heart. But perchance you may have known what I have known,—a pardon expressed in such tender tones and by such loving looks that you felt that it healed the wound, even though it could not remove the scar. If so, you can appreciate in some small degree what abundant pardon is.

And God will abundantly pardon our sins if we hate them, if we turn from them. But if we cherish our sins, and still seek him, he cannot pardon; for he cannot cleanse, and he will cleanse those whom he pardons. The sinner comes to him all defilement and sin-stains, yet hating the thoughts and practices that have brought him into this condition. Consequently, the first thing God does after granting pardon is to cleanse the heart; but if we love that which defiles, he cannot cleanse us. He will never force us to give up that which we love. He will permit us to come so near to him that we can see how guilty we are, can see his great glory and our sinful condition; but if we cling to our sins, he must leave us as we are. If we are unwilling to be cleansed, then we cannot share the abundant pardon of our God.

Do we not want this abundant pardon? Oh, what depths of sin do we find ourselves walking in! We see how amazing is the difference between our characters and that of Him who "was in all points tempted like as we are, yet without sin." As our condition is revealed to us by the searching light of God's pure law, we moan in anguish. Such defilement it seems to us can never be cleansed away; but sweetly come the words: "Who forgiveth all thine iniquities;" "Though your sins be as scarlet, they shall be as white as snow;" "Him that cometh to me I

will in no wise cast out;" and so we come, trusting his abundant mercy.

Then let us praise his holy name for this abundant pardon promised in his word.

"Oh, 'twas love, 'twas wondrous love!  
The love of God to me;  
It brought my Saviour from above,  
To die on Calvary."

When we realize our sinful condition as it is, then, and not till then, can we realize the wondrous love, the great salvation. Oh! let us earnestly plead: "Create in me a clean heart, O God; and renew a right Spirit within me."

"Draw me nearer, nearer, nearer, blessed Lord,  
To thy precious bleeding side."

MRS. M. J. BAHLER.

**The Best Time to Pray.**

A REMARK which I heard from the pulpit in my boyhood made a deep impression on my mind, and has been of great practical use to me many times ever since. It was this: "When you feel least like praying, then of all other times is the time to pray."

There are times of peculiar depression which every one has felt, when the mind becomes the prey of languor and melancholy. The causes of such a condition it is not always easy to determine. We cannot always distinguish between the animal and spiritual in our natures. It may be only a morbid condition of body that has produced a morbid condition of mind. We may think our case to be a case of spiritual desertion when it is only a case of *ennui* or indigestion. Disordered bodily organs affect the brain sympathetically; the mental poise is disturbed, and we begin to tremble and doubt and fear, *loosening* our hold upon the promises when we should *tighten* it. The words of the prophet are pertinent to such a condition: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." An apostle teaches a like lesson when he says, "We walk by faith, not by sight."

If some certain frame of our minds or state of our feelings were requisite to our acceptance with God, who but must despair of acceptance? But we are "accepted in the Beloved." And, albeit it becomes us to hide *our* faces, so often shaded with gloom and quiet, in the dust of contrition, we may ever cry with penitent faith, "Behold, O God, our shield, and look upon the face of thine anointed." It is the privilege of the believer, when some melancholy mood is upon him, with praiseful and prayerful heart to exclaim, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." Yes, pray the more because of your low spirits and your desponding thoughts; and the Sun of Righteousness will shine through the mists and vapors to the joy of your soul, for "light is sown for the righteous, and gladness for the upright in heart."

But we have *real* as well as *fancied* afflictions; and under the pressure of some sudden, and, as it appears to us, strange trouble, we may be almost irresistibly inclined to "cast away our confidence." We are—

"Encompassed with clouds of distress,  
Just ready all hope to resign."

And wherefore? Our case is thus described by the pen of inspiration: "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." We are very slow to understand that such a time is one of our chief spiritual opportunities. "A friend loveth at all times, and a brother is born for adversity." It is one of the blessed prerogatives of Christ in his relation to his people "to give unto them

beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Divine grace is adjusted to all the changing conditions of divine providence, with full provisions for every new want, and with special intervention for every new emergency. The greater the need of his people, the greater the succor their Lord will afford them. They cry aloud, and he hastens to their relief. What better time can there be for prayer than the time of our direst necessity? "Is any afflicted, let him pray."

That vile tempter who is always lying in wait to deceive us will contrive, if possible, to get us into some moral difficulty, and then delude us into the idea that we must relieve ourselves of the difficulty before we dare to call upon God. Such are "the depths of Satan." Happy are they who are "not ignorant of his devices." Betaking themselves to the sure word of promise, they will find it written there: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." From the edge of the net, the pit, the prison, in which Satan would fain inclose them, they cry to a covenant-keeping God, and are delivered. When is the very best time to pray, if it be not when the very stress of trouble is upon us, when the hour of greatest extremity is reached, when the deadliest peril is imminent?

The sinner is more easily deceived. He waits for what he imagines will be a better time to pray. He spangles himself over with tinsel merits, striving in vain to make himself worthy to approach a holy God. He imagines that he may yet give himself a better recommendation to the Saviour than he now dares to do. O foolish sinner, add not to your guilt by delay, but come just as you now are, and beg for mercy at the hands of your Redeemer. He might justly spurn you; but, O, he will not, if you will but seek his favor at once as he bids you. Now, *now* is the best time for you to pray.—S. Cornelius, D. D., in the Baptist Flag.

LET us never forget that the true attitude of faith is to lovingly trust God, not to attempt by searching to find him out. His "way is in the sea, and his footsteps are not known." When his people are in peril, he plows a pathway of deliverance through the waters; when they are hungry, he gives manna; when they need guidance, he supplies a pillar of cloud and of fire; when huge walls confront them, he brings them down with rams' horns; and so on to the end of the story. But he never tells them *how* he does these things. They get no help from philosophizing. The one supreme condition upon which their well-being hangs is to implicitly believe and obey his *word*. So long as they do that, they never fail of being led as through green pastures and beside still waters.—Sel.

You want to be true, and you are trying to be. Learn these two things,—never to be discouraged because good things get on slowly here, and never to fail daily to do that which lies next to your hand. Do not be in a hurry, but diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust in God to weave your thread into the great web, though the pattern shows it not yet.—Sel.

NO MAN has any more religion than he can show in time of adversity and trial.—Matthew Henry.

THE innocence of the intention abates nothing of the mischief of the example.—Robert Hall.



### The First Migrations of the Goths.

(Continued.)

"THE second expedition of the Goths was undertaken with greater powers of men and ships; but they steered a different course, and, disdainful of the exhausted provinces of Pontus, followed the western coast of the Euxine, passed before the wide mouths of the Borysthenes, the Dniester, and the Danube, and, increasing their fleet by the capture of a great number of fishing barks, they approached the narrow outlet through which the Euxine Sea pours its waters into the Mediterranean, and divides the continents of Europe and Asia. The garrison of Chalcedon [a city opposite to where Constantinople now stands] was encamped near the temple of Jupiter Urius, on a promontory that commanded the entrance of the strait; and so inconsiderable were the dreaded invasions of the barbarians, that this body of troops surpassed in number the Gothic army. But it was in numbers alone that they surpassed it. They deserted with precipitation their advantageous post, and abandoned the town of Chalcedon, most plentifully stored with arms and money, to the discretion of the conquerors.

"Whilst they hesitated whether they should prefer the sea or land, Europe or Asia, for the scene of their hostilities, a perfidious fugitive pointed out Nicomedia [now Ismid, at the head of the Gulf of Ismid], once the capital of the kings of Bithynia, as a rich and easy conquest. He guided the march, which was only sixty miles from the camp of Chalcedon, directed the resistless attack, and partook of the booty; for the Goths had learned sufficient policy to reward the traitor, whom they detested. Nice, Prusa, Apamæa, Cius, cities that had sometimes rivaled, or imitated, the splendor of Nicomedia, were involved in the same calamity, which, in a few weeks, raged without control through the whole province of Bithynia. . . . The ruin of Cyzicus was delayed by a fortunate accident. The season was rainy, and the Lake Apolloniates [Uballania], the reservoir of all the springs of Mount Olympus, rose to an uncommon height. The little river Rhyndacus [Loupadi], which issues from the lake, swelled into a broad and rapid stream, and stopped the progress of the Goths. Their retreat to the maritime city of Heraclea [the northern point of Asia Minor], where the fleet had probably been stationed, was attended by a long train of wagons laden with the spoils of Bithynia, and was marked by the flames of Nice and Nicomedia, which they wantonly burnt. Some obscure hints are mentioned of a doubtful combat that secured their retreat. But even a complete victory would have been of little moment, as the approach of the autumnal equinox summoned them to hasten their return.

"When we are informed that the third fleet, equipped by the Goths in the ports of Bosphorus, consisted of five hundred sail of ships, our ready imagination instantly computes and multiplies the formidable armament; but, as we are assured by the judicious Strabo that the piratical vessels used by the barbarians of Pontus and the Lesser Scythia were not capable of containing more than twenty-five or thirty men, we may safely affirm that fifteen thousand warriors, at the most, embarked in this great expedition. Impatient of the limits of the Euxine, they steered their destructive course from the Cimmerian to the Thracian Bosphorus. When they had almost gained the middle of the straits, they were suddenly driven back to the entrance of them; till a favorable wind, springing up the next day, carried them in a few hours into the placid sea, or rather lake, of the Propontis [Marmora]. Their landing on the little island of Cyzicus was attended with the ruin of that ancient and noble city. From thence issuing again through the narrow passage of the Hellespont, they pursued their winding navigation amidst the numerous islands scattered over the

Archipelago or the Ægean Sea. The assistance of captives and deserters must have been very necessary to pilot their vessels and to direct their various incursions, as well on the coast of Greece as on that of Asia.

"At length the Gothic fleet anchored in the port of Piræus, five miles distant from Athens, which had attempted to make some preparations for a vigorous defense. Cleodamus, one of the engineers employed by the emperor's orders to fortify the maritime cities against the Goths, had already begun to repair the ancient walls, fallen to decay since the time of Seylla. The efforts of his skill were ineffectual, and the barbarians became masters of the native seat of the muses and arts. But while the conquerors abandoned themselves to the license of plunder and intemperance, their fleet, that lay with a slender guard in the harbor of Piræus, was unexpectedly attacked by the brave Dexippus, who, flying with the engineer Cleodamus from the sack of Athens, collected a hasty band of volunteers, peasants as well as soldiers, and in some measure avenged the calamities of his country.

"But this exploit, whatever luster it might shed on the declining age of Athens, served rather to irritate than to subdue the undaunted spirit of the northern invaders. A general conflagration blazed out at the same time in every district of Greece. Thebes and Argos, Corinth and Sparta, which had formerly waged such memorable wars against each other, were now unable to bring an army into the field, or even to defend their ruined fortifications. The rage of war, both by land and by sea, spread from the eastern point of Sunium to the western coast of Epirus. The Goths had already advanced within sight of Italy, when the approach of such imminent danger awakened the indolent Gallienus from his dream of pleasure. The emperor appeared in arms; and his presence seems to have checked the ardor, and to have divided the strength, of the enemy. Naulobatus, a chief of the Heruli, accepted an honorable capitulation, entered with a large body of his countrymen into the service of Rome, and was invested with the ornaments of the consular dignity, which had never before been profaned by the hands of a barbarian.

"Great numbers of the Goths, disgusted with the perils and hardships of a tedious voyage, broke into Mæsia, with a design of forcing their way over the Danube to their settlements in the Ukraine. The wild attempt would have proved inevitable destruction, if the discord of the Roman generals had not opened to the barbarians the means of an escape. The small remainder of this destroying host returned on board their vessels; and measuring back their way through the Hellespont and the Bosphorus, ravaged in their passage the shores of Troy, whose fame, immortalized by Homer, will probably survive the memory of the Gothic conquests. As soon as they found themselves in safety within the basin of the Euxine, they landed at Anchialus in Thrace, near the foot of Mount Hæmus [Balkan Mountains]; and, after all their toils, indulged themselves in the use of those pleasant and salutary hot baths. What remained of the voyage was a short and easy navigation.

"Such was the various fate of this third and greatest of their naval enterprises. It may seem difficult to conceive how the original body of fifteen thousand warriors could sustain the losses and divisions of so bold an adventure. But as their numbers were gradually wasted by the sword, by shipwrecks, and by the influence of a warm climate, they were perpetually renewed by troops of banditti and deserters, who flocked to the standard of plunder, and by a crowd of fugitive slaves, often of German or Sarmatian extraction, who eagerly seized the glorious opportunity of freedom and revenge."

—*Dec. and Fall, chap. 10, par. 35, 37, 38.*

March 20, A. D. 268, Gallienus was assassin-

ated, and was succeeded by Claudius as emperor. In his speech to the soldiers,—

"He painted in the most lively colors the exhausted state of the treasury, the desolation of the provinces, the disgrace of the Roman name, and the insolent triumph of rapacious barbarians. It was against those barbarians, he declared, that he intended to point the first effort of their arms. Tetricus might reign for a while over the West, and even Zenobia might preserve the dominion of the East. These usurpers were his personal adversaries; nor could he think of indulging any private resentment till he had saved an empire whose impending ruin would, unless it was timely prevented, crush both the army and the people.

"The various nations of Germany and Sarmatia who fought under the Gothic standard had already [A. D. 269] collected an armament more formidable than any which had yet issued from the Euxine. On the banks of the Dniester, one of the great rivers that discharge themselves into that sea, they constructed a fleet of two thousand, or even of six thousand vessels; numbers which, however incredible they may seem, would have been insufficient to transport their pretended army of three hundred and twenty thousand barbarians. Whatever might be the real strength of the Goths, the vigor and success of the expedition were not adequate to the greatness of the preparations. In their passage through the Bosphorus the unskillful pilots were overpowered by the violence of the current; and while the multitude of their ships were crowded in a narrow channel, many were dashed against each other or against the shore. The barbarians made several descents on the coasts both of Europe and Asia; but the open country was already plundered, and they were repulsed with shame and loss from the fortified cities which they assaulted.

"A spirit of discouragement and division arose in the fleet, and some of their chiefs sailed away towards the islands of Crete and Cyprus; but the main body, pursuing a more steady course, anchored at length near the foot of Mount Athos, and assaulted the city of Thessalonica, the wealthy capital of all the Macedonian provinces. Their attacks, in which they displayed a fierce but artless bravery, were soon interrupted by the rapid approach of Claudius, hastening to a scene of action that deserved the presence of a warlike prince at the head of the remaining powers of the empire. Impatient for battle, the Goths immediately broke up their camp, relinquished the siege of Thessalonica, left their navy at the foot of Mount Athos, traversed the hills of Macedonia, and pressed forward to engage the last defense of Italy.

"We still possess an original letter addressed by Claudius to the senate and people on this memorable occasion. 'Conscript fathers,' says the emperor, 'know that three hundred and twenty thousand Goths have invaded the Roman territory. If I vanquish them, your gratitude will reward my services. Should I fall, remember that I am the successor of Gallienus.'

. . . The event surpassed his own expectations and those of the world. By the most signal victories he delivered the empire from this host of barbarians, and was distinguished by posterity under the glorious appellation of the Gothic Claudius. The imperfect historians of an irregular war do not enable us to describe the order and circumstances of his exploits; but, if we could be indulged in the illusion, we might distribute into three acts this memorable tragedy."—*Id. chap. 11, par. 7-9.* A. T. J.

(Concluded next week.)

"WOE to them that . . . trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord." Isa. 31:1.



### The Divine Man.

It was a saying of the great Napoleon, "There is but a step from the sublime to the ridiculous," and the saying has been amply illustrated in the utterances of great men. But in all the utterances of Christ there is nothing puerile, nothing insignificant, nothing unworthy of a God. There is a wondrous mingling in his words of dignity and benignity, of holiness and goodness, of warning and compassion. Pure precepts are blended with precious promises, and solemn denunciations with tender appeals. There is nothing deficient, there is nothing redundant; his every deliverance is at once apposite and exhaustive. The point is so clear as to admit of no evasion; the requirement is so searching as to afford no excuse. The most astute casuists come with their crucial questions thinking to confound him, but only to be impaled themselves on the point of some more formidable questions, there to writhe in hopeless uncertainty. At length, Pharisees and Sadducees, joining in one final effort, brought their preconceived problems to him like so many entangling nets; but only to find their artifices unavailing, and themselves knotted in difficulties from which they vainly essayed to escape. The baffled critics retire in confusion, and are not presumptuous enough to renew the assault. "No man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

Thus the words of Jesus are unmistakably indicative of his divinity. Sometimes he asserts it in express terms; but when he does not expressly assert it, it still sublimely appears in every sentence he utters; and his whole mein and manners are always in correspondence with his words. As he was the Solomon that was always wise, and the Aaron that was always oracular, so he was the Moses that was never once deficient, and the David that was never once unkingly. When did he ever act in a way unworthy of a God? When did he not appear supreme over the natural and the supernatural? When did he not prove himself Lord of Heaven and earth, alike in providence and in grace? Wherein could we wish his doings or his demeanor to have been in any way different from just what they actually were? When was the scepter out of his hands? When did he lose his self-possession? When did he show himself to be acting in a character that was assumed for a purpose, a character that was not really and truly his own? Why is it that the child of the Virgin, and he only, is called "the holy child"? Why is it that no other man but the Man of Nazareth, could say to his accusers, "Which of you convinceth me of sin?" Why is he the only man whom flatterers could not spoil and whom deceivers could not dupe? Why stood he so calm amid the surging mob clamoring for his crucifixion? Did not the stern soldier under the cross give the true solution of all this when he cried, "Truly this was the Son of God"?

The works that he did, as he himself said, "bare witness" to this great fact. The water changed into wine, the angry sea sinking into sudden calm, the multitude more than sufficiently fed with a few loaves and fishes, the blind and deaf, the lame and leprous cured, the devils cast out, the dead raised up,—these miracles proclaimed the author of them divine. After all these comes the chief, the crowning miracle, the resurrection of Jesus Christ from the dead. A mighty angel appears to the awful astonishment of the Roman guards, and rolls away the stone from the mouth of the sepulcher. The glorious form of the Redeemer emerges thence, and is fully recognized as such by his adoring disciples at his various appearances during the forty days following. He then sublimely, ascends in the exercise of the same almighty power by which he had risen.

His is the power, and his alone, that can re-

deem the soul. No limited help, little or much, will reach the case; it requires mightiness, a Redeemer "mighty to save." None but a divine man could have borne the conflicts and agonies of the wilderness, of the garden, of the cross; none but the arm of omnipotence could ever have lifted the helpless soul out of the pit of destruction to the fields of immortality. Who shall refuse to love and to trust such a Saviour, stooping from the throne to take the vilest and the guiltiest to his embrace? O, break, hearts of stone, break in penitence and melt in contrition and yield in obedience to the command of your Creator and Redeemer.—*Sel.*

### Comfort to Sodom.

THAT was a most significant charge which God, by the prophet Ezekiel, brought against the Jews, that they were a comfort to Sodom, though they were the recognized people of God. Eze. 16:48-54. In various ways we may be a comfort to the wicked.

1. By preserving silence when we ought to rebuke their wrong-doing. Their consciences reprove them, and, knowing our profession, they expect from us reproof. If we look on and do not speak, we are regarded as not disapproving, and the inference is comforting.

2. By ridiculing or denouncing in their presence those Christians who are endeavoring to live above the common level of practical godliness, urging such terms as "bigotry" and "spiritual pride."

3. By doing things which perhaps are not necessarily sinful, but which border so closely on the sinful as to encourage the wicked to go a little further. They see that we are willing to go as far as we can and not expose ourselves to church censure, and they infer that we would keep even pace with them if we could with safety.

4. By indulgences which the non-professing cannot see to be different in principle from their own loved gratifications. "If you Christians," they say, "can dance in a parlor gathering of fifty, why may not we dance in a ball-room party of two hundred? If you can find pleasure in private theatricals, why may we not find pleasure in public theaters? If we are in the high school of vice, it is because we were educated in your primary schools."

5. Many a sinner with a disturbed conscience has been comforted by hearing professors, on their way from the house of God, indulge in severe criticisms upon the preaching or the preacher.

6. By a worldly mindedness that allows the wicked to perceive no difference between them and us. "Your love of money, your pride of life, your style of living, your passion for show, are apparently just like ours. We see no difference. What do you more than others?"—*Sel.*

### Religion Never Dormant.

EVERY attribute of true Christian character is alive. Every spark of real religion is an exercise of the soul in benevolence and purity toward God and Heaven. Religion which is not in operation is a repulsive carcass. It is death, decay, and poison to the soul. Persons deceived by it are living on selfish frames and feelings, which they mistake for genuine love, that is, disinterested benevolence. They are governed by their feelings. They have no vigorous, stalwart, manly faith. They never venture out upon daring undertakings for God. They appreciate only such things in the church and in the labors of the ministry as excite their emotions. Preaching must make them happy, or it is no preaching. They are what somebody has denominated a kind of "religious epicures." They do not thrive on homely sermons which lay bare the roots of selfishness and expose its secret workings. This is not gospel food to

them. They relish only that class of truths which fan their emotions into a flame.

It is all right to be happy, but happiness is not always religion. Happiness is a state of the sensibilities, and is of course involuntary; while religion is benevolence, and therefore powerful action. Every impulse of the religious soul is a bound forward along the lines of holy endeavor. The hour of prayer and meditation is but a season for renewing strength in view of toil and conflict. Hence our hours of self-examination should be devoted to inquiries, not as to how we feel and how happy we are, but as to what end we are living for, and how we can best gain qualifications for usefulness. Brother, arise! Resolve on doing something. Throw yourself into the harness, find a place somewhere in the field, and perform a work that shall live. What better are you for living in the world, if the world is no better for your living? Your mission may not be a great one, but it is a good one, and goodness is always great enough. Encourage some soul to pray, some heart to believe. Induce your acquaintances to read their Bibles more. Make the social meetings of your church a living power. You will find enough to do if only you first gain the willing mind.—*Michigan Advocate.*

### The Solid Rock.

A GENTLEMAN once wished to examine the operation of a deep coal mine. Coming to the mouth of the shaft, he noticed a rope by which he supposed the miners descended. Taking hold, he slowly let himself down. When at last he came to the end of the rope, he found, to his horror, that he had not reached the bottom of the mine, and realized that he had made a fatal mistake. He could not reascend, and to let go his hold was to fall, perhaps hundreds of feet, to the rocks below. All around was dark. He called wildly for help, but there came no response; at last, giving up to his fate, he relaxed his grasp and fell. He dropped about six inches, and stood safe on the rock bottom of the mine! That rope was long enough for the tall miners, and the shortest of them had learned to have faith, to let go without fear.

In the course of our Christian life, we often come to what seems a terrible extremity. We let go, thinking that we are falling into empty void, and we find that the solid rock is beneath our feet.

A little church for years clung to the Board of Home Missions for support. At last it was notified that it must let go and take care of itself; this seemed to be the church's death-warrant. But some of the members gathered together, and consecrated themselves and their substance to the Lord's service, and when the fatal day arrived, instead of falling into a bottomless pit, they dropped gently upon the rock of self-support.

A minister believed for a long time that he could preach more effectively, if, after thoroughly studying his subject, he could stand boldly before the people, ready to receive the immediate inspiration of the Holy Spirit. But this involved giving up his manuscript, and he feared that without it he would have a disgraceful fall. Suddenly his right hand was disabled so that he could not hold the pen. He was compelled to go to the pulpit without his written sermon. Instead of failing, he found that the Spirit gave him a power he had never known, to move the hearts of the people and lead them to Christ.

In his personal experience every faithful Christian finds that when his accustomed supports are taken away, God gives him something better and more enduring.—*Northwestern Presbyterian.*

PEDANTRY in learning is like hypocrisy in religion—a form of knowledge without the power of it.—*Addison.*



## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—JAN. 9.

#### The Everlasting Kingdom.

WHEN is the everlasting kingdom to be set up?

"And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. "In the days of these kings." These words occur at the close of the interpretation of Nebuchadnezzar's dream of the great image. The kings (kingdoms) referred to cannot refer to the four universal monarchies,—Babylon, Medo-Persia, Greece, and Rome,—because these follow in succession, and it would be impossible for one kingdom to be set up in the days of each of them. The expression can refer to nothing else than the kingdoms into which Rome was divided, and which are referred to in Dan. 2:41. This division was completed before the close of the fifth century A. D.

The expression, "in the days of these kings," shows conclusively that in no sense was the kingdom of God set up at the time of Christ's first advent. There was at that time only one kingdom—Rome—and it exercised universal dominion. There was then nothing to indicate that the proud empire would ever crumble into fragments. This fact alone is sufficient to show that the setting up of the kingdom was not in the days of Christ or his apostles.

By what symbol is it represented?

The verse above quoted says that the kingdom of the God of Heaven "shall break in pieces and consume all these kingdoms." In the statement of the dream, Dan. 2:31-35, we are told that the stone which was cut out without hands, "smote the image upon his feet that were of iron and clay, and brake them to pieces," and that "then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." When we remember that these various metals represent the kingdoms of earth, which are to be broken in pieces and consumed by the kingdom of God, we know that in this prophecy, the kingdom of God is represented by the stone.

WHERE is the image to be smitten by this stone?

What part of the world's temporal history is represented by the feet of the image?

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet." Dan. 2:34. It is self-evident that the feet of the image represent the last portion of this world's history, or, rather, of the history of nations on this earth. We say this is self-evident, because in the time represented by the feet, the image is to be totally demolished and consumed. After it is smitten, no place is to be found for its fragments, showing that from that time the nations of earth are to have no place in history. It is evident, then, that this smiting of the image on the feet is the thing to which the disciples referred when they asked Christ, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3.

DID either of the four great kingdoms utterly destroy, or exterminate, the kingdoms that ruled before it?

Repeat a scripture that seems to allude to this fact.

In speaking of the fourth and last beast,

Daniel says: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7:11. But in direct contrast with this, he speaks of the three preceding beasts as follows: "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." Dan. 7:12. This shows that none of the kingdoms are utterly destroyed until the last. When Cyrus conquered Babylon, the Medo-Persian kings began to rule over the territory and subjects over which the Babylonian kings had formerly ruled. It was the same way, also, when Alexander conquered the Persians. When one universal empire succeeded another, the world simply changed rulers. Had it been otherwise, the conqueror would not have had much dominion. The characteristics of the conquered nation modified to a great extent the nation which subdued it. This is plainly indicated in the symbol of the fourth kingdom, as seen by John (Rev. 13:1-10). That beast was like a leopard (third kingdom); its feet were as the feet of a bear (second kingdom); and its mouth as the mouth of a lion (first kingdom). Besides these characteristics, it had the seven heads and ten horns peculiar to Rome, and did the same work that is ascribed to the fourth beast of Daniel 7.

These facts of Scripture are in harmony with the statement in Daniel 2, that when the stone smites the image, the iron, the clay, the brass, the silver, and the gold are all broken to pieces together. It is in the days of "these kings," the ten divisions of the Roman Empire, that the smiting is done, but the consequent destruction takes in all that remains of all the preceding kingdoms.

WHAT is to be the effect of this smiting?

When will this utter destruction take place?

Dan. 2:34, 35, 44, which have already been quoted, answer question 8. All earthly kingdoms are to be destroyed utterly, to make room for the everlasting kingdom of God. This smiting is many times referred to in the Bible. God, speaking through the prophet David, says to Christ: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9.

The prophet Habakkuk had a view of this terrible dashing to pieces of the nations, and he describes it thus: "The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger." Hab. 3:10-12. Compare the last clause with Dan. 2:35.

Isaiah also bears testimony similar to that given by David: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11:1-4. Compare 2 Thess. 2:8.

And lastly we read the graphic prophetic description given by John: "And I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and

his name is called the Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:11-21.

Let the reader carefully compare these texts, and he will be convinced that they refer to the same time to which Peter does, when he says: "But the heavens and the earth which are now, by the same word [the word of the Lord] are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Peter 3:7. And this is, in part, the fulfilling of the promise of Christ's coming.

BUT the destruction of the wicked of earth is only a part of the work to be done. Habakkuk says, immediately following the words before quoted from him: "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed." Immediately following the statement quoted from Isaiah, is a description of a wonderful state of peace, closing with these words: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. And this agrees with the statement in Dan. 2:35, that, after the destruction of the image, the stone, representing the kingdom of God, "became a great mountain, and filled the whole earth." This shows conclusively that the kingdom of God is to be finally established on this earth; that it is to be as real and literal a kingdom as were the Babylonian, Medo-Persian, and Grecian; that it is not yet set up, because when it is set up it immediately consumes the kingdoms of earth; and that it is to be absolutely universal, because it is to fill the whole earth, and no place is to be found for any opposing power.

How will the earth itself be purified from the effects of sin and the curse?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." 2 Peter 3:10. That this results in the purification of the earth, is evident from verse 13: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

How will all the righteous, both the dead and the living, escape this terrible destruction?

Habakkuk says that when the Lord brings these terrible judgments upon the earth, he goes forth for the salvation of his people. Since the preservation of his people is the object, they may fearlessly "abide under the shadow of the Almighty." Resting on the promise of Jehovah, that, "Because thou hast made the Lord . . . thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. 91:5-10), the righteous can sing: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1, 2.

BUT the people of God are not to be left on this earth during the great conflagration which destroys the wicked and melts the elements. "For 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. As the trumpet sounds, the dead are raised incorruptible, and the living are likewise changed from mortal to immortal, "in a moment, in the twinkling of an eye" (1 Cor. 15:51, 52); so that when they go to be with Christ, and to inherit the kingdom prepared for them from the foundation of the world (Matt. 25:34), they are equal unto the angels, for they cannot die any more. And thus is fulfilled the statement in Dan. 2:44: "And the kingdom shall not be left to other people."

Not forever are the people of God to remain away from this earth. Says John: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them which were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. 20:4, 5. Here the first resurrection, the resurrection of the righteous, is brought to view, with the statement that a thousand years is to intervene between that and the resurrection of the wicked. During that time the earth is in a state of chaos, an abyss, as it was in the beginning. Isaiah describes it thus: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Isa. 24:1, 3. And Jeremiah says: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

DURING this period of desolation, those who have had part in the first resurrection, upon whom the second death has no power (Rev. 20:6), are sitting on thrones of judgment (Rev. 20:4), judging the world and wicked angels. 1 Cor. 6:1-3. They are in the kingdom of God, because they are in the New Jerusalem, the capital of that kingdom. The gates of the "strong city" will have been opened, "that the righteous nation which keepeth the truth" might enter in. Isa. 26:1, 2. At the close of the thousand years, when "the holy city, New Jerusalem," comes down "from God out of Heaven, prepared as a bride adorned for her husband" (Rev. 21:2); the wicked dead are then raised, and the prophetic declaration is, that "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them." Rev. 20:9.

THIS devouring is the same as the destruction described in the nineteenth chapter, a portion of which has been quoted. It is the same as the casting of the tares into the fire, spoken of by Christ in Matt. 13; and when this has been done, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Reader, would you be one of the happy subjects of that kingdom? If so, you must do the will of God, and that means that you must keep

his holy law; for only "the righteous nation which keepeth the truth" shall have a place in that kingdom. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

E. J. W.

### Preaching-Proof People.

It was a powerful and thorough sermon, from the lips of a man naturally gifted in speech, and speaking, besides, under the inspiration and guidance of the omnipotent Spirit of God. What was the effect produced? The record is in Acts 24. Felix trembled,—was excessively frightened, as it might properly be rendered. He felt, then, it appears, the force and aim of the apostle's preaching. He indeed acknowledged and proclaimed, by his change of countenance and tremor of body, that he had an apprehension of the truth, and of the importance and the individual applicability of what he heard. So sudden and surprising and overwhelming was his conviction of guilt, and so vivid and awful the momentary glimpse that he caught, as by a short, sharp lightning-flash, of the judgment-throne of Christ and the retributions of the eternal state, that he could not control his agitation. Ashamed, as he must have been, of betraying his weakness in the presence of his queen, and doubly ashamed to confess the influence which the words of a prisoner and a barbarian and a Jew had brought upon him, he nevertheless lost command of himself, and visibly trembled.

Prodigious effect! We should say that it could, by no possibility, have terminated there. A conscience so thoroughly aroused, it cannot be will lapse back into slumber and security again. That awakened and terrified sinner will surely repent, and cry out like the jailer, "What must I do to be saved?" He saw that he was a lost soul; it was revealed to him unmistakably in that hour. He will shout aloud for mercy; it will be a moment of victory for God and of joy in Heaven. Not so. Quickly recovering his self-control, and endeavoring to restore his features to their natural expression, he interrupts the speaker. Doubtless his voice faltered a little, but he said: "Go thy way for this time; when I have a convenient season, I will call for thee."

Well, convenient seasons came frequently, after that, during the two years that Felix resided at Cæsarea. The narrative of Luke recounts that Paul and Felix met repeatedly in mutual conference. The circumstances and incidents of these subsequent interviews are left by the historian wholly to conjecture. In the absence, however, of any hint tending in that direction, we are not at liberty to suppose that Felix was ever again moved, to any remarkable degree, by the arguments and appeals of Paul. It is altogether probable that he listened to him, after that day in the judgment hall, with perfect self-possession, and a calm and intelligent curiosity. That, no doubt, had been the crisis of his eternal destiny. His decision was final, irreversible, eternal. He was not visited with any wish or thought of changing it. He was reprobate. Paul's gospel was hid—hid to one that was lost. Satan had chosen Felix long before, and now Felix chose Satan. The Holy Spirit gave him up. Alas, Felix!

The case of the text is frequently quoted and alluded to as representing the conduct of the impenitent man who puts aside the importunities of the Holy Spirit, and afterward dies suddenly, thus suddenly ending his earthly probation. But to my mind, there is something inexpressibly more mournful in the thought of one who, like Felix, delays submission to God, and then week after week, month after month, year after year, comes to the place of worship, as Felix entered into conversation with Paul, and hears and sees as if he heard and saw not;

the convenient season constantly recurring, Sabbaths dawning and setting, the weeks and months and years moving him steadily onward towards eternity, but no voice breaking the frightful silence of his soul, no light discovering to his view the scenes that hide in the eternal darkness before him.

Is there such a soul in the circle of our acquaintances and friends? We start at the very thought. Is he who touches your side, as you sit together in the house of God, such a one? Is your pupil, your partner in business, your brother, your sister, your parent, your husband, your wife, your child? Vain questions! We cannot answer them, we would not answer them; but they will be answered at the judgment seat of Christ.

The lessons which are to be learned from the subject that we have been considering, are so obvious that they scarcely need to be formally presented. But they are, at the same time, so important that they cannot be omitted.

In the first place, we see that preaching, no matter how pungent and powerful, will not save a soul. The place might be dark, almost, with the shadow of the hovering Spirit; the preacher's words might fall upon a silence like the silence of the grave; the hearers might tremble with the eternal fear,—and still, and still no soul be saved. It is not by might nor by power. Not apostolic, not Pauline eloquence can do it. Sinners must not, therefore, hear the preaching of the gospel with the idea in their minds that preaching will finally save them. No sermon, however convincing, from any text, however appropriate, will effect the work. If such an impression is forming itself in the thought of any person that reads these words, let me warn you, dear, dear friend, it is false. It is one of Satan's lies. There is no hope for you but in resisting him at every point. His wiles are innumerable and inconceivably dangerous. The watchword is "Resist."

In the second place, we may learn, from the consideration of this subject, that a state of anxiety about the condition of the soul is not a state of safety. There is sometimes a vague, half-formed conviction in the mind of an awakened sinner, that his feelings of distress and anxiety are an assurance of his security. The example of Felix teaches to the contrary. Here were emotions of terror and solicitude poignant in the extreme. But Felix was lost. In truth, the right consideration of the subject teaches that the period during which a convicted sinner is full of mental anguish and fearful forebodings, instead of being a period of safety, is one of the most imminent peril. If ever they that watch for souls as those that must give account, may lie sleepless at night, and wonder and agonize and pray with wasting anxiety, it is when there are awakened sinners in their congregations. Oh, the terrible, the infernal, energy and cunning with which Satan besets them! How shall his malignity be baffled? Let none, then, derive any sense of security from the fact that they are anxious about their souls. The moment of the greatest anxiety is precisely the moment of the greatest danger.

How clearly, now that the occasion is so remote in time, do we perceive the folly of the decision of Felix and Drusilla! The little motives, the trifling considerations, which intervened to influence them,—these are all of them dismissed from our minds, and we think only of the dreadful folly of their choice. It cost Paul a struggle to be faithful that day; but the struggle was brief, and the reward is endless. It took only a moment for Felix to say, "Go thy way for this time;" but it will take him long to be sorry that he said it.—*Professor William C. Wilkinson, D. D., LL. D., in Sunday School Times.*

He who can suppress a moment's anger may prevent a day of sorrow.



# The Signs of the Times.

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

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## The Coming of a Literal Christ.

We love the holy Scriptures; we love their truths and their promises. All are very precious to our hearts. We love to vindicate them because they are the words given in mercy by our heavenly Father, and because they are our only hope—the only hope of the world. We have staked all on their integrity, on the certainty of their promises. If these fail, then our hope is lost; then we could look forward to nothing but endless darkness. We have relinquished the hopes, the treasures, the ambitions of this world, and rested all on the Bible. If it disappoints our faith and hopes, then are we truly miserable.

But many will consent to these words, and assert their confidence in the Scriptures in terms equally strong, whose faith and hope are essentially different from ours. Do the Scriptures teach different faiths, and lay different foundations for different hopes? They do not. The apostle says there is "one faith," and "one hope of your calling." Eph. 4:4, 5. Also that the word he preached was not yea and nay, but all the promises of God are yea and amen. Yet with the same profession of faith in the Bible, these diversities of faith exist. This being so, the question of our Saviour seems always pertinent,—

### "HOW READEST THOU?"

It is a truth which cannot be disputed that a person can read his feelings into anything in which he takes a deep interest. Could we go back forty years, and submit the Constitution of the United States to two able jurists, one raised and educated in Massachusetts and the other in South Carolina, they would come to widely different conclusions in regard to its teaching and its intention. This is not the fault of the Constitution; it does not read one way in Massachusetts and another way in South Carolina. The difference in their conclusions is owing entirely to the difference in their education and their surroundings. They read with their prepossessions all alive to discover something there which they wish to find there. They are ready to magnify every intimation in their favor, and to depreciate every proof which may stand against them. In a word, they make the document reflect their own feelings and prepossessions. And it is just so with the Bible. It was a shrewd remark of Gerret Smith that he had noticed that people seldom read the Bible to learn what they ought to do; they first make up their minds what they wish to do, and then read the Bible to find something to justify them in doing it. In this spirit they can easily read their feelings into the Bible, and then persuade themselves that they are acting conscientiously and religiously. This is a very wrong, yet a very common method of reading the Scriptures.

Again, many people read the Bible without any just regard to the laws of evidence, and then rest with great complacency on their conclusions, which, they imagine, are as certain as that the Bible is true. They will ignore a positive statement, and accept the merest inference as good and sufficient proof, because the inference favors their feelings or their prejudices, and the positive proof does not. And when such come together and compare their faiths, they really imagine that you can prove anything by the Bible,—as you certainly can by their rule of ev-

idence, or rather according to their accepted violations of all the laws of evidence. The Bible is not singular in this respect. Any other book or document can be used the same way with the same result, as we have instanced in the case of the United States Constitution.

A believer in Spiritualism, with whom we were conversing on the state of the dead, and of their ability or inability to "communicate" with us, said: "Anything can be proved by the Bible; you can prove your theory, and I can prove mine." Of course we dissented from this, and at once offered to test the matter. We proposed that each should give his proof, quoting only those texts which contain plain, positive statements, passing those from which only inferences can be drawn. And we began, quoting this text: "The living know that they shall die; but the dead know not anything." Although we could have given other positive proofs, the contest ended right there; for the opposite side had no plain, positive statement to offer. We refused to admit texts from which it was *inferred* that the opposite was true until the positive proof was exhausted. Inferences may be highly satisfactory under certain circumstances, but *never* when they conflict with positive statements on the same subject. Yet many, as before said, draw inferences in direct contradiction of positive statements, and then consider their faith both strong and good as long as they tenaciously cling to their conclusions. Were such a rule of evidence admitted in our courts, there would be no courts of justice. Criminal trials would be a farce. Yet many risk their cases in the Court of Heaven—the Court of infinite justice—on this false rule. This is a very bad method of reading the Scriptures. It perverts everything which it touches.

Another wrong method of reading the Bible is to give the words a mystical signification, which is called *spiritualizing* the Scriptures. In this method the meaning of words as given in the lexicons is not admitted, but in their stead every conceivable imaginary meaning is accepted. All that is necessary to expound the Scriptures according to this method is a lively imagination; or, if "great spirituality" is desired, a wild fancy. There is no system to this method, unless it be comprised in this one rule—never believe that the Bible means just what it says. It is reckless in method and results.

Akin to the above, though not necessarily so fanciful, is the adopting of a false method of interpreting the prophecies. This method has an overshadowing influence on the whole system of theology of him who adopts it. We say it is akin to the method just previously mentioned; for, as that does, it discards what is (properly) called "the literal interpretation" of the prophecies and the prophetic symbols, and of all parables and figures in the Scriptures. But we insist that there is no other interpretation but the literal. Any other is no interpretation in fact. To prove this we will examine what we will call a *representative statement* of an advocate of this method of reading the Scriptures. We call it thus for good reasons: (1) It was made by a man who writes D. D. after his name; (2) It was published in the *Interior*, an influential paper of an influential denomination; (3) It well expresses the views of all those who advocate what they call the "spiritual interpretation." His remarks were founded on Dan. 2:35, especially the latter part: "And the stone that smote the image became a great mountain, and filled the whole earth." Now his argument was this: If we accept the literal interpretation, we must believe that at some future time the surface of the whole earth will be covered with rock; but that being absurd, it follows that the literal interpretation cannot be admitted.

We will show the absurdity of his argument before we attempt to show the fallacy of his conclusions. It is generally supposed that a man who carries the title of D. D., must have some (if not superior) ad-

vantages and qualifications as an expounder of the Scriptures. And we may also say that it is reasonable to suppose that the editor of a representative religious paper must be able to understand the theology of his denomination, and have such an oversight of the contents of his journal as to make them conform to their standard of the truth. And therefore we must express our great surprise that a man who carries the title of D. D. should write such an evident absurdity as that noticed above, and that such a paper as the *Interior* should sanction it and give it currency. We can account for it only by the fact that it is their system of interpretation.

We readily concede that his conclusion would be legitimate if the statement of the text were to be taken *literally*; but for this nobody contends. To take a figure or symbol *literally*, is one thing, and to give it a *literal interpretation* is quite another thing. The truth is, that to take it literally, as the writer in the *Interior* has done, is to shut out all idea of *interpretation*. A rock is literally a rock, as all will confess; but "a rock" is *no interpretation* of "a rock," when the word is used as a symbol. We might ask what could lead this D. D. and the editor of this paper to put before the world such an absurd statement, so evidently in violation of the laws of language; but we will rather ask, Can that system be true which rests upon such violations of the plainest laws of language? We assure the reader that it is with the deepest feelings of reverence for the truth of God, and of pity for the souls who are being misled by false reasonings, that we have undertaken to write on this subject. It is our earnest desire to vindicate the integrity of the message sent from Heaven by our merciful Father, the very essence and life of which is being assailed by mystifying processes.

(To be continued.)

## Principles and Precepts.

THE word "law" is derived from the same root as the words "lie" and "lay," and primarily has the same meaning. "A law is that which is laid, set, or fixed, like statute, constitution, from Lat. *statuere*." —Webster. And in harmony with this, the same authority gives as the first definition of the word "law": "A rule of order or conduct established by authority." It is a favorite saying with those who would make void the law of God while professing allegiance to his word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law.

We will suppose that the angels are free from law, and that redeemed saints are to have a like freedom. In that case there would be nothing "laid down" for their guidance, no rule or order of conduct established by authority. In fact, there would be no authority, and each one would act independently of all the others. There would then exist in Heaven the same thing that would exist on earth if there were no law, namely, anarchy; for that means "without rule." But "God is not the author of confusion," and therefore such a state of things cannot exist in Heaven, and if not in Heaven, then of course not among the saints still on earth. The case may be stated thus: 1. When there is no law there is anarchy and confusion; there can be nothing else. 2. Confusion cannot exist among God's people, whether in Heaven or on earth. 3. Therefore the people of God are always and everywhere subject to his law.

Seeing that it will not do to claim that any beings are absolutely free from law, the enemies of the truth have invented a specious theory, with which, unfortunately, many firm believers in the law of God have been captivated. It is this: The law, they say, as it exists in the ten commandments, is adapted



only to fallen beings. These commandments hang on the two great principles of love to God and love to man, and it was these principles alone that existed before the fall, and these alone will be the law for the redeemed. Some there are who claim that these principles are all the law there is now for Christians. We regard this theory as more dangerous than the one which claims that all law is abolished; for it is the same thing in reality, while it has the appearance of great deference to the truth of God. Let us examine it.

It is utterly impossible for any one to be guided by an abstract principle. Certain principles may have a controlling influence on our lives, but they must be embodied in definite precepts. As an illustration, we will relate a portion of a conversation which we once had with a gentleman who claimed that Christians have nothing to do with the ten commandments. The question was asked him: Is there, then, nothing for Christians to do? Answer: "Yes, they must love the Lord." Very good, but how are they to show that they love the Lord? Answer: "By doing what he tells them to do." Well, what is it that contains specific statements of what the Lord requires us to do to show our love for him? Answer: "Young man, I am older than you are." The reader will wonder, as we did, what bearing this had on the subject. It showed that the man saw that the only possible answer was, "The law of God," an answer which would not agree with his theory, hence he chose to give none. But the illustration serves to show that principles, to be obeyed, must be embodied in precepts.

Says the beloved disciple: "This is the love of God, that we keep his commandments." 1 John 5:3. So when we read that the first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him. In fact, nothing else but that is love for him.

Suppose for a moment that a man were placed here on earth with nothing to serve as a rule of life except the statement that he must love God supremely and his neighbor as himself. He sets out with a firm determination to do his whole duty. But ere long he is found doing something which God abhors. We will suppose that he is adoring the sun and moon. When reproved for this, he might well reply, "I did not know that I was doing anything wrong; nothing was said to me about this matter. I had a feeling of love and gratitude to God, and did not know how to manifest it in any better way than by paying homage to the most glorious of his created works." By what law could the man be condemned? He could not justly be condemned, because the will of the Creator on that point had not been made known to him, and he could not reasonably be expected to know the will of God if it had not been revealed.

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" No, indeed; the creature that could know the mind of God any further than it was directly revealed by him, has never existed.

Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things, and his neighbor as himself, we are shut up

to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. This settles the matter, at least for the present time. John also says that the love of God is to keep his commandments; but it will be our duty to love God to all eternity; therefore it will always be our duty to keep the commandments of God. And it makes it no less a duty because it becomes our highest pleasure. To the natural man, duty is irksome; the object of making him a new creature in Christ is that it may be a pleasure for him to do his duty. Paul says that God sent his Son in the likeness of sinful flesh, thus condemning sin in the flesh, in order that the "righteousness [requirements] of the law might be fulfilled in us." Rom. 8:3, 4. The object of the gospel is to make us like Christ, who said, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

In addition to the above, we offer the words of the prayer which Christ has commanded us to pray to God: "Thy kingdom come. Thy will be done in earth, as it is in Heaven." Matt. 6:10. Now the will of God is his law. See Rom. 2:17, 18; Ps. 40:8. We are taught by this prayer, then, that when the kingdom of God is established on this earth, God's law will be kept here even as it is now kept in Heaven. And David says, by inspiration, that the angels that excel in strength "do his commandments, hearkening unto the voice of his word." Ps. 103:20. That is, they are anxious and delight to keep God's commandments. Duty is with them a pleasure. And when God's kingdom comes, we also, if permitted to become subjects of it, will delight to do God's will, and will keep all his commandments, of which "every one" "endureth forever." We shall then do perfectly what we now are (or should be) striving to do in spite of the weakness of the flesh.

This subject will be continued in another article, in which we shall consider the objection that there are certain commandments of the decalogue which angels or glorified saints could not violate if they wished to, and that therefore it is absurd to suppose that obedience to those commandments is required of them.

E. J. W.

### The High-License Delusion.

THE following we find credited to the San Francisco *Alta*:—

"The only bulwark so far thrown up against the encroachment of prohibition is the high license. Prohibition has outlawed beer and wine in Maine, Vermont, Iowa, and Kansas. Wisconsin, with her great brewing interest, has only saved herself by adopting high license. Nebraska, with her enormous distilleries and breweries, has taken the same shelter. Southern States, like Georgia and Texas, have their feet upon the very threshold of prohibition. Will the dealers in California hear and heed in time?"

This wail does not sound much as though high license were the grand, desirable thing which many misguided temperance people imagine it to be. There is a large number of influential men in California who are earnestly striving for what they call "high license." Will they hear and heed in time? or will they persist in throwing up this "bulwark against the encroachment of prohibition?"

The first thing to do in dealing with the liquor traffic is to determine its character. Is it wholly good and beneficial? or are there some evils connected with it? or is it an unmixed evil? The first question will be universally answered in the negative. No one will claim that there are no dark features to the liquor traffic. Well, then, is it partly good? This must be answered in the affirmative, if it can be shown that the use of liquor has any

tendency to make men better, or wiser, or more kind to their families, or wealthier, or that it in any way conduces to their real happiness. Not one of these things can be claimed for it. On the contrary, it is brutalizing and degrading in its tendency; ignorance and poverty everywhere accompany it; and misery of every description is caused by it. The use of liquor is a promoter of vice in every form; and it is safe to say that more murders and suicides result from it than from all other causes combined. It cannot be denied that the use of alcoholic liquors is evil, and only evil, continually.

Now what about licensing a traffic that is so unmitigated an evil? What does the word "license" mean? It means liberty. To license the sale of liquor, is to give men full liberty to dispense that which will entail all the evils above enumerated, and thousands more. Why not with just as good reason license murder outright? It will be claimed, of course, that those who sell liquor do not murder anybody. No, they do not directly; but it is well known that what they sell cannot possibly produce any good results, and tends directly to all manner of evil. An apologist will doubtless say that we do not prohibit the sale of fire-arms, and men often buy them with the sole design of committing murder. The case is not a parallel one; for weapons may be, and most commonly are, used for inoffensive purposes. If it were impossible to use them for any other purpose than that of murder, we think there would be a quite general demand for the prohibition of their sale. As it is, we are not championing the sale of fire-arms. Even if fire-arms were also an unmitigated evil, the question of their sale would have no bearing on the liquor traffic; for the existence of one evil is no just reason for the existence of another.

But the friends of license say we must not consider it as a *permission*, but as a *tax*. That is a distinction with no difference. We must consider it just as it is. A liquor license is simply a permission to certain men to sell that which will ruin their fellows, but with the provision that the profits of the unholy traffic are to be divided with the Government. And so, in spite of all casuistry, it is a fact that the Government becomes a partner in crime.

Whether any kind of license will serve as a step toward temperance, may be easily determined by a moment's thought. People who are addicted to the use of liquor will get it if it is to be had. Then, if the license tax be placed so high that the small dealers cannot afford to continue the business, the result will be that instead of having a given quantity of liquor sold by one hundred dealers, we shall have the same quantity sold by seventy-five or less. But since these have to pay a heavier tax than before, they will make greater efforts to increase the profits, either by increased sales, or by adulterating the liquor still more, so that nothing is gained in the way of temperance.

The great argument which misguided temperance men urge in support of high license, is that public sentiment is not ready for prohibition, but that high license can be carried, and therefore we must take what we can get. True, and if they would lower the price of the license, they could carry their measure by a still greater majority. The question to be considered is not, What measure will secure the largest support? but, What measure is best? Let the latter question be settled, and then work for the support of what is right.

"But it is impossible to stop the sale of liquor entirely, even by the most stringent prohibitory laws; therefore the best thing to do is to secure as much revenue from it as we can." This is another argument often used, but it is very fallacious. There are places where the sale of liquor is absolutely prohibited, and what has been done may be done. It is true that in large cities it is next to impossible



to utterly eradicate the evil; but the same thing may be said of all crime. We have a prohibitory law against murder, with severe penalties attached; but it has never been effectual in causing murders to cease. In our large cities the law is violated daily; yet no one thinks of licensing the evil. It is very certain that there are far fewer murders than there would be if there were no prohibitory law against murder; and no one can doubt that if the law were abolished, and any form of license substituted, murder would be rampant.

When the question of the resumption of specie payments was under discussion, a prominent statesman solved the problem by saying, "The way to resume is to resume." So the way to prohibit is to prohibit. It is true that it would take more time and a greater effort to secure prohibition than it would to secure even a very high license; but when secured something would be accomplished. Nothing is ever gained by parleying and compromising with evil. Vigorous measures alone are of any value, whatever the evil against which we are striving. We are firm in the belief that absolute prohibition is what all temperance people should labor for, no matter how impossible it may seem to secure such a result. The extract quoted at the beginning of this article, followed as it was by the statement, "We are opposed to prohibition," should open the eyes of temperance people who are courting "high" license. We do not doubt that license is a practical measure, but we have no faith in the results of such practice. It would not be so difficult a matter to secure prohibition as it seems, if men were in earnest. But whether difficult or not, makes no difference. We are not to abandon a good measure for a bad one simply because the bad one may be more easily executed. What we consider the proper method to adopt to secure prohibition may be discussed at another time.

E. J. W.

### The Doctrine of the Immortality of the Soul Subversive of the Truth.—No. 3.

THE Judgment is one of the certainties of Bible doctrine. Time and again Jesus sets before us the awful scenes and the all-important decisions of the Judgment. "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36. "The queen of the South shall rise up in the Judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the Judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Luke 11:31, 32. In the parable of the wheat and tares, in the parable of the marriage of the king's son (Matt. 22:1-14), in the parable of the talents (Matt. 25:14-30),—in fact, in all his teaching, the Judgment was made prominent. In Matt. 25:31-46, he sets before us a view of the very Judgment itself.

The Old Testament as well as the New tells of the Judgment. Solomon says: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:13, 14. Daniel says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened." Dan. 7:9, 10. Isaiah, David, Job, and other prophets speak of this as well as Solomon and Daniel. Even "Enoch, the seventh from Adam," prophesied of this, saying, "Behold, the

Lord cometh with ten thousands of his saints, to execute Judgment upon all." Jude 14, 15.

This is not a Judgment that is constantly going on during men's lives and completed at their death, so that *then* their reward is given whether for good or ill. "It is appointed unto men once to die, but *after this* the Judgment." Heb. 9:27. Paul "reasoned of righteousness, temperance, and judgment to come" (Acts 24:25), not judgment *already* come, nor constantly going on. There is a time appointed for the Judgment. "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31. "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;" "in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. 2:12, 16. And again: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. It is not that alone that he has done in his direct personal acts for which he must account; he must answer for the *fruit* of his doings. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10.

The time when men shall receive for that which they have done, whether it be good or bad, is at the coming of Christ, the resurrection of the dead, and the end of the world. "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:15, 18. Again we quote the words of Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15. With this agree exactly the words of Christ: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. And Paul in his charge to Timothy, and to all ministers of Christ, says: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom: preach the word." 2 Tim. 4:1, 2. Peter also says: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished." 2 Peter 2:9.

It would be easy to multiply texts from all parts of the Bible on these points, but these must suffice for the present. From these evidences it is plain (1) that there is a time "appointed" for the Judgment; (2) that this is after death; (3) that it is the time of reward to all, for good or evil; (4) that this is called the "day of Judgment;" (5) that it is at the appearing and kingdom of the Lord Jesus Christ; (6) that *then*, and not till then, it is that the righteous receive their reward; (7) and that the "unjust" are "reserved" until that time to be punished, that they are not punished before that great day of Judgment. Yet however plain all this may be, it is equally plain that there is not a single principle of it that the doctrine of the natural immortality of the soul does not tend to subvert. For if, at death,

righteous men enter immediately into their reward, and the unrighteous go immediately to the place of punishment, then where is there any possible room for the Judgment? (unless perhaps the absurd idea be adopted, that men should spend hundreds or thousands of years in happiness or misery, and then be brought to the Judgment to see whether they be worthy of that which they have enjoyed or suffered!!)

For if at death men enter immediately into their reward or punishment, as the case may be, then it follows, if there be any Judgment at all, that instead of there being a time "appointed" "after this" for Judgment, there must necessarily be a judgment constantly going on in the life of each individual, and that that judgment closes at his death, and that he in consequence of judgment *passed* enters *then* upon his destiny, whether for good or for ill. It can be seen at a glance that such a view is utterly subversive of the Bible doctrine of the Judgment. If such be the truth, then there can be no such thing as a day of Judgment when the Lord cometh with ten thousands of his saints to execute judgment upon all, because all are judged as fast as they die; there can be no such thing as Christ judging the living and the dead at his appearing and his kingdom, because all the dead have been judged when they died; there can be no such thing as the "time of the dead that they should be judged" when the seventh angel sounds, and the kingdoms of this world become the kingdoms of our Lord, and of his Christ, for all the dead will have been judged before the seventh angel shall have sounded; and there can be no such thing as reserving "the unjust unto the day of Judgment to be punished," because by this theory they are sent to punishment as soon as they die; in short, if the doctrine of the immortality of the soul be the truth, the Bible doctrine of the Judgment cannot be the truth. And the time has now come when a choice must be made between them. As for us, we choose the Bible with all its doctrine, and with all that that choice involves.

That we do not misrepresent the popular doctrine of the immortality of the soul when we say that it puts men into Heaven or hell at death, can be proved by any one who will consult the hymn books, or the papers of the religious denominations who believe that doctrine, or listen to the average funeral discourse or revival sermon.

But that the doctrine of the immortality of the soul is subversive of the Bible doctrine of the Judgment is not all. By virtue of that doctrine, men have usurped the seat of the Judge of all, and have arrogated to themselves the prerogative of reading into Heaven whomsoever they see fit. How often we read that such and such a person is in Heaven! But what right has any man to say who is worthy of a place in that bright world? Who knows the heart? None but God alone. He alone it is who pronounces upon the worthiness of men "to obtain that world and the resurrection from the dead," and when men take upon themselves to read into Heaven this man or that man, they are simply usurping the awful prerogative of the Most High. And only for belief in the doctrine of the natural immortality of the soul, no man would ever think of it. We repeat: It is God alone to whom belongs the right to pronounce that decision. He will pronounce it in every case, but it will be in the Judgment; not at death, but at the resurrection of the dead, and before the assembled universe, and by the voice of the glorious Son of God, who hath loved us and hath washed us from our sins in his own blood; for he "hath given him authority to execute judgment also, because he is the Son of man." John 5:27-29. Any doctrine that will lead men to thus usurp the prerogative of the Judge of all the earth cannot be the truth. This is exactly what the doctrine of the immortality of the soul does, therefore it cannot be the truth; and as it is subversive of the Bible doctrine of the Judgment, it is not only not the truth, but it is subversive of the truth.

A. T. J.



## The Missionary.

### Present Indications.

It is probable that over the places now occupied by Australia, New Zealand, and the islands that surround them, the waves of the briny deep once rolled, as in other portions of the Pacific Ocean. There are many evidences that this was the case. And disturbances are constantly occurring which show that God's great arsenal is not exhausted. In the bowels of the earth are the elements placed there at creation, that aided in destroying the earth when "all the fountains of the great deep" were "broken up, and the windows of heaven were opened."

Only a few weeks ago an eruption occurred in the vicinity of Navigators' Islands. A vessel passing that way noticed a great rumblingsound. Soon a reef began to rise and fall; it would increase in size and rise higher, and then go down again. The sea also began to boil. Finally the reef became an island, miles in length, and hundreds of feet high. It has since sent out fire and smoke and melted lava, so that it is not desirable for vessels to go near it. One vessel attempted to explore in its vicinity, and had the wind not been favorable at the time, she would have been buried beneath the melted lava shot forth by this mid-ocean volcano. Where this island now rises hundreds of feet above the level of the sea, the water was three hundred fathoms deep before signs of disturbance began to appear.

In different places in the world signs more or less marked are seen. It would seem that nature is convulsed, and is preparing for one dreadful struggle. Islands appear, and islands go out of sight. Within a few years, inhabited islands have been known to sink, and vessels sail without harm over the spot where they once were. We are assured that there will be disturbances in the deep before the Lord shall come again. "The sea and the waves roaring" is one of the signs mentioned by our Saviour which shall cause men's hearts to fail them "for fear, and for looking after those things which are coming on the earth." And in connection with his second coming it is said that every island will be moved out of its place.

In such a time as this, "blessed is that man that maketh the Lord his trust," and has respect to all his commandments. "The law of the Lord is perfect, converting the soul;" it is wisdom to the foolish, and a sure foundation in the day of God.

Since the fall of Adam there has been no time in the history of the world so important as the present; and we cannot make too much haste in sending the last notes of warning to a dying world. We have the providence of God on our side, and his truth to send. Soon, very soon, the printed truth must fall like the leaves of autumn wherever there are people who will be saved in the kingdom of Heaven. Who will invest here? is now the all-important question. Who will follow the example of the worthies in the past who have taken their stand for the truth, and carried it to earth's remotest bounds? The people in many places are prepared for the reception of the truth; but who will carry it? The time has come when such efforts should be made as have never yet been put forth. May the Lord bless his work, and his people who feel the burden of the cause of Christ.

S. N. H.

A WORCESTER preacher thus succinctly defines atheism, infidelity, and Christianity: The atheist says, "No God." The theist says, "A God." The Christian says, "My God."

A WORD of kindness is seldom spoken in vain; it is a seed which even dropped by chance springs up a flower.

### The General Conference.

Up to November 25, the General Conference in session at Battle Creek, Mich., had acted upon the following resolutions:—

1. *Resolved*, That we express our conviction that it is neither consistent nor expedient to receive into our churches those who hold to trine immersion, inasmuch as we consider that such immersion is unscriptural, and its introduction among us can only result in confusion. And further—

2. *Resolved*, That as very many of those holding to trine immersion speak the German language, we request the Committee on Publications to have a work on the subject prepared in that language.

WHEREAS, We have a goodly number of men who have been ordained and furnished with credentials on the expectation that they would become efficient laborers, but who from some cause have not developed into regular laborers; therefore—

3. *Resolved*, That credentials be granted to such only as are willing to devote their time to the work, and are situated so that they can do so; and exceptions to this rule should be very carefully made.

4. *Resolved*, That great care should be used by our ministers in the selection of church officers, and that no person be ordained to fill offices of trust in God's work who is not sound in faith and practice upon all Bible doctrines as held by Seventh-day Adventists.

WHEREAS, There is a large Scandinavian population in this country among whom the truth has already made some progress, quite large numbers having already embraced it; and—

WHEREAS, The laborers are few, the time is short, and much must be done through the circulation of reading matter; therefore—

5. *Resolved*, (1) That systematic and organized efforts be made to circulate Scandinavian reading matter among these nationalities; (2) that while at this time new and important works are being issued in the Danish-Norwegian and Swedish languages, we would therefore recommend that a department be opened in the office of the *Review and Herald* to manage the sale, and care for the agencies, of the Scandinavian subscription books.

Resolutions 1 and 2 being read for action, resolution 2 was amended to include a general work on baptism in the German language, which should especially contain the arguments against trine immersion. As amended, the resolutions were adopted, as was also resolution 3.

Resolution 4 was adopted. A motion was made to amend resolution 5 so as to include the German work also; but this amendment was not sustained, because the facilities are not yet apparent to carry it into effect. The resolution as presented was then adopted.

The Committee then offered an additional resolution, as follows:—

WHEREAS, God has represented a failure to pay tithes as robbery of him, and we have evidence that many in our churches do not pay tithes; and believing that in many cases their failure is the result of ignorance on the subject; therefore—

6. *Resolved*, That the ministers and the officers of our Conferences and tract societies be instructed to make especial effort to place the pamphlets, "The Tithing System," and "Honor Due to God," in every family of our people, and that we all make continual efforts until all not only become educated on this question, but have a conscience void of offense toward God in this important duty.

On motion, this resolution was freely discussed, and adopted.

7. *Resolved*, That we hereby express our heartfelt thanks that the "Testimonies to the Church" Nos. 1-30 have been published in four volumes, and thus put into a durable form. And we hereby urge our ministers throughout the wide field to give them as large a circulation as possible. And we further urge all our people to read these volumes, and to induce others to read them, confident that the instruction and wise counsel contained therein will commend them to all classes, and will prove beneficial to all.

WHEREAS, It sometimes occurs that persons who have been excommunicated from one S. D. A. church, offer themselves as candidates for admittance to another church of S. D. Adventists; therefore—

8. *Resolved*, That it is a breach of Christian courtesy among churches, and an act of injustice,

to receive such into church fellowship, until they have first effected a reconciliation with their former brethren.

As many brethren spoke as time permitted, warmly and gratefully indorsing resolution 7; and after some further remarks on the salutary nature of resolution 8, the report was unanimously adopted.

The Conference has voted to take the necessary steps to become incorporated by law as a legal body, capable of holding property. The present Executive Committee, consisting of Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, and R. A. Underwood, were named as the Incorporating Board of Trustees; but as Elder Haskell was not present, and therefore could not act, Elder U. Smith was nominated to act in his place.

### Report from Humboldt County, Cal.

WE came to Eureka after the April meeting at Oakland, and having canvassed the city with the fourth volume of "Great Controversy," began tent-meeting about the first of June. About thirty signed the covenant, and at the close of the tent-meetings our camp-meeting was held in Eureka. Elders J. H. Waggoner, Loughborough, Ings, and E. R. Jones were with us during camp-meeting, and the results were good to this people, giving the community a better degree of confidence in this work.

Since camp-meeting, the cause has been onward in its progress. New accessions are being made to our numbers; our members are working on the outside, we have a good and increasing Sabbath-school, and have just begun holding meetings in our new 32x60 ft. meeting-house, which, when completed, will be an honor to the cause and people. This is the third Seventh-day Adventist meeting-house erected in Humboldt County this season, one having been built at Arcata, one on Dow's Prairie, and one in Eureka, making, with the one built at Ferndale two years ago, four in the county.

We are now conducting Bible-readings at private houses and have established a systematic tract work, going from house to house once a week, leaving small packages that are exchanged for others on return visits. We are finding those who will read, and a number of families are becoming interested.

Brother Lamb is now holding meetings at Bay Side, and reports a good interest. We are of good courage in the work. God has blessed the word and labors of his unworthy servants in this county.

The first preaching of present truth in this county was three years ago this winter, and was bitterly opposed by the enemies of the message. There are now over one hundred Sabbath-keepers in Humboldt, three-fourths of whom have come out during the past eighteen months. To God belongs the praise.

Eureka, Dec. 1, 1885.

N. C. McCLURE.

IN order to preach effectively one must have communion with Christ, whom he preaches, and appreciate the character, needs, and circumstances of his auditors. His eyes must be open upward and outward, and his heart full of truth and love. To preach empty, dry homilies to ignorant, tempted men is a capital offense in the sight of Heaven. It is like feeding the prodigal on husks in a far-off land. Whether it results from ignorance, indolence, heartlessness, or the fear of men, it is equally reprehensible.—*Atlantic Missionary*.

ALL the moral disciplines that the world has seen have used the instrument of self-denial; but Christ's use of it is peculiar and unique. He teaches that we are to deny ourselves (1) for our own good, to develop and complete ourselves; and (2) for the good of others.



## The Home Circle.

### QUIETNESS AND ASSURANCE.

God works in silence, and his vast designs  
Are brought to pass in quietness and peace;  
Unheralded the sun comes forth at morn,  
And without tumult on the nations shines;  
Unwept again his ministrations cease,  
And twilight worlds are born.

The years sweep onward; but their chariot wheels  
Vouchsafe no echo to our yearning call.  
The swift attendant seasons as they pass  
Are shod with silence, and no sound reveals  
The rapid hours, whose steps are as the fall  
Of snow-flakes on the grass.

In quietness through dreary winter days  
The buds of next year's summer take their rest,  
Assured of happy waking by and by;  
Though long the sweetness of the spring delays,  
Though tempests move in wrath from east to west,  
They neither strive nor cry.

Patient in long reserve of hidden power,  
God's judgments tarry their appointed time;  
But from his love, wherein all fullness dwells,  
Mute tokens come about us hour by hour,  
In silence sweeter than the voiceless chime  
Of fragrant lily bells.

The perfect bliss for which his people crave—  
The final victory—he sees across  
The cloud and sunshine of a thousand years;  
While the frail garland on a baby's grave  
May circumscribe life's utmost gain and loss  
To eyes grown dim with tears!

O troubled heart, no storms of adverse fate,  
No wave of circumstance, may overleap  
The jasper borders of eternity;  
Acquaint thyself with Him, and soon or late  
He shall appoint a resting-place for sleep  
Wherein no dreams shall be.

He giveth quietness and peace serene  
Here and hereafter, unto those who rest  
Soul-centered on his own eternal calm;  
While sweet assurance, entering realms unseen,  
Leads onward to the triumph of the blest,  
The white robe and the palm!

—Mary Rowles, in *Leisure Hours*.

### A Lesson for Hard Times.

If one of the characters out of Dickens' novels had walked into the room, I could not have been more surprised. It was press day; I was very busy in my sanctum when I heard the door open, and a curious shuffling noise followed, which made me look up a moment from my paper. It was but for a moment; I saw, as I supposed, a crippled beggar, shuffling his way on his knees toward my chair. I waved him away with my hand. "Nothing for you," I said resolutely, a little impatiently, possibly, and turning back to my desk, caught up the broken thread, and wound off the completed sentence from the editorial distaff. But the beggar was not repelled. He answered something; with a divided attention I could not well make out what. "Nothing for you," I repeated, somewhat more vigorously than before. The answer was plain enough this time, and in a tone that commanded attention: "I am no beggar, sir."

I had gotten to the end of my sentence now. Two or three weeks ago I had been studying the parable of the Good Samaritan. Perhaps the recollection of two very pious men who were in so great a hurry that they could not attend to the unfortunate, may have had some influence on me. I laid down my pen and went to the unknown.

He was on his knees; his legs, from his knees to his feet, were useless appendages, which dragged after him and produced the shuffling sound which first attracted my attention. His whole body was disjointed; his arms alternately hung down like the wooden arms of a great toy, and moved about in a grotesque attempt at gesture—like the toy arms when the image is pulled by the string from below. When he spoke, he worked and twisted his head from side to side, and contorted his face with the

vigor of his endeavor, as though the words were stored below and could be brought up out of the reluctant throat only by a wrestling and invincible will. But his eye was clear, his brow high, and his whole face, when in repose, not unhandsome.

"I have got something to sell, sir, and it is no humbug, either."

Then I noticed for the first time a leathern bag slung over his shoulder. With a curious spasmodic twist he dove into it, and brought out a tin box labeled Prof. —'s soap, warranted to take out grease spots, etc., etc. In this, as in every other motion, his arms and hands made many attempts before they succeeded in their purpose, like those of a two or three months' old babe that has not yet come into possession of itself.

"What brought you into this condition, my friend?" said I, looking down upon him.

"I was born a cripple, sir," he answered. "But," he added quickly, as though he saw some sympathy in my face and would refuse it, "you must not think that I suffer, for I don't. I have no pain; it is only weakness—weakness of the spine, the doctors tell me; so that I don't have good use of my arms, or legs, or face. But I don't suffer, and I am not unhappy."

I could hardly look in his face when he was speaking, his endeavors were so distressingly labored. I rarely give to beggars; for that reason I am always reluctant to turn away any one, from the gamin who is sweeping the street crossings up, who is endeavoring to earn an honest living. I bought his patent soap, and gave him the price—a quarter. He turned to go away; I should as soon have thought of offering charity to any other independent merchant as to him, but I stopped him with a question. It needed but a very little touch of sympathy to open his heart. He told me his story. I transcribe it here as well as I can; but I am painfully aware that it loses character in the transcription.

"My father was a mechanic. I was always, from my birth, as you see me now. He supported me till I was twenty-eight. But I didn't like it. I wanted to be self-supporting."

I noted a curious feature of his language. It was that of one born in the low ranks, but self-educated by courses of reading outside the literature of his companions. I thought this at the time; it was confirmed by a suggestive hint afterwards.

"I told my father. He laughed at me: 'What can you do?' I told him that he could not always support me; he must die some day, and he had no money. 'The Lord will provide,' said he. But that did not suit me. I resolved if I could not have my own way, I would run away."

There was something pathetically humorous in this picture of a man-boy of twenty-eight running away on his knees from a tyrannical father who despotically insisted on providing for him. Whether he actually did run away or not he did not tell me, and I did not ask him.

"I bought this recipe for soap. At first I hired a man to go around with me and take care of me; but that did not pay. Then I went to a hotel, and hired a porter to dress and undress me. In the day time I took care of myself."

All this, and much more—for I am compressing a long story into a short one—with labored speaking, and with labored listening too; for it was not always quite easy to tell what was the word which the corkscrew brought up. Like an old cork, it was broken and then came up in fragments.

"I never expected to get married; for I never thought that any woman whom I would have would have me. But you know, sir, the old proverb, 'Every Jack has his Jill'; and I found my Gill. And I don't believe there is a man in New York that has a better wife than I have."

From the pride with which he said this, and

the love that lighted up his eyes, I could easily believe him. It must be a rare woman that could take such a man for her husband, one that she must dress and undress to the end, as she would a sick child. I resolved at once that if I might I would know that wife.

"And don't you imagine that I am miserable, sir," he added. "I seem so to you because you judge me from your point of view. But I see many a rich and strong man, and I would not exchange with them. I have my advantages, too. Society claims a great deal of you, but it never claims anything of me. I am independent."

Oh, wise philosopher! Is there any philosophy like that of calm content?

"And I enjoy life; because, don't you see, sir, that I have nothing to do but to study how to enjoy it?"

"Do you go to church?" I asked.

"Well, sir, I am a member of the Baptist Church; but since I have moved away from the old church, and gone among strangers, I don't go to church, for I might create a sensation, don't you see?"

Well, yes. I did see. I imagined this creature shuffling up the broad aisle of a fashionable church, or even of an unfashionable chapel, and thought he showed consideration for the worshippers and the preacher.

"There is only one thing I want," he added; "I would like to get into a library."

"A library?" said I. "What could you do in a library?"

"Oh, as a member, I mean, sir," he said. "I would like to get books out to read."

I took down his address, and, with all the inimitable dignity of a gentleman, he invited me to call. Then, with an apology for having taken so much of my time, and an inquiry—for we had exchanged names—whether I was the historian Abbott, he shuffled out of the door. I had hardly got to my seat and my pen in my hand before I heard him shuffling back again. He peered round the corner of the doorway, and with that curious Jack-in-the-box motion of his, held up three fingers. "Third bell," he said; "ring the third bell," and he was off again.

And I sat down and thought; thought of that poor woman who began two years ago by selling her thousand-dollar piano, and last week was found with her clothes and furniture all pawned, and her only flannel garment, the remnant of an old blanket, wrapped around her; thought of that merchant who, eighteen months ago, was contributing to the support of one of our great charities, and is now on it for his family; and here is this cripple, without the right use of his legs, or arms, or hands, or voice, supporting himself and his wife, "happy as a king," and asking charity of no one; and I said I will leave a thread unspun on the editorial distaff till I have written down this lesson for hard times.—*Lyman Abbott*.

AN English paper describes a novel collection of books to be seen near Cassel, Germany. At first glance they appear like rough blocks of wood; but upon closer examination it is found that each is a complete history of the tree which it represents. At the back of the book the bark has been removed from a space large enough to admit the scientific and the common name of the tree as a title. One side is formed from the split wood of the tree, showing its grain and natural fracture; the other shows the wood when worked smooth and varnished. One end shows the grain as left by the saw, and the other the finely polished wood. On opening the book are found the fruit, seeds, leaves, and other products of the tree, the moss which grows on its trunk, and the insects which feed upon the various parts of the tree. To all this is added a well-printed description of the habits, usual location, and manner of growth, of the tree—all forming a complete history of each kind of timber represented.—*Sel.*



**The Feverish Hand.**

It was a Monday morning, and a rainy one at that. "Mother" was busy from the moment she sprang out of bed, at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying." Bridget would be cross, as it was rainy; there was a chance of company for lunch, so the parlor must be tidied, as well as the dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her hands a moment; "let the work go, and rest yourself; you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time for my prayers!" But she had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words: "And he touched her hand, and the fever left her: and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait until later in the day, the parlor might be a little disordered; but she must feel his touch! She knelt, and he whispered: "My strength [not yours] is sufficient." "As thy day so shall thy strength be." "My yoke is easy [this yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition]; take my yoke upon you and learn of me; and ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left her, and all the day she sang, "This God is our God, my Lord and my God."

It is true that when the friends came to lunch, there had not been time to arrange the parlor, and no fancy dishes had been prepared for the table; but the hostess' heart was filled for them as members, with her, of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet it was the secret of the Lord, not hers, and would glorify him. Later on, when the two sat together, she told who had cured her fever, and said, quietly, "I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making, as yours in too eager housekeeping."

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again and again to him, that he may touch our hands, lest they be feverish, and so we cannot minister, in the highest sense, to those about us.—*Christian at Work.*

EDUCATION in the first years of a child's life should not be a forcing process; it should be a directing, a leading, of the developing powers. Mrs. Jacobi truly says that the beginning of a child's education under the present system, in the majority of schools, is conducted as though literature were to be the pursuit of its lifetime. The primary motive of education is to develop all the faculties with which nature has endowed the child, and the education of the hands is as important as the education of the brain.—*Sel.*

"Say unto wisdom, Thou art my sister."

**Health and Temperance.****The Brown God.**

A GENTLEMAN informed me a few days ago, that being in attendance at a camp-meeting at Clear Lake, Iowa, last summer, he witnessed a singular occurrence. A man had been seeking the Lord for several days with great earnestness and many tears. He was in terrible distress of mind; but it seemed as though his prayers were unheard, and he was almost at the point of giving up the conflict in despair. When asked whether he had given up everything for Christ's sake, he replied that he had to the best of his knowledge.

Shortly after this, while kneeling, praying and weeping, he was seen to thrust his hand into his pocket, draw out something, and fling it away with loathing and disgust. Immediately he sprang to his feet, praising God and rejoicing in his great salvation. Then some one looked for the object cast away, and lo! it was a piece of tobacco! As soon as he dethroned the brown god, Christ took possession of his heart.

I wonder why Christ would not bless this man clinging to his tobacco! And I wonder, too, if Christ would not give some professors of religion that I know of, if they would get in as deep earnest about their tobacco as this man was, a greater blessing than they can ever have with tobacco in their pockets. We should like to see them try the experiment. After all, it is wiser to never begin the use of tobacco, and then when you seek the Lord this little brown god will not come between you and the blessed Jesus.—*S. S. Gem.*

**Taking the Chances.**

THE life-insurance men have to study all sorts of questions, and among them the question of strong drink. It is all "business" with them; they want to find out who will live the longest, so they can see how much profit there will be in insuring their lives at regular rates. If they live long, the company gains by it; if they die early, the company loses money.

This is how the matter has been figured out by Mr. Nelson, a distinguished English insurance man:—

A total abstainer twenty years old has the chance of living until he is sixty-four.

A total abstainer thirty years old has the chance of living until he is sixty-six and one-half.

A total abstainer forty years old has the chance of living until he is sixty-eight and three-fourths.

A moderate drinker twenty years old has a chance of living until he is thirty-five and one-half.

A moderate drinker thirty years old has a chance of living until he is forty-four and three-fourths.

A moderate drinker forty years old has a chance of living until he is fifty-one and two-thirds.

Whose chance would you prefer to take?—*Sel.*

**One Cause of Hard Times.**

THE *Boston Traveler* says: "It is the over-consumption of whisky that makes the under-consumption of food and clothing in this land of liberty and liquor. The annual bill for bread, meat, and cotton and woolen goods of this great American people foots up a total of about \$1,250,000,000. But its annual bill for whisky, beer, and the taxes thereon, is \$1,400,000,000. In other words, it drinks \$150,000,000 worth more than it eats and wears. And the people who commit this folly every year are amazed that once in a few years they are hard up, and

some of them want to hoist the communistic red flag, and destroy everybody else's property because they have wasted their own share of the national substance in rye juice and other riotous fluids."

**Poisonous Meat.**

At the recent meeting of the National Society of Microscopists in Cleveland, Ohio, a paper of particular interest to the general public was read by Dr. Ditmars, of Champaign, Ill., who has given his attention to examining the beef sent to the markets. After examining hundreds of cattle slaughtered in Chicago, he has decided that cattle slaughtered while in a state of frenzy may prove poisonous. Dr. Ditmars showed drawings of bacteria found in the dried beef that was eaten by several families of Momence, Ill., with such fatal results, and expressed the opinion that the beef was that of cattle killed in a state of frenzy. Dr. Ditmars thinks venison is poisonous if the deer has been chased into a state of frenzy by dogs before being killed.—*Sel.*

**A Striking Contrast.**

WE want to show you two animals. One has four legs. They call him a pig. We want you to see him eat. Now when that fellow gets enough, he'll stop. Let us look at another. They call this one a man; he has two legs; he is at breakfast. He looks this way and that. He can't see anything that he wants. Now he tries a mouthful of strong coffee; that won't fetch it. He tries a spoonful of catsup; that's a failure. Now he tries a mixture of mustard and vinegar. At length things begin to work a little, and he is finally able to cram a lot of griddle-cakes and sausage and sausage and griddle-cakes, and two or three cups of strong coffee, into his stomach. Which do you vote for? I vote for the gentleman with four legs.—*Dio Lewis.*

**Whisky Logic Paralleled.**

A CERTAIN kind of argument not infrequently used by some politico-economists is burlesqued by Mr. W. S. Gilbert, who, in a letter to the *London Times*, says: "For my part, I could never quite understand the prejudice against burglars. An unarrested burglar gives employment to innumerable telegraph clerks, police officers, railway officials, and possibly also to surgeons, coroners, undertakers, and monumental masons. As soon as he is in custody, the services of an army of solicitors, barristers, judges, grand and petty jurymen, reporters, governors of jails, and prison warders are called into requisition. Really the burglar does more good than harm."

IN Prussia liquor is responsible for the following proportion of crime, according to official statistics: murder, 46 per cent.; manslaughter, 63 per cent.; serious injury to the person, 74 per cent.; lighter injuries, 63 per cent.; resistance to the authorities, 76 per cent.; breach of the peace, 54 per cent.; rape, 60 per cent.; offenses against public morals, 70 per cent.

THE earliest inquest in Saco and Biddeford of which there is any record was held on the body of Mary Haile. According to the verdict it seems "that she was accessory to her own death with much eating and drinking, we not having any witnesses that she was forced thereunto."—*Biddeford (Me.) Times.*

THE spirit of liberty is not merely, as some people imagine, a jealousy for our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled under foot.—*Sel.*



## Untamed.

SIR ARTHUR WELLESLEY, the conqueror of Napoleon, was, it is said, once utterly routed and put to flight by a scolding farm-wife, whose sitting hens his horse had disturbed. "I would rather face a park of artillery than listen to her five minutes longer," he said.

Madame de Staël, who was able to charm all the world by her brilliant conversation, had, we are told, a similar encounter with an angry Breton peasant, and retreated before the vehement abuse, utterly dismayed and silenced. "I could not use her weapons," was her excuse.

"Never argue with an angry woman," said an old French writer, "or try to dam a foul flood. Stand aside and let them pass."

The effect and quality of a scolding tongue were known ages ago. "Better to dwell in a corner of the house-top," said Solomon, "than with a brawling woman in a wide house;" and again, "Pleasant words are sweet to the soul."

Young girls are apt to devote a great deal of anxious consideration and effort to the means of making themselves attractive and beloved. They study their looks, their gait; they strive eagerly to present to the world tasteful costumes, white hands, pretty feet, to sing well, to play with skill, to dance with grace, and all the while they too often drive away friends and admirers by silly chatter, slang, or ill-natured gossip.

"I find it easy," said a well-known instructor of girls, "to train a young woman's mind, body, and hands. But her tongue usually defies me. If they would but learn to keep silence, something would be gained. But that is the most difficult lesson of all."

"Never judge of a young woman," said a cynical student of human nature, "until you have heard her talk for an hour, apart from her mother, teacher, or any one of whom she stands in awe. The most stately Juno will relax into a paltry dribbler, a gossiping scandal-monger, even sometimes, if provoked, a shrew."

Remember, girls, the old Arab proverb,—the word once spoken returns not until it has run through the earth.

"The tongue can no man tame." Because, perhaps, it always will express the secret thoughts of the heart. But the heart can be tamed, and so brought into harmony with God and man that its spoken words shall be helpful and dear to both.—*Youth's Companion*.

PRAYER.—Prayer must be not only with submission, but with discretion. It may be said with some degree of confidence that the most believing petitioners are at the same time the most discreet regarding the things for which they ask. Said Miss Adele M. Fielde, at a woman's meeting in Chicago, concerning a wonderfully blessed prayer-circle in China: "We got so that we considered a long while and very carefully before we decided to permit certain things to be prayed for." As Christians grow more devout and trustful, they doubtless begin to show more and more judgment in the objects of their prayers. They ask less for those things which they ought not to have.—*Standard*.

ALL our watching must have reference to the coming of the Lord. In all things we must be diligent and faithful, to the end that we may not be ashamed before him at his appearing. How soon shall all our opportunities for serving and glorifying God terminate? How soon shall we appear before the judgment-seat of Christ to receive according to the deeds done in the body? "Let us therefore not sleep as do others, but let us watch and be sober."—*1st Pet.*

NEVER talk of a child's peculiarities before it; never let it hear its beauty or ugliness spoken of. The greatest charm of childhood is its forgetfulness of itself.

## News and Notes.

## RELIGIOUS.

—A convention of believers in the faith-cure was recently held in Pittsburgh, Pa.

—There are 15,000 people living in polygamy in Utah and the bordering Territories.

—The Virginia Presbyterian Synod has indorsed the theory of evolution, as being in harmony with the Scriptures.

—English colporters in Persia find that Bibles in the Persian language are well received. Even the Mohammedans welcome them.

—Forty-four lady physicians have gone to Asia as Protestant missionaries during the last fifteen years; and their medical skill has opened the way for effective preaching of the gospel.

—A gentleman of Leeds, England, who has done much to promote missions in Africa, has offered \$25,000 to the Presbyterian Board of Foreign Missions if it will promptly found a new mission to the Wamasai and Wakuafi tribes in Central Africa. If his offer is accepted, he will open a road from the Zanzibar coast to Victoria Nyanzi.

—The new opera, the Mikado, has been performed in several churches in Western New York, with results that have caused some uneasiness. An essential part of the play is a comic wedding; and its introduction into the churches has led to several mock Japanese marriages, which it is feared may prove not to be "mock" marriages after all.

—A man has just been received into a Brussels hospital whose foot has been hurt by excessive walking; and he turns out to be a professional pilgrim, that is, one who goes on pilgrimages to shrines for devout Roman Catholics who wish to go themselves, but are too busy and can afford to hire substitutes. The *Congregationalist* thinks that the pilgrimage business is "looking up."

—It is said that in Ecuador there is a church for every one hundred and fifty inhabitants, and ten per cent. of the population are priests, monks, or nuns. Two hundred and seventy-two days are observed either as feast or fast days, one-fourth of all the property belongs to the church, and the priests control the Government in all its branches. Following these statements, it is easy to believe that seventy-five per cent. of the people can neither read nor write.

—There are more than forty thousand Bohemians in Chicago, who are intensely infidel in their sentiments. Several Bohemian papers are printed, and in one of the ablest the most blasphemous representations of the Bible are published weekly. During the year two free-thinking churches have been formed. They have a clannish feeling, a conviction that they have not been received as a welcome addition to the population, that makes missionary work among them very difficult.

—Bishop Ireland recently said of the decrees passed at the Plenary Council held in Baltimore a year ago, which have just been returned from Rome with the pope's sanction and amendments: "The purport of these decrees is that the Sunday laws must be observed by Catholics. They also insist that Catholics shall desist from the liquor traffic. The great restrictions are placed upon the drinking of liquor; and even its use at church fairs and picnics, or any celebration except that in which the church is directly concerned, is forbidden." Some of the leading religious journals welcome this new ally for the temperance and Sunday movement. They seem to forget, or to entirely ignore, the past record of that church. But has the leopard changed his spots? If any believe this, let them read the pope's encyclical, which has just been published. They will find that he there affirms the very principles that guided the church in the Dark Ages.

## SECULAR.

—Senator Sherman has been elected president of the Senate.

—The elections in England have closed, and the Liberals find themselves in the minority.

—Wm. H. Vanderbilt died in New York December 8. His estate is estimated at \$200,000,000.

—The guano deposits of the islands off Lower California are turning out to be very abundant.

—The German Bundesrath has unanimously approved a bill to connect the Baltic with the North Sea.

—The Remington works at Illion, N. Y., have received an order from the Turkish Government for 200,000 rifles.

—The steamer *City of Bayou Sara* was burned December 6, at New Madrid, Mo. The passengers escaped safely, but lost everything.

—The Central Pacific is now using one hundred and forty barrels of petroleum daily on its steamers and in its shops.

—In view of the increasing Japanese emigration to the Sandwich Islands, Japan is about to enter into an agreement with the Hawaiian Government for a postal service.

—The constitutionality of the act authorizing the securing of 3,600 acres of land above the Harlem River for the new parks of New York City, has been affirmed by the Court of Appeals.

—The limited express train of the New York Central makes the run of 980 miles between New York and Chicago in twenty-six hours. This is believed to be the fastest long-distance train in America.

—Sixteen vessels were lost in the storm on the coast off Aspinwall, reported last week. It is not yet known how many lives have been lost; but all on board one vessel perished, and only two were saved from another.

—M. Pasteur, the Frenchman who claims to have discovered a remedy for hydrophobia, has seventy-three cases under treatment, and all his patients are doing well. Several children from Newark, N. J., have been recently sent to him for treatment.

—Florida is to have an extensive Scotch colony. The first division, of fifty families, has sailed from Glasgow; not less than a thousand families, in all, are expected. These immigrants own the land on which they are to settle, and are well supplied with money.

—An Arizona prospector owes his life to the sagacity of his horse. He was taken sick, and lay in camp three days perfectly helpless, until finally the horse went to another camp several miles distant, and by his actions induced some one to bring assistance to his sick master.

—Senator Edmunds proposes a bill to put the Mormons in chancery. It provides for the repeal of the act of the Legislature incorporating the church, and declares the property of the church forfeited to the United States, to be sold, and the proceeds used for the benefit of the public schools.

—The steamer *Cinto* was wrecked on Lake Michigan recently. The passengers and crew were all rescued, and were provided with food and other things necessary to their comfort; but a party of seven who attempted to reach the mainland have not been heard from since they left their companions.

—Europe and British India consume about 150,000 gallons of handkerchief perfumes yearly. There is one great perfume distillery at Cannes, in France, which uses yearly 100,000 pounds of acacia flowers, 140,000 pounds of rare flower leaves, 32,000 pounds of Jassamine blossoms, 20,000 pounds of tuberose blossoms, and an immense quantity of other material.

—Lieutenant Zalinski, aided by Captain Candy, has invented a dynamite gun which promises to prove very destructive. The cartridge carries one hundred pounds of dynamite. Whenever it strikes after its discharge, the shock jars the battery, the platinum wire becomes incandescent in the midst of the dynamite, and an enemy's man-of-war is destroyed instantly.

—A Berlin journal has recently made an estimate of the size and cost of the armies of Europe. In the seventeen States of that continent, the armies, even on a peace footing, number 2,529,522 men. The total cost for these millions is estimated to be more than \$950,000,000 per year. The total population of Europe is said to be a little more than 315,000,000. This would make the armies, in peace times, average three dollars per year to each person, young and old.

—The powers of Europe have agreed to recognize the union of the Bulgarians, and a Demarcation Commission has been appointed to fix a line between the Bulgarian and Servian armies, beyond which neither shall pass, pending negotiations. It is believed that this arrangement insures an armistice of a month, and can hardly fail to result in securing terms of peace. But the announcement had hardly flashed across the wires, when there followed the news of a "long and bloody engagement" in which the Servians were victorious, having gained possession of the town of Veniki Isoor.



—Cholera has become epidemic in Brittany, a province of France, and the mortality is fearful.

—The recent storm along the northeastern coast of the Atlantic, was the most severe that has been known in the vicinity of New York in many years, and was accompanied by a phenomenally high tide. From all along the coast there come accounts of vessels wrecked and of the cruel sufferings of the seamen who escaped a watery grave. On land, houses were demolished, and miles of railroad track torn up and blown away. The iron piers and the bulkheads at Long Branch and Coney Island were badly injured; and it will require months of time and a large expenditure of money to repair the damage that was done in a few hours by this furious November gale.

### How to Select a Boy.

A GENTLEMAN advertised for a boy, and nearly fifty applicants presented themselves to him. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation." "You are mistaken," said the gentleman; "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat instantly to the lame old man, showing that he was thoughtful. He took off his cap when he came in, and answered my questions promptly, showing that he was gentlemanly. He picked up the book which I had purposely laid on the floor and replaced it upon the table; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honorable and orderly. When I talked to him, I noticed that his clothes were brushed, his hair in order; when he wrote his name, I noticed that his finger-nails were clean. Don't you call those things letters of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than for all the letters he can bring me." Little things show character, and frequently determine a boy's whole career. It is the boy who does the kind, polite, and thoughtful acts unconsciously that wins his way to employment and success. And success does not mean wealth or fame. True success means the development of a character that is worthy of example—a character that is honest to every duty, faithful to every trust, and that is unselfish enough to find time for kindly acts that are not forced, but the simple expression of a warm and generous principle. True success is fidelity to every relation in life.—*Christian Union.*

### Obituary.

RUSSELL.—Died of consumption, November 26 1885, at her home in Alpine, Morrow County, Or. Louisa Melvina Russell, youngest daughter of Wm. and Anna Russell, aged eighteen years and four months. At the age of eleven, with her parents and two brothers, she embraced the present truth under the labors of Elder Van Horn. Ever since that time she has been keeping the commandments of God, and leading an exemplary Christian life. At different times she expressed a desire to live to see the Saviour come, and to be a comfort to her parents in their declining years. But it was her great ambition to get an education that would prepare her to work in the cause of God, which she loved so much. A father, mother, one brother, and two sisters mourn their loss; but they sorrow not as those having no hope. OLIVE B. OAKS.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 17, 1885.

ON account of press of business at the General Conference, the editor was obliged to close the article entitled "The Second Coming of a Literal Christ," more abruptly than he designed. It is the first of a series that will contain much valuable instruction.

A VOLUME of the SIGNS OF THE TIMES consists of forty-eight numbers, and accordingly this should be the last number in the present volume. But as there is an extra publication day in this year, we furnish an extra paper, so that there may not be an intermission of two weeks. The next number will close volume 11.

PRIVATE letters from Battle Creek, Mich., dated December 6, say that the Conference session was to close that day. It is said that the amount of business transacted has been much greater than at any previous session. This is evidence that our work is growing rapidly. We hope to be able next week to give our readers some items of general interest from the Conference.

WE have given the encyclical letter of Leo XIII. a careful reading. With the exception of those passages which directly mention the Catholic Church, it is just such a document as might have been issued by the so-called "National Reform Association;" but it is not a document that could be indorsed by any true Protestant. It exhibits the old spirit of popery in every line. In a week or two we shall pay our respects to it somewhat in detail.

A FEW weeks ago we made the statement that, if we compare any "Christian nation" with a heathen nation, it will be seen that the difference between them is only in the kind of sins committed, and not in the quantity or quality. An atheistic paper in the East notices this, and jumps to the conclusion that "Christianity is at best only changing the kind of sins heathens commit." We intimated nothing of the kind. The fact is, there is no such thing as a "Christian nation" on the earth, and never has been. In the so-called "Christian nations," Christians are in the minority. It is the lack of Christianity that makes them so much like the heathen nations.

THE *Philadelphia Press* says: "Now that the social season is fairly begun, careless hosts with neglected lists are as usual sending out invitations for dinners and dances to men and women long in the grave. A gentleman whose wife has been dead for more than a year, received two cards for teas and one for a dance for her last week. A lady who lost her husband recently was asked to accompany him to two or three entertainments. . . . All these mistakes, with the pain they bring to the living, would be avoided if hosts who are anxious only to crowd their houses on festive occasions, would interest themselves in their acquaintances sufficiently to make a note of the fact when death carries any of them away."

This is a good comment on what are called "social entertainments." The fact that the fashionable people are accustomed to send out invitations on much the same plan that a business firm sends out its circulars, and with as little personal interest in those to whom they are sent, must be highly gratifying to the guests. But then since the main object of those who attend is simply to fill their stomachs at somebody else's expense, it is doubtless just as well. Tastes differ, but we do not envy them their "good times."

THE *American Sentinel*, which has been promised so long, will be issued promptly on time, January, 1886, according to note published last September. Sample copies were sent to the General Conference, and were received with great favor. The following from the prospectus of the *Sentinel*, will give the reader a better idea of what it is to be, than he can get without reading the paper itself:—

"THE AMERICAN SENTINEL, an eight-page monthly journal, devoted to the defense of American institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact. Single copy, per year, 50 cents; to foreign countries, 2s. Address, AMERICAN SENTINEL, 1059 Castro St., Oakland, Cal."

## - How the Matter Stands.

IN the San Francisco *Chronicle* of December 9, we find the following:—

"A suit to test their right to observe the seventh day of the week as the Sabbath, has recently been brought by the Adventists of Arkansas. Within two years this sect has greatly increased in the State, but last winter the Legislature repealed the clause which gave the Adventists the right to choose their Sunday. The action was evidently taken specially to worry these people, and they have resented it by bringing a test case before the Supreme Court. If the Court sustains the act of the Legislature, it will show that Arkansas is about 100 years behind its neighbors in religious toleration."

The *Chronicle* is usually very exact, but in regard to this matter it has evidently been misinformed. We appreciate the spirit of good will which seems to pervade the paragraph, but wish to correct the errors, for others may have fallen into the same.

1. No suit has been brought by the Adventists of Arkansas.

2. No one has contested the right of Adventists to observe the seventh day of the week as the Sabbath.

3. The trouble is not caused by the fact that "the Legislature repealed the clause which gave Adventists the right to choose their Sunday." The Adventists have no special liking for *any* Sunday; but the trouble is that the people want to compel Adventists to keep *every* Sunday. The facts of the case are simply these:—

Up to last spring the laws of Arkansas gave people who conscientiously observe the seventh day, the liberty to work upon the remaining days of the week, Sunday included, which they have both a divine and a natural right to do. Six months ago the clause granting this just right was repealed, and as the law now stands, whoever conscientiously observes the seventh day of the week, according to the commandment of God, may be compelled to rest on the first day of the week, in accordance with the unjust requirements of men. As the *Chronicle* says, "the action was evidently taken specially to worry these people;" and the evidence of this fact is that Adventists, and scarcely any others, have been prosecuted for the violation of this unjust law. If the law were simply unjust, it might be endured; but it directly contravenes the fourth precept of the decalogue, and consequently cannot be obeyed by those who regard the laws of God as superior to the opposing laws of men. Having been prosecuted and convicted, the Adventists have taken the case to the Supreme Court to see whether the highest authority in the State will countenance persecution for conscience' sake.

This, in brief, is the whole of the matter; while it is evident that the action taken by the Arkansas Courts is a specimen of the civilization of the Dark Ages, we cannot admit that Arkansas is behind its neighbors. The State of Pennsylvania has persistently refused to allow Sabbath-keepers to enjoy their God-given rights, and it was only three years ago that some of the most respectable people in Califor-

nia tried to commit this State to the same line of action. More than this, an influential party, which is rapidly adding to its numbers, is earnestly endeavoring to have the entire United States pass laws similar to the one by which Adventists in Arkansas are now being oppressed.

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The department on parliamentary practice, by the editor of the *Review and Herald*, is very valuable. The main points of this somewhat intricate branch are given with such simplicity and clearness that they cannot fail to be comprehended by the dullest brain. Fifty-three pages are devoted to penmanship, sixty to book-keeping and commercial arithmetic, eighty-two to commercial law, and a proportionate space to other branches, each of which is contributed by a specialist in that department. Sold only by subscription. See advertisement on preceding page.

OUR neighbor across the bay, the *Christian Advocate*, has once more demonstrated its right to the first portion of its name, by publishing as its leading article a slanderous tirade on Adventists. We have had occasion several times to point out some glaring errors in the *Advocate*, and we accept this as its reply. In our strictures we have used only the word of God; but as that is "quick and powerful, and sharper than any two-edged sword," it has doubtless made a severe wound. We have no disposition to find fault with the *Advocate* because it has retorted with slander instead of with argument. We can do no otherwise than be thankful when people give us the best they have.

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