

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.

VOLUME 12.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 21, 1886.

NUMBER 3.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
International Tract and Missionary Society.
(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

THE ANGELS' SONG.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace to the earth, good will to men,
From Heaven's all-gracious King!"
The world in solemn stillness lay,
To hear the angels sing.

Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring;
Oh! hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow,—
Hark now! for glad and golden hours
Come swiftly on the wing;
Oh! rest beside the weary road,
And hear the angels sing.

For lo! the days are hastening on,
By prophet bards foretold,
When, with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing. —Sel.

General Articles.

Bible Beneficence.

BY MRS. E. G. WHITE.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

THE promises to the liberal are very great; and He who made them is able to fulfill his word, for his resources are infinite. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of his bounties to every man, but in varying measure, according to their several capacities. These gifts of a kind Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning. Those who prove themselves good stewards will receive in greater measure, as they dispense their means to advance the cause of God and to bless their fellow-men.

The children of God are not like worldlings, enshrouded in moral darkness, loving self, and seeking for earthly treasure. They are ever a "peculiar people, zealous of good works." It requires self-denial and self-sacrifice to follow

in the footsteps of our Saviour. And in order to do this, we must cultivate a spirit of beneficence. The first great principle of God's law is supreme love to the Creator; the second, equal love to our neighbor. "On these two commandments," said Christ, "hang all the law and the prophets."

Experience shows that a spirit of benevolence is more frequently found among those of limited means than among the more wealthy. Many who greatly desire riches would be ruined by their possession. When such persons are intrusted with talents of means, they too often hoard or waste the Lord's money, until the Master says to them individually, "Thou shalt be no longer steward." They dishonestly use that which is another's as though it were their own. God will not intrust them with eternal riches.

The cry of souls that have been left in darkness, and the cry of the widow and the fatherless, go up to Heaven as a swift witness against the unfaithful stewards. But the poor man's gift, the fruit of self-denial to extend the precious light of truth, is as fragrant incense before God. Every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, "who was rich, yet for our sakes became poor, that we through his poverty might be rich."

The smallest sum given cheerfully as the result of self-denial is of more value in the sight of God than the offerings of those who could give thousands and yet feel no lack. The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. She gave all that she had, trusting to God's care for the uncertain future. Her little gift was pronounced by our Saviour the greatest that day cast into the treasury. Its value was measured, not by the worth of the coin, but by the purity of the motive which prompted her. God's blessing upon that sincere offering has made it the source of great results. The widow's mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering.

Liberality is a duty on no account to be neglected; but let not rich or poor for a moment entertain the thought that their offerings to God can atone for their defects of Christian character. Says the great apostle: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Again, he sets forth the fruits of true charity: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth in truth, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." If we would be

accepted as the followers of Christ, we must bring forth the fruits of his Spirit; for our Saviour himself declares: "Ye shall know them by their fruits."

It is to cultivate a spirit of benevolence in us that the Lord calls for our gifts and offerings. He is not dependent upon men for means to sustain his cause. He declares, by the prophet: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof."

The Lord will not accept our offerings, if we withhold ourselves. He asks for that which is his own—not only the means intrusted to us, but all that we have and are, in body, soul, and spirit; for all has been purchased at the infinite price of the blood of Christ. God might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai, with his own voice. But he has chosen to employ men to do this work. And it is only as we fulfill the divine purpose in our creation, that life can be a blessing to us.

The Majesty of Heaven yielded up his high command, his glory with the Father, and even his own life, to save us. And now what will we do for him? God forbid that his professed children should live for themselves! There is work to be done for the Master, by our means and by our influence. God's claim underlies every other. The first and best of everything rightfully belongs to him. When Christ shall come in the clouds of heaven, he will have no use for the money which he has intrusted to us. It is in this life that he requires all our talents to be put out to the exchangers. In this life he calls upon us to bring all the tithes into the store-house, and thus prove him and see if he will not pour us out a blessing. This proposition is made by the Lord of hosts. Shall we comply with the conditions, and thus secure the promised blessing?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." There has been a fearful withholding from God, and, as a result, the withdrawal of his special blessing. We should not look upon the tithe as the limit of our liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we, who enjoy the blessings of the gospel, do as much to sustain the cause of God as was done in the former, less-favored dispensation? As the work for this time is extending in the earth, the calls for help are constantly increasing. And in view of this the Lord commands us, "Bring ye all the tithes into the store-house, that there may be meat in mine house," that is, a surplus of means in the treasury, that the work of God in its various branches may be amply sustained.

As we are continually receiving the blessings of God, so are we to be continually giving. When the heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of his love. He gives us rain from heaven and fruitful seasons, providing us abundantly with his bounties, and filling our hearts with gladness. He has declared that "while the earth remaineth, seedtime and har-

vest, and cold and heat, and summer and winter, and day and night shall not cease."

We are sustained every moment by God's care, and upheld by his power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly he brings to us the Sabbath, that we may rest from our temporal labors, and worship him in his own house. He has given us his word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to him in penitence and faith, he grants us the blessings of his grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come.

Surely, goodness and mercy attend us at every step. Not till we wish the Infinite Father to cease bestowing his gifts on us, should we become impatient of giving. Not only should we faithfully render to God our tithes, which he claims as his own, but we should bring a tribute to his treasury as an offering of gratitude. Let us with joyful hearts bring to our Creator the first-fruits of all his bounties,—our choicest possessions, our best and holiest service.

Is the Believer's Life a Happy One?

RICHARD BAXTER was a life-long sufferer. Incurable disease kept him for years at death's door. "I live with one foot in the grave," he used to say. For twenty years he probably did not know the sensations of health. The jubilant spring of life in other men became a forgotten joy to him. As if this were not enough, he was persecuted for his religion. For preaching five sermons, he was condemned to imprisonment for five years. Sermons were costly luxuries in those days; a year of prison-life for each one! He escaped only by the interposition of his physician, who swore that the execution of the sentence would cost him his life.

Not a very fascinating life, this, to a looker-on! We should not have thought him querulous against the providence of God, if he had been the author of an essay published not long ago, entitled, "Is Life Worth Living?" But the invalid and persecuted preacher published no such thing as that. He had no time to ask or answer such a question. He was living, and he made the best of it by living to some purpose. He published a hundred and forty-five distinct works in the intervals of his pains. He was one of the busiest of men, as, indeed, Christian invalids have commonly been.

Of all men in the world, he was the one who was moved to write "The Saint's Rest." And so understandingly did he write of it, that to a million of readers since his day, it has seemed as if he must have had a foretaste of the heavenly blessedness himself. It is supposed that nearly half a million of copies of that book have been published, and the popular verdict upon it has everywhere been the same. It is one of the few books so profoundly written from the heart that their insight into truth borders on inspiration.

Suffering men are the happiest men. Women on beds of anguish sing most honestly our hymns of Christian triumph. Men in prisons know most of Christian liberty. People who have least of this world have most luminous foresight of Heaven. Sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, yet possessing all things; such, ideally, is the privilege of holy living.

St. Paul appears to have been another of the great Christian contradictions. As we read his autobiography, it does seem to lend reason to the conundrum, "Is Life Worth Living?" He is a man of bold nerve who would select St. Paul's life as the model of his own. On the human scale of measurement, the apostle cannot be pronounced a happy man. He was not hilari-

ous in his temperament. He did not sing comic songs. Men who do, cannot make much of him. The world would not call his life a fortunate one. It went hard with him at the best. What a history of ill-luck he gives us! Flogged like a slave in the market-place five times, and three times in court; shipwrecked three times; pelted with stones by vagabonds till he was left for dead; in prison so many times that he does not count them; hungry, cold, thirsty, naked, robbed; hunted by murderers, with nothing but a wicker basket between him and death; betrayed by friends whom he trusted and prayed for; in the city, in the country, in the wilderness, on the sea, everywhere in the wide world, beset by dangers; always guiltless, yet always an outlaw; he was saved at last from being clothed with pitch and used as a candle to light the streets of Rome, by having his head cut off. And as if the cruelty of man were not enough, he must find the devil on his track, and must put to hazard body and soul in fight with invisible foes more ferocious than the beasts of Ephesus.

Yet, of all men in the world, this man is the one to say, "I will glory in my infirmities." This hunted and outlawed man is the man to tell us what a blessed thing life is, how grandly worth living, what a good fight it is, full of what magnificent chances, what a precious thing suffering is, and what a lordly coronation glorifies it at the end. This is the man who goes to his grave exultingly, and celebrates a victory over death. He really seems to have been one of the happiest of men, yet one of the most illustrious of sufferers. Where in all history shall we find his peer—his peer in sorrow, his peer in joy?

What is the secret of it all? Christian history is full of such contradictions. Unwritten biography abounds with them. Men and women are now living such lives in secret. The world does not know them, and never will, while time lasts. But they are a great multitude whom no man can number. Not that there are many Baxters, or a crowd of St. Pauls. But there is an innumerable host of plain men and women, and children even, whose lives do approximate, and honestly claim rank with, illustrious saints. Martyrs, as a class, have been the most cheerful of men. This is the Christian theory of holy living, that such life is a victory, not a conflict only, and least of all is it a losing fight.

Let us not overlook here the fact that God does not sit aloft in remote and inaccessible seclusion from our human trials. They are more real to God than they are to us. No being in the universe feels the woes of human life so deeply as he feels them. This is the working of infinite sympathies in the heart of a loving Creator. "In all their affliction he was afflicted." Yet over and above the billows of human sorrow, the blessedness of God remains intact. In those very sorrows he finds cause of joy, because they are the instruments of his own benevolence. They have never taken him by surprise. He has made no mistakes in them; nor has he ever permitted one of them which he could not use to more loving purpose than he could use ease and comfort and indulgence in its place. He is blessed, therefore, not only in spite of them, but *in* them. And the principle of Christian living is, that what God enjoys we can enjoy.

For example, the works of God, the word of God, the plans of God in redemption, the joy of God in Christ, his delight in his own love to man, his enjoyment of his own perfections, his outgoings of benevolence to the universe, his complacency in the reciprocated love of angels and of saints, his beneficent vigilance over human sorrows, his blessed foresight of their fruits in the holiness and happiness of men—all these objective tributaries to the infinite ocean of felicity which fills the heart of God,

are equally fitted to be tributaries to ours. Why not? Are we not made in God's image? Are we not called to be like him in our better nature? Why not like him, then, in our resources of joy?

These were the resources of the happiness of Christ. This was the nature of the joy set before him. "I have meat to eat that ye know not of." "My meat is to do the will of Him that sent me." The true value of any human life consists in just this—identifying it with the life of God. In such supreme alliance, no man can be unhappy. And no man can be happy without it. Life without God is *not* worth living.

There is such a thing as living in sympathy with God. It is the most real thing there is in any man's life. Christ has come to us to make it a reality. The fruit of it is to make us participants of the life which God lives. His will becomes our will, his plans ours, his joy ours. We become one with him, as Christ was and is. Whether such a life is worth living admits of but one answer.—*Austin Phelps, D. D., in S. S. Times.*

Reflected Images.

THERE is a very suggestive alteration in one important passage of Scripture in the revised New Testament. In 2 Cor. 3:18, the Authorized Version reads as follows:—

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The Revised Version reads:—

"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Spirit of the Lord."

If by glass in the first quotation is meant looking-glass, or mirror, for there was no glass in those days, then the image seen in it would be that of the person looking at it, which could not change him from glory to glory; but if his face is the mirror at which Christ is looking, and if he reflects the image of his Lord to all who behold him, then indeed his aspect will be changed from glory to glory. This last reading brings into prominence one of the most important functions of the Christian, namely, to reflect in all his intercourse with his fellow-men his Lord's image. More of his usefulness depends on this point than any one can estimate.

To carry about in the open face a mirror, reflecting Christ, is an inconceivably valuable gift, both for self and all around. To be in one's character, and conduct, and conversation, an epistle of Christ, to be known and read of all men, should be the Christian's aim. To be even as Christ in the world, is what he enjoins; but few seem to understand. The duty and privilege of reflecting as a mirror the Lord Jesus is sadly neglected by the moody Christian, who, like an iceberg, chills all around him. Also by the irascible Christian, who loses his temper readily and indulges in irritating language. Nor is it remembered by the drinking Christian, whose fiery face suggests his failing. Nor by the smoking Christian, who, to indulge an injurious acquired taste, disregards the taste and comfort of all around him.

Neither is Christ seen in the Christian who vies with worldlings in costly apparel and ornamentation. Nor in the envious Christian, nor the tyrannical Christian, nor the hard, miserly Christian, nor the backbiting Christian, nor any one who allows the devil, the world, and the flesh to deface the fair image of Christ on his or her character, and presents instead an ugly portrait of the prince of this world. The influence of a Christian who reflects Christ is very great and lasting for good. The influence of one who misrepresents Christ is, perhaps, equally great for evil. Such a one may himself be saved so as by fire, but he is a terrible stumbling-block for others.—*N. Y. Witness.*

"As He Hath Commanded Us."

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

God requires of men perfect obedience. He says in his commandments just what he means. Nothing less will be accepted; nothing more is required. Any change in his precept or deviation from his commandment in acts of service is counted by him as disobedience and sinful. His positive word is, "What thing soever I command you, observe to do it. Thou shalt not add thereto, nor diminish from it." Deut. 12:32.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Human ingenuity has ever been active in devising ways of serving him, a little more congenial to the unregenerate heart than doing "as he hath commanded us." His word is altered a little; they do a little differently from what he has commanded, and then say, "This will do just as well; the Lord is not particular."

But the Lord is particular. His word fully attests this fact, and it should not be ignored by any who have respect to his service. The sons of Aaron knew what the Lord had said about the hallowed fire that must be used in burning incense before him. They took other fire to make an offering to the Lord, and miserably perished. When Saul was king of Israel, God sent him against Amalek to "utterly destroy" that nation and all their flocks and herds. He did so; only he deviated just a little, and brought Agag the king along as a prisoner; and some of the best of the sheep, and of the oxen, and of the fatlings he brought for a burnt offering to the Lord. No doubt he reasoned with himself that the Lord would certainly be pleased with such a fine offering, although he knew it was not strictly in harmony with the instructions given him. When he met the prophet Samuel, he exclaimed, "I have performed the commandment of the Lord."

"And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" He answered that they had "spared the best of the sheep and of the oxen to sacrifice unto the Lord." "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." He was told that this apparently slight departure from the word of the Lord was no less than rebellion and stubbornness; the one is as the sin of witchcraft and the other as idolatry. These cases clearly show that the Lord is particular and accepts of nothing in his service that is knowingly offered contrary to his commandment, or is not in perfect obedience thereto. To depart in the least from his positive precept is rebellion against him; and if it is in pretended service, it is idolatry, and not the true worship of God at all; for it sets aside his authority for that of another, and is little less than insulting him to his face.

In one of his commandments, the God of Heaven has said, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

This precept is plain. Its requirements are easily understood; and yet nearly all of those who claim to be the children of God, in professed obedience to this commandment are keeping another day, one which it does not enjoin, and that, too, to the utter disregard of the seventh day, which it says we are to remember and keep holy. With his holy law before their eyes, can he receive such service from intelligent beings?

Is it observing to do as he hath commanded us? Is he honored by such service? By no means. He is greatly dishonored. It is rebellion against him, and stubbornness. The cases of the sons of Aaron, and of Saul, are a solemn warning to all who wish to serve God in their own way, and thus set at naught his authority.

Righteousness is right doing, and it is only doing right when doing exactly as God says, and no other way. And it shall be our righteousness if we do all his commandments "as he hath commanded us."

E. R. JONES.

Words of Jesus.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This is the first recorded use of the emphatic word "verily" from the lips of Jesus. After that he used it many times. It was a favorite word with him. No one had so good a right to use it as he; for no one can speak with equal authority. Christ used this word more than any other person mentioned in the Bible. It adds strength to any statement or proposition.

The first use of this word of which we have any record was by Joseph's brethren, but which one is not stated. Its use was brought out in a case of quickened conscience. Ten of Joseph's brethren were before him as purchasers of corn. It was the first time they had met since they drew Joseph out of a pit, and sold him to a company of Ishmaelites journeying to Egypt. Many years had intervened, and although Joseph knew his brethren, they did not recognize him. He charged them with being spies, and put them in prison for three days. It was a time of reflection with them. A little discipline is a good thing for all of us. What passed through their minds in those three days and three nights of confinement is indicated by their first utterance upon their release. "And they said one to another, We are verily guilty concerning our brother."

The second use of the word "verily" in the Bible is also significant. This time God is the speaker, and it forms a part of the message which he commanded Moses to deliver to the people concerning the observance of the Sabbath. The reference is one of the most extensive allusions to the manner of keeping the Sabbath, and the reason for it, to be found in the Bible. In these days of Sabbath desecration, it is well to consider what the Creator thought of the day. The reference is Ex. 31:12-17. In it will be found the words, "Verily my Sabbaths ye shall keep." God created the Sabbath, and was the first to observe it. We are to keep the Sabbath because he wants us to, and because it is for our good. The keeping of the Sabbath is a recognition of the existence of God and his authority. That is its first and perhaps most important lesson. If there were no other reason for its observance, this of itself would be sufficient. The natural tendency of the unregenerate is to forget God. By keeping the Sabbath, we are reminded of the existence of God at least once every seven days, and no nation or people can entirely ignore God that allows such a frequent reminder to exist. The man who keeps the Sabbath not only recognizes the existence of God by that act, and imitates him, but he is recognized by God and his fellow-creatures as a member of the household of faith, and an heir to the heavenly inheritance. Dire consequences are threatened him who does not keep the Sabbath. Because the punishment is not speedily meted out to the offender, men persist in offending. But as sure as there is a God in Heaven, a violator of the Sabbath, from the standpoint of the great Judge, will not go unpunished.

It is worthy of remark that this message concerning the Sabbath immediately precedes the delivery of the "two tables of testimony, tables of stone, written with the finger of God." The

whole law of God to man was summed up in the brief inscriptions on these tablets. The system of ethics taught by this law is still in force, and Jesus says it shall remain in force so long as man shall exist. The heavens and earth must first pass away before one jot or one tittle shall fail. No stronger expression can be framed to denote the universality, completeness, and permanence of the law of God. The heavens and the earth shall pass away (2 Peter 3:10), but not until the work of redemption has been finished.

Till the end of our lives as individuals, and to the end of the world as a race, the law of God delivered to Moses on Mount Sinai, is to be the law of our being and the rule of our conduct. The expression, "jot or tittle," allows of no change or abridgement. The former word denotes the smallest letter in Hebrew and Greek, while the latter word refers to the faintest curl of a letter. The law of God is emphatic and permanent, and its application is universal. Jesus is the only one who has perfectly complied with its letter and Spirit. While we know that we can never keep the law as he did, we are bound by every consideration that can be named or imagined to do the best we can, and trust that our short-comings will be forgiven us through his imputed righteousness. Rightly viewed, to obey is better than sacrifice. There is no liberty without law. License to do as we please is not liberty; it means the destruction of liberty to ourselves and to others. Law is the perfection of liberty. In honoring the law we enjoy the highest style of freedom. "The law of the Lord is perfect, converting the soul." They only shall be rewarded who keep the commandments of God. —*Bene-Barak, in Herald of Truth.*

One Thing Needed.

THE saw-mill is a very old-fashioned one. It has an up-and-down saw, and the wheel that used to move it was driven by the stream that used to flow through the mill-race. The saw is still there. The mill seems to lack no machinery. A log, pushed up against the saw, is still on the carriageway, and the work of sawing has progressed a foot or two. But for three years no progress has been made. The mill-race is dry; the wheel motionless. The machinery is rusty, and the timbers rotting. No oiling or repairs will make it move. The one needed thing is power. Are there not churches like this dead mill? The machinery may be all perfect, the work may be well laid out; but the first necessity is power. The best machinery will fail unless there is power to move it. The power is the Holy Spirit. Only his reviving and renewing influence can move the machinery of a dead church, or impart life to a dead soul. Let us, first of all, seek power from on high.—*Sel.*

AS THE shining of the stars is a better proof of their existence than the figures of an astronomer; as the testimony of the almanac that summer comes with June is not so convincing as is the coming of summer itself in the sky, in the air, in the fields, on hill and mountain, so the power of Christ upon the human soul is to the soul evidence of his divinity, based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone. If Christ is the wisdom of God and the power of God in the experience of those who trust and love him, there is need of no further argument of his divinity.—*Sel.*

WHEN men face a duty, not merely will that duty become at once less unpleasant to them, but life itself will immediately begin to gather interest; for in duty, and in duty only, does the individual begin to come into real contact with life. Therein only can he see what life is, and grow fit for it.—*Weighed and Wanting.*

The Ostrogoths and the Visigoths.

(Continued.)

"AFTER Valens had [A. D. 376] terminated the Gothic war with some appearance of glory and success, he made a progress through his dominions of Asia, and at length fixed his residence in the capital of Syria [Antioch]. . . . He was informed that the North was agitated by a furious tempest; that the irruption of the Huns, an unknown and monstrous race of savages, had subverted the power of the Goths; and that the suppliant multitudes of that warlike nation, whose pride was now humbled in the dust, covered a space of many miles along the banks of the river. With outstretched arms and pathetic lamentations, they loudly deplored their past misfortunes and their present danger; acknowledged that their only hope of safety was in the clemency of the Roman Government; and most solemnly protested that if the gracious liberality of the emperor would permit them to cultivate the waste lands of Thrace, they should ever hold themselves bound, by the strongest obligations of duty and gratitude, to obey the laws, and to guard the limits, of the republic.

"These assurances were confirmed by the ambassadors of the Goths, who impatiently expected, from the mouth of Valens, an answer that must finally determine the fate of their unhappy countrymen. The emperor of the East was no longer guided by the wisdom and authority of his elder brother, whose death happened towards the end of the preceding year [A. D. 375, Nov. 17]; and as the distressful situation of the Goths required an instant and peremptory decision, he was deprived of the favorite resource of feeble and timid minds, who consider the use of dilatory and ambiguous measures as the most admirable efforts of consummate prudence.

"The prayers of the Goths were granted, and their service was accepted by the Imperial Court; and orders were immediately dispatched to the civil and military governors of the Thracian diocese to make the necessary preparations for the passage and subsistence of a great people, till a proper and sufficient territory could be allotted for their future residence. The liberality of the emperor was accompanied, however, with two harsh and rigorous conditions, which prudence might justify on the side of the Romans, but which distress alone could extort from the indignant Goths. Before they passed the Danube, they were required to deliver their arms; and it was insisted that their children should be taken from them, and dispersed through the provinces of Asia, where they might be civilized by the arts of education, and serve as hostages to secure the fidelity of their parents.

"During this suspense of a doubtful and distant negotiation, the impatient Goths made some rash attempts to pass the Danube, without the permission of the Government whose protection they had implored. Their motions were strictly observed by the vigilance of the troops which were stationed along the river; and their foremost detachments were defeated with considerable slaughter; yet such were the timid councils of the reign of Valens, that the brave officers who had served their country in the execution of their duty were punished by the loss of their employments, and narrowly escaped the loss of their heads. The Imperial mandate was at length received for transporting over the Danube the whole body of the Gothic nation; but the execution of this order was a task of labor and difficulty.

"The stream of the Danube, which in those parts is above a mile broad, had been swelled by incessant rains; and in the tumultuous passage many were swept away, and drowned, by the rapid violence of the current. A large fleet of vessels, of boats, and of canoes, was provided: many days and nights they passed and repassed

with indefatigable toil; and the most strenuous diligence was exerted by the officers of Valens that not a single barbarian of those who were reserved to subvert the foundations of Rome, should be left on the opposite shore. It was thought expedient that an accurate account should be taken of their numbers; but the persons who were employed soon desisted, with amazement and dismay, from the prosecution of the endless and impracticable task; and the principal historian of the age most seriously affirms that the prodigious armies of Darius and Xerxes, which had so long been considered as the fables of vain and credulous antiquity, were now justified, in the eyes of mankind, by the evidence of fact and experience.

"A probable testimony has fixed the number of the Gothic warriors at 200,000 men; and if we can venture to add the just proportion of women, of children, and of slaves, the whole mass of people which composed this formidable emigration must have amounted to near a million of persons, of both sexes and of all ages. The children of the Goths, those at least of a distinguished rank, were separated from the multitude. They were conducted, without delay, to the distant seats assigned for their residence and education; and as the numerous train of hostages or captives passed through the cities, their gay and splendid apparel, their robust and martial figure, excited the surprise and envy of the provincials.

"But the stipulation the most offensive to the Goths and the most important to the Romans, was shamefully eluded. The barbarians, who considered their arms as the ensigns of honor and the pledges of safety, were disposed to offer a price which the lust or avarice of the Imperial officers was easily tempted to accept. To preserve their arms, the haughty warriors consented, with some reluctance, to prostitute their wives or their daughters. The charms of a beauteous maid or a comely boy, secured the connivance of the inspectors, who sometimes cast an eye of covetousness on the fringed carpets and linen garments of their new allies; or who sacrificed their duty to the mean consideration of filling their farms with cattle and their houses with slaves. The Goths, with arms in their hands, were permitted to enter the boats; and when their strength was collected on the other side of the river, the immense camp which was spread over the plains and hills of the lower Mæsia, assumed a threatening and even hostile aspect."—*Dec. and Fall, chap. 26, par. 13, 14.*

This immense body of people was the nation of the Visigoths. And although the historian simply speaks of them here by the general title of Goths, it is evident from the previous context that they were the Visigoths. However, in the words which immediately follow, the historian himself makes the point clear and positive that these were the Visigoths alone. He says:—

"The leaders of the Ostrogoths, Alatheus and Saphrax, the guardians of their infant king, appeared soon afterwards on the northern bank of the Danube; and immediately dispatched their ambassadors to the court of Antioch, to solicit, with the same professions of allegiance and gratitude, the same favor which had been granted to the suppliant Visigoths. The absolute refusal of Valens suspended their progress, and discovered the repentance, the suspicions, and the fears, of the Imperial Council."—*Id., par. 14.*

From this it is plain that the positions of the two peoples are now thus: The whole nation of the Visigoths is within the empire, and the nation of the Ostrogoths is yet beyond the Danube. And to assist the reader in keeping the distinction between them clear, we would remark that *Fritigern* and *Alavivus* are the united leaders, or judges, of the *Visigoths*; while *Alatheus* and *Saphrax*, the guardians of their infant king, occupy the same position as

the leaders of the *Ostrogoths*. The historian now continues the account of the Visigoths:—

"An undisciplined and unsettled nation of barbarians required the firmest temper and the most dexterous management. The daily subsistence of near a million of extraordinary subjects could be supplied only by constant and skillful diligence, and might continually be interrupted by mistake or accident. The insolence or the indignation of the Goths, if they conceived themselves to be the objects either of fear or of contempt, might urge them to the most desperate extremities; and the fortune of the State seemed to depend on the prudence, as well as the integrity, of the generals of Valens. At this important crisis the military government of Thrace was exercised by Lupicinus and Maximus, in whose venal minds the slightest hope of private emolument outweighed every consideration of public advantage; and whose guilt was only alleviated by their incapacity of discerning the pernicious effects of their rash and criminal administration.

"Instead of obeying the orders of their sovereign, and satisfying with decent liberality the demands of the Goths, they levied an ungenerous and oppressive tax on the wants of the hungry barbarians. The vilest food was sold at an extravagant price; and, in the room of wholesome and substantial provisions, the markets were filled with the flesh of dogs, and of unclean animals which had died of disease. To obtain the valuable acquisition of a pound of bread, the Goths resigned the possession of an expensive, though serviceable slave; and a small quantity of meat was greedily purchased with ten pounds of a precious, but useless metal. When their property was exhausted, they continued this necessary traffic by the sale of their sons and daughters; and notwithstanding the love of freedom which animated every Gothic breast, they submitted to the humiliating maxim, that it was better for their children to be maintained in a servile condition, than to perish in a wretched and helpless independence.

"The most lively resentment is excited by the tyranny of pretended benefactors, who sternly exact the debt of gratitude which they have canceled by subsequent injuries; a spirit of discontent insensibly arose in the camp of the barbarians, who pleaded, without success, the merit of their patient and dutiful behavior, and loudly complained of the inhospitable treatment which they had received from their new allies. They beheld around them the wealth and plenty of a fertile province, in the midst of which they suffered the intolerable hardships of artificial famine. But the means of relief, and even of revenge, were in their hands; since the rapaciousness of their tyrants had left to an injured people the possession and the use of arms.

"The clamors of a multitude untaught to disguise their sentiments, announced the first symptoms of resistance, and alarmed the timid and guilty minds of Lupicinus and Maximus. Those crafty ministers, who substituted the cunning of temporary expedients to the wise and salutary counsels of general policy, attempted to remove the Goths from their dangerous station on the frontiers of the empire, and to disperse them in separate quarters of cantonnement through the interior provinces. As they were conscious how ill they had deserved the respect or confidence of the barbarians, they diligently collected, from every side, a military force that might urge the tardy and reluctant march of a people who had not yet renounced the title or the duties of Roman subjects.

"But the generals of Valens, while their attention was solely directed to the discontented Visigoths, imprudently disarmed the ships and the fortifications which constituted the defense of the Danube. The fatal oversight was observed and improved by Alatheus and Saphrax, who anxiously watched the favorable moment

of escaping from the pursuit of the Huns. By the help of such rafts and vessels as could be hastily procured, the leaders of the Ostrogoths transported, without opposition, their king and their army, and boldly fixed a hostile and independent camp on the territories of the empire.—*Id.*, par. 15. A. T. J.

(To be continued.)

A Neighborhood Sin.

AN excellent way to stop gossip is to stop it. Make an end of the matter. Let it alone. Say no more about it, either to wonder, to excuse, to moralize, or to deplore. Drop the hissing secret into the cool well of indifference. Forget it.

There is a certain house set on a hill, where two or three charming women hold sway. Very animated and delightful is the conversation one enjoys at this house. Quick wit, delicate tact, tender feeling, high sentiment, all these have their part in it. Callers come smiling from that door. They have been amused, entertained, refreshed, often strengthened. The moral barometer has gone up. One element is noticeably lacking in the conversation of this family. The trivial discussion of other people's affairs, which forms so large a part of much of the conversation we hear, does not enter into the talk of these women. Personal matters seem by some magic never to get into it, never to be thought of. If, by any awkwardness, such matters are lugged in, the change of atmosphere is instantaneous and remarkable. These brilliant women become positively stupid. They are not interested. They have nothing to say. They look bored. One feels that he has committed a *faux pas* of the worst description if, unwittingly, in this parlor he drops into the familiar "they say," or "have you heard?" They never have heard. They never know anything about it. They look as dull as they know how to look. One does not even hear them bemoaning the fact that gossip is so prevalent, that reports will get about, and people will repeat and magnify and misjudge. They do not condemn gossip. It simply does not thrive in the atmosphere they live in. Very little of it goes into the house, and none comes out of it.

Gossip has been understood to be a feminine fault. A reference to the newspapers is perhaps the best comment on that opinion. Scandal comes after gossip. The ball, small and clean enough perhaps at first, rolls up huge, obstructive, black with the grime of the public street.

It is also a common belief that gossip prevails and flourishes in rural communities to a greater degree than in cities. That proposition is, however, yet to be demonstrated. Listen to the conversation of a group at a village sewing-circle, and then to that of a group of fashionable creatures on a hotel piazza. There is a difference of nomenclature. The rustic phrase is unlike the city jargon. But is not the substance of the conversation composed of much the same elements in each instance? The trouble is, gossip is the natural growth of poor and empty minds, be they country bred or city bred, masculine or feminine. Get richer soil, more oxygen in the air; choke out this tenacious little weed by planting larger things. "The best way," some one has said, "to eradicate a vice is to implant a virtue." If this is not sound horticulturally, it is morally.

A mother, listening to the daily conversation of her daughter's school-mates, was seriously troubled by the excessive amount of this small-talk poured forth from the mouths of these young girls. Trivial comments on the dress and appearance of their companions (too seldom seasoned with charity), reports of what she said and what he said, of where she went with one boy, and how she snubbed another, of what her mother let her do, and what another mother—awfully mean—would not let her

daughter do,—these things formed the warp and woof of their conversation. And this was not occasionally, but daily, almost hourly, rarely and briefly interrupted by allusions to more important matters.

"Dear," said the mother to her daughter, "I don't like to have you get into the way of this contemptible gossip, this reporting and commenting on the affairs of others. If you have anything of the sort to say, I wish you would not say it to the girls, but come and say it to me. I know it is hard sometimes not to speak to some one about these things. We will have a little gossip together every day, if you please. But don't get into the habit of talking freely, in mixed company, of the concerns of others."

The daughter agreed, and the proposed gossip in the mother's chamber took place a few times. But one day the child came smiling. "Mamma," she said, "I've thought of a better plan than yours. Let us not talk about these things at all! I find they slip out of my mind more easily if I say nothing about them, even to you."

Wise girl! she had gone to the very root of the matter. Gossip is best left off, as the vigorous Hebrew proverb declares of another vice, "before it is meddled with."—*Christian Union*.

The Only True Guide.

"Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." 1 John 4:1.

A SECTARIAN spirit, or a spirit of preconceived ideas, only leads its possessor to those passages of Scripture the phraseology of which, when considered apart from their proper bearing, may be construed to favor their own ideas. Other texts have to be examined when presented as objections. But evasion is a common attribute of sectarianism. For instance, with that misleading method of interpretation,—the source of so many false doctrines which are either extremely repulsive or insidiously delusive, the cardinal idea of which was first uttered by Satan himself (Gen. 3:4), which turns God's penalty for disobedience to such an absurd thing as a "death that never dies," and declares that we naturally possess immortality, in spite of the absence of Scriptural proof and the presence of plain Scripture to the contrary,—its advocates can only evade those objections which they cannot answer. With sectarianism as a leading spirit, our advance in the light and knowledge of the Scriptures is effectually retarded.

A spirit of skepticism, or infidelity, or any spirit of opposition, will not lead one into an impartial consideration of the general tenor of the Scriptures. By such guides men are very often led into the mistaken idea that in overthrowing the absurd interpretation of other misguided men they overthrow the Bible. But the Bible still stands, and false doctrines are constantly being dispelled by the increasing light of the approaching perfect day.

Many professed Christians wait with much impatience the appointments of worldly pleasures, while prayer-meeting appointments seem to awaken in their hearts no appreciable anticipation. This spirit of indifference encourages proportionately greater indifference among the unconverted, and hurts the power of the church more than all the works of skepticism and infidelity can do. Professed Christians, who by mingling with the world become possessed of the spirit of indifference, especially need a baptism of the Holy Spirit to guide them into all truth, so that they may realize their condition in the sight of God and their responsibility to their fellow-men.

Those who possess a spirit of hypocrisy do not care for gospel motives. They take upon themselves the form of religion, adorned with the precepts of all its virtues, as a mere cloak to enable them to share confidence which should only be divided among true Christians. And,

alas! when their hypocrisy is exposed and their real motive is seen, true Christians are unjustly compelled to share the burden of distrust which should rest entirely upon the shoulders of the guilty. Though it is a matter of much sorrow to every true Christian that so many take upon themselves the mere profession of religion, and so shamefully abuse the confidence thus unjustly gained, yet the Lord's children are not disheartened even by the hypocrisy of false brethren, for they know that deliverance will surely come.

The Holy Spirit alone will protect us from the multitudes of errors, snares, and contrary spirits of Satan. The following elucidation of divine guidance will help us to appreciate the importance of being led by the Holy Spirit:—

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:9-14.

And you who are without hope, will you not yield to the Spirit which convinces you of sin, of righteousness, and of judgment? It will guide you into all truth, and bring you into kindred relation with the good of every age and clime. You may be a joint-heir with Christ and all the redeemed to the rich blessings and everlasting joys of a glorious, eternal inheritance. If in this world you suffer matters of infinitely less importance to make you heedless of the grace of God, when it is too late, an unmistakable sense of your great loss will dawn upon you. And you will then be unable to deny the justness of the doom against which you are now so abundantly warned in the Scriptures of divine truth. We cannot escape if we neglect the great salvation. Let us then yield to the saving influences of the Holy Spirit, so that when the Judgment is set, and the cause of righteousness is fully vindicated, we may be found worthy in Christ, having been guided by the Holy Spirit into all truth.—*Edgar Kelsey, in World's Crisis*.

ONE pure life will do more toward the conversion of the world than any number of volumes on the "Evidences of Christianity." The casuist may perplex a reader by suggesting difficulties and creating doubts; but a holy life defies all casuistry; it is evermore the most powerful of self-defenses. We care not for a learned church, a wealthy church, nor a theological church; but, for the world's sake, let us strive for a pure church.—*Rev. Joseph Parker*.

CHARITY is good; but perhaps justice, which would in many cases make charity needless, is better. Charity helps one when he is down; justice would often keep him from falling. Charity is liable to enfeeble and humble him, and make him less of a man; justice invigorates him—makes him feel himself fully a man.—*National Baptist*.

WHILE being a Christian is in some respects a private matter, it is essentially and emphatically a public matter.—*Watchman*.

LET your promise be sincere, and within the compass of your ability.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JANUARY 21, 1886.

The Coming of a Literal Christ.

FOUR points were made in our last article on this subject, to prove that the interpretation of the dream of Daniel 2 is literal. Unless the rule which we laid down can be invalidated, no further proof can be asked for. The rule settles all such questions. It is this: "If a parable or symbol be taken literally, it is then no parable or symbol; but if the interpretation is *not* taken literally, it is then no interpretation." This rule cannot be invalidated. Therefore we did not offer additional proof because such proof was necessary to sustain the position, but because we wished to have the facts contained in the proof laid before our readers. But one more point we will present on this part of the subject.

5. The promise made to Mary concerning her son, Jesus, is proof that the kingdom is literal. It is found in Luke 1:32, 33: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." In the Scriptures there is great stress laid upon the genealogy of Jesus, to show that he was the son of David. This was necessary, because the Lord had promised that he would perpetuate the kingdom and house of David; and the promises often made show that they could be fulfilled only in the Messiah of God. The king in this kingdom was to be the son of David and the Son of God.

But the fact that he was to reign on the throne of David, and over the house of Israel, shows that it was to be a literal kingdom; and this is strongly corroborated by Peter's comment on the promise, in his sermon recorded in Acts 2: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Verses 29, 30. Why according to the flesh, if it is not a literal throne and a literal kingdom? Nothing but a son according to the flesh, a literal son of David, and a literal kingdom, and a literal throne, will fulfill the promises to David.

And this is further corroborated by the words of Jesus in Rev. 3:21. Here is a contrast in time of possession between the throne of the Father and the throne of the Son. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The throne of Christ, his own throne, in distinction from the throne of his Father, is the throne of David. It is the throne of David's son Jesus, because he was born of David's line, and was raised up "according to the flesh," that he might inherit it according to the promise. We have quoted the scriptures concerning the present and prospective position of the Saviour on these two thrones. He is now seated on the throne of his Father, at his "right hand," until his enemies, the kingdoms of this world, are given to him. To pursue this subject further is unnecessary; for we do not see how any one can fail to see the force of the reasons given and the texts quoted in favor of the kingdom of Christ being literal, and that it is to be set up in the future.

Now we come to another important branch of this

same subject, and one to which the head of these articles seems more immediately to relate. It is the literal second coming of Christ. We call it the coming of a literal Christ. If it is not a literal second coming, it is no second coming at all; for the first advent was literal. And if it is not a literal coming of Christ, then it is not the coming of a literal Christ. A literal coming necessitates the existence of a literal Christ, and a literal Christ cannot come in any other manner than literally. To deny the literality of the second advent is to deny the literality or personality of Christ, and this is but one of many unscriptural difficulties which they have to meet who deny the literal second advent of Christ.

The relation of the subject of the literality of the kingdom, and of its being set up in the future, to the literality of the advent, must be apparent to every one. If the interpretation of the symbols representing the kingdom of God are interpretations in fact, and are to be taken literally, it evidently follows that the "coming" as well as the "power" and "majesty" of our Lord Jesus Christ (2 Peter 3:16, 17) is literal. He could not metaphorically come to spiritually reign in a literal kingdom. But we will enter at once upon the proof of a literal second coming of a literal Christ.

A friend in Ohio, who had read several numbers of the SIGNS OF THE TIMES, wrote to us as follows:

"If I gather correctly your views, I cannot embrace them. A favored people formerly looked for a personal reign on earth, but looked in vain. Christ said his kingdom was not of this world, and I apprehend that they who are looking for an outward sovereignty will be as much disappointed as those [were] who expected him to reign in Judea eighteen hundred years ago. His coming the second time without sin unto salvation is in the hearts of the children of men, when he sits as a refiner," etc.

We copy these words, because we think the popular view of the coming and kingdom of Christ cannot be better expressed than this writer has expressed them. But we cannot see the shadow of a reason for agreeing with them.

On this subject we notice two things which the prophets revealed concerning the incarnation and work of Christ. They are referred to in many scriptures, a few of which we will notice.

1 Peter 5:1: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that is to be revealed." The sufferings of Christ were at his first advent. "The glory that is to be revealed" is at his second advent. Then, and not till then, will the saints be rewarded and partake of his glory, as we shall particularly notice hereafter.

Acts 17:2, 3: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead."

Luke 24:45, 46: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

We quote these texts to show that the prophecies foretold both the sufferings and the kingdom of Christ. Now concerning the faith of the "favored people," as compared with the more popular faith of the present day. The Jews saw the prophecies of the kingdom, but they would not admit a literal fulfillment of those which foretold his sufferings. The professed people of God of the present day can see plainly the prophecies of his sufferings, and their literal fulfillment, but they cannot accept the literal fulfillment of his coming and kingdom. His sufferings are now historic facts; they are scarcely questions of faith. But Jesus foresaw that there would be little faith on the earth when he comes (Luke 18:8); and even so now, when his coming is near,

we hear the inquiry, "Where is the promise of his coming?" 2 Peter 3:3, 4. The "blessed hope" is turned into nothingness by a system of mystifying the Scriptures.

Before we examine the two belief in the light of the word, let us look at them in the light of reason, as to this the people often appeal against the literality of his second coming and his kingdom. Two classes of prophecies are found in the Bible; one recounting his humiliation and sufferings, and the other foretelling his reigning in glory. The Jews read these prophecies concerning their Messiah, the Son of God, and reasoned thus: We know that when Christ comes he is to reign a king; he is to come in David's line, to sit on his throne; the word of the Father says that all his enemies are to be put under his feet; that all people, nations, and languages shall serve him; he shall break them with a rod of iron, and dash them in pieces like a potter's vessel; the government shall be upon his shoulders, and his kingdom shall stand forever. It is as reasonable to consider, as it is just in fact, that the Father shall put his Son, the Messiah, in authority, and cause his enemies to bow before him. It is reasonable that David's great Son shall reign on his throne, and overthrow the oppressors of his people. But it is not reasonable to consider, as it is not just as a fact, that the Messiah should be reviled and maltreated, and even put to death, without resisting his enemies. That would be inconsistent with his nature and his character, and with the prophecies which record his triumphant reign over all. Oh, no! all that the Scriptures say concerning his humiliation, his sufferings, his ignominious death, is *figurative*: it cannot possibly be literally fulfilled.

But it *was* fulfilled, and what then? Its *unreasonableness* still stares them in the face, and to this day the preaching of Christ crucified is a stumbling-block to the Jew. 1 Cor. 1:23.

But in this day the faith is expressed in this wise: It is perfectly reasonable that Christ should appear as David's son; for thus the prophets speak. It is reasonable to believe that he would come in humility, bearing in quietness the reproach and scorn of his enemies. It is reasonable to consider that the Son of the living God should pour out his soul unto death, and have the sins of the world laid upon him; that he should suffer hunger and thirst, scorn and abuse, be condemned by the highest court among God's chosen people, and in great agony die an ignominious death. All this was written in the law and the prophets, and he is but an infidel who would deny its literal fulfillment. But it is highly unreasonable to think he will come again to vindicate his rights; to take vengeance on his enemies and dash in pieces the nations; to reign in glory upon a throne to which he was by birth entitled. It is an abuse of Scripture language to say that all this will be literally fulfilled. No; these scriptures are to be spiritually understood. His second coming is in the hearts of the people. True, there is much more said about his glorious reign than about his sufferings and death. His coming in triumph to redeem his saints and to destroy his enemies is also written in the prophets. But it is all to be taken figuratively.

Now we insist that of the two beliefs, that of the Jew is the most reasonable. And in fact we believe that the Jews of the days of the Messiah stood upon better and safer ground in regard to the fulfillment of prophecy than do the majority of Christians of the present day. If the literality of the prophecies may be explained away, the Jews had the least explaining away to do. They stood as fully entrenched in their faith as do the Christians of to-day. They said, "We know that God spake unto Moses." Theirs was a *historic faith*. The Jew was a firm believer of that which the Scriptures affirmed had already occurred; but of what the prophets said of the future, he must be judge whether or not to accept it. He must at least be allowed to put his

own construction upon it. And that is exactly the position of the Christian of to-day. But the latter is less excusable than the former, in occupying such a position,—a position which does such violence to the “sure word of prophecy,”—because he has the error and example of the former before him as a warning.

We will briefly query concerning some of the facts of his first advent. There is no dispute about the fact that he “will come again;” that “he shall appear the second time.” These are the exact words of the Scriptures. Did he come literally the first time? Did he literally fulfill the many scriptures which spoke of his coming? Was he literally bruised for our iniquities? Did he literally pour out his soul unto death? Was he literally hanged on a tree? Did he literally offer himself, his body, his personality, a sacrifice for sin? Was he literally buried, and did he literally rise from the dead? Did they handle his literal body, with the prints of the nails and of the spear in it, and thus identify it as the very person that expired on the cross? And did they actually walk with this literally resurrected Christ to “the mount called Olivet,” and did he there literally and personally ascend until a cloud received him out of their sight? The answer to each and all of these questions is, Yes. Literal in every feature. And yet the prophecies of these things are not so clear, so free from obscurities, as are those which speak of his second coming, and of his reigning in the kingdom of his father David. All analogy is in favor of a literal second coming, and of his reigning in a literal kingdom.

Were not the *figurative view* so strongly fixed in the popular mind, we should feel like apologizing for saying so much on this point. But with an error so popular we cannot deal too thoroughly. In our next we shall show that the scriptures which speak of his second coming do not admit of any but a literal interpretation, or rather, construction.

The second advent of Christ is a more momentous event than has ever transpired since the creation of the world. It is of first importance that we have right views of it, and that we stand rightly related to it.

The Ministration of Death. 2 Cor. 3:7.

“BUT if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?”

Here the work of the two covenants is brought to view. Ministration means the service, or work, of a minister. Some time since, we gave an exposition of this text at some length. In this article we intend to notice only these ministrations.

Why was the service under the old covenant called the ministration of death? Was there not death under both covenants? Yes, under both. And in its proper sense, there was *more of death* under the second than under the first. We will illustrate this point.

The idea in all the offerings under the law was that of *substitution*. “The wages of sin is death.” Life is forfeited by sin. And as “the life is in the blood,” the blood of the substitute must be shed to make atonement; “for it is the blood that maketh an atonement for the soul.” Lev. 17:11-14.

On the day of atonement, a goat was killed and his blood was sprinkled upon the mercy seat and before the mercy seat, to atone for the sins of the people. Lev. 16. But a goat is not a valuable equivalent for a man; much less for a whole nation. But might it not be that by its constant repetition it might be accepted as an equivalent? No; the lives of a thousand goats are not worth as much as the life of one man. And so Paul says: “It is not possible

that the blood of bulls and of goats should take away sins.” Heb. 10:4. Those sacrifices “offered year by year continually” could not perfect those who made the offering. “But in those sacrifices there is a remembrance again made of sins every year.” Heb. 10:1, 3. Instead of taking away sin by their yearly repetition, they were *continual reminders* of sin; those sacrifices were continual illustrations of the justice of God and the desert of the sinner.

If a man owed to another an ounce of gold, how long would it take to pay the debt in ounces of clay, each ounce being of no value? The answer is ready: It could never be so paid. Millions of ounces might be given, but the debt would remain. But a goat is of no value whatever, as far as the great object of a sacrifice is concerned. True, debt is not crime, and crime, strictly speaking, is not debt; but we use these terms in illustration.

On the other hand, if a man owed an ounce of brass, and offered in payment an ounce of gold, how quickly the payment would be accepted. It would be accepted as more than equivalent to many ounces of brass. And would not every one say there was *more of real payment* in one ounce of gold than in millions of ounces of worthless clay? Surely they would.

And for this reason we say that there was *more of death*, more real sacrifice, in the offering made in the new covenant, than in all the offerings under the old. The sufferings of Christ were beyond comparison and beyond comprehension. Even so his life in value was beyond computation, or comparison, or comprehension.

It is very evident, then, that it was not because of the death of many sacrifices under the old covenant that the work of its priests was called the ministration of death. Nor was it because death was ever present before the sinners; for this is the great theme of gospel preachers. Paul not only said that “we preach Christ crucified,” but he said: “I determined not to know anything among you, save Jesus Christ, and him crucified.” 1 Cor. 1:23; 2:2. Jesus took upon him our nature, “was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man.” It was only through death that he could destroy him that had the power of death (Heb. 2:9, 14); only through his death are we reconciled to God. Rom. 5:10.

Wherein, then, is the contrast? It is in the *effect* of the two ministrations. The priests of the first covenant were ever presenting before the people reminders of their guilt, and of its desert, death, as illustrated in the death of the victims. And *they had nothing beyond this to present or to promise*. The blood which they shed and which they offered, took away no sin, and made no one perfect. Their covenant was based upon, “If ye will obey.” Ex. 19:5-8. But it made no promise to the sinner; it had no offering which could bring him relief. In the ark, on the tables of stone, was a complete moral law. Violation of this law was sin, odious sin, which God abhorred, and for which they will be brought into Judgment. Eccl. 12:13, 14. But that covenant contained no pardon.

Now notice the difference. The blood of the new covenant, the blood of Christ, cleanses from all unrighteousness. 1 John 1:7, 9. It purges the conscience. Heb. 9:14. In this covenant, the Spirit of God writes the law upon the heart; and, therefore, the promises of this covenant are better—better suited to the sinner’s wants—than those of the old; it promises forgiveness of sin, and everlasting life. 2 Cor. 3:3; Heb. 8:6-12. This is “the ministration of the Spirit,” “the ministration of righteousness.” It leads us to holiness, to life, to glory.

But were not the promises of holiness, and of being a peculiar treasure unto the Lord, contained in the first covenant? They were. Ex. 19:5-8. Why,

then, was it called so inferior to the new covenant? Not because holiness was not the same; for holiness under that covenant was exactly what it is in this. Compare 1 Peter 1:15, 16, with Lev. 19:2. Not because being a peculiar treasure unto God was not as great a blessing then as now, but because these rich and precious blessings were promised only on that condition, “If ye will obey.” But they were a stiff-necked people (Ex. 33:5); a disobedient and gainsaying people. Rom. 10:21. They broke his covenant, and of course he could not regard them as a holy nation, for they were not holy. Jer. 31:32; Heb. 8:9.

How thankful should we be that we have the privileges of the new covenant; that we may be reconciled to God by the death of the cross, and cleansed from all unrighteousness by the precious blood of the Lamb of God. Well may we glory in the cross here, and lose sight of all knowledge but that of Jesus Christ and him crucified; for the power and efficacy of that blood will raise the songs of praise in the throng of the redeemed and glorified saints: “For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” Rev. 5:9. May we so strive, and may the Lord so bestow his grace, that we may be of the number who sing that song.

Nature of the Law.

HAVING found that the law must be in force wherever the gospel is preached, it is very proper that we learn something in regard to its nature. What we have already learned would teach us that it is just the opposite of sin, for “sin is the transgression of the law.” But we will see what the Bible has to say further on this subject.

We first quote the words of the psalmist, in Ps. 19:7, 8, 10, 11:—

“The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.” “More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward.”

This comprises all that may be said of the law; for nothing can be more than perfect. Nothing can be added to that which is perfect, neither can anything be taken away, without leaving it imperfect. Therefore the testimony of David teaches us that when God spoke his law it was in just the form that he wanted it, and that he never designed that any change should be made in it.

In perfect accord with the above testimony, the apostle Paul says: “Wherefore the law is holy, and the commandment is holy, and just, and good.” Rom. 7:12. This being so, we would naturally expect that the keeping of the commandments would make the keeper thereof perfect and holy. This we find is the case. Moses said to the Israelites:—

“And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.” Deut. 6:25.

Observe how perfectly this agrees with what we find in the New Testament: Moses said that to keep the law is righteousness. Of course the opposite of righteousness is *unrighteousness*, and John tells us that “all unrighteousness is sin.” 1 John 5:17. Then we must conclude that sin is just the opposite of obedience to the law; and that brings us to the original definition: “Sin is the transgression of the law.” 1 John 3:4. Unrighteousness means any deviation from that which is right; and since all unrighteousness is sin, we know that the slightest deviation from right is a transgression of the law.

To show that this reasoning has solid scriptural foundation, we quote Ps. 119:96:—

"I have seen an end of all perfection; but thy commandment is exceeding broad." And to show how broad and far-reaching it is, we have only to read Heb. 4:12:—

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Thus we learn that the law is so broad that it takes cognizance of the very thoughts of the heart, and not alone the outward acts. As illustrating this, we have our Saviour's words in the sermon on the mount:—

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:21, 22.

Again we quote verses 27 and 28 of the same chapter:—

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Other instances might be given; but these are sufficient to show the breadth of the commandments of God. The sixth commandment may be broken by a single angry thought that may never be expressed; and the seventh may be as effectually broken by a single wrong desire as by the overt act. Surely the law of God is broad; and since in all its prohibitions and requirements it is perfect, we can readily and naturally accept the words of the wise man, in Eccl. 12:13:—

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

This statement, we repeat, is a natural consequence of what has preceded; for the keeping of a perfect law will make a man perfect, and nothing more than perfection can be required. There is no sin conceivable that is not forbidden by the ten commandments, and no righteous act or thought that is not commended and enjoined by them. Of course it would be impossible to go through the whole list of possible thoughts and deeds, in order to demonstrate this; but it will be found true in every case. Things may be mentioned which at first sight may seem to many persons to be outside of the ten commandments; but a little careful thought will show that nothing can be done that is beyond or outside of the perfect law of God. We have not the slightest fear of being brought to confusion because of this statement. We repeat, Nothing more than the duties enjoined in the ten commandments can be required of any man.

In this connection it will be well to notice Matt. 5:20, which some may think opposed to the statement last made, but which strongly supports it. We quote: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." This text would be opposed to the statement made in the preceding paragraph if it could be shown that the scribes and Pharisees kept the law perfectly, but not otherwise. Indeed, this verse could not teach that it is a man's duty to do more than the ten commandments, without contradicting the 19th verse, which says that "whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." It must

be, then, that the scribes and Pharisees, while professing to keep the commandments, did not do all that the law requires. This we shall find was the case, if we read Matt. 23:25-28:—

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

The scribes and Pharisees pretended to keep the law, and so far as their outward acts were concerned, they did keep it; but Christ, who "knew what was in man," saw that in their hearts they despised the law, and that they grievously transgressed it, but yet in such a way that men could not know their wickedness. Such obedience, Christ taught, will not suffice to gain an entrance into Heaven. Unless your obedience to the law is more thorough than that, you can in no case enter the kingdom of Heaven.

Here we see the difference between obedience only to the letter and obedience to the spirit of the law. The law is spiritual, and therefore the spirit of it must be obeyed; but some people think on this ground to excuse themselves for disobeying the law. Say they, "The Lord reproveth the scribes and Pharisees for their obedience to the letter of the law, therefore we should not think ourselves bound by the letter; if we keep the spirit, that is sufficient." But mark, the Saviour did not say that our righteousness must be entirely different from that of the scribes and Pharisees, but that it must *exceed* it. To *exceed* means, "to pass or go beyond;" and by using that word the Saviour showed that we must keep the law as well as the scribes and Pharisees did, and a great deal better. Not only must the law be kept outwardly, but it must be obeyed from the heart. He did not reprove the Pharisees for refraining from open adultery; but he reproveth them for the lust with which their hearts were filled, and which nothing but their love for the applause of men kept them from manifesting openly. Christ did not reprove them because they refrained from actual murder, but because they cherished envy, hatred, and enmity, thus as effectually breaking the sixth commandment as though they had actually taken human life.

E. J. W.

(To be continued.)

Danger in and to Society.

It is not pleasant to think that society is permeated with evil to its core, but it is impossible to shut our eyes to facts, however unwelcome. The N. Y. *Tribune*, speaking of the prevailing and unseemly boldness manifested by the girls of this age, said:—

"Why do these passions thus dominate our social life, like the seven devils who found the house swept and garnished, and entered in to take possession? We believe one reason to be that the barriers are lowered in domestic life to allow them to come in. Matters are discussed in the presence of young girls which once matrons blushed to mention. There is a familiarity with vice, an acceptance of it as a matter of course, shown in our newspapers, in our ordinary talk, in our pulpits, which debases the minds of the young. The very air in which our children live is poisoned. No legislation, no single reform, can touch this disease, any more than it could cure the malaria which slays its victims by the thousand. It is for each family, each clergyman, each mother, to clean and sweeten their own household."

The Missionary.

Our Home Tract and Missionary Work.

ALL are not called to be ministers or missionaries to foreign lands. Neither may they be called to take a place as Bible workers in city missions, or as canvassers or colporters. Still you have a work to do; and the Lord will call you to an account for your stewardship. We need *home* missionaries, workers right near home. Your own family presents a field for labor; your neighbor and your neighbor's children present another field. These souls are just as precious and their salvation just as important, as those in distant States or in far-off countries. When God inquires of you where your neighbors are, what will your answer be?

Mothers with their families around them have wished they could act the part of Mrs. Judson, and work for the heathen. That is no wrong wish in itself. But many times they forget the missionary field in their own families. Many a time my heart has been sad to see the indifference manifested by parents toward their children. The mother who succeeds in bringing her children to God, and presenting them saved in his kingdom, has done a most noble work. Would there could be more of a true missionary spirit right in our own homes, that our children might be educated in it from their very infancy. But sad it is when the father is so driven with care and labor, and the mother the same, that what is seen of home religion is only formality.

There may be a family altar, or there may not; but be that as it may, the great burden is to work and plan continually for the purpose of making property, gathering treasures in this world only to feed the flames of the day of God, or be a curse to the children to whom they leave it. Better seek first the kingdom of God and his righteousness. Better make the religion of God of the first importance in the family. What if we should not make quite so much money? Better far that the mother take time to read the Bible and teach the children in the way of God, even if they should be more humbly clad, and not compare so well with the fashionable style of the world. Oh, if that heavenly adorning could beautify us, we might well dispense with this world's gaudy show. There is work for all, and may God help us all to find our place, and act our part to his glory.

And what more need we say? Our home churches and Sabbath-schools need live workers everywhere. Time is short, and what is to be done must be done quickly. We expect much from the week of prayer. By taking time for self-examination, prayer, and meditation, we hope to be enabled to appreciate the time we live in, and its great wants, and from this time on to act a part which will meet the mind of the Spirit of God.

Oh for a deeper draught from the Living Fountain, that our empty souls may know something of the divine fullness,—for a living connection with the divine Saviour, that it may be manifest that we have been with Jesus and learned of him; that this dead formality which many of us have lived in, may give place to activity, that the living power of the truth may be manifest in us. Then there will be a marked change in our attitude, and the power of God will be manifest among his people; our works will correspond with our profession, and our faith will be a living reality. Then prosperity will attend our work at home and abroad as never before.

May the great Head of the church grant it for Christ's sake.

O. A. OLSEN.

God's laws are adamant. He that thrusts forth violent hands against them breaks not the law so much as he breaks himself.—*Cumberland Presbyterian*.

Santa Rosa, Cal.

FROM December 19 to January 3, I was with the church in Santa Rosa. During this time I gave eight discourses, held twenty Bible-readings and seven other meetings, and made sixteen family visits. The most of these Bible-readings were at private houses, where several of the neighbors of the families had been invited in. It was my first experience in that kind of labor; and I decided that it was not only a good thing for me, but that if those in each church who are qualified to do so would hold readings where a few could be called in, much good would result.

We had a meeting each afternoon in the week appointed for prayer. These were profitable for the church. On Christmas day the contributions for the European and Scandinavian Missions were made. Though there are many poor persons in this church, almost every one did something, the sum amounting to sixty dollars.

The last Sabbath of our meeting with them was their church quarterly meeting. They said there was the largest turnout that day they had seen in the house for a long time. We were glad to find some new ones interested in the truth, and hope that the time is not far distant when many more may be gathered to the church in Santa Rosa.

J. N. LOUGHBOROUGH.

San Jose, Cal.

THE week of prayer was a season of real profit to the church in San Jose. Though not wholly observed from the first on account of the absence of their leader, yet as the week drew toward its close, the spirit of love and union came in to take the place of the distrust and indifference that had so long existed. Although the most of this little company are in straitened circumstances, yet they increased their club of SIGNS to forty-one copies, and ordered over ten dollars' worth of tracts for missionary work. The offerings for the missions were not overlooked. The spirit of labor was manifested by the request that some one be sent to instruct them in the missionary work. They really need a place of worship of their own. This would add greatly to their efficiency in the cause. By request, I spoke in the Christian church Sunday afternoon on the Sabbath question. I trust some lasting impressions were made.

G. D. BALLOU.

What One Woman Did for Japan.

IN 1880 the prisons of Kioto held an unusual number of political prisoners, taken during the rebellion on the island of Kiushiu. Many of them were high in rank and honor among their countrymen. A few had been pardoned, many had been executed, while a large number were held as prisoners for a term of years. Much of the public work of the city then was, and is still, accomplished by gangs of prisoners under overseers.

In a remote part of Kioto, an earnest, gifted woman had gathered a girls' school at home. Eager of heart, alert, wise but wary, her noble presence had won its way with the men and women of Japan in quarters that were inaccessible to others. "More work for Jesus," was her watchword; and this is what happened to her. One day at morning worship a gang of prisoners filed into the yard, and began cutting the grass in the inclosure. The girls were just singing their sweet hymns, "Jesus, I my cross have taken," and "I'm glad I'm in the army;" and the unusual words and tone arrested the prisoners' ears, all unaccustomed to such sounds in their own language. Cautiously they crept nearer and nearer to the piazza, till the teacher stepped forward, and asked them all to enter. Eagerly they climbed the steps, and were soon

within the walls. It was a strange sight for a girls' school—the overseer with the lash and sword, and these sad-faced men with their clanking chains. But the songs ring out their glad welcome, and the organ peals forth its sweet tones; then the old, old story is read from the Gospel of Mark.

"That is strange talk. We would like to hear more of it," they say, slowly filing out.

"Come again! come again! You are welcome," responds the teacher, with a silent prayer. So, as the men were brought for two or three days in the same vicinity, the scene was repeated with increasing interest.

After a few weeks a request was sent from the prison for a Christian teacher, and this strong, brave woman went forth fearlessly, under guard of an officer of the law, if not to preach, at least to speak, to those souls in prison. Once only, but mark the result. Months after, when some of these men were released and returned to their homes in Kiushiu, they carried the precious seeds dropped into their hearts in the girls' school; and by and by there came a pleading call for a missionary to be sent; one responding to their call, found a church in all but name,—a waiting company of believers hungering to be taught of the Lord.—*Leaflet.*

THE LORD WANTS REAPERS.

Oh, whitened fields of golden grain,
O'erspreading every hill and plain,
By ocean shore and northern sea,
By rivers stretching grand and free,
In desert wilds far out of sight,
Where brood the shadows of the night,
Where'er the foot of man hath trod,
Your plumed helmets wave and nod!

The Lord wants reapers, ho! away
At golden dawn of early day;
Gird on your gleaming sickles fair,
And to the waiting fields repair,
Ere wintry storms shall o'er them blow
And lay the ready fruitage low,
Ungarnered to his gracious store,
The summer past, the harvest o'er.

The Lord wants reapers; lo! he stands
Unlocking gates to all the lands;
From farthest east to sunset sea
He cleaves a pathway broad and free,
And brings the far-off people near,
The story of his love to hear.

Some field is waiting for us all;
At home, abroad, where'er the call,
How'er obscure the toil may be,
Give to it will and purpose free.
In God's own wise and righteous time
Thy feet the mountain height shall climb,
Though long amid the shadows deep
'Twas thine to work and wait and weep.

The long, bright day will soon be cried,
When, trooping down the mountain side,
God's gleaming angel host shall come
To shout the finished harvest home,
Unless our idle hands shall stay
The hasting of that glorious day,
Whose first long wave of golden light
Is climbing o'er the distant height.
God's patience waits our presence slow
The meaning of his ways to know.

The Lord wants reapers; hear the call—
To old and young, to great and small.
Rise up, with sickles gleaming bright,
Amid the morn's advancing light,
And ere the sunset gild the sea
Thy labors richly crowned shall be. —*Sel.*

Square Your Accounts.

THE old year is in the past, and merchants and tradesmen have taken invoice of stock on hand, accounts, cash on hand, and general assets. There is an item that is generally omitted, to which we now call your careful attention, and that is your cash account with God. The people of God from the earliest ages have been required to pay one-tenth of their income to him. Long before Moses lived, Abraham paid tithes to Melchizedek, the type of Christ, who said, "These things ought ye to have done and not to have left the other undone." We are bold

to make the statement that there is enough money lying in bank vaults, belonging to God, with which to clothe all the naked, feed all the hungry, educate all the ignorant, and belt the world with gospel light as broad as the spheres upon which the feet of fallen and lost man have trodden.

No man or woman can be said to have given a penny to God's cause until the tithes are all brought in. Men and women who only give to God's cause and his poor when they are thawed out, are like icicles on the north side of a house, that shed a few drops of ice water on the warmest days in winter, but are larger and longer and more icy as the sun goes down. Let all of our readers see to it that God's cause has the one-tenth, and then make thank offerings and alms to the poor, until, like Cornelius, while fasting and praying, your soul shall be feasted by an angel declaring, "Thy prayers and thy alms are come up for a memorial before God;" thy prayer is heard. "Will a man rob God? Yet ye have robbed me. . . . This whole nation." "Bring ye all the tithes into the store-house, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it; . . . and ye shall be a delightful-some land, saith the Lord of hosts." Mal. 3: 8-12.

Square up your accounts with God!—*Chicago Fire and Hammer.*

Sufferings of the Judsons.

It is sometimes the case (is it not quite often?) that they who own to a call from the Lord to work in his vineyard, feel that they have a hard time. Sometimes they compare their lot with that of some others in the ministry. Sometimes they feel that they are called to labor in an unpleasant field. It may be profitable to such to read what others have suffered for the cause of Christ and to "rescue the perishing." And "ministers' wives" often think they have a hard lot, of suffering and privation. The following, from the journal of Mrs. Judson, ought to prove instructive to all who believe that the Third Angel's Message is a missionary message, and feel that they have the privilege of taking a part in this glorious work.—*Ed. SIGNS.*

On the 8th of June, just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans, accompanied by one, whom, from his spotted face, we knew to be an executioner, and a "son of the prison." "Where is the teacher?" was the first inquiry. Mr. Judson presented himself. "You are called by the king," said the officer—a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm. "Stay," said I; "I will give you money." "Take her too," said the officer; "she also is a foreigner." Mr. Judson, with an imploring look, begged they would let me remain till further orders. The scene was now shocking beyond description. The whole neighborhood had collected; the masons at work on the brick house threw down their tools, and ran; the little Burman children were screaming and crying; the Bengalee servants stood in amazement at the indignities offered their master; and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off, I knew not whither. In vain I begged and entreated the spotted face to take the silver and loosen the ropes; but he spurned my offers, and immediately departed. I gave the money, however, to Moung Ing to follow after, to make some further attempt to mitigate the torture of Mr. Judson; but instead of succeeding, when a few rods from

the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

The officer and his gang proceeded on to the court-house, where the governor of the city and officers were collected, one of whom read the order of the king to commit Mr. Judson to the death-prison, into which he was soon hurled, the door closed, and Moungr Ing saw no more. What a night was now before me! I retired into my room, and endeavored to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me; for the magistrate of the place had come into the veranda, and continually called me to come out, and submit to his examination. But previously to going out, I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact that we had correspondents in England, and had minuted down every occurrence since our arrival in the country. When this work of destruction was finished, I went out, and submitted to the examination of the magistrate, who inquired very minutely of everything I knew; then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffians, to whom he gave a strict charge to keep me safe, and departed.

It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down. I obstinately refused to obey, and endeavored to intimidate them by threatening to complain of their conduct to higher authorities on the morrow. Finding me resolved in disregarding their orders, they took the two Bengalee servants, and confined them in the stocks in a very painful position. I could not endure this, but called the head man to the window and promised to make them all a present in the morning, if they would release the servants. After much debate, and many severe threatenings, they consented, but seemed resolved to annoy me as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I ever passed. You may well imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Daniel in Babylon.

(January 31. Dan. 1:8-21.)

DANIEL was in Babylon in fulfillment of prophecy. More than a hundred years before this, a king of Babylon—Merodach-baladan—had sent an embassy to Jerusalem to congratulate King Hezekiah on his recovery from his sickness, and to inquire about the going backward of the shadow on the sun-dial of Ahaz. Hezekiah was so elated over such a notice of himself that he showed them all his treasures; "there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Then came Isaiah and said to Hezekiah: "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." 2 Kings 20:12-18.

ACCORDINGLY, Nebuchadnezzar, king of Babylon, came up and besieged Jerusalem, and took it. "And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, *and of the king's seed*, and of the princes; children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and tongue of the Chaldeans." Dan. 1:3, 4. We know not how many there were chosen to be thus taught; we only know the names of four who were of the company selected to be taught the learning of the Chaldeans; and we would never have known the names of even these four, if they had not had the courage to stand upon principle and firm conviction of truth and duty.

THEY were to study three years, and then pass an examination for places in the king's favor, and it was to be at the king's expense. "The king appointed them a daily provision of the king's meat, and of the wine which he drank." "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." It is evident that Daniel was the one who led out in this, and that the other three decided to stand by him. It was Daniel that purposed in his heart that he would not do as was expected by the king, nor as all the students, but his three brethren, were willing to do.

AT this time Babylon was in the height of its glory. It contained between two and three million inhabitants, and all the Babylonian plain was teeming with population. Wealth and magnificence, with their inseparable accompaniments—luxury and intemperance—reigned on every hand, and this, too, in heathen manners. It was in the midst of such scenes and such influences, that Daniel was placed when only a mere boy. But boy though he was, he purposed in his heart that he would not defile himself by conformity in any way with any of their customs, nor allow himself to be defiled with any of the evil influences that were around him.

HE refused the king's meat and wine, and asked that he might be given pulse to eat and water to drink. In the Revised Version, margin, we have "herbs" as the alternative reading for "pulse;" and "herbs" conveys the correct idea. It was what would be now called a vegetarian diet, the diet that was originally prescribed for man; and those who, even in this day, conform most closely to it, are in every way the better for it. It was not altogether a miracle, that their countenances were found "fairer and fatter" "than all the children which did eat of the portion of the king's meat." True, it must have been miraculous that so marked a result was seen *in so short a time*—only ten days; but that result would not have been seen at all if they had not adopted the diet.

God works by means which he himself has appointed; and the closer men conform to the Lord's appointed ways, the more wondrously will he work in their behalf. If the church of God to-day would adopt the principles of Daniel, their power and efficiency would be increased manifold. Daniel was set there to study the learning of the Chaldeans, that he might successfully pass the appointed examination, and stand in the presence of the king. To accomplish this in the best way, he adopted a vegetarian diet. Those who, with him, did so, were approved of God, and succeeded so well that they were ten times better than all the wise men in the realm.

WE are set in the school of Christ to study the word of God, that we may successfully pass

the appointed examination and stand in the presence of the King of kings. If such a course would accomplish such results in the study of heathen learning, why would it not accomplish much more in the study of the wisdom of God, as given in his sacred word? Without hesitation we say that it would. But where are the Daniels of to-day? Where are they to-day, even in the church, who will put themselves upon a strict regimen that they may have clearness and strength of mind to discern the precious wisdom of God? The clearer the brain, the clearer the thoughts; the purer the blood, the clearer the brain; the purer the food, the purer the blood; therefore the purer the food that we eat, the better will be our power to think, and the more clearly we can discern the truth on any point. How many ten thousands are singing, "Dare to be a Daniel"! But alas! how many *tens* can be found who do really dare to be Daniels?

It is said of these four Hebrews, that by this course their countenances were "fairer" than all the others. In this lesson is a proved prescription which we commend to all young ladies who wish to have a fair complexion. It is better than all the paints and powders in Christendom. We once heard the question asked Dr. Simms, in a large audience, "What is the best means of preserving a fair, beautiful complexion?" He answered, "Avoid tea, coffee, pork, oysters, fish, etc. Use a vegetarian diet." That is the truth, and it is a truth that is taught in this lesson from the first chapter of Daniel. This very lesson in Dan. 1:8-21, is of the first importance to all people in this our day. We say indeed, in every sense, "Dare to be a Daniel."

THE following by Dr. Geo. P. Hayes, in "Half Hours with the Lessons," is exactly to the point:—

"When Daniel made up his mind not to defile himself with the king's meat, it was purely a question of principle. . . . It seemed utterly foolish. King Nebuchadnezzar and Melzar both believed that the popular opinion of the day was all right in saying that wine and fat meat were necessary for a clear complexion and a quick brain. The same false notion is widely held now about lager beer and tonics. Is it true? Ask the health records. . . . Gout, liver complaint, and the hundred-faced dyspepsias are Nature's protest against mince-pies, fruit-cakes, brandy-puddings, and gluttony. . . . You may not wish to obey Nature's health-laws, but you cannot defy them and escape. Just now the papers are reviving the discussion of the value of the Mosaic law on food, as a law of health. The health and brain-power of the Jews would teach the Gentiles a lesson, if the Gentiles were not so heedless. Many will doubt this statement and stick to Melzar's notion, that if they restrict themselves to Daniel's diet they will soon become 'worse-looking' than others which are 'of their set.' Well, why not take Daniel's way of settling it? Just try it."

A. T. J.

The Throne of David.

ZEDEKIAH was the last king of Judah and Jerusalem, the last king upon the throne of David. To him it was that the prophet wrote the message from God: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27. There can be no question as to who is the One "whose right it is" to sit upon the throne of David, to put on the kingly crown, and to wear the

royal diadem. There can be but one,—He who is the aim of all the prophecies and the subject of all the promises. And when the fullness of the time was come when He should appear in the world, the annunciation was: Thou "shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33.

This promise is itself a prophecy of what should be in the future, "the Lord God shall give" etc.; but there is nothing in it to signify when this event might be looked for. However, it was said to Zedekiah, "I will overturn, overturn, overturn it." It was to be overturned three times, and then, "be no more till he come whose right it is," and then it shall be given him. Now by turning to Daniel, who had been carried captive to Babylon with the first that were taken—about B. C. 606—we find that he has recorded in the second chapter what was seen by King Nebuchadnezzar in a dream; and in the seventh chapter what himself saw in a dream. There it is said that there were *four* great kingdoms to be in succession from Nebuchadnezzar to the end of the world; the *fourth* was to be divided into ten kingdoms, "and in the days of these kings shall the God of Heaven set up a kingdom." These answer to the three overturnings that were spoken of to Zedekiah. The kingdom of Judah was then subject to the kingdom of Babylon; when that was overthrown by Medo-Persia, there was the first overturning; when Medo-Persia was destroyed by Grecia, there was the second overturning; and when Grecia was succeeded by Rome, there was the third overturning, and then it should be no more till He come whose right it is, and it shall be given Him. All these overturnings are in the past; long centuries have gone since the kingdom of Judah was no more; and soon, very soon will He come whose right it is, and He shall reign over the house of Jacob forever, and of his kingdom there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. Isa. 9:7.

A. T. J.

THE SANCTUARY, ITS SERVICE, ETC.

The Cleansing of the Sanctuary.

(Lesson 4. Sabbath, January 30.)

1. DESCRIBE the daily round of service in the sanctuary.

"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even; and with the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the Lord." Ex. 29:38-41.

2. What other services were performed from time to time? Lev. 4 and 23.

3. When did the yearly service take place?

"Also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord." Lev. 23:27.

4. What was that day called?

"And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God." Lev. 23:28.

5. What was the object of this day of atonement?

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30.

6. With what was the atonement made?

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. 17:11.

7. What besides the people was cleansed?

"And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation." Lev. 16:33.

8. How were the people required to observe this day?

"Also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings." Lev. 23:27-31.

9. What offering was selected with which to make the atonement?

"And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." Lev. 16:7, 8.

10. What is the penalty for breaking the law of God?

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze. 18:20.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

11. Which goat was slain?

"And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering." Lev. 16:9.

12. Why did the goat have to suffer this penalty?—Since the sins of the people rested upon him, he had to receive the penalty of God's broken law.

13. What did the priest do with the blood of the Lord's goat?

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat and before the mercy seat." Verse 15.

14. What does the blood represent? Lev. 17:11.

15. Why was the blood of these sin offerings sprinkled upon the mercy seat?—To show that the law deposited beneath it demanded the life of those who had broken that law.

16. What was the mercy seat?

17. What was beneath it?

"And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." Lev. 16:13.

18. What solemn work did the priest perform when he returned from the most holy place into the first apartment, called in this chapter the "tabernacle of the congregation"?

"And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:18, 19.

19. How was this work accomplished?

20. For what did the priest first make an atonement on this tenth day of the seventh month?

"And Aaron shall bring the bullock of the sin offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself; and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not; and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times." Lev. 16:11-14.

21. What was the next step in the important services of the day?

"Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions, in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Verses 15, 16.

22. What work of cleansing was performed in the first apartment? Verses 18, 19.

23. After the high priest had thus made an end of reconciling, or *purifying*, both holy places and the altar of incense, what ceremony did he perform at the door of the tabernacle?

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Verses 20, 21.

24. What name was given to this goat that was kept alive?

"But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." Verse 10, also margin of verse 8.

25. What was finally done with this goat?

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Verses 21, 22.

26. What was thus in a figure fully accomplished?—The cleansing of the sanctuary by removing the sins of the people from it.

27. Did this service actually take away sin?

"But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:3, 4.

The Home Circle.

OUT OF TUNE.

My organ stood a useless thing,
Week after week, to those who sing;
All who would seat themselves to play
Did soon arise and come away.
I said, I'll go and look within—
'Tis outwardly as it hath been;
The pedals play an organ breeze,
Yet discord rings along the keys.

So carefully I laid aside
Piece after piece, and back-board wide,
Lifted the key-board, when I found
The trouble with my organ's sound.
A mouse had lived above the reeds,
And built his nest for napping needs;
His nibblings fine about were blown,
Stopping and spoiling many a tone.

The reeds were drawn, the brush was used,
And many a silent tongue was loosed;
The parts replaced, and then the keys
Rang out the old-time harmonies.
I thought, "This figure suits me well,
A story of ourselves to tell;"
Attuned by Heaven, what music flows
Harmonious as the Spirit blows.

But when some little mouse of sin
Creeps from the outer world within,
The prayers, the talks, the songs we sing,
To listening ears with discord ring.
Ah! then what dusting should there be
Of every inharmonious key,
Till prayer and praise in sweet accord
Flow out as music—to the Lord!

—J. Albert Libby, in *Crisis*.

What to Leave Out.

THERE was the faint suspicion of a headache, to begin with—not a good beginning, for Mrs. Grey had opened her eyes upon a busy day.

"Oh, dear! There are a dozen more things to be done to-day than I can possibly do," she sighed, as she left the breakfast table.

"Then you must decide what to leave out," answered Mr. Grey, who was gathering up hat and gloves for his trip down town.

It did not sound like a very wise reply, nor a particularly sympathetic one, his wife thought, as she watched him passing down the street. Of course he did not understand. He had only to go to his office, get through a regular routine, and stop at a certain hour. If a woman's work were like that! And she quoted the old couplet:

"A man's work is from sun to sun;
A woman's work is never done."

But she had no time to moralize. The rooms must be dusted and put in order; the apple jelly—delayed too long—must certainly be made to-day; and she wanted to look over her baskets and boxes, and find some pieces for Auntie Snow's quilt. Oh, there were a host of things to be done—no use trying to count them, she said—but the worst of all was Tot's little dress, which must be finished. There was so much work on that dress!

"The apples will be ready directly, ma'am," suggested Bridget, who had no idea of any work outside of her own realm.

"So will I be," answered Mrs. Grey, promptly.

But after all, it required some time to arrange the rooms in the dainty order she liked, and then Willie must be dressed for his kindergarten, and his tiny lunch basket packed; so that it was nearly ten o'clock before she was ready for the kitchen.

The jelly was getting on finely, when Tot created a diversion by falling down stairs.

"Bless the baby! There's no bones broken, ma'am," said the warm-hearted Bridget; and once assured of that fact, Mrs. Grey soothed the child while keeping one eye on the clock and the other on the jelly kettle.

"I shall have one good hour, at least, for my sewing this forenoon," she had just remarked to herself, in a congratulatory tone, when a message arrived from her sister Helen, announce-

ing her coming with a young school friend for dinner.

"It is so far to go home, and I know you are always ready for droppers-in," ran the girlish note.

Mrs. Grey read it with a smile and a sigh. "Always ready!" Little did Helen know about it. Mrs. Grey donned the apron so recently thrown aside, and hastened to the kitchen to make a pudding. To be sure, the dinner would be nice with some more simple dessert than Bridget could prepare; but the young housekeeper's pride rejected that suggestion. She wanted something extra when the girls came, and so the precious hour was consumed.

Helen and her friend enjoyed and commended, lingering and chatting, in girl fashion, until the latest moment. Their appreciation of her pretty home and praises of her housekeeping were very pleasant; but the little dress was unfinished; and as soon as she had closed the door upon her visitors, Mrs. Grey flew up stairs and caught up her long-neglected sewing. She had not a moment to spare, but it seemed as if there were never so many calls for moments.

Willie came home, and was eager to show the bright papers and cards which that morning he had learned to arrange.

"Yes, dear; they are very pretty," answered the mother absently.

"But you don't look at them, mamma," complained the child.

"Why, yes; I said they were very pretty. But mamma is busy now, Willie; run away."

The child withdrew disappointed, but soon came back.

"Mamma, I have ever so many pictures; won't you help me paste them in my scrap-book?"

"Some other time, dear, I am too busy now."

"But, mamma, I'll do them myself if you'll only show me," urged the little fellow.

"I am too busy. Run away now, Willie, and stop teasing." The nervous headache, which had been slowly gaining ground all the morning, made her temples throb painfully now, and her tone was impatient.

Willie reluctantly retreated to the window, looked out drearily, and began to drum a pair of discontented little feet against the panel. It was not a sound calculated to soothe disturbed nerves.

"Willie, do stop that drumming!"

"Well, what can I do, then?" demanded Willie, in a tone that caught the irritation of the older one.

"I do not know what you want to do. Run away and amuse yourself, that's a good boy, and let mamma work."

Willie obeyed, trudged down stairs, and presently found company on the street. Not very choice company—even Willie realized that, but he rebelliously whispered to himself,—

"I don't care! I couldn't make mamma glad, nor s'prised, nor nothing."

Meanwhile, the busy needle flew on as rapidly as the delicate embroidery would allow; but it seemed to the weary worker that Willie had scarcely disappeared before Tot awakened from her nap. Tot could not be sent out of the room, and on this particular afternoon she manifested no inclination to amuse herself. Picture books she threw aside as soon as she found herself left to look at them alone. Then her slate was given her; but that she placed at once on her mother's knee, and every stroke of the unsteady little hands was accompanied by an importunate, "Look, mamma, look!" She was a sad hindrance, and the faint smile which at first rewarded her efforts soon vanished.

"Tottie put her slate on the chair; that will be nicer," suggested mamma, coaxingly; but Tot shook her head. She wanted somebody to watch, approve, and direct, and the dimpled arm rested more and more heavily upon the tired knee.

"Tot, you musn't lean so; you draw my

work away," was repeated several times; and then the little artist was pushed aside with an impatient, "I can't bear it any longer! You must take your slate somewhere else, Tot."

Tot took the slate away with a burst of petulant tears, but brought herself back:

"I's tired; I wants to be held."

"Not now. Dear me! I do wish Bridget would come up stairs and take you! I must finish this dress."

The child, in her dainty attire, did not look as if she were suffering for clothing; and if, indeed, the want had been pressing, the little garment in process of construction need not have been so elaborate. That thought flashed through the young mother's mind; but she did not pause to consider it; she was too hurried and worried to consider anything. Her head throbbed and her hand trembled. If Willie would only come and amuse that fretting child! Where was Willie? she suddenly questioned, somewhat uneasily, as she remembered that he had been gone for an hour or more. She had no time to look for him just yet, and he was forgotten again, as a slow step on the stairs informed her that Auntie Snow was coming.

"O Auntie, I haven't looked up those pieces yet; I've been so busy to-day," she explained, apologetically.

"Well, deary, some other day will do," answered the old woman, cheerfully, trying to keep her disappointment out of her tone.

"I have had so much to do," repeated Mrs. Grey, wishing her caller would depart at once, and annoyed, she scarcely knew why, by the knowledge that the kindly old eyes were taking note of her work. "I have hardly taken time to breathe this afternoon."

"You musn't try to do too much," answered the quavering voice, gently, after a moment's pause. "My sister used to be one of the real driving kind; but I've heard her say that she couldn't wash and iron in the same day and be a Christian."

The remark sounded irreverent at first, and then the listener suddenly suspected that it was not so, and drew her thread through with a jerk that broke it. Conversation flagged, and the visitor soon went away; but the hurrying fingers flew on, until, at dusk, the last stitch was taken. The worker's eyes were almost too heavy to see it; but she held the garment up for the inspection of the disconsolate little bundle on the floor, curled up on the hearth rug with the kitten.

"Didn't want some nice dress; wanted some nice mamma," declared the still aggrieved Tot.

It was only a child's petulant speech, but in it there was a keen dagger of truth. The mother turned abruptly away and hung the little dress out of sight. In a year what difference would it make to any one whether that little garment had been so exquisitely trimmed or more simply made? Could she have put into that afternoon love, sympathy, companionship—a mother's impress on her children's hearts and lives—that might have outlasted many years. She had leisure to think it all over that evening after the little ones were in bed—an enforced leisure when she lay on the lounge with a handkerchief bound around her throbbing temples. Auntie Snow was right: one could not crowd in too much work without growing hurried, nervous, and irritable—un-Christianlike in temper and feeling. But then—she suddenly looked up at her husband who was reading near her, and asked,—

"What did you mean by what you said this morning about choosing what to leave out?"

"God does not ask impossible things," he answered slowly. "A day that is too full usually holds many questionable duties; but its first positive one is wisely to choose what we will allow to be crowded out. That our strength shall be as our day, is a promise for the days as God sends them, and not as our pride, ambition, or impatience makes them."—Kate W. Hamilton.

Success—A Sermon for Young Men.

1. WHAT is success? You will have the answer to this question as we go along. 2. How shall success in life be achieved?

(1.) Nothing is achieved in life without a beginning. Every man must make a start. Start yourself. Do not wait for your father or your mother to start you in the world, or get you a place. Get it yourself! "Already got a place." Have you? I congratulate you. Let me tell you how to keep it, and how to get higher. Do your work so well that your employer can't spare you. Then, when others are discharged you can keep your place, because you are a necessity; and some day there will be a consultation in the office, and your name will be mentioned, and it will be said, "He is too useful to be down there; we must have him up here," and you will be promoted.

(2.) No matter how humble your work may be, do your work well.

If it is the first step on the ladder, remember if you fail at the first step you will not set your foot on the topmost round. Aim at the topmost round, but begin at the bottom. "They tell me, sir," said a young man to Daniel Webster, "that the profession is full, that there are more lawyers now than are needed. Do you think there is room for me?" "There is always room at the top, young man; there is always room at the top!" But no man who is now at the "top" ever reached it by going up in an "elevator." He took the stairway, step by step. Dr. Carey, the missionary, when asked the secret of his success, said, "I can plod." Honest, plodding toil is the secret of success; idleness, of failure. I have earnest sympathy for any young man who, from necessity, is out of employment; but if he is determined to find something to do and to do it, for the encouragement of such let me say, He will not be idle long.

(3.) To be rich, to be learned, to have power and influence—that is not success.

To make character, true nobility, that is success. Not what you have, but what you are, is the true estimate of manhood. Character is what makes the man. A man may win reputation and lose it, but Heaven has ordained that none can rob us of our character without our consent. He may win wealth and lose it; he may secure position and lose it; but character, good or bad, shall last through all time, aye! and through all eternity.

(4.) Live not for time alone.

Seek Christian character; for that only is the noblest character. Not religion as a sentiment, but religion as a vital power in the heart, giving direction and impulse to the life, that is the noblest coronet of manhood. No man is successful who does not live for eternity. Buy of Christ "gold tried in the fire that thou mayst be rich."

(5.) It is necessary to success that there should be an aim.

Most men who have hit a mark in this world have had a mark and set it high. If we aim at the curb-stone, we shall land in the gutter. Aim high. Aim as high as Heaven.—David Wilson, in *Methodist Recorder*.

In most men and women there is a reserve fund of sentiment and feeling which is inexhaustible; the dreams of youth do not fade entirely out of the sky even of those who are unfaithful to their early ideals; they still remain along the horizon line like the memory of a beautiful day. However men and women may distrust and restrain the expression of their deeper feeling, they are always eager to hear and quick to answer the honest utterances by another of that which lies silent and hidden within themselves.—H. W. Mabie.

Good temper, like a sunny day, sheds a brightness over everything. It is the sweetener of toil, and the soother of disquietude.—Irving.

Health and Temperance.

A Singular Document.

WE give below an exact copy of one of the most singular documents which has come under our notice for a long time. Mrs. Mary A. Cornelius, of Mulberry Grove, Ill., gave Wm. J. Pitt, a saloon-keeper, written notice not to sell her husband, Jones Cornelius, any more intoxicating liquors. Mr. Pitt paid no attention to the notice of Mrs. Cornelius, and continued to sell the husband liquor at every opportunity. Under the influence of this liquor, Mr. Cornelius neglected his business and his family to such an extent that Mrs. Cornelius could endure it no longer, and so commenced suit against Mr. Pitt. The document which follows is the agreement entered into between Mrs. Cornelius and Mr. Pitt by which the suit was discontinued:—

"State of Illinois, Bond County—ss.

Mary A. Cornelius vs. Wm. J. Pitt:—

Damages for selling her husband intoxicating drinks and for his time. Before Wm. M. Redding, a Justice of the Peace, I, Mary A. Cornelius, plaintiff in the above entitled cause, for and in consideration of the sum of one dollar, to me in hand paid, the receipt whereof I hereby acknowledge, and a written guarantee from the said Wm. J. Pitt not to sell my husband, Jones Cornelius, any more intoxicating drinks or cider or any other drinks at any time in the future, do hereby dismiss the above entitled suit, and all other suits that I may have commenced against the said Wm. J. Pitt. I furthermore, for and in consideration of the aforesaid sum of money, hereby acknowledge myself amply and satisfactorily remunerated from all claims and damages against the said Wm. J. Pitt, in full to this date.

"Witness my hand this 12th day of December, 1885. MARY A. CORNELIUS.

"E. REVIS, Witness.

"ROBERT HUDSON, Witness."

When we look at this document from the standpoint of the money consideration which it contains, it is certainly contemptible. If it was only a loss of one dollar to Mrs. Cornelius to have her husband made a drunkard and a vagabond, then she might much better have kept out of the courts and allowed Mr. Pitt to finish the work which he had so well begun, by sending Mr. Cornelius to a drunkard's grave.

It occurs to us, however, that Mrs. Cornelius did not look at this matter from the dollar standpoint. It was from the dollar standpoint that Mr. Pitt had been looking at the matter. He wanted the dollars which rightfully belonged to Mrs. Cornelius, and to get them was willing to make Mr. Cornelius a drunkard.

Mrs. Cornelius did not commence the suit against Mr. Pitt for the purpose of getting back the money which her husband had expended at Mr. Pitt's bar, but for the sole purpose of saving her husband. Such being the case, she was ready to drop the suit against Mr. Pitt the moment he became willing to give her a written guarantee that he would not sell her husband any more liquor.

We see in the circumstances which surround Mrs. Cornelius in this case enough to make angels weep, and men hide their faces for shame. Here is a veritable vagabond who for the sake of gain is willing to engage in a business which debauches and kills every man who comes under its debasing power. This man is not only "permitted," but he is "commissioned" or "authorized" to sell intoxicating drinks to the husband of this helpless woman. Until the husband gets so far along in the downward course as to be a veritable drunkard, Mrs. Cornelius is absolutely powerless to help herself. She may watch with anguish the work which is being done, but she can do nothing to stop it. Finally, when the husband has become a com-

mon drunkard, when all the manhood is crushed out of him, when his business is ruined and his money all gone, when he is debauched in his morals and ruined in health, the law gives her the right of appeal to the courts. This right she gladly avails herself of, and makes a heroic fight to save what is left of her husband. Shame on any Government under which such a condition of things is possible!—*The Lever*.

Our Sleeping Rooms.

It is to be regretted that paperings or carpetings should ever be used in the sleeping room. Alas! what evil is lurking in the area of the four square walls which encompass us! What enemy is that, which, although trodden upon, is not subdued! Let the walls of our sleeping rooms be kalsomined and the carpets removed from the floors. Let the crevices be carefully filled with putty (any one can do this), and the floor neatly painted or stained. A rug at the bedside, with small ones at the bureau and commode (Kensington rugs), will relieve the nakedness of the floor. These should be carried out weekly, thoroughly shaken, and exposed for an hour to sun and wind. Towels and wash cloths used during the day should never remain in the room during the night. I have seen washcloths, used day after day in a sleeping room, become sour and musty, emitting a strong odor both disagreeable and unhealthy. The water-can and the entire toilet set must be kept perfectly sweet and pure. I do not mean merely clean to the eye, but clean enough for a chemist's use. Attention must also be called to the tooth-brush, which should always be thoroughly cleansed after using, and placed, handle down, in an upright holder. I have found odor enough about one tooth-brush to infect the atmosphere of a common sleeping room. In regard to ventilation, open as many doors and windows as permissible, avoiding a draft; but moving air is absolutely indispensable to the health of the sleeper. Let the bed stand as near the center of the room as possible, but on no account close to the wall. No one housekeeper may be able to carry out all of these suggestions; but it is the ideal, or house-keeping as it ought to be, which should be held up to the eye of the reader, that each one may choose what she can best carry out in her daily practice.—Mrs. L. J. K. Gifford, in *Good House-keeping*.

The Cider Curse.

THERE are some who object to drinking rum or brandy, but who think there is no harm in drinking cider. The stimulating and intoxicating principle in cider, wine, brandy, gin, rum, lager beer, and all these other intoxicants, is the same; it is alcohol, and alcohol is the same poisonous and deadly agent wherever it is found. Distill the alcohol out of cider, wine, beer, or brandy, and what is left would be simply dish-water. No man would drink cider if the alcohol were taken out of it.

"But sweet cider does not do any hurt," says one. No; and a man puts a barrel of sweet cider into his cellar; he drinks a glass of it, and it is sweet; he takes another glass, and that is sweeter; he keeps drinking and drinking until the barrel is empty, and the last glass is the sweetest of all; and then he is ready to tap a new barrel. You can no more tell when sweet cider becomes sour than you can tell when a boy becomes a man, or when a pig becomes a hog.

The man who commences with sweet cider is likely to proceed to sour cider, and finish off with rum, gin, brandy, whisky, and all the catalogue of alcoholic poisons which ruin mankind and desolate the world. Boys, let cider alone!—*Sel.*

A MAN has no more religion than he manifests in his family.

Frauds.

PLINY, the historian, laments that in his degenerate times men had learned to imitate realities and practice frauds upon the people. In proof of this he mentions a case in which Egyptian priests, who understood the natural sciences better, perhaps, than any others in the world at that time, had palmed off on the public counterfeit precious stones. They had learned to color glass, and take stones of varied values and cement them so that the untrained eye could not distinguish the combination from real gems. But what would Pliny think if he lived to-day, and found what progress had been made in the art of imitation? We have laws against counterfeiting money, but not against adulterating food. I believe that thousands of people every year are seriously injured, if not killed, by the use of impure food.

I have recently had some personal experience in this matter. I tried in vain to get pure butter at prominent groceries in this city. It was oleomargarine or something else every time. Then I sent to the country, and procured some real butter from a family that I knew; but when it came it was artificially colored and wholly unpalatable. At last by writing to the interior of Iowa to a personal acquaintance, I succeeded in getting pure butter. The time was, until recently, that if one got honey in the comb he was sure about it. But all that is changed. Men have learned not only to manufacture the comb much more rapidly and cheaply than the bees can do it, but now fill it, capping the so-called honey cells by machinery, and sell it at a lower figure than any at which the real honey can be produced.

Some of our readers know unscrupulous men in the country, who, having bought a few hives of bees, almost immediately began selling great quantities of honey in the comb. They procured it from the manufacturers of the adulterated article; but any one familiar with the taste of real honey easily detects the fraud. I went to one grocer in this city, who had recently purchased, from Ohio, a thousand pounds of what he honestly supposed real honey, and convinced him in five minutes that almost the entire quantity was made up of syrups deftly secured in the comb. He simply said, "What are we coming to?" We have no State laws sufficiently guarded in their provisions to reach these rascals, and punish them as they deserve. It may be permissible to manufacture the stuff called oleomargarine or butterine; but to sell either as butter should be made a criminal offense, and punished accordingly.—*R. W., in Advance.*

THERE is nothing edifying in slang. The gospel does not readily bear translation into the language of the slums, neither can Christian experience find fit expression in low, vulgar phrases. They who use the speech of depraved tastes, are likely to descend to the level of that speech, because its associations are not with moral excellence, but with depravity.—*Northern Christian Advocate.*

MANY a man put in the seed, who never saw the harvest, just as many another brought home ripe sheaves on which he had bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the divine hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none until the great day.—*J. W. Chambers.*

SOME one has been calculating the cost of even what could be termed a very moderate use of tobacco. Here is the result: "Three five-cent cigars, smoked each day, principal and interest, for ten years, costs \$745.74; for twenty-five years, \$3,110.74."

News and Notes.

RELIGIOUS.

—The pews of Professor Swing's church in Chicago were sold this year for \$10,000.

—The students of Harvard College are asking that voluntary attendance at prayers may be substituted for compulsory attendance.

—The Bishop of Peterborough, England, promises to introduce a bill into the House of Lords declaring the equal right of all parishioners to the free use of seats in parish churches.

—The church papers of Salt Lake City have published the names of the Grand Jurors recently discharged there, with their business, for future reference, that they may be boycotted by the Mormons.

—A German paper states that secret negotiations are being carried on between Germany and the Vatican, looking to the appointment of a papal nuncio to Germany, and the transfer of the residence of the Archbishop of Posen to Berlin.

—Mr. Cox, the American Minister at Constantinople, in accordance with instructions from our Government, has vigorously protested to the Turkish Government against interference with American missionaries on the part of Turkish officials.

—It is said that there are numbers of unbaptized Jews in London who believe that Jesus is the Christ. They do not openly confess him; but it is not through fear of being "put out of the synagogue," but mostly through fear of losing employment.

—According to the charter of Brown University, Providence, R. I., the trustees, who are thirty-six in number, consist of twenty-two Baptists, five Quakers, five Episcopalians, and four Congregationalists. The charter also requires that "the President must forever be of the denomination called Baptists."

—H. A. Jessup, D. D., in writing of the good influence of the Protestant schools for Syrian girls, states the fact, remarkable for that country, that of the many Moslem girls who have been taught in these schools during the past fifteen years, and have married, not one has been divorced.

—The Sagau Karens of Bassein, Burmah, fruits of the labors of Baptist missionaries, have determined to assume the entire support and management of their Normal and Industrial Institute. They will have a native head-master, educated in this country, and native teachers.

—That is an honorable record of Rev. Cephas Burnett, the veteran Baptist missionary of Burmah, who, as the resources of the mission press at Rangoon developed, added one language to another till he had printed the gospel message in five different languages, not one of which ever had a word set up in type before.

—The *Independent* says: "The Woman's Christian Temperance Union is magnifying itself everywhere. We now hear of Miss Narcissa White, their 'National Organizer,' as hard at work in Washington Territory, addressing the Legislature, and pressing a temperance education bill and a local option law. The Woman's Christian Temperance Union is busier than ever this year strengthening its organization in the United States, Canada, and Australia."

—At a convention of the Young Men's Christian Association of Minnesota and Dakota, held in St. Paul, December 4 and 5, three Indians were present, representing Indian associations in Dakota. Two of these delegates were pastors of Presbyterian churches. They addressed the convention through an interpreter, Rev. A. S. Riggs. Mr. Riggs believes that in evangelizing the Indians lies the real solution of the Indian question, and that the time for this work is now. There are two thousand church members among the Sioux and Dakotas.

—The Jesuits of the Province of Quebec originally owned extensive landed estates; but in the last century, while the Province was still under the French Government, these lands were confiscated, and the Jesuits were banished to other countries. In 1801 the Jesuits were permitted to return. They promptly claimed their confiscated property; but their claim has remained in abeyance until a year ago. They are now asking that the lands may be restored to them to advance the interests of university education, especially for the establishment of a branch of Laval University in Montreal, now being erected at a cost for buildings and site of \$500,000. It is not certain that the local Government has power to grant their request, and the matter will probably be contested in court.

SECULAR.

—Philadelphia had a million-dollar fire on the morning of January 10.

—Amatitlan, Guatemala, was vigorously shaken up by an earthquake, December 18.

—A spinning mill at Aix-la-Chapelle, Germany, burned down January 8, and fifteen persons perished in the flames.

—A destructive flood in the Balkans is reported. Several villages have been totally destroyed, and many lives have been lost.

—Thirteen men were entombed by an explosion in a coal mine at Almy, Wyoming Territory, January 12. The bodies of six of the victims have been recovered.

—Belgian manufacturers and agriculturists are taking measures to secure an increase of duties on foreign imports, as a means of protection against foreign competition.

—A telegram states that a train conveying a military company was completely wrecked at Valdivia, Chili, recently, and thirty soldiers, including eleven officers, were killed.

—The Pennsylvania Coal Company has announced the suspension, for an indefinite time, of nine of its collieries. This will throw fifteen hundred men out of employment.

—A destructive fire occurred in Montreal, January 13. The loss is estimated at \$500,000. The buildings destroyed were owned by the Hotel Dieu nuns, and were insured.

—At Woolwich, England, the electric light has been successfully applied to photographing the interior of cannons. Such pictures are expected to reveal the presence of flaws.

—A dispatch from Paris states that six hundred convicts at Riom have revolted, and secured possession of the prison. They have erected barricades, and prepared for defensive operations. Troops have been ordered to Riom.

—It is stated that never in the history of the West have so many persons perished from cold as in the recent storm. A dispatch from Topeka, Kan., reports the finding of twenty-four dead bodies. There were deaths from freezing in South Carolina and Virginia also.

—The Powers have demanded that Greece, Servia, and Bulgaria demobilize their armies. Turkey is willing to disarm if Greece and Servia will first do so. Greece protests against disarming, unless she is guaranteed an extension of territory as an offset to the union of Bulgaria and Roumelia.

—Representatives of the German Government have taken possession of the Island of Samoa in the Pacific Ocean, and run up the German flag in place of that of Samoa. Prince Bismarck affirms that Germany does not intend to annex the islands, nor to permanently interfere with their Government.

—During the year ending October 31, 1885, 75,042 persons were brought before the police courts of New York City. This is a number equal to the population of a fair-sized city, and more than twice as large as the population of Wyoming Territory. Nearly half of these are under thirty years of age, and about 9,000 are mere boys.

—During the recent extremely cold weather, the oranges remaining on the trees in Florida were frozen. The loss is estimated at \$1,000,000. The loss in the vegetable crop also is immense. It is believed that the mature orange trees are not seriously injured anywhere in the State; but many of the young trees were killed, as were also the lemon trees in Northern Florida.

—The cigar-makers of New York commenced a strike to resist a proposed decrease in their wages. Their plan was for a thousand men to strike at a time, until all the manufacturers had accepted their terms. The manufacturers promptly retaliated; and it is stated that on the 20th inst. a great lock-out will take place, and seven thousand men will be thrown out of employment. It is believed that by February there will be eleven thousand cigar-makers out of work in the city.

—Lord Carnarvon, who went to Dublin to make an effort to govern Ireland by ordinary law, has resigned his office, and returned to England. The Parnellites say that this means coercion in its most stringent form. It is generally agreed that the condition of Ireland was never more alarming than at the present time. The Irish National League has organized a combination over a large part of the country to resist the payment of judicial rents. The landlords also are organizing.

—By the death of Mrs. Julia Newberry, the city of Chicago comes into possession of \$2,500,000, willed to the city by her husband, Mr. Walter N. Newberry, for the establishment and support of a free public library. This is the largest donation for a free library ever made in this or any other country. By the terms of the will, the new institution is to be strictly a library.

—Five political prisoners, while on their way to San Luis Potosi, Mexico, in charge of a body of troops, were taken from the soldiers by a mob, and shot. They were the leaders in an attack on the Federal troops in a recent revolution in Nuevo Leon; and it is believed that the killing of the prisoners in this way was planned by the Government officials in a thoroughly Mexican style.

Truth Eternal.

It is a tradition of one of those dreadful battles which were fought by the barbarians who had overthrown the Roman Empire, that during the night that followed the day of slaughter, the myriads of the slain arose from death, and in the darkness renewed the combat. It was as if death itself could not quite extinguish the fiery lust of battle which burned in those warrior hearts, nor quench the flames of hatred which had raged throughout the day. It is the comfortable idea of some people that the old theological controversies are no longer seriously contested, and that the tremendous earnestness displayed by an Athanasius, an Augustine, an Anselm, a Calvin, a Knox, are all out of place in our day. In truth, the controversy between truth and error is never done with. Truth will start up from her grave to grapple with error upon the throne. Her controversy can never be settled by compromise.

Every doctrine of Scripture is a sword; and if that sword fall out of dying hands, it will be found again by the living. Some wander over the bloody field will light upon it; as Luther had the old sword of justification by faith put into his hand, that with it he should smite the ancient lie. The fabled Arthur, in dying, hurls his sword into the sea; but ere it sinks, another arm has caught it. No part of God's truth shall utterly perish from the earth. "For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire."—*Watchman*.

SOCRATES declared that, in his day, if a man was desirous of having his son or his servant taught the carpenter's trade, or any other trade, he could easily find a man competent to teach it; but if he wished his son or his servant to be taught uprightness (*to dikaios*), he knew not where to look for a teacher. In our days, it is easy to find colleges that will teach Greek, or geometry, or biology. But if a man desires a school where his boy may be taught gentleness, courteousness, chastity, truthfulness, true manliness, can he find it? Or is there not demand enough for these things to produce a supply?—*Sel.*

TO OVERCOME evil with good is the sublimest work set for mortals; but, as with other sublime heights, the ascent to the peak of self-abnegation is slow, toilsome, and often cruelly sharp to the feet of beginners. The crucifixion of self demands that nails should be driven in so many tender places that human nature recoils.—*Sel.*

THERE are many ways in which it would be well for us to carry our childhood with us, even on into old age, if it were possible, in its trustfulness, not only in love, but to show that we love as well. Why, that last alone would cure many a heart-ache of to-day.—*Sel.*

CULTIVATE forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—*Sel.*

Publishers' Department.

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Thoughts on Daniel and the Revelation.

TESTIMONIALS.

PROF. C. O. NEPPER of Heidelberg College, Tiffin, Ohio, says:—

I am glad you wrote to me; for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read the more I am interested and delighted with it. Prophecy is a matter that is claiming much attention at present among theologians. The interpretation given by Prof. U. Smith is very satisfactory. His style is beautiful; his statements perfectly fair; his arguments honest and logical; and at the same time the thoughts are given in so clear a manner that the commonest mind can understand them. It is a book that everybody ought to read, especially in these times when the faith of men is so wavering. I hope you may have good success in selling the work; for I am sure no one will regret his subscription when he comes to read his book. A few days before I received your letter, I told my wife that I would not take double the price I paid for my copy, if it could not be replaced.

PROF. D. MOURY, Principal of Normal Department Central Tennessee College, says:—

Having read "Thoughts on Daniel and the Revelation," by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake. While it is interesting, it is instructive, and as a work of solid worth it is valuable to us beyond the preciousness of gold. I cannot see how any young man or woman who has any cultured taste for history can afford to be without the knowledge it contains, or how any father or mother, in this age of knowledge, can feel free to allow their children to be ignorant of the living themes with which it is filled. I am glad that it is being circulated among the people, and wish these noble spirits who are circulating it unbounded success.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 21, 1886.

We send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

Good Housekeeping keeps up its reputation, and is good to keep in every house.

A LINE received from G. S. Brown says the Normal School at Tuskegee, Ala., for training colored youth to become teachers, has received from Boston friends \$7,000. It has 225 pupils. Mr. Washington, the principal, is a graduate of Hampton Institute, Va. We wish it all possible prosperity.

THE San Francisco mission works for other churches, and for the State. Most of those who embrace the truth there go to other places to obtain work where they can keep the Sabbath of the Lord. Several Scandinavian brethren there are now in want of employment. This is the season for work in the country, and they who want faithful laborers will do well to secure them.

Good Health, for January, 1886, appears, full of good matter, as usual. It comes out with a new title page; but as it proved a little sensitive when we spoke of its former title page, we will refrain from expressing any opinion of this—not even to tell what others say about it. We think there is no other monthly published which gives so large an amount of first-class, valuable reading matter for \$1.00 a year as *Good Health*. It deserves large success.

THE Auckland *Evening Star* is a good-looking, well-conducted paper. A number before us gives quite a long description of the Seventh-day Adventists and their work. It closes with the following announcement:—

“Mr. Edward Hare, Turner Street, off Upper Queen Street, has been appointed the Auckland agent of the society represented by Elder Haskell. The latter gentleman intends visiting Wellington and the more southern districts of the colony before returning to California.”

SPECIAL attention is called to the notice on this page of the book entitled, “The Marvel of Nations.” Every one would know at once that it refers to the United States; for history fails to show any nation's progress nearly parallel to that of our own. Before it had attained to the age of what is termed a long-lived man, it had taken its position among the first powers of earth; and the eyes of the inhabitants of the world are turned toward it as they are turned toward no other nation on earth.

The American Sentinel.

THIS is the title of an eight-page monthly journal, the first number of which has just been issued from this office. It is 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.

As its name implies, this journal will ever be on the alert to warn the people of approaching danger, and will also be uncompromisingly opposed to anything tending toward a union of church and State. That such a journal as this is needed we think can be clearly demonstrated.

It is well known that there is a large and influential association in the United States, bearing the name of the “National Reform Association,” which is endeavoring to secure such an amendment to the Constitution of the United States as will “place all

Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land.”

This organization has been in existence more than a score of years, and is constantly growing in numbers and influence. Already its officers number hundreds of the leading educators and professional men of our land.

While there are many persons who are opposed to, or look with suspicion upon, this movement, there are few, outside of the party, who realize what the influence of this amendment would be.

The object of the *American Sentinel* will be to expose the fallacy of this movement, and vindicate the rights of American citizens, which, we believe, are threatened by this association. It will appeal to the very fundamental principles of our Government, and point out the consequences which would be sure to follow, should they secure the desired amendment. Every position taken will be carefully guarded and fortified by sound argument. Due respect will always be paid to the opinions of others, but the rights of conscience will be fearlessly maintained.

The publishers are determined to make this a live paper, treating upon the live issues of the day, and one that will be read with interest by all classes, without regard to party or creed.

The *American Sentinel* is published monthly by the Pacific Press Publishing House, Oakland, Cal. Single copy, per year, post-paid, 50 cents.

Address, AMERICAN SENTINEL,
1059 Castro Street, Oakland, Cal.

Our Country.

“OUR COUNTRY, the Marvel of Nations; Its Past, Present, and Future, and What the Scriptures Say of It,” is the title of a new and popular work, on a subject of the deepest interest to all American citizens, by U. Smith, author of “Smith's Parliamentary Rules,” and other popular works. It takes a brief but comprehensive view of our Government from a historical, political, and religious standpoint.

It also shows that the United States is a subject of prophecy; that an outline of its history was written nearly two thousand years ago. It calls the attention of the reader to a chain of prophecy of which our Government is an important link, and shows that the location, the time of its rise, the nature of its Constitution, and its wonderful growth and subsequent influence, as well as its future attitude, were all clearly foreseen and pointed out by the prophet of God, hundreds of years ago. Other great nations of the world are subjects of prophecy, and *why not our own?*

The Sunday Question, Modern Spiritualism, and National Reform are prominent among the topics ably discussed in this work.

The “Marvel of Nations” is a work of 282 pages. It contains a steel plate of the author, and over forty illustrations. It is printed in clear type, and elegantly bound. Price, post-paid, \$1.00.

Address, PACIFIC PRESS, Oakland, Cal.;
or, *Review and Herald*, Battle Creek, Mich.

Combination Offer.

THE “MARVEL OF NATIONS” WITH THE AMERICAN SENTINEL, ONE YEAR, POST-PAID, FOR \$1.25.

THE publishers of the *American Sentinel*, being desirous of securing a large subscription list at once, have made arrangements with the publishers of the “Marvel of Nations,” whereby they are enabled to furnish this interesting and popular book, together with the *American Sentinel*, for one year, for \$1.25. We trust that many of our readers will avail themselves of this privilege of securing both the book and the paper for so small a sum. Order at once, so as to secure all the numbers of the *Sentinel*.

Address, AMERICAN SENTINEL,
1059 Castro Street, Oakland, Cal.

A Wonderful Book.

A LADY in Texas who is canvassing for another publishing house, writes us in regard to the illustrated “Great Controversy between Christ and Satan”: “As soon as I can advance you the money for the ‘Great Controversy,’ I desire also to take it along with my canvassing work; for it is wonderful to me, Volume IV, having converted me to the Sabbath of the Lord.”

This valuable book is having a large sale in the Southern States. One canvasser alone has ordered one thousand copies.

LET all our churches remember that next Sabbath, January 23, is the fourth Sabbath in the month, and the meetings will have special reference to the interest of the missionary work. Collections will be taken to aid our missions.

VICK'S *Floral Guide*, holiday number, 1886, is on our table. We welcome it as an old friend. When we had a chance to make garden, in our Eastern home, we always patronized Mr. Vick, and found him a most honorable and trusty dealer. The *Guide* is a work of nearly 200 pages, with colored plates, and 1,000 illustrations, with descriptions of the best flowers of all kinds, and vegetables, prices of seeds and plants, and how to grow them. We do our readers a favor in recommending this work. Price only ten cents, which may be deducted from the first order. James Vick, Rochester, N. Y.

THE San Francisco *Chronicle*, in an article advocating the exclusion of the Chinese from this country, makes the following disclaimer:—

“Among decent citizens of the Pacific Slope, there is no sympathy with the brutal intolerance which seeks to persecute Chinamen. We no more approve that kind of thing than we approve the persecution of Jews in Germany and Russia. The talk of the blackguards who threaten violence to Chinamen, is abhorrent to all good citizens of California, as it is shocking to civilized people throughout the world.”

We believe that these words speak the truth, and the *Chronicle* does itself credit by uttering them. But as long as San Francisco elects to office such men as O'Donnel, the people in the East cannot but think there are not “good citizens” enough in that city to keep in check “the blackguards who threaten violence,” not only to Chinamen, but to all who favor law and order. San Francisco largely represents the State; and for the honor of both, we hope that no more of that class will be placed in responsible offices in that city.

California's Christmas Offerings

FOR THE CENTRAL EUROPEAN AND SCANDINAVIAN MISSIONS.

Oakland church	\$714 70	St. Clair (Nev.)	27 00
San Francisco	980 00	Dow's Prairie	90
Pleasant Grove	20 27	Arbuckle	10 00
Petaluma	30 00	Napa	21 00
Placerville	23 70	Woodland	54 70
Santa Rosa	60 00	Healdsburg	225 00
St. Helena	132 00	Fresno	126 75
Turlock	34 35	Temperance	6 00
Burrough Valley	33 75	J. W. Ford	75 00
San Jose	26 50	A. F. Hornung	1 50
Vacaville	11 55		
Grass Valley	17 85	Total	\$2637 52

We regret that we have not heard from all the churches.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Health and Temperance, the Home Circle, the Missionary Work, and the Sabbath-school.

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