

The Signs of the Times.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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TWO LEAVES.

(JOHN 15:4.)

Two beautiful leaves hung side by side;
One proudly thought 'twas two strongly tied
To the tree that its very life supplied.

It twisted and twirled and was never still;
It murmured, complained, and sighed, until
It was free to follow its own sweet will.

Awhile it floated in balmy air;
The butterflies said it was very fair,
The soft winds tossed it here and there;

Then it fluttered down from sunny skies,
A faded, forgotten thing, to lie
Alone on the cold, damp earth, and—die.

The other leaf was content to be
Where it was placed on the parent tree,
Knowing, though bound, 'twas most surely free.

So it lived and grew, in sweet content
Doing each day's work, 'till, the summer spent,
With autumn fruitage the boughs were bent.

The fruit was golden and fair to see,
And the leaf rejoiced exceedingly,
For was not the leaf a part of the tree?

Shall I read the moral, O soul, to thee?
Christ says, "Ye cannot fruitful be,
Except, by faith, ye abide in me."

—Grass Valley Methodist.

General Articles.

"Preach the Word."

BY MRS. E. G. WHITE.

"SANCTIFY them through thy truth; thy word is truth," was the prayer of Christ for his disciples. In every age God has committed to his people some special truth which is directly opposed to the desires and purposes of the human heart, and which tends to separate his church from the world; and it has been the duty of his ministers to proclaim this truth, whether men would hear or forbear.

When Christ came as the teacher and guide of mankind, he brought to them truths glowing with the light of Heaven, showing in contrast the darkness of error, and revealing the superstition, self-righteousness, and bigotry of that age. His heart overflowed with love for the poor, the ignorant, the afflicted, and the fallen. He healed the sick, comforted the desponding, cast out devils, raised the dead, and preached to all the words of eternal life. But many who listened to the divine Teacher received his words with little favor. The priests and elders, the professed expositors of divine truth, were sending forth no rays of light. In their self-righteousness they held themselves aloof from the benighted people, who needed instruction and guidance. When Jesus took up the work which they had left undone, they felt that his life was a constant rebuke to them, and they feared that he would turn the hearts of the

people from them, and destroy their influence. They were filled with pride, love of ostentation, and desire for praise; and they despised the humility and self-denial of Jesus. They hated the purity while they feared the power of his teachings. They refused to accept him themselves, and bent all their energies to hinder others from believing in him. No wonder he brought against them the terrible accusation: "Ye have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered."

It is no argument against the truth that there are few who are willing to accept it. Few accepted the world's Redeemer. Though the multitude flocked around him, eager to receive temporal blessings, yet he sadly declared: "Ye will not come to me that ye might have life." Men are now no more favorable to practical godliness; they are just as intently seeking earthly good, to the neglect of eternal riches. And reformers of the present day will meet with the same discouragements as did their Master.

Of the people in his day Christ said: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The Jews willfully closed their eyes and their ears, and barred their hearts with prejudice, lest they should see a better way, and be aroused from their dream of security. The people of the present generation are pursuing a similar course. New truths are constantly unfolding; new and clearer light is shining upon the pathway of God's people. But the great mass of mankind are satisfied with their present condition, and are unwilling to exchange error for truth. But we are to be sanctified through obedience to the truth. For want of this Bible sanctification, the soul of many a professed Christian has become a desecrated shrine, the haunt of hollow formalism, of selfishness and hypocrisy, pride and passion.

It is harder to reach the hearts of men today than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as far from repentance as ever. The work of the faithful minister is no child's play. Earnest, untiring effort is required to wrench the prey of Satan from his grasp. But God will sustain his servants in the work which he himself has committed to their hands. Said Christ to his disciples, as they toiled upon the Sea of Galilee, "Follow me, and I will make you fishers of men." When the gospel net is cast, there should be a watching by the net, with tears and earnest prayers. Let the workers determine not to let the net go till it is drawn ashore, with the fruit of their labor. Sometimes, indeed, we may say with Peter, "We have toiled all the night, and have taken nothing;" but still it is the Master's command, as of old, "Let down the net on the right side of the ship,"—work on in faith, and God will give success.

Whatever the trials and difficulties that the ambassador of Christ may have to meet, he can carry them all to God in prayer. He can weep between the porch and the altar, pleading, "Spare thy people, O Lord, and give not thine heritage to reproach." And by study of the

Scriptures and earnest, wrestling prayer, he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth." Labor on, then, while the day lasts, you who have been called to preach the good news of salvation through Christ; for the night cometh, wherein no man can work. God has called us to labor in his vineyard, and if we neglect our duty, souls will be lost through our unfaithfulness.

Though the servants of Christ may, at times, feel almost disheartened as they see how many obstacles there are in the way of Christian living, and how slowly the work of God seems to advance, their duty remains the same. They are to sow the seed of truth beside all waters. A constant effort to promote personal piety should be seen in all their public labors. They should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse, and the discourses should be short and to the point.

The minister should not merely present the truth from the desk, but as the shepherd of the flock he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children, entreating, warning, encouraging, as the case demands. Let him seek to keep the church alive, and laboring with him for the conversion of sinners. This is good generalship; and the results will be found far better than if the minister performed all the work alone.

Jesus bids his people, "Go forward." The minister may labor for the people, but he cannot take the responsibility that God has placed upon them. There are higher attainments for us, there is a purer love, a deeper experience, if we will consecrate ourselves to God, and humbly take him at his word. The reason why we have no greater confidence and joy, is that we are not sanctified through obedience to the truth. There is in us an evil heart of unbelief. Our heavenly Father is more willing to give the Holy Spirit to those who ask him than are earthly parents to give good gifts to their children. Then let us shake off the spiritual sloth that dishonors him and imperils our own souls. If we draw near to God, he will draw near to us. We must not wait for better opportunities, for strong persuasions, or for holier tempers. We can do nothing for ourselves. We must trust to the power of Jesus to save us. He is holding out to us the crown of life, and shall we not accept it? Let us come to him just as we are, and we shall find him a present help in our time of need.

The sweet sense of sins forgiven, the light and love which Christ alone can give, fill the soul with peace and joy. The assurance that we are under the protection of Omnipotence imparts courage and confidence, inspires a hope that is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." This assurance is a source of strength unknown to the worldling or to the half-hearted professor. So long as we have the presence of our Saviour, difficulties cannot dismay nor dan-

gers appall us; and we are ready cheerfully to perform whatever duty God requires of us. If we were only as free to speak of the blessings we receive from God as we are to talk of our doubts and discouragements, we should enjoy far more of his presence. Our kind heavenly Father declares: "Whoso offereth praise glorifieth me." Let us praise him more, and complain less; let us talk more of the love and wondrous power of our Redeemer, and we shall be brought nearer and nearer to him, into closer and still closer relations with him in whom our hope centers.

Shall we not consecrate ourselves to God without reserve? Christ, the King of glory, gave himself a ransom for us. Can we withhold anything from him? Shall we think our poor, unworthy selves too precious, our time or property too valuable, to give to Jesus? No, no; the deepest homage of our hearts, the most skillful service of our hands, our talents of ability and of means,—all are but too poor an offering to bring to Him who was slain, and has redeemed us to God by his blood "out of every kindred, and tongue, and people, and nation."

Jesus Only.

It is very probable that Christ's transfiguration took place upon Mount Hermon. The outlook from that summit carried the eye from Lebanon, with its diadem of glittering ice, southward to the silvery mirror of Gennesaret; but it was not that vision of natural beauty that the disciples looked at chiefly; they saw "Jesus only." Two illustrious prophets, Moses and Elijah, had just made their miraculous appearance on the top of the mount; but neither of these mighty men appeared any longer to the disciples' view; they "saw no man save *Jesus only*."

In this expression we find the clue to the power of apostolic preaching. That solitary figure on the mount became the central figure to the eyes and hearts of the apostles. One person occupied their thoughts; one person filled all their most effective discourses. It was no such benevolent charlatan as poor *Renan* has lately attempted to portray; it was the omnipotent and holy Son of God. They saw in him "God manifest in the flesh;" they saw in him an infinite Redeemer, a divine model, an ever-living intercessor and friend. And they saw no one save *Jesus only*. Paul gave utterance to the heart of the whole apostolic brotherhood when he said, "I determined to know nothing among you, save Jesus Christ, and him crucified." Has not this been the key-note to the best sermons of the best ministers ever since? Is not that the most powerful sermon that is the most luminous with Christ? Depend upon it that the pulpit, the Sabbath-school, and the volume which God honors with the richest success, are those which present "no man save *Jesus only*."

Here, too, is a clue to the best method of dealing with awakened and inquiring hearts. We are too prone to send the unconverted to a prayer-meeting, or to reading good books, or to listening to some popular Boanerges. The experiences of many a troubled inquirer have been somewhat like those of the woman to whom a faithful minister once said,—

"Have you been in the habit of attending church?"

"Yes, I have been to every church in town; but the little comfort I get soon goes away again, and leaves me as bad as before."

"Do you read the Bible at home?"

"Sir, I am always reading the Bible; sometimes I get a little comfort; but it soon leaves me as wretched as ever."

"Have you prayed for peace?"

"Oh! sir, I am praying all the day long; sometimes I get a little peace after praying; but I soon lose it. I am a miserable woman."

"Now, madam, when you went to church, or

prayed, or read your Bible, did you rely on these means to give you comfort?"

"I think I did."

"To whom did you pray?"

"To God, sir; to whom else should I pray?"

"Now read this verse, 'Come unto me, and I will give you rest.' Jesus said this. Have you gone to Jesus for rest?"

The lady looked amazed, and tears welled up into her eyes. Light burst in upon her heart, like unto the light that flooded Mount Hermon on the transfiguration morn. Everything else that she had been looking at—church, Bible, mercy seat, and minister—all disappeared, and to her wondering, believing eyes there remained no man save *Jesus only*. She was liberated from years of bondage on the spot. The scales fell from her eyes, and the spiritual fetters from her soul. Jesus only could do that work of deliverance; but he did not do it until she looked to him alone.

This incident, which has been given at length in one of the American Tract Society's narratives, reached us during the first years of our ministry. With this "open secret" in our hand, we approached the first Roman Catholic that ever attended upon our preaching. He had turned his troubled eye for a long time to the holy virgin, and to sainted martyrs in the calendar. He had often been to a priest, never to a Saviour. We set before him Jesus only. He looked up and saw the Lamb of God that taketh away the sin of the world. "My Romish mother," said he to us, "would burn up my Bible if she knew I had one in my house." But she could not burn out the blessed Jesus from his emancipated and happy heart.

Next we took this simple revelation to a poor invalid of threescore and ten. His sight was failing, and the vision of his mind was as blurred and dim as the vision of his body. We set before him, in our poor way, *Jesus only*. The old man could hardly see the little grandchild who read aloud to him. But he could see Jesus with the eye of faith. The patriarch who had hardened under seventy years of sin, became a little child. The skepticism of a lifetime vanished when the Holy Spirit revealed to his searching, yearning look the divine form of a Saviour crucified.

We never forgot these lessons learned in our ministerial boyhood. From that time to this, we have found that the only sure way of bringing light and peace to anxious inquirers is to direct them away from themselves, away from ritualities and stereotyped forms, away from agencies of every kind, away from everything save Jesus only. John the Baptist held the essence of the gospel on his tongue when he cried out, "Behold the Lamb of God, who taketh away the sin of the world." My anxious friend, be assured that you never will find pardon for the past, and hope for the future; you never will know how to live, or be prepared to die, until you look to *Jesus only*.

Here is a hint for desponding Christians. You are harassed with doubts. Without are fightings, and within are fears. Why? Because you have tried to live on frames and feelings, and they ebb and flow like the sea-tide. You have rested on past experiences, and not on a present Saviour. You have looked at yourself too much, and not to him who is made to you righteousness and full redemption. Do you long for light, peace, strength, assurance, joy? Then do your duty, and look to Jesus only.

When the godly minded Oliphant was on his dying bed, they read to him that beautiful passage in the seventh chapter of Revelation, "And God shall wipe away all tears from their eyes." (It is the passage which poor Burns could never read with a dry eye.) The old man exclaimed, "Perhaps that is so. The Bible tells me that there is no weeping in Heaven; but I know I shall cry the first time I see my Saviour!" He was right. The first object that

would enchain his view on entering the gates of glory, would not be the jeweled walls, or the shining ranks of the seraphim. It would not be the parent who bore him, or the pastor who taught him the way of life. But amid the myriad glories, the thousand wonders, of that wonderful world of light and joy, the believer's eye, in its first enrapturing vision, shall "see no man save JESUS ONLY."—*T. L. Cuyler*.

What Is Love?

THIS is a most important question to every Bible student; for without love, faith and hope must end in destruction. But what is love? Says one, "Love is an affectionate feeling." But affectionate feeling is only a part of love.

Suppose a young man shows signs of affectionate feeling for his father. He cannot bear to hear the least intimation against his father, and he often talks in highest praise of him. But he has little regard for his father's wishes. He does not exert himself to help his father, and is unwilling to forsake bad company and break off bad habits. Suppose a young lady weeps over the sick-bed of that mother who recovers to again do all the heavy drudgery, while the tender-hearted, affectionate young lady seeks her own pleasure, or chooses light and pleasant work. What is such affection worth? Is it love, or only a part of love?

The apostle exhorts us thus: "My little children, let us not love in word [only], nor in tongue; but in deed [doing] and in truth." 1 John 3:18. But the Bible in various ways defines love. In Rom. 13:10, we have a good definition: "Love is the fulfilling [keeping] of the law." The Bible will bear me out in the idea that the keeping of the law is the proof of perfected love.

If antinomians think that Paul meant to teach that love exempts them from keeping the law, they have only to read other scriptures to find themselves mistaken. Why were the Jews required to abide by the decalogue? Answer: Deut. 6:5: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Lev. 19:18: "But thou shalt love thy neighbor as thyself. I am the Lord." Then it was with the Jews as it is with us. They were to love, and to prove their love by endeavoring to keep the law of God.

No one can maintain that the commandments of God do not include the decalogue. "And hereby [by this] we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word [or law], in him verily is the love of God perfected." 1 John 2:3-5. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. John here alludes to the sixth commandment, and to hate is the opposite of to love. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:2, 3. "His commandments are not grievous" to those who truly love God.

Dear reader, are you willing to prove your love by being numbered with the last remnant of the church, "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17); also "that keep the commandments of God and the faith of Jesus"? Rev. 14:12. EPSILON.

THERE is something to think of in this story. Sam Jones tells of a hard-looking old drunkard who replied to Bob Ingersoll, when he said there was no hell, "Be mighty sure with proofs, Bob; for there are a great many of us who are depending on ye."

Whither are They Tending?

EVENTS, as they are passing, are viewed by the student of prophecy with an anxious eye. He sees in them the fulfillment of God's ancient predictions; and it not only inspires him with confidence in the word of God, but shows him where we are in the world's history. God has seen fit to reveal in his word events which follow in consecutive order till we behold the Lord of glory as he descends to earth for his people.

The four great monarchies predicted in Daniel, chapters 2 and 7, have fulfilled the work assigned them by the prophecy. We have reached the end of the 2300 days of Daniel 8; and the momentous work of cleansing the heavenly sanctuary, which we understand to be the work of judging the righteous, is now in progress.

The visions of John, recorded in the book of Revelation, we look upon as being nearly fulfilled; the only portion yet unfulfilled being the closing part of the message of chapter 14: 9-12, and the work of the two-horned beast of chapter 13: 11-17. The first we consider is already in such a condition that the work can be pushed to completion in a very short time. The second, which is the last link in that particular chain of symbols, and reaches to the second coming of Christ, we desire to notice more particularly, and determine, if possible, its condition.

Our people took the position, more than thirty-five years ago, that this two-horned beast symbolized the United States; that the dragon voice of verse 11 would yet be heard in free America in the way of religious persecutions; and that these persecutions would result from trying to enforce the mark of the papal beast of verses 16, 17, which we have shown again and again, from both the pulpit and the press, to be the observance of Sunday, after it has been clearly brought to our minds that the seventh day, or Saturday, and not Sunday, is the Lord's Sabbath, and the issue has been fully joined between the law of the two-horned beast and the law of God. We have believed and often taught that those who take their stand upon the Bible Sabbath, knowing that the precept enjoins the seventh and not the first day of the week, will be the special objects of the wrath of those who are enforcing the rigid Sunday laws which are to be enacted by this Government.

When we began to present these views to the public, we met with ridicule on every hand at the idea of persecution arising here in America. "The freedom of our laws and institutions," said many, "will never permit a loyal citizen to be misused on account of conscientiously adopting a religion whose moral tendency is good, even though it should be at variance with the religion of his neighbor." Yet, notwithstanding the assurances of our national Constitution, and the jeers of those who opposed our teachings, we considered the prophecy clear, and fearlessly taught it wherever we went.

It has now been more than a score of years since a party has arisen in our midst with the avowed object of so amending the Constitution of the United States as to acknowledge Christ as the king of nations, and the law of God as the fundamental principle in the supreme law of the land. Of course we could not object to this if Christ himself were to interpret the Father's law. He says not one jot or tittle of the law shall pass away. Matt. 5: 18. And according to this interpretation, the seventh-day Sabbath is still the proper one for us to observe, because it, and no other, is taught in the law of which every jot and tittle is to remain in force. But, says the "National Reform Association" (the name assumed by those working for the above change in the national Constitution), the law of God now requires the observance of Sunday, and we must have stringent Sunday laws and require all to observe them, no matter whether Christian or infidel, Sunday

observer or Sabbatarian. The end to which this association is working is just what we have seen in the prophecy, and taught as widely as our facilities would allow. Now, those opposing us, seeing this movement at work, cannot laugh so heartily at us. Many of them say, "Although this association is assiduously working in the direction which the prophecy indicates, yet it cannot be brought about in our day. Public sentiment cannot be made ripe for it so soon." We think, however, that all the prophetic word conspires to show that the last generation is reached, and that those now living will see the complete fulfillment of this prophecy. Our convictions in this are strengthened when we see other agents aside from the "National Reform Party" entering the field to assist in this work.

We have always stood firmly for the cause of temperance, and lent a hand whenever we could to uproot the evils of strong drink. We have even gone farther, and taught that the truly temperate man would abstain from the use of tobacco and other hurtful indulgences. We have been rejoiced at the good work done by the Prohibitionists and the Woman's Christian Temperance Union. But we are sorry indeed to see the solid alliance forming between the above organizations and the "National Reform Association." According to the *Christian Statesman* of Sept. 24, 1885, the organ of the "Reform Association," the platform of the Ohio Prohibitionists declares "for a Christian and civil Sabbath." And the *Statesman* in the same issue calls the Woman's Christian Temperance Union its "noble ally and helper." In its issue of July 9, 1885, it records with much enthusiasm the nomination by the Prohibitionists of Rev. A. B. Leonard, D. D., for Governor of Ohio. After stating that he is a zealous worker for the cause of National Reform (the main reform they seem to be working for is the enforcement of Sunday observance by law), they add: "This is the class of men whom the Prohibition party is bringing to the front. It will be a glorious day for the cause of National Reform when such a party triumphs." A recent utterance of the National Woman's Christian Temperance Union is that "Politics shall also be redeemed and taken from the hands of the prince of this world and given into the hands of our Lord and his Christ." The Woman's Christian Temperance Union has recently adopted a department in its work for bringing about the more strict observance of Sunday. And Mrs. M. E. Stephenson, Superintendent of the department of Sabbath observance for Pennsylvania, in reporting the progress of her work to the *Statesman*, says: "In this first report it will not be thought out of place to glance at the reasons for the establishment of this branch of Woman's Christian Temperance Union work, that the wisdom which suggested it may be justified in every mind. The maintenance of our Sabbath laws, and the right observance of the Lord's day, are not only worthy objects in themselves, but are vitally connected with the temperance reformation." In concluding her report, she adds: "Our cause, therefore, is linked inseparably with the cause of the Sabbath. We stand or fall with it. If America is to lose her Sabbath, she will not become a temperate nation. In working for the suppression of Sabbath desecration, we are doing that which must be done before the temperance reformation can prevail."

The above statements clearly show how these three bodies of active workers are rapidly making their cause one. And while we are made glad to see the cause of temperance advancing, it saddens us to see this Sunday movement brought into it. If Sunday sanctity were established by divine authority, it would be different. But since it is a usurper, and has only the authority of men for its establishment, we must raise our voice against it, and call the attention of all to the fact that God asks no one to do such a work as is proposed for Sunday

But rather, since we think the position of our people is clearly proved, that the enforcement of Sunday by law is nothing less than the enforcement of the mark of the beast (Rev. 13: 16, 17), it will ultimately bring upon its adherents the unmingled wrath of an offended God. Rev. 14: 9-11.

We are fully aware that there are hundreds who are now zealously working for this Sunday movement who have not had their minds called to the nature of the work they are doing as set forth in the prophecy, who will abandon their designs when they are properly informed. In the sight of God no one is responsible for wrong positions until he has had opportunity to know better. But opportunity to inform ourselves brings responsibility. John 9: 41; 15: 22.

Public sentiment is getting very strong in favor of this Sunday law; even men who make no profession of religion will say that we should have a law to compel men to keep Sunday. And when we consider that such a strong organization as the Woman's Christian Temperance Union, composed of the most zealous temperance women in the land, and the Prohibition party, are allied with the National Reformers in working for a strict Sunday law, we must see that it is highly probable that a sentiment will soon be formed strong enough to pass the law and inflict its penalties.

In a republic like ours, public sentiment soon becomes law. For example, take the late rebellion. As late as 1860, any one viewing things as they then appeared, would not expect the manumission of the slaves in five years from that time. Yet the sentiment was already formed, and in that brief space the rebellion arose and was suppressed, and every slave made free. So in this case; there is a large corps of workers moulding public sentiment in favor of this Sunday law. And as soon as they get the matter worked up a little more, they can have laws passed to suit them; and the dragon voice will be heard, the image to the beast set up, and the mark enforced with all the energy of blinded and corrupted religious zeal.

We hope that our readers will carefully consider this question, and see where they stand. The prophecy is clear when earnestly and prayerfully studied; and those who reject God's plain commandment, and labor to enforce a day which he has never commanded or made holy, will certainly be found at last fighting against him. And now, while it is our privilege to inform ourselves and choose the right, let us be wise and do it, and avoid the fearful consequences of rejecting the word of God.

A. O. TAIT.

SPEAKING of public assemblies, was there ever yet a great meeting in which some part of the exercises was not wearisome to the majority of the listeners? Where two or three are gathered together, there always appears some one who thinks the others will be edified by listening exclusively to him, and who cannot see that they want to hear that other man. The "Spectator" recently heard a somewhat prosy speaker consume sixty-five mortal minutes in torturing an audience who were waiting to hear another man; and, to make it worse, he seemed to think the storm of applause which greeted his retirement from the speaker's desk was an exhibition of approval and not of relief. Committees of arrangements may find it impossible or ungracious to restrain a fluent tongue; but, in justice to a long-suffering but patient public, they ought to place it at that point in the programme where it will work the least harm; viz., the end.—*Christian Union*.

It is pleasant to remember that by doing our best in our station, however humble it may be, we can each serve Jesus just as acceptably as those who occupy the most responsible positions.

The Ostrogoths and the Visigoths.

(Continued.)

"UNDER the name of judges, Alavivus and Fritigern were the leaders of the Visigoths in peace and war; and the authority which they derived from their birth was ratified by the free consent of the nation. In a season of tranquillity their power might have been equal as well as their rank; but as soon as their countrymen were exasperated by hunger and oppression, the superior abilities of Fritigern assumed the military command, which he was qualified to exercise for the public welfare. He restrained the impatient spirit of the Visigoths till the injuries and insults of their tyrants should justify their resistance, in the opinion of mankind; but he was not disposed to sacrifice any solid advantages for the empty praise of justice and moderation.

"Sensible of the benefits which would result from the union of the Gothic powers under the same standard, he secretly cultivated the friendship of the Ostrogoths; and while he professed an implicit obedience to the orders of the Roman generals, he proceeded by slow marches towards Marcianopolis, the capital of the lower Mæsia, about seventy miles from the banks of the Danube. On that fatal spot the flames of discord and mutual hatred burst forth into a dreadful conflagration. Lupicinus had invited the Gothic chiefs to a splendid entertainment, and their martial train remained under arms at the entrance of the palace. But the gates of the city were strictly guarded; and the barbarians were sternly excluded from the use of a plentiful market, to which they asserted their equal claim of subjects and allies.

"Their humble prayers were rejected with insolence and derision; and as their patience was now exhausted, the townsmen, the soldiers, and the Goths, were soon involved in a conflict of passionate altercation and angry reproaches.

"A blow was imprudently given, a sword was hastily drawn; and the first blood that was spilt in this accidental quarrel became the signal of a long and destructive war. In the midst of noise and brutal intemperance, Lupicinus was informed, by a secret messenger, that many of his soldiers were slain and despoiled of their arms; and as he was already inflamed by wine and oppressed by sleep, he issued a rash command that their death should be avenged by the massacre of the guards of Fritigern and Alavivus. The clamorous shouts and dying groans apprised Fritigern of his extreme danger; and as he possessed the calm and intrepid spirit of a hero, he saw that he was lost if he allowed a moment of deliberation to the man who had so deeply injured him. 'A trifling dispute,' said the Gothic leader, with a firm but gentle tone of voice, 'appears to have arisen between the two nations; but it may be productive of the most dangerous consequences, unless the tumult is immediately pacified by the assurance of our safety and the authority of our presence.'

"At these words, Fritigern and his companions drew their swords, opened their passage through the unresisting crowd which filled the palace, the streets, and the gates of Marcianopolis, and, mounting their horses, hastily vanished from the eyes of the astonished Romans. The generals of the Goths were saluted by the fierce and joyful acclamations of the camp; war was instantly resolved, and the resolution was executed without delay; the banners of the nation were displayed according to the custom of their ancestors; and the air resounded with the harsh and mournful music of the barbarian trumpet. The weak and guilty Lupicinus, who had dared to provoke, who had neglected to destroy, and who still presumed to despise, his formidable enemy, marched against the Goths, at the head of such a military force as could be collected on this sudden emergency.

"The barbarians expected his approach about nine miles from Marcianopolis; and on this oc-

casional talents of the general were found to be of more prevailing efficacy than the weapons and discipline of the troops. The valor of the Goths was so ably directed by the genius of Fritigern, that they broke, by a close and vigorous attack, the ranks of the Roman legions. Lupicinus left his arms and standards, his tribunes and his bravest soldiers, on the field of battle; and their useless courage served only to protect the ignominious flight of their leader. 'That successful day put an end to the distress of the barbarians, and the security of the Romans; from that day, the Goths, renouncing the precarious condition of strangers and exiles, assumed the character of citizens and masters, claimed an absolute dominion over the possessors of land, and held, in their own right, the northern provinces of the empire, which are bounded by the Danube.' Such are the words of the Gothic historian, who celebrates, with rude eloquence, the glory of his countrymen.

"But the dominion of the barbarians was exercised only for the purposes of rapine and destruction. As they had been deprived, by the ministers of the emperor, of the common benefits of nature, and the fair intercourse of social life, they retaliated the injustice on the subjects of the empire; and the crimes of Lupicinus were expiated by the ruin of the peaceful husbandmen of Thrace, the conflagration of their villages, and the massacre, or captivity, of their innocent families. The report of the Gothic victory was soon diffused over the adjacent country; and while it filled the minds of the Romans with terror and dismay, their own hasty imprudence contributed to increase the forces of Fritigern, and the calamities of the province.

"Some time before the great emigration, a numerous body of Goths, under the command of Suerid and Colias, had been received into the protection and service of the empire. They were encamped under the walls of Hadrianople; but the ministers of Valens were anxious to remove them beyond the Hellespont, at a distance from the dangerous temptation which might so easily be communicated by the neighborhood, and the success of their countrymen. The respectful submission with which they yielded to the order of their march, might be considered as a proof of their fidelity; and their moderate request of a sufficient allowance of provisions, and of a delay of only two days, was expressed in the most dutiful terms. But the first magistrate of Hadrianople, incensed by some disorders which had been committed at his country-house, refused this indulgence; and arming against them the inhabitants and manufacturers of a populous city, he urged, with hostile threats, their instant departure.

"The barbarians stood silent and amazed, till they were exasperated by the insulting clamors and missile weapons of the populace; but when patience or contempt was fatigued, they crushed the undisciplined multitude, inflicted many a shameful wound on the backs of their flying enemies, and despoiled them of the splendid armor which they were unworthy to bear. The resemblance of their sufferings and their action soon united this victorious detachment to the nation of the Visigoths; the troops of Colias and Suerid expected the approach of the great Fritigern, ranged themselves under his standard, and signalized their ardor in the siege of Hadrianople. But the resistance of the garrison informed the barbarians, that, in the attack of regular fortifications, the efforts of unskillful courage are seldom effectual. Their general acknowledged his error, raised the siege, declared that 'he was at peace with stone walls,' and revenged his disappointment on the adjacent country.

"He accepted with pleasure the useful reinforcement of hardy workmen, who labored in the gold mines of Thrace, for the emolument, and under the lash, of an unfeeling master; and these new associates conducted the barbarians,

through the secret paths, to the most sequestered places, which had been chosen to secure the inhabitants, the cattle, and the magazines of corn. With the assistance of such guides, nothing could remain impervious, or inaccessible; resistance was fatal; flight was impracticable; and the patient submission of helpless innocence seldom found mercy from the barbarian conqueror.

"In the course of these depredations, a great number of the children of the Goths, who had been sold into captivity, were restored to the embraces of their afflicted parents; but these tender interviews, which might have revived and cherished in their minds some sentiments of humanity, tended only to stimulate their native fierceness by the desire of revenge. They listened, with eager attention, to the complaints of their captive children, who had suffered the most cruel indignities from the lustful or angry passions of their masters; and the same cruelties, the same indignities, were severely retaliated on the sons and daughters of the Romans."

"The imprudence of Valens and his ministers had introduced into the heart of the empire a nation of enemies; but the Visigoths might even yet have been reconciled, by the manly confession of past errors, and the sincere performance of former engagements. These healing and temperate measures seemed to concur with the timorous disposition of the sovereign of the East; but, on this occasion alone, Valens was brave, and his unreasonable bravery was fatal to himself and to his subjects. He declared [A. D. 377] his intention of marching from Antioch to Constantinople, to subdue this dangerous rebellion; and, as he was not ignorant of the difficulties of the enterprise, he solicited the assistance of his nephew, the Emperor Gratian, who commanded all the forces of the West. The veteran troops were hastily recalled from the defense of Armenia; that important frontier was abandoned to the discretion of Sapor; and the immediate conduct of the Gothic war was intrusted, during the absence of Valens, to his lieutenants, Trajan and Profuturus, two generals who indulged themselves in a very false and favorable opinion of their own abilities.

"On their arrival in Thrace, they were joined by Richomer, count of the domestics; and the auxiliaries of the West, that marched under his banner, were composed of the Gallic legions, reduced indeed by a spirit of desertion to the vain appearances of strength and numbers. In a council of war, which was influenced by pride rather than by reason, it was resolved to seek, and to encounter the barbarians, who lay encamped in the spacious and fertile meadows near the most southern of the six mouths of the Danube. Their camp was surrounded by the usual fortification of wagons; and the barbarians, secure within the vast circle of the inclosure, enjoyed the fruits of their valor and the spoils of the province. In the midst of riotous intemperance, the watchful Fritigern observed the motions, and penetrated the designs, of the Romans. He perceived that the numbers of the enemy were continually increasing; and, as he understood their intention of attacking his rear as soon as the scarcity of forage should oblige him to remove his camp, he recalled to their standard his predatory detachments, which covered the adjacent country.

"As soon as they descried the flaming beacons, they obeyed, with incredible speed, the signal of their leader; the camp was filled with the martial crowd of barbarians; their impatient clamors demanded the battle, and their tumultuous zeal was approved and animated by the spirit of their chiefs. The evening was already far advanced; and the two armies prepared themselves for the approaching combat, which was deferred only till the dawn of day. While the trumpets sounded to arms, the undaunted courage of the Goths was confirmed by the mutual obligation of a solemn oath; and as

they advanced to meet the enemy, the rude songs, which celebrated the glory of their forefathers, were mingled with their fierce and dissonant outcries; and opposed to the artificial harmony of the Roman shout. Some military skill was displayed by Fritigern to gain the advantage of a commanding eminence; but the bloody conflict, which began and ended with the light, was maintained on either side by the personal and obstinate efforts of strength, valor, and agility.

"The legions of Armenia supported their fame in arms; but they were oppressed by the irresistible weight of the hostile multitude; the left wing of the Romans was thrown into disorder, and the field was strewn with their mangled carcasses. This partial defeat was balanced, however, by partial success; and when the two armies, at a late hour of the evening, retreated to their respective camps, neither of them could claim the honors, or the effects, of a decisive victory. The real loss was more severely felt by the Romans in proportion to the smallness of their numbers; but the Goths were so deeply confounded and dismayed by this vigorous, and perhaps unexpected resistance, that they remained seven days within the circle of their fortifications. Such funeral rites as the circumstances of the time and place would admit, were piously discharged to some officers of distinguished rank; but the indiscriminate vulgar was left unburied on the plain. Their flesh was greedily devoured by the birds of prey, which, in that age, enjoyed very frequent and delicious feasts; and several years afterwards the white and naked bones which covered the wide extent of the fields, presented to the eyes of Ammianus a dreadful monument of the battle of Salices."—*Dec. and Fall, chap. 26, par. 16, 17.*

A. T. J.

(To be continued.)

"Will God Bring with Him."

Nor a few have been confirmed in their faith that the righteous dead go to Heaven when they die, by this expression. They point to 1 Thess. 4:14, and say, That proves it. The text reads: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The subject in this and the following verses is the coming of the Lord and the resurrection of the dead. Overlooking the last part of the subject, and seeing only the coming of Christ, it is said, How can the saints come with him when he comes, unless they are now in Heaven? This inquiry arises from a misapprehension of the meaning of the word *with* in the text. That it does not mean *in company*, will appear from another text. "Buried with him in baptism, wherein also ye are risen with him." Col. 2:12. Here the word *with* occurs twice, and it clearly appears that it cannot mean in connection, but simply in like manner or resemblance. Even so it is in the text first quoted. There the death and resurrection of Christ are plainly mentioned; and if we but give the word *with* the same meaning, the true sense of the text will be clearly seen. Christ died; his saints have died; for that is the meaning of the word *sleep*, here used. God raised Christ from the dead, and when he (Christ) comes again, God will raise his people from the dead in *like manner* as Christ was raised.

E. R. JONES.

It must ever be remembered that efficient activity can spring only from deep heart-religion. We must first sit at Jesus's feet, and then ministry will follow as naturally as the harvest follows the sowing.—*Presbyterian.*

If we desire the respect of others, we must first learn to respect ourselves, which we cannot do properly so long as we continue to do what we know to be wrong.

Preparation for Prayer-Meeting.

It is a real pity that so many prayer-meetings are spoiled which by a very little thought and effort could be made intensely interesting and helpful. Many times it is the fault of the leader. He seems to have made no preparation whatever for conducting the meeting. He does not know what chapter he wants to read, and he turns over half the Bible before he finds one with which he is satisfied. He has selected no hymns, and, when the time for singing comes, he inflicts long pauses upon the meeting while he searches nervously through the hymn-book for something that will do to announce. Or perhaps it is over-preparation which the leader brings to the meeting,—too much Scripture-reading, too long a prayer, quite too much talking.

Which of these blemishes is the most hurtful, it is hard to decide. To conduct a prayer-meeting well, there should always be preparation, and each portion should be brief. The leader should know just what he will read, and should never read many verses; just what he will sing, and should never sing many stanzas; just what he will say, and should never speak many minutes. Preparation, promptness, brevity, vivacity, life, and true devotion, are some of the essential elements needed to make a good prayer-meeting.—*Sel.*

"Every Sabbath."

"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

THE no-Sabbath man can find his theory abundantly refuted by reading the Acts of the Apostles. The inspired writer repeatedly declares that certain things were done upon the Sabbath. This could not be true if no Sabbath existed at the time. Hence the Sabbath had not ceased at the cross, but still existed when the labors and travels of Paul were recorded.

Paul was in the habit of preaching on the Sabbath day. But it is objected by no-Sabbath and first-day-Sabbath men, that Paul did not himself observe the "Jewish Sabbath," but only preached to the Jews that day, because he could then find them assembled.

Very well. What day of the week was that? "All admit that the Jewish Sabbath was the seventh day of the week, or Saturday."

But look at this, friend. Paul abode at Corinth a considerable length of time, laboring at the trade of tent-making on other days, while he reasoned in the synagogue *every Sabbath*, persuading both the Jews and the Greeks. Mark, the inspired record says "every Sabbath." Now if these meetings were held on the seventh day, that was the only Sabbath existing at that time; for they were held every Sabbath. But if the first day was the Sabbath at that time, then Paul reasoned in the synagogue every first-day, or Sunday. Hence the Jews must have changed their day of meeting in the synagogue to the (so-called) "Christian Sabbath." No one will pretend that this was the case. Hence the first day was not the Sabbath at this time. R. F. COTTRELL.

Religion in Politics.

"WE need more religion in our politics," says a writer in a new religious paper. If he had said, We need less of politics in our religion, the statement would have been clearly on the side of truth. While we may not say that true religion is antagonistic to earthly laws and governments, we do say that the politics of the present day are detrimental to the cause of Christ, destroying largely the interest in spiritual things.

The political world is most corrupt, and whoever, having the spirit of Christ, enters upon the arena of political life, must lose that spirit,

and possess one that is selfish and worldly. No politician of to-day can be in possession of the spirit and religion of Christ. We do not say that no Christian can hold an office under the governments of the present time; for it is possible that somewhere a true Christian may be persuaded by the people to accept an office which he would not politically seek. Such cases, however, it must be acknowledged, are not easily found. The multitude of office-seekers makes it necessary for all who obtain offices to do those things which the Holy Spirit and the gospel of Christ will not sanction.

What we need is so much of the religion of Christ that there will be no desire in our hearts to enter upon a political life, or hold offices in the Government that are politically obtained.—*Sel.*

Blessedness in Mourning.

A STATE of happiness is not always the state of highest blessedness. Our really best days, when we learn the most and grow the most, are not always nor usually our gladdest days. It was our Lord himself who said, "Blessed are they that mourn; for they shall be comforted." The beatitude is not for those who laugh, but for those who weep. The meaning must be that God has blessings which he can give only when the heart is in sorrow or pain; and that God's comfort, which makes the beatitude, is such a precious and enriching experience that it is quite worth while to mourn that we may gain that beatitude. The comfort far more than compensates for the grief, and we cannot get the comfort unless we have the grief. One might dread the coming of night; but he would never know of the glory of the heavens, with their starry splendors, if night did not come. And we should never see the glorious divine promises, nor realize the precious joys and hopes of Christian faith, if the shadow of sorrow never deepened about us. The child never fully understands the sweetness and gentleness of the mother's love, until it is sick or suffering; and we can never experience the blessedness of being drawn close to God's heart, and comforted by him "as one whom his mother comforteth," if we do not have pain or grief. So it is a blessed thing to mourn, just to have God comfort us.—*S. S. Times.*

Alms at the Temple Gate.

ROBERT INGERSOLL asked his hearers the other evening, whether a poor wretch, arriving in town without a dollar in his pocket, would inquire the way to a Presbyterian deacon's house; and they greeted the sally with immense applause. He was trying to get off a smart satire on the meanness of orthodox Christians as contrasted with the generosity of infidels; but he missed his aim. Everybody knows that ministers, and other well-known Christian people, are the first to be besieged by beggars. I have frequently said to these persons, "Why do you come here? Why do you always go to ministers' houses?" The invariable answer is, that they think they will be more likely to receive sympathy and help there than elsewhere.

We might retort the question of the jolly lecturer, and ask whether a poor stranger was ever known to inquire where the infidels of the town lived, or whether a person in any sorrow was ever known to seek out an infidel to afford him comfort. Will the man who goes about ridiculing Christianity tell his audience the next time he lectures, where they can find an infidel hospital, or refuge of any kind for poverty and distress, or any society composed of infidels which seeks out and relieves the suffering, in this country or in any other on the face of the earth?—*Christian Intelligencer.*

THERE is no short cut to excellence. In every department of human achievement superiority and success are based upon toil.—*Sel.*

The Signs of the Times.

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

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The Coming of a Literal Christ.

THE necessity for taking the interpretation of figures, symbols, and parables literally, is shown in the fact that they who take them "figuratively," or "spiritually," have never been able to decide among themselves how, or to what, they shall be applied. This spiritualizing system, which denies the literal interpretation of the Scriptures, unsettles every principle of true faith, and makes the Bible a mere plaything for every man's fancy. This is illustrated in their treatment of this very subject we are now discussing. We cannot enumerate all the views of the *spiritual advent*, but we will name a few of them.

1. When Christ said he would come again, he meant that he would come in judgment upon the Jewish nation, which was fulfilled in the destruction of Jerusalem by the Romans. This view used to be the refuge of Universalism, but for nearly half a century past it has been largely advocated by those who do not openly indorse Universalism.

2. He came on the day of pentecost, by the power of the Spirit, to set up his spiritual kingdom.

3. His second coming is in the hearts of his people, as our correspondent says. But this is again resolved into several theories, as (1) It occurs at conversion; (2) It is in the perfection of Christian graces; (3) It refers to a more complete manifestation of power in the gospel.

4. His coming is at the death of his saints, when he comes to take their spirits to glory.

It must be evident to every one that the tendency of this spiritualizing system is to befog the Scriptures. By it the word of God is made to mean everything and nothing. According to it, the plainest declarations of the Bible are robbed of their tangibility, and are made the private property of every dreamer. Before examining the direct Scripture proofs, we will briefly notice these positions.

1. His second coming was not at Jerusalem's destruction; for the prophecies speak of that coming after Jerusalem was destroyed. 1 John 3:2; Rev. 1:7; 14:14; 22:12; etc. The "great tribulation" spoken of in Matt. 24, which some claim was fulfilled at the destruction of Jerusalem, was not connected with the coming of Christ; for the *signs* of his coming were to occur *after* that tribulation. See verses 29, 30.

2. On that day of pentecost, his work as priest in Heaven just commenced; but his second coming is at the close, not at the beginning of his priesthood. And there are a great many prophecies or promises of his coming which were written after that day.

3. The assertion that his second coming is in the hearts of the people, does not really mean anything. It is an accepted law of language that that which may be applied to many things, specifies nothing. They who put forth this theory, do not, and cannot, agree upon its application.

4. The theory that his *second* coming is at the death of each individual saint, is too absurd to deserve a moment's notice. Can a *second* coming occur a million of times? When such vagaries are advanced by professed Christian teachers, it is no wonder that infidelity prevails; for people will consider themselves justified in rejecting a book which,

according to its own expounders, is responsible for such contradictory and absurd theories.

The direct proof that the coming of Christ is literal and yet future, will be seen to be positive, clear, and to effectually overthrow all opposing theories.

John 21:21-23 contains sufficient evidence that the death of a saint is not the coming of Christ. In answer to a question concerning the apostle John, Jesus replied: "If I will that he tarry till I come, what is that to thee?" From this the disciples got the idea that he would tarry till the Saviour should come, and accordingly we read: "Then went this saying abroad among the brethren, that that disciple *should not die*; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"

Here there is a contrast presented between death and the coming of Christ, not only in the belief of the disciples, but in the words of the record which was written many years after the words were spoken. We will number a few evidences that are unmistakable in their meaning.

1. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." John 16:28. He did literally come forth from the Father and come into the world; and he did leave the world and return unto the Father. We have no difficulty in understanding his words. But again he said: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto myself; that where I am, there ye may be also." Admitting, as all do, that he came into the world from the Father, and that he returned to his Father, by what rule can we deny his declaration that he will come again? We insist that it is simply a question of faith, whether we will or will not believe his word of promise that he will come again. In such a connection, with his own word before us, that he came from the Father and returned unto the Father, which we know he actually did, to attempt to *explain*, or to *interpret*, his promise that he will come again, is an insult to the speaker.

2. In fulfillment of his word, that he would return unto the Father, he went with them to Mount Olivet, and instructed them concerning things future. And thus it is written: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Thus his words were fulfilled so far. Now, in regard to the promise that he made: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

Again we say it is only an insult to the speakers to ask what these words mean. "This same Jesus," not the Roman army; not a representative; not the Spirit in man's heart at conversion; not a blessing in the hour of death; but this same Jesus whom they saw visibly and literally ascend up to heaven, "shall so come, in like manner as ye have seen him go into heaven." They did not see Titus coming or going; they did not see any one converted; they did not see any one die. They saw Jesus himself literally ascend up to heaven. And Jesus himself—the same person—shall in like manner come, visibly and literally. Nothing less than this will fulfill the words of Jesus and his angels.

3. Some members of the church in Thessalonica had fallen asleep in death, and Paul wrote to instruct and comfort the church. 1 Thess. 4:13-18. Said he: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

This is a weighty scripture on a most important subject. We are all sorrowing, all mourners; we all have dear ones who are asleep. The sympathy of Paul was stirred in their behalf, and he left his testimony on record for all bereaved ones. If he would not have them ignorant, he will give them information suitable to remove their ignorance. If he would not that they should sorrow hopelessly, he will lay before them the true ground of hope concerning their sleeping ones. Let us mark well how he accomplishes his purpose.

"For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." It was "the God of peace that brought again from the dead our Lord Jesus." Heb. 13:20. Our Lord slept in the grave, as our loved ones are now sleeping; he was brought from the dead, and if they sleep in him, they will be brought with him from the dead. The word "with" does not relate to *time* in this text, but *manner*. As Paul said in Rom. 6:4, 5: "We are buried *with him* by baptism." Not buried at the *same time* that he was, but, "planted together *in the likeness* of his death." A person may be buried in baptism a score of times; yet if the Scripture conditions are not met, if he is not planted in the likeness of the Saviour's death, he is not buried with him. The subject introduced by Paul to his brethren in the Thessalonian church is that of *hope* (not yet seen) concerning sleeping ones. He continues: "For this we say unto you by the word of the Lord,"—this is no fancy, no speculation, no pleasing fable, but something sure as Heaven's throne,—"that we who are alive and remain unto the coming of the Lord shall not prevent [precede, have any preference or advantage over] them who are asleep. For *the Lord himself shall descend* from Heaven with a shout, and with the voice of the archangel, and with the trump of God." Let the reader note carefully every statement made by the apostle, and see if this can be fulfilled except by the descent or coming of "the Lord himself." "And the dead in Christ shall rise first." Not *first*, that is, before the other dead arise; they will indeed rise first in that sense, but that is not the subject of this scripture. But, we shall not precede them in being glorified with our Saviour; they will rise first, "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so [in this manner] shall we ever be with the Lord."

Is this all the instruction he has to offer to assuage the grief of those who sorrow for their dead friends? Has he not a word to say about their present bliss in "the home of the soul"? Are they not even now bright angels before the throne of God? Not a word on these points; but having given them what "the word of the Lord" teaches, he closes with the admonition: "Wherefore comfort one another with these words."

He proposed to give them instruction to remove their ignorance concerning the dead in Christ, and to assuage their grief by giving them the true ground of hope. And what did his instruction embrace? Just these three points: (1) The Lord will come; (2) The dead will rise; (3) The living (saints) will be caught up together with them, and thus they will be forever together and—better than all else—with the Lord. We will not tire the patience of the reader by trying to *read into* this text any of the theories of spiritualizers of the second advent. If the Lord himself does not come, and if the dead do not arise, and if they who live at that time are not caught up in the clouds with the risen saints, then Paul neither removed their ignorance, nor gave them the ground of hope. Then the sorrowing ones have nothing with which to comfort one another. Then they, too, are without hope. And this is but the beginning of the difficulties which environ these spiritualistic theories; this is but one of many texts which are perverted by those theories,

and turned from a plain revelation into fanciful words. But Paul spoke by "the word of the Lord," and we should be very careful lest we pervert His words to our own confusion; for the word of God cannot be trifled with by us and we be held guiltless.

Nature of the Law.

(Concluded.)

A MOMENT'S thought will show any one the folly of supposing that the law may be kept in spirit and not in letter. Can a man worship gods of gold, or stone, or brass, and yet have a proper regard for the God that made heaven and earth? Can a man blaspheme the name of God, and at the same time have perfect love and reverence in his heart? Is it possible to wantonly violate the letter of the sixth commandment, by taking human life, and yet have no trace of enmity, but only perfect love in the heart? Will a man deliberately and persistently take the goods of others, if he has no covetous desires in his heart? And does not everybody know that the committing of adultery is only the outward manifestation of the lust that burns within? There can be but one answer to these questions—Even so there can be no spiritual obedience without obedience to the letter as well.

The statement of the wise man, that to keep the commandments is the whole duty of man, and of Christ, that whosoever shall do and teach them shall be called great in the kingdom of Heaven, prepares us for the truth stated by the apostle, in Rom. 2:13:—

"For not the hearers of the law are just before God, but the doers of the law shall be justified."

Since to keep the commandments of God is the whole duty of man, of course the one who keeps the law will be justified; a man can never be justly condemned, when he does his whole duty. We will not, at this time, inquire just how comprehensive the term "the doers of the law" is, nor whether or not there are any such. For the present we shall be content with the truth, which allows of no exception, namely, that "the doers of the law shall be justified."

In Rom. 6:23 we read that "the wages of sin is death." But if a man never sins, he will never receive the wages therefor, and consequently the doer of the law will live. And this, again, is no more than we find plainly stated in Rom. 10:5: "For Moses describeth the righteousness which is of the law. That the man which doeth those things shall live by them." The man whom the law justifies—the one who is really a doer of all its requirements—will certainly live. Now it is a self-evident fact that when God made a perfect, holy, and just law, he designed that all his subjects should obey it. And since the law, when it is kept, gives life, we can see the force of the apostle's statement, that the law "was ordained to life." Rom. 7:10. As we shall hereafter see more fully, the law was given that man might ever keep in harmony with God's will, in which condition he must necessarily have life.

There is just one more point which we wish to bring out concerning the nature of the law. Let the reader mark it closely; for in the future consideration of this subject it will often be referred to, as it really covers the whole ground; upon it everything else depends. David says (Ps. 119:172), "My tongue shall speak of thy word; for all thy commandments are righteousness." This is really nothing more than is brought out in Ps. 19:7, and other texts; but it leads to another text which materially widens the range of our view of the law of God. In Isa. 51:6, we read:—

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a gar-

ment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished."

Abolish the righteousness of God? of course not; but what is the righteousness of God? The very next verse tells us of what the Lord, through his prophet, is here speaking. We proceed: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." The conclusion to be drawn is very evident. The people who know righteousness are they in whose hearts God's law is enshrined; they know righteousness, because the law is itself righteousness (Ps. 119:172); and not only is it righteousness in the abstract, but it is *the righteousness of God*. This is an expression which the apostle Paul often uses in referring to the law.

What an exalted idea of the law of God does this give us! To say that it is perfect may convey various ideas to different persons, for many would be apt to measure the law by their own standard of perfection; but when we learn that it is "the righteousness of God," we know that it must be infinite in its breadth. The law is a transcript of God's character, a photograph of character which is infinite in its perfection. It is his nature represented in words, for the benefit of his creatures, so that they may know what is required of them if they would be partakers of the divine nature. God says to man, "Be ye holy, for I am holy." 1 Pet. 1:16. But without some description of the holiness of God, it would be impossible for man to know how he should order his life; for "the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23.

Since the law is "the righteousness of God"—a brief yet comprehensive description of his character—it may properly be termed the way of the Lord. And so in Isa. 55:8, 9, we have an additional evidence of the exceeding greatness of that law: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The holiness of God's law is just as much superior to any goodness that man possesses as God is greater than man. The law of God, then, is very justly called his *way*, and since those who become acquainted with God by walking in the way with him, are at peace (Job 22:21), it follows that a proper term for the law is, "the way of peace." It is the ten commandments, then, to which Paul refers, when, speaking of the universal wickedness of mankind, he says: "Destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes." Rom. 3:16-18. This idea is still further proved by Isa. 48:18: "O that thou hadst hearkened to my commandment! then had thy peace been as a river, and thy righteousness as the waves of the sea."

The law of God is also called *the truth*. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. It is the very perfection of truth, since it is the expression of God's character. This point is brought out in Rom. 2:17-20. Paul there says:—

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law."

In that justly celebrated work, "The Life and Epistles of the Apostle Paul," by Conybeare and Howson, the last clause of the above text is thus rendered: "Possessing in the law the perfect pattern of knowledge and of truth." This accurately describes the law, which is such a perfect pattern of truth that whosoever follows it will live a life of

perfect truth. It is because it is perfect truth that it enables the one who is instructed in it to "try the things which differ" (see margin of verse 18), or, as Conybeare and Howson render it, to "give judgment upon good or evil."

It is impossible for mortal tongue ever to express, or even for mortal intellect ever to comprehend, the breadth, the beauty, and the perfection of God's law. There is in it abundant food for meditation both day and night; and the more we learn of it, the more we can appreciate the psalmist's glowing descriptions of it, and his exhortations to continually study it. But as man, by searching, can never find out God, so that he can fully comprehend all his attributes, so no man, even when glorified and made immortal, can ever exhaust the law of God. On earth, as we meditate in the law, we can only exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" and in Heaven, even to the countless ages of eternity, as in the glory of his presence we are permitted to look with unveiled eyes upon Him whose character is portrayed in the ten commandments, our wonder will not cease, and we can only join with the angelic beings that support his throne, in saying, "Holy, holy, holy, Lord God Almighty." E. J. W.

"The Abiding Sabbath."

THE late Hon. Richard Fletcher, of Boston, Mass., by his last will, established in charge of the trustees of Dartmouth College, "a fund from the income of which they were to offer, once in two years, a prize of \$500 for the essay best adapted" to counteract "the numerous and powerful influences constantly active in drawing professed Christians into fatal conformity with the world, both in spirit and practice." The fifth time of offering the prize fell in 1883. Accordingly the trustees of the fund and of Dartmouth College selected, as the "specific theme" of the desired essay, "The Perpetual Obligation of the Lord's Day," and offered the five-hundred-dollar prize for the best. The committee of award was composed of the following gentlemen: "Prof. William Thompson, D. D., Prof. Llewellyn Pratt, D. D., and Rev. George M. Stone, D. D., all of Hartford, Conn." This committee, "after a careful and thorough examination," awarded the prize to an essay which proved to have been written by Rev. George Elliot, of West Union, Iowa. The essay, entitled "The Abiding Sabbath," appeared in 1884, and was issued from the press of the American Tract Society in the winter of 1884-5, in the form of a book of two hundred and eighty pages. A copy of the work has been in our hands some time, for notice, but, until now, we have not had time to give it the attention that we desired.

For more than a quarter of a century, Seventh-day Adventists have known, have preached, and have written, that the Sabbath question would yet be the leading question in the United States, not alone in religion, but in politics as well; or, as we might rather say, in the religio-political form that is soon to be given to the American Union. This we have known all these years; but, until within a few years, our opponents have thought that we were counting the Sabbath question of undue importance. Now, however, even *they* are constrained to admit that that question is fast assuming the place of first importance in the affairs of the country, and so confess that we have been only in the right about it all the time. Knowing the importance of the question, not only in itself, but also because of the prominence it is soon to assume in national affairs, we shall always endeavor, as far as in us lies, to keep our readers informed on the subject in all its bearings. "The Abiding Sabbath," being one of the latest as well as one of the most authoritative discussions of the question as to why we should keep

Sunday instead of the Sabbath of the Lord, we ask the attention of our readers while we examine the main points of the argument.

The book is divided into three parts—"Sabbath of Nature," "Sabbath of the Law," and "Sabbath of Redemption." We shall quote quite largely from the first two parts, and that without argument, there being in fact no room for argument between us, because the author of "The Abiding Sabbath," in these two parts, proves to perfection the perpetual obligation of the seventh-day as the Sabbath, and that is exactly what we believe. We ask our readers to carefully preserve his argument on the "Sabbath of Nature" and the "Sabbath of the Law," which we quote, (1) because it is excellent reading, and (2) because we want them to see clearly, by what curious freaks of logic it is, that after absolutely demonstrating the perpetual obligation of the seventh day, another day entirely is the one to be observed. He says most truly:—

"The Sabbath is an institution as old as the completion of the world. . . . It shares with marriage the glory of being the sole relic saved to the fallen race from the lost paradise. One is the foundation of the family, and consequently of the State; the other is equally necessary to worship and the church. These two fair and fragrant roses man bore with him from the blighted bliss of Eden.

"It is not, however, the mere fact of age that lends sacredness to these institutions; for years alone cannot give consecration or compel regard to anything which does not possess in itself some inherent sanctity or dignity. It is in the circumstances of its first institution, and in its essential character, that we must hope to discover the necessity and holiness of the Sabbath day.

"God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2:3. Such is the sublimely simple statement which forms the last strain of that magnificent hymn of creation which is our only glimpse into the beginning of things. It is surely consistent with sound common sense and sound interpretation to see in these words much more than a mere anticipation of the theocratic Sabbath of Israel. It seems absurd to express in words what some have implied in their reasonings on this passage: 'God rested on the seventh day; therefore 2,500 years afterwards he blessed and sanctified it.' The same form of language is used to describe what took place on the seventh day as in relating what took place in the six preceding days.

"It is certain that a first reading of this passage conveys to the mind the idea that the sanctification of the Sabbath as a day of rest took place at the very close of the creative week. That such was the case would probably never have been denied, if the denial had not been necessary to support a peculiar view. Doubt in regard to this proleptic interpretation is sustained by the recent discovery of mention of a day of rest in the Assyrian account of creation, which is believed to antedate Moses by nearly six hundred years, and the further discovery of the actual observance of a Sabbath in Babylonia long before the time of the Mosaic institution. Is not God saving his facts, in Egyptian tombs, on Assyrian bricks, and in all historic remains everywhere, that, at every crisis of his truth, when even the mouths of believers are silenced by the tumult of doubt, the very 'stones' may 'cry out'?"

"A special authority attaches itself to the primitive revelation. Whatever critical opinions may assert concerning the early history of the world, to the Christian the testimony of Jesus Christ remains in force to the high obligation of the Edenic law. In reproving the corruptions of the marriage relation which had arisen under the Mosaic code, he reverts to the primitive law: 'From the beginning it was not so.' That is to say, the law of the begin-

ning is supreme. Whatever institutions were given to man then were given for all time. There is given thus to marriage, and to its related institution, the Sabbath, a permanent character and authority which transcend the Hebrew legislation in their universal and binding force. Those elements of truth which were given to the infant race, are the possession of humanity, and not of the Jew alone; they are the alphabet of all the growing knowledge of man, not to be forgotten as the world grows old, but to be borne with him in all his wanderings, to last through all changes, and be his guide up those rugged steeps by which he must climb to the loftier summits of his nobler destiny.

"Not to a single race, but to man; not to man alone, but to the whole creation; not to the created things alone, but to the Creator himself, came the benediction of the first Sabbath. Its significance extends beyond the narrow limits of Judaism, to all races, and perhaps to all worlds. It is a law spoken not simply through the lawgiver of a chosen people, but declared in the presence of a finished heaven and earth. The declaration in Genesis furnishes the best commentary on the saying of Jesus: 'The Sabbath was made for man.' For man, universal humanity, it was given with its benediction.

"The reason of the institution of the Sabbath is one which possesses an unchanging interest and importance to all mankind. The theme of the creation is not peculiar to Israel, nor is worship of the Creator confined to the children of Abraham. The primary article of every religious creed, and the foundation of all true religion, is faith in one God as the Maker of all things. Against atheism, which denies the existence of God; against materialism, which denies that this visible universe has its roots in the unseen; against secularism, which denies the need of worship, the Sabbath is therefore an eternal witness. It symbolically commemorates that creative power which spoke all things into being, the wisdom which ordered their adaptations and harmony, and the love which made, as well as pronounced, all 'very good.' It is set as the perpetual guardian of man against that spiritual infirmity which has everywhere led him to a denial of the God who made him, or to the degradation of that God into a creature made with his own hands. . . .

"While the reason remains, the law remains. The reason of the Sabbath is to be found in the fact of creation; it is God's one monument set in human history to that great event; and so long as the truth of creation and the knowledge of a Creator have any value to human thought, any authority over the human conscience, or make any appeal to human affections, so long the law and the institution of the Sabbath will abide with lasting instruction and undiminished obligation.

"God 'rested' the seventh day from all his work which he had made.' Such is the record, declared in the beginning, embodied in the decalogue, and confirmed by the epistle to the Hebrews. It is a statement not easily to be understood at the first glance. 'Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the earth, fainteth not, neither is weary?' Isa. 40:28. If he is never weary, how can we say of him that he rests? . . . God is a Spirit, and the only rest which he can know is that supreme repose which only the Spirit can know—in the fulfillment of his purpose and the completeness as well as the completion of his work. Just as, in the solemn pauses between the creative days, he pronounced his creatures 'very good,' so did he rejoice over the finishing of his work, resting in the perfect satisfaction of an accomplished plan; not to restore his wasted energy, as man rests, but to signify that in the coming of man the creative idea has found its consummation and crown. Such is the rest possible to a purely spiritual being—the rest of a completed work.

"There is a still deeper sense in which the example of Deity reveals this obligation. Suppose the question to be asked, How can we know that any precept is moral in its meaning and authority, and not simply a positive and arbitrary command? What better answer could be given to this inquiry than to say that a moral precept must have the ground of its existence in the nature of God? Our highest conception of the moral law is to regard it as the transcript of the divine nature. . . . No more perfect vindication of the moral character of a law can be given than to show that it is a rule of the divine conduct; that it has been imposed upon his own activity by that infinite Will which is the supreme authority both in the physical and moral government of the universe. That law to which the Creator submits his own being must be of absolute binding force upon every creature made in his image. Such is the law of the Sabbath. 'God rested the seventh day,' and by so doing has given to the law of the Sabbath the highest and strongest sanction possible even to Deity. In no conceivable way could the Almighty so perfectly and with such unchallengeable authority declare, not simply his will in a positive institution, but the essentially moral character of the precept, as by revealing his own self-subjection to the rule which he imposes on his creatures. . . .

"Its obligation is addressed, not to man's physical nature alone, but to man as a spiritual being, made in the image of God; it is laid, not only on his bodily powers and natural understanding, but upon his moral reason as right, and upon his conscience as a duty. It is therefore bounded by no limits of time, place, or circumstance, but is of universal and perpetual authority. . . .

"The Sabbath is therefore shown to be given in the beginning to all men; to have the lofty sanction of the example of God; to be rooted in the eternal world; to be the witness of the most important truths possible for man to know; to be a blessing to man's nature; to inclose a duty of worship to God. By all these revealings which are given by the institution at its first ordainment, we are justified in believing that it has a moral meaning within it, and imposes upon all races and generations of men an unchanging and unrelaxed obligation of dutiful observance."

We have quoted more than half of the whole first chapter; but we have no apology to make. We honestly thank Mr. Elliott that he has enabled us to lay before our readers so masterly a demonstration of the perpetual and universal obligation of the seventh day as the Sabbath of the Lord. We ask our readers to study it carefully; for it is a vindication of principles that are eternal, and that no ingenuity of man can undermine.

Next week, if the Lord will, we shall notice his "Sabbath of the Law"—the fourth commandment.

A. T. J.

The Lord Pitiful.

THE Lord will hear. He knows how strong are the inclinations of the natural heart, and he will help in every time of temptation. Have you fallen into sin? Then without delay seek God for mercy and pardon. When David was convicted of his sin, he poured out his soul in penitence and humiliation before God. He felt that he could endure the loss of his crown, but he could not be deprived of the favor of God. Mercy is still extended to the sinner. The Lord is calling to us in all our wanderings, "Return, ye backsliding children, and I will heal your backslidings." The blessing of God may be ours, if we will heed the pleading voice of his Spirit. "Like as a father pitieth his children, so the Lord pitieth them that fear him." E. G. W.

The Missionary.

Letter from New Zealand.

WE left Melbourne for New Zealand October 8, and had a pleasant trip. We expected to visit, in about one month, the principal places, and establish agencies in each city for the sale of our publications, and return to Melbourne. This is one of our methods of operating in this country.

At Auckland we met with a class of people who in some respects resemble first-day Adventists in America. They hold the same views on the nature of man and the second coming of Christ, but differ widely as to the events connected with his coming. We were invited by this society to present our views and to set forth the difference between us and them. This we freely did; and it resulted in a friendly discussion of the Sabbath question with their pastor for two evenings. He took no new position against the Sabbath, unless it was to deny the meaning of the word *Kadash*, rendered sanctify, Gen. 2:3 (as given by Gesenius and over twenty other eminent scholars to which we referred him), viz., to appoint. The proof he offered for this was, that it was rendered appoint but once in the Bible (Joshua 20:7), and even in that place it is rendered differently in the new version. We referred him to 2 Kings 10:20; Joel 1:14; 2:15; Zeph. 1:7; Ex. 19:12, 23, as illustrative of the meaning of the word; but he said that as it did not read *appoint* in those places, it did not mean *appoint*. He claimed that the patriarchs could remember the weeks without remembering the Sabbath (which was the only thing given to mark the weekly cycle); that the Sabbath originated in the wilderness thirty days before the children of Israel came to Sinai; and that it, with the ten commandments, was given to the Jews only, and was for them to observe now and in the future age.

Thus this man virtually denied the reason which God gave in Ex. 20:11 for the observance of the Sabbath: "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." He also claimed that Matt. 5:17-20; 19:17; Luke 10:25-27; Matt. 24:20; James 1:23-25; 2:10-12; and that portion of Romans where the perpetuity of the law is taught, refer exclusively to the Jews; that Christ brought in all that was necessary (accordingly the first commandment was given to the Christian church through the devil. Matt. 4:10). In response to a question, he acknowledged that he could not find the second commandment; but the others were all right, he said, with the exception of the fourth,—they were all there, he reiterated with great assurance, except the Sabbath.

It is also the position of their pastor (he has of late been giving them a brief exposition of the book of Revelation), that the prophecy of that book is all consecutive. I did not fully understand at what particular point we are at the present time in this book. These people also hold that in a thousand years in the future there will be an opportunity for all to be saved. It can readily be seen that this view tends to laxity in the morals of the people, as they can, if this be true, go on in sin now and be saved at last. As rapid a growth in grace cannot be expected with people holding such views as with those who believe that the present is the only time of salvation. This view is a reconstruction of the temporal millennium taught by Whitby in the sixteenth century. It would be unjust, however, to say that all these people hold this doctrine, for they do not. In fact, there are hardly any two of them that agree on all points. There are some worthy members among them.

A few nobly took their stand on the truth; one, Edward Hare, who acts as general agent for our publications in the north part of New Zealand. Already he has taken between one and two hundred orders for volume four, "Great Controversy." The only way that the truth can go forward successfully in this city is by a tent being pitched and a course of religious discourses given. We trust the seed sown during our stay here, which was about five weeks, will prepare the way for a tent.

From Auckland we went to Kaeo, which is 160 miles north on the Kaeo River, four miles from the bay. The scenery here is delightful, the winding paths on the mountain sides and through the valleys, better adapted for those on horse-back and foot passengers than wheeled vehicles, forcibly reminded me of the valleys and winding paths of the Alps where the Waldenses lived for so many centuries. We remained with this people three weeks, and held meetings almost constantly. Of them it might be said, as was said of the Bereans, "They were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." We became acquainted with Mr. Joseph Hare, who had been a school teacher in the north of Ireland for twenty years, and a Bible-reader in one of the churches. When they excluded the Bible from the schools, he left, and came to this country. He has a large family of children and step-children, all of whom are teetotalers and only one of them uses tobacco. As we became acquainted with them, and saw their earnestness to learn how to live healthfully as well as to live acceptably in God's sight in other respects, also to have their children educated in Bible truths, our heart was drawn out for them. The entire community are a hospitable people. From our experience and the Bible record, we believe that the fear of God and hospitality are of near kin to each other. Their ideas of health reform are owing in part to the fact that a few years since the *Health Reformer* found its way among them and left its influence. One of them that embraced the Sabbath is a young man who had preached for the Methodists. He sails for America to learn further of the truth and the country. We hope he may return to preach the message to the people of New Zealand.

Quite a number of families at this place took their stand on the truth and will hereafter hold their meetings on the Sabbath. We know of no field where a godly minister and his wife by their example and instruction could accomplish more good than in this country. The night before we left, there was a social meeting held at the hall, where about twenty-five of the friends met. After taking refreshment they spent about two hours in remarks, singing, and playing on the organ; when finally Mr. Hare senior presented me, with a few appropriate remarks, a purse containing a check of no mean sum as a token of appreciation of what they had heard. We hope to visit them again before we return to America, which, according to present arrangement, will be in April or May. The reports we get from Australia are also encouraging. At the last report, twenty-six had signed the covenant. We are satisfied that God has a people in these colonies, and that the time has come for them to have the truth. If it was God's order, we would as willingly devote the remainder of our life among this people as in our native land. We expect to leave this week Thursday for Melbourne. There are many openings already in this colony for labor.

S. N. H.

Auckland, N. Z., Dec. 21, 1885.

THE Sunday agitation has reached even India. A recent paper says: "A movement for securing the closing of shops on Sunday is gaining favor among the Hindoos of Calcutta."

A Letter from British Guiana.

A LETTER received not long since at this office from a brother in Georgetown, British Guiana, who recently embraced present truth through reading the SIGNS, says:—

"It is with great pleasure that I address you on the subject of the cause of Adventism. It causes me to rejoice that I, an unworthy child of God, should be an instrument in the hand of Providence to aid in carrying this last message to the world. Even in the once benighted spot where I first went on my arrival in British Guiana, and spoke a word for the Master, there are those who stand up for Christ.

"This month finds me battling with foes without and foes within, having been robbed of the amount of \$25.00. I am therefore left without money; yet there are some of willing minds who desire that the truth be established in this dark part of the colony. The demand for our reading matter is great. Two in this vicinity, together with Brother George Amsterdam, have decided to obey the truth. Elder Daniel and his wife have also taken their stand on the Lord's side. He preached in his church on the evening of December 5 a most impressive sermon on the Third Angel's Message, to an attentive audience, thus arousing the people to inquiry. Two more orders were received to-day for the SIGNS OF THE TIMES. Mr. Daniel will also act as agent for the SIGNS.

"Please send me, by mail, three copies of 'Man's Nature and Destiny,' and two of each number of 'The Great Controversy.' One of these sets is ordered by a minister of the A. M. E. Church, who has been convinced of the truthfulness of our doctrine. Please continue my club of ten SIGNS during 1886.

"The Lord has begun to work in Georgetown, among those of other faiths, and our publications are much sought after. Send the word, don't fail; for the Lord has gone out before his people. To-morrow, Sabbath, December 12, we hold our first public gathering for worship in this place."

Labor in Nevada.

My field of labor during the last two months has been at St. Clair, Stillwater, Wadsworth, and Reno. As the result of labor performed at different times, I had the pleasure of baptizing two and receiving the sincere promises of five others that they would prepare for baptism in the near future. I also received the names of two persons on the covenant. Fifty-eight dollars was raised during the holidays for mission and church purposes.

At Stillwater several persons acknowledged the truth presented, and one expressed a determination to live a Christian life. At Wadsworth a gentleman promised to arrange his affairs in such a manner that he and his wife might be able to keep the Lord's Sabbath.

I attended quarterly meeting at Reno, transacted some church business, and held a missionary meeting in which twenty copies of the SIGNS and thirty of the *American Sentinel* were added to the clubs already being taken. One member was added to the society, and thus the work progresses.

My address, for a number of weeks, will be Carson City, Nev. G. W. COLCORD.

How MUCH needless worry and anxiety there is in many Christian hearts! How prone we are to forget the infinite supplies in our Father's store-house! O anxious soul, whether distressed in reference to spiritual or secular matters, trust God—"casting all your care upon him, for he careth for you." "Be careful for nothing [i. e., have no anxious care], but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Study Matt. 10:29-31 and Luke 12:6, 7. Have faith in God.—*Sel.*

Home Missionaries.

MANY professed Christians are laying upon the foundation-stone, wood, hay, and stubble, which the fires of the last day will consume. They engage in work that wearies, work that occupies golden hours; but it is not work that need be done. Their time is occupied, their energies exhausted, in that which will bring no precious returns either in this life or in the future, immortal life. What a difference will be seen when spiritual work engages the mind, when the talents are employed in the service of Jesus! The light that he has given us will then shine forth in direct, concentrated rays to others. All that we do for Jesus will enable us to enjoy this life better. Oh that all could see, as I have seen, the joy of those who have labored to the best of their ability, in humility and meekness, to help souls to come to Jesus! Oh, the joy that will be realized by the workers when the souls saved through their instrumentality express their gratitude in the mansions above! While Christ will be glorified as the only Redeemer, there will be an overflowing of gratitude from the saved for the human instrumentalities employed in their salvation. Their gratitude to those who rescued them will find expression in words like these: "I was pursuing a course that was a dishonor and an offense to my Redeemer; you manifested a love for my soul; you opened to me the word of God. I was on the brink of ruin; your prayers, your tearful entreaties, your earnest interest, arrested my attention. I thought that you must have the truth or you would not be so earnest for the salvation of others. I read the word of God for myself, and found that what you had told me was the truth. I am saved, and I will praise my Redeemer for his matchless mercy and pardoning love."

Those who think they can do but little, should improve every opportunity to do that little. It may be the smallest link in the longest chain. Separated from other influences, it may appear of little worth; but in God's great chain of circumstances it may be the link which connects a soul to Heaven. All can do something if they will; but too often selfishness prevents them from doing what they might, until the souls whom they might have saved, are beyond the reach of human effort. Dear brethren and sisters, you need divine enlightenment. When you have such a close connection with the world's Redeemer as you should have, you will be led to make prompt, determined, personal efforts to save your fellow-men.

The future of God's people lies in the present. He has given us a time of probation in which our fidelity to him is to be tested. It is now that the test is being applied. Time, strength, means, light, and mental abilities are intrusted to us. What use are we making of these gifts? How are we standing the test? Do we realize that our eternal welfare is determined by our present course of action? If we fail to honor God here by making a right use of our trusts, we would not honor him if taken to Heaven. If we prove unfaithful to the lesser responsibilities, how can God put upon us those weightier, eternal responsibilities which every inhabitant of Heaven must bear? In those who are cleansed and renewed, the fruits will appear, not only in their confession of sins, but in their conduct toward others. If any man have not the spirit of Christ, he is none of his. Christ gave himself a sacrifice to save perishing sinners. He consented to poverty because he could thus best reach the poor and the oppressed; he could thus best understand their privations and sorrows. It was his great love for our souls that led him to renounce the enjoyments of Heaven, and even the comforts of this life; and if we have his spirit in our hearts, it will be manifested in a similar earnestness to save perishing souls. The measure of Christ's love that we possess, will

be evidenced by the course we pursue. God is testing us to see whether we have chosen Christ or mammon as our master. His word plainly declares that we cannot serve both.

MRS. E. G. WHITE.

Sufferings of the Judsons.

(Continued.)

THE next morning, I sent Moug Ing to ascertain the situation of your brother, and give him food, if still living. He soon returned, with the intelligence that Mr. Judson and all the white foreigners were confined in the *death prison*, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of the missionaries. I begged and entreated the magistrate to allow me to go to some member of Government to state my case; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the king's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message: she "did not understand it;" which was a polite refusal to interfere; though I afterwards ascertained that she had an anxious desire to assist us, but dared not, on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavored to soften the feelings of the guard by giving them tea and cigars for the night; so that they allowed me to remain inside of my room without threatening, as they did the night before. But the idea of your brother being stretched on the bare floor, in irons and confinement, haunted my mind like a specter, and prevented my obtaining any quiet sleep, though nature was almost exhausted.

On the third day, I sent a message to the governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect, and he immediately sent orders to the guards to permit my going into town. The governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war. He told me it was not in his power to release them from prison or irons, but that he could make their situation more comfortable; there was his head officer, with whom I must consult relative to the means. The officer, who proved to be one of the city writers, and whose countenance at the first glance presented the most perfect assemblage of all the evil passions attached to human nature, took me aside, and endeavored to convince me, that myself, as well as the prisoners, was entirely at his disposal; that our future comfort must depend on my liberality in regard to presents; and that these must be made in a private way and unknown to any officer in the Government! "What must I do," said I, "to obtain a mitigation of the present sufferings of the two teachers?" "Pay to me," said he, "two hundred ticals [about a hundred dollars], two pieces of fine cloth, and two pieces of handkerchiefs." I had taken money with me in the morning; our house being two miles from the prison, I could not easily return. This I offered to the writer, and begged he would not insist on the other articles, as they were not in my possession. He hesitated for some time; fearing to lose sight of so much money, he concluded to take it, promising to relieve the teachers from their most painful situation.

I procured an order from the governor for my admittance into prison; but the sensation produced by meeting your brother in that *wretched, horrid* situation, and the affecting scene which ensued, I will not attempt to describe. Mr. Judson crawled to the door of the

prison,—for I was never allowed to enter,—gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart by those iron-hearted jailers, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the governor for my admittance; they again harshly repeated, "Depart, or we will pull you out." The same evening the missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison inclosure. Here I was allowed to send them food, and mats to sleep on, but was not permitted to enter again for several days.

My next object was to get a petition presented to the queen; but no person being admitted into the palace who was in disgrace with his majesty, I sought to present it through the medium of her brother's wife. I had visited her in better days, and received particular marks of her favor. But now times were altered; Mr. Judson was in prison, and I in distress, which was a sufficient reason for giving me a cold reception. I took a present of considerable value. She was lolling on her carpet as I entered, with her attendants around her. I waited not for the usual question to a suppliant, "What do you want?" but in a bold, earnest, yet respectful manner, stated our distresses and our wrongs, and begged her assistance. She partly raised her head, opened the present I had brought, and coolly replied, "Your case is not singular; all the foreigners are treated alike." "But it is singular," said I; "the teachers are Americans; they are ministers of religion, have nothing to do with war or politics, and came to Ava in obedience to the king's command. They have never done anything to deserve such treatment, and is it right they should be treated thus?" "The king does as he pleases," said she; "I am not the king; what can I do?" "You can state their case to the queen, and obtain their release," replied I. "Place yourself in my situation; were you in America, your husband, innocent of crime, thrown into prison, in irons, and you a solitary, unprotected female, what would you do?" With a slight degree of feeling, she said, "I will present your petition; come again to-morrow." I returned to the house with considerable hope that the speedy release of the missionaries was at hand. But the next day, Mr. Gouger's property, to the amount of fifty thousand rupees, was taken and carried to the palace. The officers, on their return, politely informed me that they should *visit our house* on the morrow. I felt obliged for this information, and accordingly made preparations to receive them, by secreting as many little articles as possible, together with considerable silver, as I knew, if the war should be protracted, we should be in a state of starvation without it. But my mind was in a dreadful state of agitation, lest it should be discovered, and cause my being thrown into prison. And had it been possible to procure money from any other quarter, I should not have ventured on such a step.

—*Lives of the Judsons.*

(Concluded next week.)

HOW DEEPLY rooted is the feeling that religion has a chief value with reference to the life beyond the grave. This is illustrated in the familiar story of the woman who, when asked if her sick husband wouldn't like a neighboring clergyman to call and see him, answered promptly, "Oh no! he's not so sick as all that!" Again it is grimly suggested in the common display of the full address of sexton and undertaker on the outer wall of a city church, even where no name of a pastor appears,—in case a man wanted help for the living instead of the dead. Religion has its bearings on the life that to come, but not to the neglect of this life.—*Sel.*

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The Fiery Furnace.

(February 7. Dan. 3:16-28.)

AT the end of the three years' schooling of the Hebrew children, referred to in last week's lesson, they were required to undergo an examination upon what they had learned. The king himself conducted the examination, "And among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Dan. 1:19, 20.

SHORTLY afterward, king Nebuchadnezzar had his dream of the great image, in which was represented the course of empire from his day to the end of the world. The dream made a deep impression on his mind, but he could not possibly recall what he had seen. He was so exercised in mind over it, in trying to recall it, that he could not sleep, and he finally called for the magicians, astrologers, sorcerers, and Chaldeans, that they might tell him what he had dreamed. Daniel and his three brethren, however, were not brought in among these, probably on account of their youth. None of all these that came could tell the king anything at all about what he wanted to know, by which he discovered their imposture, and commanded that they should be killed. Although Daniel and his brethren were by some means overlooked in the call to gather the wise men before the king, they were not missed when the officers went to execute the decree of death upon all such.

THEY were found, and were about to be taken to execution when Daniel asked to be taken to the king. His request was granted, and he asked time and he would tell all the king's matter. Then God showed the thing to Daniel in a night vision, and so the whole matter with its meaning was shown to the king. "Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king."

THESE events occurred in the second year of the reign of Nebuchadnezzar, about 603 B. C. The event which is the subject of the lesson for to-day was about twenty-three years afterward. During this time, Nebuchadnezzar had made an expedition into Egypt and laid it waste. There he had opportunity to see a colossal image which had been set up by Rameses II., the "king who knew not Joseph." This image with its pedestal was 115 feet high, and weighed 1,200 tons. It is supposed that it was in imitation of this image, that Nebuchadnezzar erected his, in his ambition to excel in things great all surrounding kingdoms. See *Christian at Work*, July 9, 1885, page 651.

WHEN Nebuchadnezzar had set up his image, he "sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image." Dan. 3:2. When they had all come, and all was ready, "Then a herald cried aloud" the command that when the sound of all the music was heard, all the assembly should fall down and worship the great

image. Of course Shadrach, Meshach, and Abednego, being principal officers, were there; and also of course they refused to obey the king's command. It was told the king immediately, and he called them up and asked them about it. Thinking that perhaps it was inadvertence, and that they had not intentionally disobeyed, he asked them, "Is it true [is it of purpose, margin; is it a laid plan, Hebrew] O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?" Then he repeated his command to them direct, and he received a direct answer in which he learned that it was "of purpose," that it was because of a "laid plan," that they refused to worship the image which he had set up.

"SHADRACH, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up." They were immediately bound, and were plunged into the midst of the furnace, with it already heated seven times hotter than it was usual to heat it. But they were no sooner fallen into the furnace than Nebuchadnezzar was almost petrified with astonishment. He cried to his counselors, "Did not we cast three men bound into the midst of the fire?" They replied, "True, O king." But he answered, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Then they were called forth.

THUS God delivered those who trusted in him. And thus he vindicated the principle that, we are bound to resist the laws of men, when they are against the law or word of God. Daniel's deliverance from the lion's den, and the deliverance of the apostles from prison more than once, are only additional assertions of the principle that, "We ought to obey God rather than men." Acts 5:29. This lesson is of vital importance to every Sunday-school scholar in this Union. For the National Reform Party has set itself to make an image to the papal power, and to compel all men, under pains and penalties, to worship both the papal power and its image, and this in direct violation of the plain commandment of God. And each one who lives the natural course of life, will be called upon, and that soon, to decide for himself whether he will "worship Him that made Heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:6-12); or whether he will renounce allegiance to God and worship the papal power and the National Reform image to it in the United States. The commandment of God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." In defiance of this commandment, and upon the sole authority of the Catholic Church, the National Reformers are going to enact a law by which they can compel everybody to keep Sunday. But, "If any man worship the beast and his image, . . . he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:9-12. A. T. J.

"BE not afraid of sudden fear, neither of the desolation of the wicked, when it cometh; for the Lord shall be thy confidence, and shall keep thy foot from being taken."

"IF thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forever."

THE SANCTUARY, ITS SERVICE, ETC.

History of the Earthly Sanctuary.

(Lesson 5. Sabbath, February 4.)

1. How many years before Christ, did Israel leave Egypt? 1491. (See Exodus 12, margin.)
2. How long was it from the exodus to the setting up of the tabernacle by Moses?
"And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up." Ex. 40:17.
3. Where was it first located? Num. 9:1, 5.
4. How long did it remain in this place? Num. 10:11, 12.
5. In what place was it first pitched after entering the land of Canaan? Josh. 4:19.
6. Where was it next located?
"And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there; and the land was subdued before them." Josh. 18:1.
7. What finally took the place of the sanctuary that Moses built? 1 Kings 6:1, 2.
8. Where was this temple erected?
"Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite." 2 Chron. 3:1.
9. What remarkable event occurred on this spot nine hundred years before? Gen. 22:2.
10. When did this building cease to be their central place of worship? 2 Chron. 36:6, 7, 16-19. (B. C. 588.)
11. How long was this captivity to continue?
"To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years." 2 Chron. 36:21.
12. After the close of this captivity, what provision was made for another temple? Ezra 1:1, 5.
13. When was the work completed?
"And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." Ezra 6:15. (Margin, B. C. 515.)
14. What next occurs in the history of the sanctuary? (See note.)
15. What mournful words did our Saviour utter with reference to this building?
"Behold, your house is left unto you desolate." Matt. 23:38
16. What miraculous event occurred indicating that the sacredness of the sanctuary was forever gone?
"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Matt. 27:51.
17. When and by whom was the sanctuary destroyed?—By the Roman army under Titus, A. D. 70.
18. How many years had now passed since Moses set up the sanctuary in the wilderness of Sinai?

Note.

NOTE.—About 500 years after the completion of the temple by Ezra, the edifice sadly needed repairing. Herod the Great, desirous of ingratiating himself with the Jews, decided to rebuild it. The old one was pulled down to its foundation, and the building of the new begun B. C. 19. It was completed in A. D. 27. It was to this building that the Jews referred when they said to the Saviour at his first passover, in the spring of A. D. 28, "Forty and six years was this temple in building." John 2:20. According to Haggai's prophecy, the Desire of all nations had now come to this temple.

The Home Circle.

NOTHING IS LOST.

NOTHING is lost; the drop of dew
Which trembles on the leaf or flower
Is but exhaled to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day,
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the tiniest seed,
By wild birds borne or breezes blown,
Finds something suited to its need
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words; or harsh or kind,
Uttered, they're all forgot;
They have their influence on the mind,
Pass on, but perish not.
So with our deeds; for good or ill,
They have their power scarce understood;
Then let us use our better will
To make them rife with good! —Sel.

"The Stinging-Tree."

"How MANY curious things there are in nature!" exclaimed Harry Webb, as he threw down the paper he had been reading.

"Yes, indeed!" replied his Aunt Mary. "There are many wonderful things in nature. But to what do you now especially allude?"

"I have just seen an account of the stinging-tree. Please do tell me more about it. Does it actually sting?"

"So it seems, Harry, from all accounts we have of it. Though called a tree, the *Urticagigas* is more of a thrifty shrub; for in Australia, its native place, where it is very abundant, it is found in groves from two to three inches to fifteen or twenty feet in height. It is classed among the nettles. The leaves are alternate, large, and peculiar, from being covered with short, silvery hair, which, when shaken, emits a fine, pungent dust, most irritating to the skin and nostrils. We are told that if touched it causes acute pain of the arm, accompanied by a burning sensation, particularly in the shoulder and under the arm, where small lumps often rise.

"One writer says: 'The stinging-tree bears fruit of a pinkish flesh color, hanging in clusters so inviting that a stranger is irresistibly tempted to pluck it, but seldom more than once; for though the raspberry-like berries are harmless in themselves, some contact with the leaf is almost unavoidable. The blacks are said to eat the fruit; but for this I cannot vouch, though I have tasted one or two at odd times and found them very pleasant. The worst of this nettle is the tendency it exhibits to shoot up wherever a clearing has been effected. In passing through the wagon tracks cut through the scrub, great caution was necessary to avoid the young plants that cropped up even in a few weeks.' But, Harry, Providence, who watches over all, has caused this plant to emit a disagreeable odor, so one by using caution may avoid being stung."

"How very painful the sting must be. Does it last long, Aunt Mary?"

"A considerable time, I should think from all I hear. A traveler tells us that at times, while shooting wild turkeys in the groves, he has entirely forgotten the stinging-tree until made aware of its proximity by its smell, when, looking about, he has unexpectedly found himself in a little forest of them. Only once was he stung, and but slightly; but its effect, he says, was very curious. It left no mark; but the pain was maddening, and for months afterward, the part, when touched, was tender; also in rainy weather or when the spot got wet in washing.

"Though this stinging-tree leaves a most painful effect, it does not kill, as some poisonous things do. It is painful enough, however; for this same traveler assures us that he has seen a man who treats ordinary pain lightly, actually roll on the ground in agony after being stung."

"Does it torment animals in the same way, Aunt Mary?"

"Yes; horses have been known to become so maddened by the stinging-tree as to rush about frantic, and on any one attempting to approach them, to tear about open-mouthed, ready to bite. In some instances they have had to be shot. And dogs, too, rush about, whining pitiously and biting pieces from the affected part. But, strange to say, it does not seem to injure cattle, which dash through the scrubs full of it, without receiving any damage. This fact is well known to all bushmen."

"I don't think I should like to come in contact with it," said Harry musingly. "It is well that it has a peculiar smell of its own to warn people of that country away from it."

"If all understood and took heed to the warning in time, Harry. But even when told about the odor and the effects of the sting, some are incredulous, others careless, and do not mind the warning. It is just so all over the world. There are some who seem utterly unwilling to listen to or profit by the experience or warning voice of another."

"Why, Aunt Mary, I should suppose any one in his senses, if told how dreadful this shrub is likely to sting, if too near it, would give it a wide berth. I'm sure I should, heedless as you sometimes say I am."

"Ah, Harry, that might be; but don't be too confident that you are any more certain to heed a warning voice than any other person. Just see how many people, though warned, dally with the wine-cup. It not only has a strong odor of its own, but the Bible, our guide through life, tells all who will listen: 'Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.'

"Here you see, dear Harry, is a full warning, so that all who persistently partake of it know that at last it will sting like an adder, and in so doing destroy both soul and body. The immediate effects are not so great as from the stinging-tree, or a living serpent, but worse in actually destroying the human form."

Harry for a moment seemed to be in deep thought, then looking up to his Aunt Mary, he said with much emotion,—

"Aunt Mary, I shall not forget the account you have just given me of the stinging-tree, nor of that which stingeth like an adder, and is, as you say, still worse in its effects. And I shall try to steer clear of it all my life."

"And warn others from it, too, my dear boy, as you would from some deadly poison. 'None liveth unto himself; we all have a work to do, and must ever strive by precept and example to accomplish what we can while here in the Master's vineyard.'—*J. K. Bloomfield, in N. Y. Observer.*

Good Breeding.

THE importance of good breeding cannot well be overestimated. But what is good breeding? This is hardly to be understood as synonymous with good manners, though certainly involving them. Nor is it quite the same thing as exemplary or agreeable behavior, though likely to insure it. Good manners, polished behavior, is always the product of practice, discipline, perfection herein being reached only when these manners become habitual, natural, and instructive.

True courtesy, meanwhile, involves something deeper than mere motions or manners. It has its seat in the heart, its root in the moral

nature. Fundamentally, it consists in an inward, kindly, neighborly, and tender feeling towards every one; an interest in, and a desire to promote, everybody's welfare. Genuine courtesy, in a word, is born of love, springs from a benevolent disposition, a brotherly, chivalric impulse.

But what is good breeding? It consists in this inward principle of will, and the outward habit of graceful demeanor combined; it consists of the aforesaid inward gracious impulse, rooted in the heart, and finding natural outward expression, or interpretation, through that disciplined elegance of deportment of which I have spoken. To the inward impulse, or sentiment, duly awakened, the outward, educated habit naturally and instinctively responds; and we have the deportment or carriage of the truly polished, or accomplished gentleman or lady.

These twin principles, the inward nurture and the outward culture or training, working together, underlie what, in the highest sense, is to be understood as good breeding.—*Northern Christian Advocate.*

The Bottom Drawer.

I SAW my wife pull out the bottom drawer of the old family bureau this evening, and I went softly out and wandered up and down until I knew she had gone to her sewing. We have some things laid away in that drawer which the gold of kings could not buy, and yet they are relics which grieve us both until our hearts are sore. I haven't looked at them for a year, but I remember each article. There are two worn shoes, a little chip hat with part of the rim gone; stockings, trousers, and a coat, two or three spools, bits of broken crockery, a whip, and several toys. Wife—poor thing—goes to the drawer every day of her life and prays over it, and lets her tears fall on the precious articles; but I dare not go.

Sometimes we speak of little Jack, but not often. It has been a long time, but somehow we can't get over grieving. — He was a burst of sunshine in our lives, and his going away has been like covering our every-day existence with a pall. Sometimes when we sit alone evenings, I writing and she sewing, a child on the street will call as our boy used to, and we will both start up with a wild hope, only to find the darkness more of a burden than ever. It is so still and quiet now. I look up to the window where his blue eyes used to sparkle at my coming; but he is not there. I listen for his pattering feet, his merry shouts, and his ringing laugh; but there is no sound,—no one to climb over my knee, no one to search my pockets and tease for presents, and I never find the chair turned over, the broom down, or a rope tied to the door knob.

I want some one to tease me for my knife; to ride on my shoulders; to lose my ax; to follow me to the gate, and to be there when I come home; to call "good night, papa;" for the little bed is now empty;—and wife misses him still more. There are no little feet to wash, no prayers to say, no voice teasing for a lump of sugar, or sobbing with pain of a hurt toe; and she would give her own life, almost, to wake at midnight and look across to the crib and see our boy, as she used to.—*Sel.*

EVERY word of unkindness, every unfair, hard judgment, every trembling regard of the outward, and fearless disregard of the inward life, is a siding with the spirit of evil against the spirit of good.

It is the silent things, the unconscious influence of our lives, that make the deepest and most lasting impressions, and not the things that make most noise and that men observe and talk the most about.

Remarkable Memories.

THERE was a Corsican boy who could rehearse forty thousand words, whether sense or nonsense, as they were dictated, and then repeat them in the reversed order without making a single mistake. A physician, about sixty years ago, could repeat the whole of "Paradise Lost," without a mistake, although he had not read it for twenty years. Euler, the great mathematician, when he became blind, could repeat the whole of Virgil's "Æneid," and could remember the first line and the last line on every page of the particular edition which he had been accustomed to read before he became blind.

One kind of retentive memory may be considered as the result of sheer work, a determination toward one particular achievement without reference either to cultivation or to memory on other subjects. This is frequently shown by persons in humble life in regard to the Bible. An old beggarman at Stirling, known about fifty years ago as "Blind Alick," afforded an instance of this. He knew the whole of the Bible by heart, insomuch that, if a sentence was read to him, he could name the book, chapter, and verse; or, if the book, chapter, and verse were named, he could give the exact words.

A gentleman, to test him, repeated a verse, purposely making one verbal inaccuracy. Alick hesitated, named the place where the passage was to be found, but at the same time pointing out the verbal error. The same gentleman asked him to repeat the ninth verse of the seventh chapter of the book of Numbers. Alick almost instantly replied: "There is no such verse. The chapter has only eighty-nine verses." Gassendi had acquired by heart six thousand Latin verses; and, in order to give his memory exercise, he was in the habit daily of reciting six hundred verses from different languages.—*Toronto Globe.*

A Cheerful Home.

A SINGLE bitter word may disquiet an entire family for a whole day; one glance cast a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest hours. Like unexpected flowers, which spring up along our path full of freshness, fragrance, and beauty, so do kind words and gentle acts and sweet dispositions make glad the home where peace and harmony dwell. No matter how humble the home; if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world. Toward the cheerful home the children gather "as clouds and as doves to the window."

And the influences of homes perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of the earth; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and fill his place.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes, but rather those whose early life has been amid scenes of trouble and vexation; who started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those around them.—*Sel.*

I MORE than doubt whether, until our small services are sweet with divine affection, our great ones, if such we are capable of, will ever have the same Christian flavor about them.—*MacDonald.*

REMEMBER you have not a sinew whose law of strength is not action; you have not a faculty of body, mind, or soul whose law of improvement is not energy.

HE who waits to do a great deal at once, will never do anything.

Health and Temperance.

Tobacco, King of Hard Times.

IN its annual trade review the *Chicago Inter-Ocean* says that "although tobacco is really classed among the luxuries, yet its use has become so general and the habits of smoking and chewing so fixed, that it is considered and treated as a necessity by a large majority of consumers. Hence its sale is less affected by hard times than many other lines of goods, the only class to suffer being fine brands of chewing tobacco and high-priced cigars."

By this showing, it appears that the most selfish, offensive, and enervating habit that ever set the brand of filth upon the garments and its stench upon the breath of an enlightened people has risen proudly superior to a general stagnation in business, and made a satisfactory record in the trade of one of the dullest of years. What little stretch of economy was made in the direction of this necessity of civilized existence was not forced upon laboring men, whose outcry of meager wages and lack of employment resounded from one end of the country to the other. No; it was the bosses in the financial world who were forced into retrenchment in tobacco.

The year 1885 voiced many a complaint of labor against corporate power, charging that it sought to reduce wages to a point that would deprive the working man of the barest comforts of life; but it seems that all the force of organized capital was not able to take from the laborer the gentle solace of his pipe or the supreme comfort of his quid. Labor strikes abounded; strikes against proposed reduction of wages and strikes for advance; strikes to compel the discharge of objectionable men and strikes because of the discharge of favorites; strikes on railway and street-car lines, and in iron mills and cotton factories; strikes against labor-saving machines and against cheap foreign labor. In the aggregate an enormous amount of wages was lost because unearned, and in hundreds of homes the most abject poverty ruled; but the incense from the tobacco-pipe never ceased to ascend, and the laborer continued to expectorate as freely as when work was plenty and wages were good.

Children, we are told, went supperless to bed, and from lack of books and clothing, were unable to accept the proffer of free education, and families suffered for coal; but the pipe was by extra exertion kept warm. Such luxuries as sugar, butter, syrup, and meat had to succumb in many a working man's home to the inexorable demand of hard times; but when it came to the actual necessities, the down-trodden laborer produced his plug and pipe, and was consoled.

Not only was the devotee of tobacco—of the cheap grades—not reduced to the dire extremity of want, in conjunction with this prime necessity, but he even, as the records show, scorned economy therein. It was his oppressor, the man of means, perhaps even the odious corporation shark, who was forced to retrench upon quality, and substitute for his luxury of fine-cut the rank plug that is the poor man's solace. Let no one think that the laboring class of this favored country is entirely bereft of comfort, so long as the tobacco sales of a dull financial year report an increase of from 5 to 20 per cent. on all of the cheaper grades. Coal is a luxury, upon which the family can afford, in a financial pinch, to economize. School books can be dispensed with. Clothing can be patched and turned and made to do double duty by deft fingers in the poorest home. Soup-houses can be resorted to if the pinch gets sharp enough; but tobacco reigns through all, king of hard times.—*Sel.*

TEMPERANCE is one of the Christian graces.

Health and Temperance.

HEALTH and temperance are words often associated together; and these qualities naturally go together, because there is a natural relation between them. But the natural order is, temperance first, and health as the result. The true order of qualities in the work of the reformation of our race is, faith, courage, knowledge, temperance, patience, godliness, brotherly kindness, charity.

Without faith in the work we undertake, nothing good will be accomplished. Faith inspires courage, the second necessary qualification. But blind faith and fool-hardy courage will not answer the purpose. Knowledge is necessary to direct our efforts. A knowledge of the organization of our being and of our relation to surrounding objects, their adaptation to our use, or, otherwise, of their hurtful tendencies, lays the foundation for true temperance. Temperance leads to health and patient endurance; the want of it is disastrous in these respects. These steps lead on to godliness, brotherly kindness, and charity; and these prepare a person for the finishing touch of immortality,—the perfect reformation and restoration of man to temperance, health, and happiness forever.

R. F. COTTRELL.

Malt Liquors.

IT is very probable that were the claim to be made that the people of the United States consume a greater quantity of liquors per capita than those of any other nation, it would be sustained by official facts and figures. The report of the Commissioner of Internal Revenue for the year closed June 30, places the consumption of malt liquors for that time at 17,573,723 barrels, an increase over the figures of the preceding year of 1,147,673 barrels. Reducing the reported consumption of last year to gallons, gives 702,948,920 gallons as the quantity of malt liquors consumed in the United States during the twelve months. On the basis of the canvass of population for 1880, the consumption of malt liquors per capita was over fourteen gallons; and if it be assumed that the entire quantity was drunk by the male population alone, the figures would give over twenty-eight gallons for the consumption of every man and male child in the United States. If the calculation be based on an estimate of 55,000,000 as the present population of the United States, it will be found that our consumption of malt liquors for the period stated was equal to a fraction over twelve gallons for every man, woman, and child, in the country.

Here is a gigantic sin, in the guise of a personal enjoyment, from which the temperance people seek to cleanse our land. May they succeed!—*Sel.*

Slow Eating.

THE idea of rest and recreation and deliberation in eating, no longer occupies the thought of the American boy, much less of the business man. Yet the power of life depends as much upon this as upon any one conduct of life. A thorough digestion not only leaves the mind clear and the nervous system placid, but so provides the physical and mental machinery with its propelling power as to make thought as natural as if it were a physical function. It is not difficult to see in the work, as well as in the writings of some men, the traces of a bad physical condition. Emerson overstated the case when he stated that the sick man is on the road to rascality, but, nevertheless, did indicate what is true, that a man in a chronic state of embarrassed digestion is out of gear with himself and the rest of mankind. We believe that the foundation of many an incapacity is laid in this want of quiet, deliberate eating.—*The Independent.*

Unsubdued.

It is written that the carnal mind is *not subject* to the law of God, neither indeed can it be. It is a palpable fact that many persons, some of whom have named the name of Christ, have never been brought into real subjection to the law of God. They have yielded a formal or feigned obedience, but in reality they are their own masters. They say, "Lord, Lord," but they *do not* the things which the Lord commands. They have openly confessed him to be their Master; but they have done it with so many provisos and mental reservations that in truth they have never been ruled by the law and mind of Christ.

Our Redeemer is exalted to the right hand of God, to be "a Prince" as well as "a Saviour;" and the apostle says: "Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both *Lord* and *Christ*." Acts 2:36. He is thus not only the Christ, the anointed Saviour, but he is the *Lord*, the Ruler who claims the right to rule and control the thoughts, and words, and acts of the sons of men. And there is no real subjection to him until this fact be appreciated and acted upon; and then, having taken Christ's yoke upon us and learned of him, we find rest to our souls, because his yoke is easy, and his burden is light. But so long as there is insubordination, so long as the subjection is a matter of form, so long as persons only yield feigned obedience and practically refuse to acknowledge him as their Lord and Master, and the Ruler of all their lives, so long they are unsubdued, and hence the struggle and conflict must go on. When persons are ready to take him, not only as their Saviour, but as their Master, and are as willing to receive his commands as they are to accept his promises and his blessings, then it will be well with them. But to this day there are multitudes who acknowledge Christ as Ruler, and still obey men rather than God, and their inquiry is not, "What will please the Lord?" but, "What is in accordance with the usages, customs, methods, and manners of the people?"

There are some who openly acknowledge Christ as a leader, but who still are led by men, and often in ways which conscience does not approve, and which the command of Christ forbids.

There are some who acknowledge Christ as Teacher, but who still receive for doctrines commandments of men, and take heed to what human leaders have prescribed, rather than to what God has ordained and appointed.

The Lord desires the unity of his people, but men labor to separate and disunite them. The Lord desires his children to be separated from the world; but in many instances those who have named his name still mingle in all the pleasures, follies, vanities, fashions, and enjoyments which the world affords. Christ calls upon his people to deny themselves, and take up their cross, and follow him. But many do not deny themselves, they do not take up the cross, they do not follow Christ; and still they call themselves by his name while following the devices of their own hearts.

The great difficulty with such persons is, they are *not in subjection* to the will and the word of the living God. They are unsubdued, unconquered. They have never fully settled it that Christ is their Master. They are willing that he should save them, but they are not willing that he should rule them. But if he is our Saviour, he must be our Ruler. If we desire his rest, we must take his yoke. If we are to partake of the blessing of his great salvation, we are to be conquered by him, so subdued that our whole lives shall be brought into subjection to his will; so that not only our acts, but also our thoughts shall be under his supreme control, brought into captivity to Christ, and held in sweet subjection to him.—*Sel.*

News and Notes.

RELIGIOUS.

—The new British Parliament will have more than eighty Catholic members. One of them is from Scotland, the first returned from that country since the Reformation.

—Protestant missionaries have gained a foothold in Corea, a country which was long closed against the gospel. A colporter who has been laboring two years in Seoul, the capital, reports seventy men desirous of joining a Christian church, and one in another city reports twenty.

—As the Russian dissenters from the Greek Church are strictly forbidden to print any books in Russia, they have recently opened a large printing office in Roumania. A number of pamphlets have been published there, defending the dissenters against the attacks of the orthodox church. These pamphlets are having a large circulation in Russia, to the consternation of the clergymen of the established church.

—It is stated on the authority of statistics published by the Biblical Institute of Stuttgart, that there are twenty-six Bible societies in Germany, besides numerous branch associations and the three agencies of the British and Foreign Bible Society. During the past year, these societies have sold and given away 515,062 copies of the Bible; and since the work commenced in 1712, 19,914,316 copies have been distributed. The estimated circulation of the Scriptures in the whole world since the beginning of the present century, is 200,000,000 copies. Of this number, 120,000,000 copies are placed to the credit of the British, 50,000,000 to the American, and 30,000,000 to all the other Bible societies. During the past year, these various societies disposed of over 1,500,000 Bibles.

—The London *Truth* gives currency to an "edifying anecdote" of a vicar of the Church of England. He receives an income of £1,500 a year, out of which he used to pay a curate £20 a year for doing nearly all the work of his parish. The curate asked to have his salary raised to £25, and was promptly dismissed. The vicar then found another curate who offered his services for nothing, on condition that he was allowed to live in the vicar's house. Being an absentee, the vicar agreed; and subsequently, when the new curate asked for a small salary, the worthy parson magnanimously consented to let him take in lodgers. This is entirely characteristic of the way livings are disposed of in the Church of England. It is no wonder that the present Parliament contains more than two hundred members who are in favor of disestablishment in England, Wales, and Scotland.

—Bismarck invited the pope to arbitrate between Germany and Spain in reference to the Caroline Islands. The pope accepted the honor with many thanks. Then Leo conferred decorations of the Order of Christ on Prince Bismarck and the Prussian Minister to the Vatican, and Emperor William returned the compliment by decorating the Cardinal Secretary of State and his assistants. And now the pope, ever watchful and alert to advance Catholic interests, thinks he may venture to ask a favor. So he has petitioned the Emperor to grant Catholic missions in German colonies the same rights that Protestant missions enjoy. But Emperor William will not allow French Jesuit missionaries in his newly annexed colonies in Western Africa, well knowing that these French Jesuits are always troublesome political intriguers. The request, as a leading religious paper says, "is characteristic of Rome, which always seeks and demands 'freedom of worship,' except where it has full and sole control."

SECULAR.

—The damage to the vegetable crop in Florida by the recent cold snap is estimated at \$500,000.

—Kossuth thinks that a war between Austria and Russia for supremacy in the Balkan Peninsula is impending.

—Marie Augustine, a colored woman, died in New Orleans, January 15, at the age of 125 years. She was born in Africa, and was brought to this country as a slave when she was twenty years old.

—Five persons, members of one family, have died recently from trichinosis, in the vicinity of Pittsburgh, Pa., and fears are entertained for the lives of the three remaining members of the family.

—The French vintage returns, which have just been published, show that the vintage of 1885 is 20 per cent. below that of 1884.

—The Government of Madagascar has consented to have a French Minister Resident at the capital attended by a French guard.

—Over three thousand new buildings were erected in Minneapolis, Minn., during the past year, the entire cost aggregating nearly \$10,000,000.

—The Edmunds Anti-Mormon bill has passed the Senate. The Mormons have employed a strong lobby to defeat it in the House if possible.

—The farmers and peasants of Germany are petitioning the Government for the restoration of silver currency, and against the single gold standard.

—Quite a sharp rivalry exists between German and English capitalists as to which shall have the construction of the new railroads to be built in China.

—English papers state that \$1,000,000,000 of Irish property, and \$500,000,000 of Irish mortgage bonds are substantially owned by Englishmen. This fact greatly complicates the difficulties of the Irish question.

—An explosion in a coal mine at Newburg, W. Va., January 21, imprisoned thirty-nine miners. Three of the bodies have been recovered. Explosive gas is still present in the mine in large volume, and there is danger of another explosion.

—During the last thirty years, wars among "Christian nations" have cost the lives of two million men, and the expenditure of \$15,000,000,000, a sum too great to be fully realized. The yearly expenditure of these nations on standing armies is \$2,500,000,000.

—A writer in the *Overland Monthly* states that there are now in this country about five thousand public libraries of three thousand volumes or more. These contain in the aggregate, at least thirteen million books, and are maintained at an annual cost of not less than \$1,500,000.

—When the French invaded Madagascar, they probably expected an easy triumph over a weak and helpless country. But a letter from Antananarivo, the capital city, to an English paper, gives an account of two battles in which the French were utterly defeated, and compelled to retreat before the victorious Hovas.

—A gentleman connected with the National Bureau of Statistics, on returning from a visit to the Western Territories, said that the Mormons of Utah regard the United States as their greatest enemy, and the smouldering fire of an armed conflict between them and the Government is held in check only by the troops at Camp Duglass.

—An enormous haystack at Lemberg, Bavaria, which had been the resort of homeless wanderers, burned down recently while an unusually large number were sleeping beneath its shelter. Twenty dead bodies have been taken from the ruins, and it is believed that many others perished. The haystack probably took fire from the ashes of a pipe.

—An insurrectionary movement under native princes in Burmah is daily gaining in strength. A son of the king has ten thousand armed men under his command. British troops sent out to reconnoiter have returned to Mandalay with the loss of several men killed or wounded in a skirmish with the Dacoits. Much uneasiness prevails regarding the situation.

—The Mormons residing in Pima County, Southern Arizona, are asking the Governor for arms on the ground that they want to defend themselves from the Apaches. As the Mormon colony is known to have always been friendly to the Apaches, frequently supplying them with food and horses, it is believed that their design is to secure the arms for the hostile Indians.

—Last week was a week of storms throughout a large part of California. On Wednesday, in San Francisco, the storm became a hurricane. Much damage was done in the way of unroofing and demolishing houses, etc., and all day telegraphic communication was entirely cut off. In many localities destructive floods are reported, and in some cases, persons have been killed or seriously injured.

—A telegram from Truckee, Nev., January 19, states that for two days a furious storm had been raging there. The snow was nearly six feet deep on the plaza, and was still falling. The wind was high, and in some places the drifts were twenty-five feet deep. January 21, 22, one of the worst blizzards known among the railroads for years was raging in Minnesota. At St. Vincent the thermometer was 57 degrees below zero.

Waiting for What?

MANY are to be found in our churches who know the truth and approve it. They mean one day to be decided followers of Christ; but at present something hinders them. Is this your state of soul? Listen to me while I press upon your conscience a simple question. Do not turn away from it; sit down and answer it if you can: What are you waiting for?

Are you waiting *till you are sick and nigh unto death?* Surely you will not tell me that is a convenient season. When your body is racked with pain,—when your mind is distracted with all kinds of anxious thoughts,—is this a time to begin the mighty work of acquaintance with God?

Are you waiting *till you have leisure?* And when do you expect to have more time than you have now? Every year you live seems shorter than the last; you find more to think of or to do, and less power and opportunity to do it. And, after all, you know not whether you may live to see another year. Boast not yourself of to-morrow—now is the time.

Are you waiting *till your heart is perfectly fit and ready?* That will never be. It will always be corrupt and sinful—a bubbling fountain, full of evil. Delay not; better begin as you are.

Are you waiting *till the devil will let you come to Christ without trouble?* That will never be. If you would be saved, you must fight for it.

Are you waiting *till the gate is wide open?* That will never be. It will not alter. It is wide enough for the chief of sinners, if he comes in a humble and self-abased spirit. But if there is any little sin you are resolved not to give up, you will never, with all your struggling, get in.

And are you waiting *because some few Christians are inconsistent, and some professors fall away?* Hear the word of the Lord Jesus, "What is that to thee? follow thou me."

Oh, lingering friend, are not your excuses broken reeds? Are not your reasonings and defenses unprofitable and vain? Be honest; confess the truth. You have no good reason for waiting. This day I charge you to throw away indecision, wait no longer, be decided for Christ, lest waiting, your soul should be lost—forever lost.—*Rev. J. C. Ryle.*

WE would willingly have others perfect, yet we amend not our own faults.—*Thomas a Kempis.*

Testimonials

FOR "THOUGHTS ON DANIEL AND THE REVELATION."

Elder J. O. Corliss, Melbourne, Australia, says: After carefully examining "Thoughts on Daniel and the Revelation," I can cheerfully recommend it as a work well calculated to impart instruction upon what has formerly been considered dark and mysterious. The movement of the nations, in past ages of the world, and the peculiar position of leading governments at the present time, with the probable result of pending diplomatic measures, are by the author set forth in a most clear and forcible manner from the prophetic stand-point. In a word, it is a mine of useful knowledge to all, and especially valuable as a text book for Bible students.

Hon. W. C. Edsell, Otsego, Michigan, says: I consider these "Thoughts" a good explanation of the Book of Daniel and the Revelation, and well calculated to enlighten people on those subjects.

A well-known minister in Texas writes: I have no hesitancy in saying that "Thoughts on Daniel and the Revelation," by U. Smith, is the best commentary on these prophecies extant. The style is attractive, and cannot fail to interest the common Bible reader. Its historical references, adjusted as they are with the statements of the prophet, will confirm the believer and convict the doubting.

Elder H. A. St. John, St. Helena, California: I have several times carefully read Smith's work entitled, "Thoughts on Daniel and the Revelation," and have no hesitancy in pronouncing it a work of inestimable value.

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EUROPEAN AND SCANDINAVIAN MISSIONS.—Reno church \$28, Oakland \$10.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 28, 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.

THE articles in this number of the SIGNS are valuable. We trust they will be carefully read.

BROTHER ROBERT HARE has arrived from New Zealand to go to Healdsburg College. He does not yet know how long he will remain in America.

THE first number of the *Bible Echo and Signs of the Times* is just received. Monthly, 16 pages, published in Melbourne, Australia. It is the same size of this paper, well printed. Success to it.

UNDER date of January 22, the Eastern dispatches give an account of another "blizzard" extending from Minnesota to Kansas. They seem to grow worse and worse, St. Paul reporting this one as "the worst known for years." The thermometer went down to 57 degrees below zero. All trains from Kansas City west, were abandoned.

There has been no cold weather and no snow-bound trains in California; but the elements were antic on the 20th over a large part of the State. At the Golden Gate the wind was registered seventy-two miles an hour. Telegraphic communication was cut off from the city in every direction—not a single wire working during the afternoon and night. Much damage was done, not only along the coast, but in the interior. Many buildings were thrown down and very many more injured. "Mechanics' Pavilion," in San Francisco, was partly unroofed.

The rain also fell in torrents, and the railroads were as badly demoralized as the telegraph lines. We think there was not a railroad in the State which remained unbroken. And hard rains continued several days. On the 19th Los Angeles suffered the severest flood it has ever known. What next?

Use of Skating Rinks.

It has been a great pleasure to us to read the report of the Twelfth Annual Session of the N. W. C. T. U., held at Philadelphia last fall. The proceedings would do credit to any deliberative body that ever convened. The address of the President, Miss Willard, was a strong document. But there was one paragraph which we much regretted to find in this address. It is as follows:—

"I was much impressed by a suggestion of Mrs. Phinney, of Ohio, that popular places of assembly are being furnished to our hand in the skating rinks now to be found in nearly every town and village. Perhaps this is the bright side of what has seemed a very 'dark Providence.' Let me urge that we here resolve to try the experiment of holding meetings in these rinks, and in depot waiting rooms, vacant stores, reading-rooms, or any place where the great out-door population that will not go to church, can be induced to congregate."

A man who had every opportunity to know, testified that the remorseless sacrifice of young females in London, the exposure of which so horrified the world, was greatly facilitated by the skating rinks. Inexperienced girls were there thrown into the society of strangers, and the excitement of the occasion made them an easy prey to the villains who went there for such conquests. And it has been stated by observers and law officers that the skating rinks in the cities of America are a most fruitful means of the ruin of young females.

But, it may be asked, why not turn them to good account, as Miss Willard recommends? Because it is not safe to give such encouragement to the young

to enter these abodes of impurity and death. There is much in the power of association. If girls go there one night to meeting, they will feel more free to go to the same place the next night for sport. Let them be taught to shun the rink as they would the pest-house.

Sabbath-Schools, Attention!

AT the last session of the General Conference, a resolution was adopted indorsing the standing rule of our Sabbath-school Associations in regard to taking offerings on the Sabbath.

The question of how these contributions should be used came up for consideration at a meeting of the General Sabbath-school Association. The matter was pretty thoroughly discussed, and it was the unanimous opinion that it was best to connect some missionary enterprise with the giving, and not use all the contributions for the running expenses of the school. In this way it was thought a missionary spirit would be cultivated, and our children taught true benevolence.

Several worthy objects to which our contributions could be given were mentioned. Among these the wants of our *Foreign Missions*—their destitute circumstances, the difficulties under which our brethren have to labor, etc., were presented. After careful consideration, a resolution was unanimously adopted, recommending all our Sabbath-schools throughout the world, to donate a part of their class contributions the *first* quarter to the *Central European Mission*; the *second* quarter to the *Scandinavian Mission*; the *third* quarter to the *British Mission*; and the *fourth* quarter to the *Australian Mission*.

We heartily indorse this recommendation, and now we want to know how the Sabbath-schools in California regard it. The enterprise is certainly a noble one, and should enlist the sympathy and cooperation of every one. If we only knew of the trials and persecutions our brethren have to meet in these missions, our hearts would be touched, and we would feel anxious to do all we could to help them.

There is no compulsion in this matter. Each school is left to decide for itself how much, if anything, it will donate to this enterprise. Some schools are very small, and may not be able to do much; but we know it will be a source of encouragement to our brethren to know that we are in sympathy with them, and trying to help what we can.

We hope to have a hearty response from every school in the California Conference. Let us remember that "it is more blessed to give than to receive." I hope that none of our schools will lose the blessing vouchsafed to us.

Donations should be sent, at the close of each quarter, to the State secretary, Mrs. Josie L. Baker, care Pacific Press, Oakland, Cal. C. H. JONES,

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Geikie's Life of Christ.

THE "Life and Words of Christ," by Cunningham Geikie, D. D., is widely known as one of the most interesting and helpful books published. The author has by a clear description of the country and people, and by a grouping of historical facts, given such an introduction as better prepares the mind to an understanding of the acts of Jesus. Beginning with a description of the Holy Land, and picturing Palestine at the time of Christ, he then gives an account of the reign of Herod. These, with a chapter on the Jewish world in the time of Christ, and another about the Rabbis and their ideas respecting the Messiah, enable us to see a wealth of meaning in the words and acts of Christ which usually are but poorly understood. Over 800 pp. 60 cts. post-paid to places in the United States and Canada; to foreign countries, 3s. Address, SIGNS OF THE TIMES, Oakland, Cal.

Do You Want to Move?

THIS is a moving, restless age. We are very often asked for advice in regard to some place to which to move. To some of our own people—we do not exactly know to whom—we can offer a little advice. But, in the first place, we shall presume that you want to move where you can do some good. If your motives are only selfish and worldly, we have no interest in your moving. And,

1. *Do not move to Battle Creek.* Rest assured you are not wanted there, unless you have received a special invitation from those who have charge of the work there. They who go where they know they are not wanted are generally of little use anywhere.

2. There are openings in the South where families can be of great use. Tennessee, Mississippi, the Carolinas, Georgia, etc., offer great inducements to those who have the spirit of the missionary work in their hearts. Land is easily obtained, and they who have judgment and a will to do, may find abundant opportunities for usefulness. Families who live hygienically, and have the tact to exert an influence without appearing obtrusive, will be well rewarded for their efforts in that field. The climate will be found agreeable, and the country healthful, especially back from the rivers.

3. Brother Haskell writes from Auckland: "The condition of things here is such that it seems if we had a good person of experience, say a man and his wife, it would be the upbuilding of the cause here when I leave. There are some eight or ten who are convinced on the Sabbath here, and I think as many more who would take their stand if there was some one to go ahead and take the charge of meetings." This is but one of many openings in New Zealand and Australia, where judicious families could be of immense service to the cause. Among all our people there ought to be scores of families who could fill just such openings.

4. But do not decide to go until you have taken counsel of those who are authorized to advise in such matters. They know the circumstances, and are qualified to judge who is best fitted to fill these openings.

In some branches of the missionary work we are doing quite well; but there are many other ways and means which we have not yet begun to improve. *Missionary families* are wanted.

Pitiful Indeed.

IN *Harper's Weekly* for Dec. 26, 1885, we find the following:—

"Mr. August Belmont, the banker, still entertains a deep affection for his dog Sailor, which died some time ago at his farm on Long Island. The photographer who, at his request, made a photograph of the dead animal, relates that Mr. Belmont's exhibition of grief was pitiful when looking at the picture, which, however, he did not accept, because it was so unlike the animal at his best."

A pitiful exhibition indeed, it must have been. And if any element was lacking to complete the pitiful picture, it is amply supplied when *Harper's Weekly* relates the pitiful circumstance, with evident signs of sympathy and approval.

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