

The Signs of the Times.

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"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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CHRIST'S LOVE.

I TOOK my Bible up and read
Where Paul came, breathing still
Threat'nings and slaughter 'gainst the saints
Whom he had sworn to kill;
And while I seem to see the man
Amid the lordly train,
I turned the pages further on,
And saw him once again.

Not now, as then, with pomp and power,
But prouder still he saith,
"I've fought the fight, I've run my course,
And I have kept the faith."
I pause in wonder. I may read
The story o'er and o'er,
And still will wonder just the same
As I have done before.

If love of Jesus Christ can give
Such wondrous change as this,
Give me, my God, this love for thee,
And let me know such bliss,
That, as the evening shadows come,
If lost in failing breath,
I, too, may say, "I've fought the fight,
And I have kept the faith."

—E. H. Shannon.

General Articles.

Letter from Mrs. E. G. White.*

ON BOARD S. S. "CEPHALONIA"}
NEAR QUEENSTOWN, Ireland, Aug. 17, 1885. }

I FEEL urged to address those who are engaged in giving the last message of warning to the world. Whether those for whom they labor see and accept the truth depends very much upon the individual workers. The command of God is, "Be ye clean, that bear the vessels of the Lord." Paul charges Timothy, "Take heed unto thyself, and unto the doctrine." The work must commence with the worker. He must be united to Christ as the branch is united to the vine. "I am the true vine," said Christ, "ye are the branches." Here is represented the closest possible connection. Insert the leafless rod into the flourishing vine stalk, and it becomes a living branch, drawing sap and nourishment from the vine. Fiber by fiber, vein by vein, the sapling clings until it buds and blossoms and bears fruit. The sapless twig represents the sinner. When united to Christ, soul is joined to soul, the feeble and finite to the holy and infinite, and this man becomes one with Christ. "Without me," says Christ, "ye can do nothing." God is made unto us wisdom, righteousness, and sanctification. Are we who claim to be workers with Christ united with him? Do we abide in Christ, and are we one with him? The message that we bear is world-wide. It must come before all nations, tongues, and people. The Lord will not require any one of us to go forth with this message unless he

shall give us power and grace to present it to the people in a manner corresponding to its importance. The great question with us to-day is, Are we carrying this solemn message of truth in a manner that is equal to its importance? The Lord will work with the workers if they will make Christ their only dependence. He never designed that his missionaries should work without his grace, and destitute of his power. The humble, contrite heart will be the abode of the Spirit of Christ. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

God has chosen us out of the world that we might be a peculiar and holy people. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength unto others. Our God is a jealous God, and he requires that we worship him in spirit and in truth, and in the beauty of holiness. The psalmist says: "If I regard iniquity in my heart, the Lord will not hear me." We must, as workers, take heed to our ways. If the psalmist could not be heard if he regarded iniquity in his heart, how can the prayers of ministers be heard if iniquity is regarded among them? There are dangers to which we are continually exposed. It is Satan's studied plan to make the workers weak in prayer, weak in power, weak in influence before the world, because of the defects in their characters, defects which in no way harmonize with the truth. We must, as workers, be united in frowning down and condemning anything that bears the least approach to evil in our association with one another. Our faith is holy, and our work is to vindicate the honor of God's law. Our work is not of a character to bring any one down to a low level in thought or in deportment. There are many who claim to believe and to teach the truth, who have error and fanciful ideas of their own mingled with the truth. There is an exalted platform upon which we must stand. We must believe and teach the truth as it is in Jesus.

Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young women or even of married women; when he familiarly lays his hand upon their shoulders, or is often found conversing with them in a familiar manner, be afraid of him. The pure principles of truth are not inwrought in the soul. Such are not workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity. On the contrary, it sanctifies the receiver, refines the taste, elevates and ennobles him, and brings him in close connection with Jesus. It does not lead him to disregard the Apostle Paul's injunction, to abstain from even the appearance of evil, lest his good should be evil spoken of. We have a great work to do to elevate man and to win him to Christ, to lead him to choose and to seek earnestly to be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every thought, every word, and every action of

the workers should be of that elevated character that is in harmony with the sacred truth they advocate. We are living in an age where iniquity abounds, and an unguarded word or an improper action may greatly injure the usefulness of the one who showed this weakness. Keep up the barriers of reserve. Let not one instance occur in your relation to others that the enemy may make capital of. If you begin to place your affections upon one another, giving special attention to favorites, using flattering words; God will withdraw his Spirit. If married men leave their wives to care for their children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one. It is to mould the minds and fashion the characters of her children, and train them for usefulness here, and fit them for the future, immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no credit for her labor. But if she works for the best interest of her family, to fashion their characters after the divine model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them.

I am pained when I see men praised, flattered, and petted. God has revealed the fact that some who receive these attentions are unworthy to take his name into their lips. Yet they are exalted to Heaven in the estimation of finite man, who reads only from outward appearance. My sisters, never fawn over, pet, and flatter poor, failing, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but these very attentions and this profuse praise may prove their ruin. I am alarmed at the short-sightedness, the want of wisdom, that many manifest in respect to this familiarity. Men who are doing God's work and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let young men and married men say, "Hands off! I will not give the least occasion to have my good evil spoken of. My good name is capital, of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ,—because they hated the purity and holiness of his character, for it was a constant rebuke to them."

I wish I could impress upon every worker the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. When young, or even married men and women open their family secrets to you, beware. When they express a desire for sympathy, know that it is time to exercise great caution. Those who are imbued with the Spirit of Christ, and who are walking with God, will have no unholy repining for sympathy. They have a companionship that satisfies every desire of the mind and heart. Married men who accept the attention,

*Written to the New York camp-meeting. Copied from the Syracuse Standard. See note on last page.

the praise, and petting of women, should be assured that the love and sympathy of this class is not worth the obtaining. It is valueless. This is a subject to which we must give heed. We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of commonness and undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters. The Apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that are pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age. Thoughtful consideration is essential. If men would only think more and act less impulsively, they would meet with much greater success in their labors. We are handling subjects of infinite importance, and we cannot afford to weave into our work our own defects of character. We want to represent the character of Christ.

Women are too often tempters. Through one pretense or another they engage the attention of the married or unmarried men, and lead them on till they transgress the law of God. Their usefulness is ruined and their souls jeopardized. The history of Joseph is left on record for the benefit of all who, like him, are tempted. He was firm as a rock to principle, and answered the tempter, "How can I do this great wickedness and sin against God?" Moral power like his is what is now needed. If women would elevate their lives and become workers with Christ, there would be less danger through their influence. But with their present feelings of unconcern in regard to home responsibilities, and in regard to the claims that God has upon them, their influence is often strong in the wrong direction. Their powers are dwarfed, and their work bears not the stamp of the divine. They are not home missionaries, neither are they missionaries away from home, and frequently home, precious home, is a desolation. Is there not enough transpiring about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, broken-down family altars, broken-up families. There is a strange abandonment of principle. The standard of morality is lowered, and the earth is fast becoming as Sodom. The Sodomitish practices which brought the judgment of God upon the old world and caused it to be destroyed by water, and which caused Sodom to be destroyed by fire, are fast increasing.

We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world depart from all iniquity. We see the very same spirit manifested against the truth as was seen in Christ's days. For want of Bible arguments those who are making void the law of God will manufacture falsehoods to stain and blacken the workers. They did this to the world's Redeemer; they will do it to his followers. Reports that have not the least foundation will be asserted as truth. May the Lord attract souls to himself, and impart to them individually a sense of their sacred responsibilities to form such characters that Christ will not be ashamed to call them brethren. Elevate the standard, and then the heavenly benediction will be pronounced upon you in that day when every man will receive according to the deeds done in the body. Workers for God must live as in his sight, and be constantly developing in character, true virtue, and godliness. Their minds and hearts must be so thoroughly imbued with the spirit of Christ, and solemnized by the sacred message they have to bear, that every thought, every action, and every motive will be above the earthly and sensual. Their happiness will not

be in forbidden, selfish gratification, but in Jesus and his love.

The standard of morality is not exalted high enough among God's people. In view of the dangers of this time, shall not we, as commandment-keeping people, put away from among us all sin, all iniquity, and all perverseness? Shall not the women professing the truth keep strict guard over themselves, lest the least encouragement be given to unwarrantable familiarity? They might close many a door to temptation if they would observe at all times strict reserve, and propriety of deportment. Let men find an example in the life of Joseph, and stand firm to principle, however strongly tempted. We want to be strong men and women for the right. There are those around us who are weak in moral power. They need to be in the company of those who are firm, and whose hearts are closely knit with the heart of Christ. Every one's principles will be put to the test, but there are those who go into temptation like a fool to the correction of stocks. They invite the devil to tempt them. They unnerve themselves, are weakened in moral power, and shame and confusion are the result. Never should the mark of distinction between the followers of Jesus and the followers of Satan be obliterated. There is a distinct line drawn by God himself between the world and the church, between commandment-keepers and commandment-breakers. These do not blend together. They are as far separated, as much different, as midday and midnight; different in their tastes, their aims, their pursuits, their characters. If we cultivate the love and fear of God, we will loathe the least approach to impurity.

My prayer is, O Lord, anoint the eyes of thy people, that they may discern between sin and holiness, between pollution and righteousness, and come off victorious at last.

ELLEN G. WHITE.

The Theater.

It was before the rink came to be; it will flourish after the rink ceases to be. The same general objection holds against it as an institution. It is keyed to pleasure. It roots in the world that lieth in the wicked one. It is, on the part of the management, purely a money-making affair; on the part of the patron, a pleasure-seeking affair. But, further, the theater as an institution deserves condemnation because of its effects upon the "poor player, that struts and frets his hour upon the stage, and then is heard no more." That there are pure men and women upon the stage, no one will deny, but that the class known as actors is pure, no one will assume. The effect of the stage upon those who live behind the scenes is bad; the strong, pure character is the exception, and even he cannot cleanse and purify the stage.

Colley Cibber, for forty years an actor, says: "While vice and farcical folly are the most profitable commodities, why should we wonder that, time out of mind, the poor comedian when real vice could bear no price should deal in what would bring him most ready money? But this, you will say, is making the stage a nursery of vice and folly, or at least keeping an open shop for it. *I grant it.*"

Dumas, the author of "Camille," writes: "You do not take your daughter to see my play. You are right. Let me say once for all, You must not take your daughter to the theater. It is not merely the work that is immoral, it is the place. Whenever we paint man, there must be a grossness that cannot be placed before all eyes; and wherever the theater is elevated and loyal, it can live only by using the color of truth. The theater being the picture or satire of the passions and social manners, it must be immoral, the passions and social manners themselves being immoral."

"Lo, where the stage, the poor, degraded stage, Holds its warped mirror to a gaping age."

Edwin Booth, who lost a fortune trying to reform the stage, writes: "I never permit my wife or daughter to witness a play without previously ascertaining its character. . . . While the theater is permitted to be a mere shop for gain, open to every huckster of immoral gimcracks, there is no other way to discriminate between the pure and base than through the experience of others." W. C. Macready, the celebrated actor, said: "None of my children shall ever, with my consent, or on any pretense, enter a theater, or have any visiting connection with actors or actresses." Sheridan Knowles, a converted actor, renounced the stage as utterly evil; another converted actor said to Theodore L. Cuyler, while passing a play-house in which he had often performed, "Behind those curtains lies Sodom."

Frances Kemble writes: "A business which is incessant excitement and factitious emotion seems to me unworthy of a man; a business which is public exhibition is unworthy of a woman."

Montague Stanley, an English actor, writes: "April 28.—Last night of my dramatic career. And now, thanks be to the Lord, who hath called me from darkness to light, I am emancipated from a most ungodly profession. May the Lord bless and prosper me in my new one!" Of theater-goers he says: "They are leading others by their example to do as they are doing; and they are verily guilty of their brother's blood when he falls into the snare of ungodliness and is taken. They are upholding a system of enormous wickedness. Every individual who contributes a fraction at the door of a theater for admission is a partaker with all those sitting around him in the common sin of supporting a vast machinery of corruption." Another writer says: "The good self of the actor's personality must for the time being be lost in the evil self of the character acted. And what an effect is this! The greater the actor, the completer the transference of self, and the profounder the evil."

The editor of *Figaro* writes: "To be a really clever performer—and very few are such—the various passions of a woman's nature cannot be represented by one who has not felt them. If I do not express an absolute fact, it is at least remarkable that the lives of all the great actresses have been full of intrigues; and it may even be said that the greater they were, the freer the life they led. The history of the theater from its origin to our own times tends to prove this."

We have thus quoted from behind the scenes simply to show that Herrick Johnson is right when he says: "The stage as an institution has within itself the seeds of corruption, and exists only under a law of degeneracy."

The mission of the Christian religion is not to reform institutions, but to regenerate men. But when an actor is "born from above," he leaves the stage. If he cannot reform the stage who acts upon it, be sure they cannot who sit before it. They are on the wrong side of the footlights. When a Christian enters a theater, it is as a listener, not a teacher. He lends his ears, and through them the actors and actresses pour the lessons of the hour; he lends his eyes, and through them lasting impressions are made upon the mind; he is silent as to his own faith or hope. Such an attitude ill befits the "salt of the earth and the light of the world." As well might Moses try to free Israel by reforming Egypt, or the angels to rescue Lot by saving Sodom, as for a few Christians to attempt the reform of the stage by frequenting the theater.

An institution that doesn't educate its teachers in morals must prove a poor school for its patrons. The one thing insisted upon in any public educator is a good moral character. The one thing not insisted upon on the stage is a good moral character. The teacher and preacher

whose character is not above reproach must step into private life; the actor and actress need not. In too many cases, an element of attractiveness is added when immorality is hinted.

Words stand for thoughts. The great stream of conversation after the theater flows something like this: "Wasn't his acting superb? I prefer him to —." "Wasn't the scenery fine? I never saw a play so well put on the stage." "Her dresses were elegant, and so becoming! I wonder who does her work!" Where is the *thought* the interpretation of which ranks the theater as an educator? The discussion even after one of Shakespeare's plays turns, not upon the depth of thought, but upon the comparative merits of actors, actresses, dresses, and scenery. Food for thought, indeed!

As a recreation the theater fails. The stream of life that flows between its banks does not thereby gain power for turning the world's wheels. The patrons of the stage, as a class, are not the people who do the world's work, any way; the great majority are the young who haven't yet settled to serious business, or professional pleasure-seekers, or those who haunt the play-house because it kills time and helps while away an idle hour. And this in a world where time is short, life earnest, and

"Not enjoyment and not sorrow
Is our destined end or way;
But to act that each to-morrow
Find us farther than to-day."

The surroundings of the theater are sufficient to condemn it. "Wheresoever the carcass is, there will the eagles be gathered together." Liquor saloons cluster about a theater as naturally as cattle gather beneath a wide-spreading tree on a sultry summer day. "Coming events cast their shadows before." Already the dram-shop is overbidding legitimate trade in the neighborhood of the old Hollis Street Church, soon to be a theater. The bulletin boards heralding and press reports describing the plays before the Boston public to-day are enough to condemn an institution that can thrive by such exhibitions, in the judgment of any decent man.

An institution rooted and grounded in this world, depending for its success upon its power to please human nature, demoralizing those who serve at its altars, drawing in its train the dram-shop, is unfit for Christian support. It is wrong in origin and aim. It unfits its patrons to appreciate the gospel of Christ, and unfits Christians to serve their Redeemer. Brother, sister, cease the question, What harm can the theater do me? and ask this, What good can I do by going? Ought I to put the Christ who is formed in me—the hope of glory—into any place where I would not willingly meet Christ, my Lord and Master?

Turn away from lovers of self, lovers of pleasure rather than lovers of God, and learn what these words mean, "If any man would come after me, let him deny himself, and take up his cross and follow me."—*Rev. O. P. Gifford, in Watchman.*

HOLINESS is not an experience, and it is not to be sought in a meeting, as a blessing sent down from Heaven. It is not a gift, it is a life. To be sure we cannot lead a holy life without divine instruction and help. We must then take all means to know right and wrong, both in feeling and practice, and must pray for and receive the Holy Spirit more and more, to dwell in us and strengthen our mind and will to do right. And meetings may be "holiness meetings" just so far as they may minister to us these needed seeds of holy living; but for any one to suppose that he has instantly put on complete holiness, in a meeting, is a great and sad mistake. "Be ye holy" does not mean "feel happy," or "justified," or "sanctified," which feeling men cannot see; but it means, "live godly in Christ Jesus," which men can see. —*Bible Banner.*

Still Another Leaf in History.

At the time when public meetings were rife in our cities, and, with inexplicable inconsistency, American statesmen were delivering addresses in behalf of the restoration of the pope in the place he had so long abused in the Quirinal, William Cullen Bryant made this statement:—

"An American lady, an acquaintance of mine, a resident in Rome for several years, was summoned one morning to appear before the police of that city. She went, accompanied by the American consul. 'You are charged,' said the police magistrate, 'with having sent money to Florence to be employed in founding a Protestant orphan asylum. What do you say?' 'I did send money for that purpose,' was the lady's answer. 'I did not ask for it; it was brought to me by some ladies, who requested me to forward it to Florence, and I did so; and I take the liberty to say that it is no affair of yours.' 'Of that you are not to judge,' replied the magistrate. 'See that you never repeat the offense.' Such was the government, which, to the joy of the Roman people and the satisfaction of liberty everywhere, has been overthrown. Was such a government worthy to subsist even for an hour?"

That lady you and I knew very well. Her name was Mrs. Emily Bliss Gould. It was in her house, corner of the Plaza di Spagna and the via Babuino, that, at her husband's request, the writer of this preached what he believes to have been the first Protestant sermon in Rome after the explosion of the pope and his "incarceration" in the Vatican "prison," the finest palace in Europe. Mrs. Gould told the whole story of that strange persecution. The pope's policemen presented to her a paper to sign, and thus give a written pledge that she would in future abstain from the atrocious crime of sending contributions to the orphans of Florence, and she was told that she would be kept in durance until she had signed the pledge. But the pope found that he had not now to deal with one of those half-and-half Americans who are not ashamed to put the lip to the toe of his holiness, but with a true woman. She replied to the threat of detention, "You may get my apartments ready. I shall spend the rest of my days here rather than sign any such paper." The policemen had found their match, and they at last allowed her to go unpunished.

Mr. W. L. Stillman, of Plainfield, N. J., United States consul at Rome from 1861 to 1865, on his return told the world through the public prints, that the government of the pope was "the most atrocious in existence, excepting that of Louis Napoleon."

"The brother of one of my most intimate friends was arrested in his bed at night, and carried off by the officers of the Holy Office, the Inquisition, and never heard of again until years after, when a released prisoner came to tell the survivor that his brother had died in prison with him, and was buried in the earth of the dungeon."

"The system of terrorism was such that liberal Romans dared meet only in public, and never permitted a stranger to approach them in conversation. I never dared to enter the house of a Roman friend, for fear of bringing on him a domiciliary visit."

That Rome is unchanged and unchangeable is shown by the fact that while Monsignor Capel is saying soft things in the ears of the American people, Rome is killing American missionaries in Mexico. At Almoloya, a town some forty miles southeast of the city of Mexico, the blood is hardly dry, of two martyrs slain by Roman Catholic violence. The people were quietly worshipping when they were set upon by a furious mob and the congregation dispersed and two men slain. These things cannot be unknown to Rome, and not only are they not prohibited, but these murderers were

hounded on by violent harangues from the pulpit of the Romish church. While Americans should treat with all kindness the victims of this foreign persecuting power, they should be very watchful of and very resolute to resist the stealthy but steady encroachment of this power in our Republic.—*Rev. W. P. Breed, in N. Y. Observer.*

The Lord Is Coming.

To us who live more than eighteen hundred years after Christ spoke the promise that he would come again, the silences of the time may be most instructive. As each succeeding year rolls round to the season which reminds us of the coming of our Lord, the question of a scoffing and self-sufficient culture becomes keener and more persistent: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

It is not that there is more infidelity in the world than ever before, or that there is more reason now than formerly to despair of the future of that spiritual kingdom against which the gates of hell shall not prevail; but it is that the antichrists who are already come into the world seem better furnished than ever before for their warfare against the faith. A Christless and selfish naturalism, hostile not only to Christianity, but to every form of religion, offers itself as a substitute for that reverent and loving trust in God which our Lord teaches; a proud and frivolous literary culture announces itself as the one sufficient object of life; a boasting science, which is baffled by a few red sunsets, loudly proclaims that it has sounded the depths of the universe, and found no God.

And the fruits of it all are evident. From over the seas comes the news of the gathering blackness; Europe is an armed camp; anarchy growls at our very doors; and our modern civilization threatens, except grace prevent, to end in dynamite. Even nature seems to sympathize with the general uneasiness of society. The pestilence stalks abroad; and earthquakes leave their accustomed tracks, to shake portions of the earth hitherto accounted most stable.

Meanwhile, as in the early days of Christianity, it is the duty of every believer to wait hopefully for the coming of the Lord. It has not pleased the Father to make us to know the times and the seasons of the coming; it has pleased him that we should look for it hopefully, and be ready for it when it comes. It is not a thing with which we have no concern; we shall see it, every one of us. Wherever there is a keen personal trust in the Saviour, there will be a joyous looking forward to the time of his coming,—a willingness to hail his coming though it should flash upon us this very day. He who has that living faith will have no faltering in his belief of the last promise of the New Testament, no fear to breathe anew its last prayer: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—*S. S. Times.*

Rooted in Christ.

A SHORT time ago a gentleman was preaching in the open air; his subject was, "Growth in Grace." At the close of the meeting a man approached him and said, "Our minister has been preaching some excellent sermons on that subject, and I have been trying to grow in grace this long time, but I find I never can succeed." The preacher, pointing to a tree, said, "Do you see that tree?" "Yes," was the wondering reply. "Well, it had to be planted before it could grow. In like manner you must be rooted and grounded in Christ before you can begin to grow." The man understood his meaning, and went away to find Christ, and soon he was rooted in Christ, and brought forth fruit to His praise.—*Sel.*

The Empire of Grecia.

(Concluded.)

EXTENT OF ALEXANDER'S RULE.

"A FEW days after the battle, Alexander entered Babylon, 'the oldest seat of earthly empire' then in existence, as its acknowledged lord and master. There were yet some campaigns of his brief and bright career, to be accomplished. Central Asia was yet to witness the march of his phalanx. He was yet to effect that conquest of Afghanistan in which England since has failed. His generalship, as well as his valor, was yet to be signalized on the banks of the Hydaspes and the field of Chillianwallah; and he was yet to precede the queen of England in annexing the Punjab to the dominions of a European sovereign. But the crisis of his career was reached; the great object of his mission was accomplished; and the ancient Persian Empire, which once menaced all the nations of the earth with subjection, was irreparably crushed when Alexander had won his crowning victory of Arbela."—*Creasy's Fifteen Decisive Battles of the World, Arbela, last paragraph.*

As the battle of the Granicus gave to Alexander all Asia Minor, and as the battle of the Issus laid at his feet Egypt, and all of Asia west of the Euphrates, so the battle of Arbela bestowed upon him all of eastern Asia, from the Euphrates to the Indus and the Jaxartes. In tracing the fulfillment of another prophecy, we shall have occasion to follow in detail, Alexander's course from the Hellespont to the utmost limits of his conquests, even as sketched by Mr. Creasy's eloquent pen. But for the present it must suffice for us simply to observe that, from about the middle of November, 331 B. C., to the month of August, 325 B. C., Alexander had accomplished all that is suggested in the above quotation, and about the month of November, 324 B. C., was once more within the gates of the city of Babylon. And in view of these facts which we have given, there can be no shadow of a doubt that the power of Grecia, as carried by Alexander the Great, was the "third kingdom of brass," of which Daniel spoke to Nebuchadnezzar.

Its being the "third kingdom" was not all that Daniel spoke of it however. He declared to Nebuchadnezzar that it should "bear rule over all the earth." We have outlined the scope of his personal conquest, from the Adriatic Sea on the west, to the river Indus on the east; from the river Danube, the Black and the Caspian Seas, and the river Jaxartes on the north, to the Indian Ocean, the Persian Gulf, and lower Egypt on the south. This of itself was the greatest part of the then known earth. But the prophecy does not say that it should bear rule over the greater part of the known earth, but it does say, "over all," and nothing less than "over all" as then known, will meet the demands of the prophecy. Was it so? and can it be shown? It was so; and it can be shown. Alexander's influence was not confined to the limits described by his personal presence. As quoted by Creasy, Arrian says boldly:—

"I believe that there was in his time no nation of men, no city, nay, no single individual, with whom Alexander's name had not become a familiar word. I therefore hold that such a man, who was like no ordinary mortal, was not born into the world without some special providence."—*Fifteen Decisive Battles, Arbela, par. 4.*

This statement is probably extravagant, so far as it relates to the "single individual," but with this exception, we verily believe it to be a justifiable statement. But now to the proofs:—

"Alexander being arrived within a league and a half [four and a half miles] of Babylon, the Chaldeans, who pretended to know futurity by the stars, deputed to him some of their old men to warn him that he would be in danger of his life in case he entered that city, and were very urgent that he should pass by it. . . .

The Greek philosophers being told the foundation of his fear and scruples waited upon him; . . . and made him have so great a contempt for divination in general, and for that of the Chaldeans in particular, that he immediately marched toward Babylon with his whole army. He knew that there were arrived in that city ambassadors from all parts of the world, who waited for his coming; the whole earth echoing so much with the terror of his name that the several nations came with inexpressible ardor, to pay homage to Alexander, as to him who was to be their sovereign. . . . So that he set forward with all possible diligence towards that great city, there to hold, as it were, the states-general of the world. After making a most magnificent entry, he gave audience to all the ambassadors, with the grandeur and dignity suitable to a great monarch, and at the same time with the affability and politeness of a prince who is desirous of winning the affections of all."—*Rollin, Hist. Alexander, sec. 18, par. 1.*

"So widely had the terror of his name and achievements been spread, that several of these envoys came from the most distant regions. There were some from the various tribes of Lybia [west of Egypt]—from Carthage [west of Lybia]—from Sicily and Sardinia—from the Illyrians and Thracians—from the Lucanians, Bruttians, and Tuscans, in Italy—nay (even some affirmed), from the Romans, as yet a people of moderate power. But there were other names yet more surprising—Ethiopians from the extreme south, beyond Egypt—Scythians from the north, beyond the Danube—Iberians [from Spain] and Gauls [from France], from the far west, beyond the Mediterranean Sea. Legates also arrived from various Grecian cities, partly to tender congratulations and compliments upon his matchless successes, partly to remonstrate against his sweeping mandate for the general restoration of the Grecian exiles. It was remarked that these Grecian legates approached him with wreaths on their heads, tendering golden wreaths to him, as if they were coming into the presence of a god. The proofs which Alexander received even from distant tribes, with names and costumes unknown to him, of fear for his enmity and anxiety for his favor, were such as had never been shown to any historical person, and such as entirely to explain his superhuman arrogance."—*Grote, chap. 94, par. 79 (23 from the end of the chapter).*

"His march to Babylon steeped him still more in the intoxication of success. As he advanced on his road he was met by ambassadors not only from Illyrians and Thracians, from Sicily and Sardinia, from Lybia, and Carthage, but from Lucanians and Etruscans, and, as some said, from Rome itself. The lord of all the earth could scarcely look for wider acknowledgment or more devout submission."—*Encyc. Brit., article, Alexander the Great, par. 14.*

"In the tenth year after he had crossed the Hellespont, Alexander, having won his vast dominion, entered Babylon; and, resting from his career, in that oldest seat of earthly empire, he steadily surveyed the mass of various nations which owned his sovereignty, and revolved in his mind the great work of breathing into this huge but inert body the living spirit of Greek civilization. In the bloom of youthful manhood, at the age of thirty-two, he paused from the fiery speed of his earlier course; and for the first time gave the nations an opportunity of offering their homage before his throne. They came from all the extremities of the earth, to propitiate his anger, to celebrate his greatness, or to solicit his protection. African tribes came to congratulate and bring presents to him as the sovereign of Asia. Not only would the people bordering on Egypt upon the west look with respect on the founder of Alexandria and the son of Jupiter Ammon, but those who dwell on the east of the Nile, and on the shores of the Arabian Gulf, would hasten to pay court to the great

king whose fleets had navigated the Erythrean Sea, and whose power was likely to affect so largely their traffic with India.

"Already the bravest of the barbarians of Europe were eager to offer him their aid; and the Kelts and Iberians, who had become acquainted with Grecian service when they fought under Dionysius and Agesilaus, sent embassies to the great conqueror at Babylon, allured alike by the fame of his boundless treasures and his unrivaled valor. It was no wonder that the Carthaginians, who had dreaded, a century earlier, the far inferior power of the Athenians, and on whose minds Timoleon's recent victories had left a deep impression of the military genius of Greece, dispatched their ambassadors to secure, if possible, the friendship of Alexander. . . . The Lucanians and the Bruttians are especially mentioned as having sent embassies to Alexander at Babylon. . . . 'The Tyrthenians also,' said Aristobulus and Ptolemæus, 'sent an embassy to the king to congratulate him upon his conquests.' The ports of the western coasts of Italy swarmed at this time with piratical vessels, which constantly annoyed the Greek traders in those seas. These piracies had been reported to Alexander, and he sent remonstrances to the Romans on the subject. . . . There is every reason to believe that among the Tyrrenian ambassadors mentioned by Alexander's historians there were included ambassadors from Rome.

"History may allow us to think that Alexander and a Roman ambassador did meet at Babylon; that the greatest man of the ancient world saw and spoke with a citizen of that great nation which was destined to succeed him in his appointed work and to found a wider and still more enduring empire. They met, too, in Babylon, almost beneath the shadow of Bel, perhaps the earliest monument ever raised by human pride and power, in a city stricken, as it were, by the word of God's heaviest judgment, as the symbol of greatness apart from and opposed to goodness. . . . During the period of Alexander's conquests, no other events of importance happened in any part of the civilized world, as if a career so brilliant had claimed the undivided attention of mankind."—*Arnold, History of Rome, chap. 30, par. 1-3.*

Here are two scenes:—

Scene first: In the year 603 B. C., Nebuchadnezzar, king of the mighty kingdom, and builder of the wonderful city of Babylon, sits in his pleasant palace. Before him, and speaking earnestly, stands a young Jew. To the intently listening king, the young man is interpreting a remarkable dream that the great king had dreamed; he says that God is thus making known to the king what should come to pass afterward; and that one among these things would be the rise of a "third kingdom," and that this third kingdom should "bear rule over all the earth."

Scene second: Two hundred and seventy years afterward, in that same great city of Babylon, perhaps in the same palace where Nebuchadnezzar had sat, there sits Alexander the Great, king of the third kingdom from Nebuchadnezzar. As there he sits upon his throne, before him stand ambassadors "from all the extremities of the earth," who are come "to propitiate his anger, to celebrate his greatness, or to solicit his protection."

Now look on this picture, then on that; and no man can say that the scene represented in the second, is not the perfect consummation of that which was spoken in the first. The dream was certain, the interpretation was sure; and the fulfillment absolute.

A. T. J.

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.—*Archbishop Whately.*

"Show thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee."

Worldliness of the Age.

PHILIP HAMERTON has a chapter in his book on "Human Intercourse," in which he tries to account for the fact that people are becoming less religious than they once were. And he finds the reason to be that with the increase of knowledge and feeling, now so fully and variously developed, men and women are absorbed with the many concerns that arts and science have suggested, and are not shut up, as formerly, to religious thought and pursuit. That seems to me a very circuitous way of saying that things secular have excluded the spiritual from the minds of the people, and is merely saying the same thing over again. When the New Testament was written, the same expressions are employed that we must use to state the fact that the present usurps the mind and heart, that is, the intellect and affections, to the exclusion of the unseen and eternal.

The age is worldly. And when was it not worldly? What were they doing when Noah entered into the ark? They were buying and selling, marrying and giving in marriage, eating, drinking, and having "a good time" each in his own way. And what else are they doing now? What other things were going on in the days of the wise king Solomon? Theaters and plays, men singers and women singers, games and shows, traffic and exchange, building and decorating, cheating and stealing, office-seeking and embezzlements, all just the same as it is now. Human nature is the same, and like begets like all the world over and always, as it was and as it will be. In those days there were also thoughtful old men who shook their heads at the frivolities and fashionable follies, as well as the wide-spread worldliness, greed, and crime of the times, and sighing said, "The former days were better than these." And the voice of inspiration rebuked those croakers, telling them they were mistaken in their judgment.

In the varying conditions of human life from age to age, great changes may be noted in the manifestation of thought and feeling. The taste of one generation may not be as that of the one before it. The fashion of this world passeth away, and other fashions succeed. Religious experience varies in its development, while the truth and facts are the same to-day and forever. Seasons of religious revival are not invariably attended with the same manifestations. I remember "exercises" considered essential to sound conversion fifty years ago that are very rare now. Then the heart must be plowed up and harrowed for the implanting of saving grace. So it must be now; but the process is not the same, and the display of emotion is not so phenomenal and pronounced. There are diversities of operations by the same Spirit.

The gate into the kingdom is the same needle's eye, but the strife, the conflict, and the victory are not so demonstrative. But here is the point to be made, that gate must be passed, or the Master himself, and all his apostles who took up his words, were mistaken as to the way to be saved. To miss it, to lose the opportunity, to make an infinite failure, wreck, and ruin of the soul, it is not necessary to become a pirate or a dynamiter. These are the two classes of men who come nearest in nature to the dwellers in everlasting fire. But it is not important to be like them in order to find the gate shut when you want to get in. Just stay where you are. Do only what you are now doing. Float along down the stream of a cheerful life. Eat, drink, and be merry. Buy, sell, build, plant, pray. Do that and that only, and you will never get into the kingdom of Heaven. Glory, honor, and eternal life will not drop into your hands like ripe fruit. You must be up and doing something proportioned, at least in a faint degree, to the value of that you would obtain.

This is a short sermon for the times. When

I see the pushing and pulling, the scramble and rush, the wear and tear of body and soul, now going on, and so much the more as the day approaches when the door will be shut against all applicants, I am amazed at the madness or folly of full-grown men who seek to move heaven and earth that they may "eat the king's bread." The greatest of men, whose loftiest ambitions have been gratified, still found an aching void within, which no power nor place could fill. "Vanity and vexation" is the legend on the scroll of fame. Yet I would not despise the wealth of good there is in riches, power, position, fame. A right mind may justly desire them. But they are not the good, and there is something better than any of them or all combined. Seek first the kingdom of God. Make sure of it. Seek it with all the heart. Get into it and be safe. Then all else you need will be yours also.—*Dr. S. I. Prime.*

Look to Yourselves.

NO ONE has a religion that does not need watching. The most fragrant odors need to be kept the closest corked; thus the better your religion, the more anxious Satan is to find a way to it. People's religion sometimes leaks out while they are watching others. They seem to know more about their neighbor's religion than their own. Such people are always questioning whether any has the right kind, and they are as doubtful of themselves as they are of others. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Business men watch against failures; so must the Christian. "What I say unto you, I say unto all, Watch." Caution is highly recommended by all the sacred writers. Be circumspect as to your love one for another. Be circumspect as to your doctrine. Let it compare with the Bible in all its ramifications. You are God's advertiser. Be cautious how you advertise the doctrines which you profess to believe. If you would have others indorse your faith, live so as to commend it to others. There is a possibility of a failure, not on God's part, but on yours. Look to yourself. It is your business to know that you are all right with God. See that you attend to it first of all. If you are not all you should be, you had better not criticise your neighbor. Therefore lift up the hands which hang down, and confirm the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Men in business are constantly examining the prices of the day to know the rise and fall of stocks; thus it is the imperative duty of every professed Christian to know daily whether his religious stock on hand is at or below par value. Those who pay the strictest attention to their own account, have the least to do with others.

Those who meet with a failure at last, will sustain a great loss,—both worlds gone, and all the joys attendant on an immortal life. Men fail in business, but set up and try again; not so with the man who has come to the Judgment, and finds his effort abortive. No chance then, for the door of mercy is closed.

Well might the apostle say, "If in this life only we have hope in Christ, we are of all men most miserable." Saved or lost, life or death, will be the final conclusion of the existence of every mortal creature. The same will be said to the man of two talents as to the man of ten talents, "Enter thou in." Wealth, happiness, honor, rest, health, and an eternal re-union of friends, alike be given them. Look well to yourselves, and be sure your names are written in the Lamb's book of life. "Be still and know that I am God."—*C. Pike.*

FILL the mind with pure thoughts and the heart with spiritual motives. The chambers of imagery should be kept pure.

American Heirs to English Fortunes.

It is a common thing to hear of an immense estate in England, which is waiting to be distributed among the heirs, many of whom are in this country, and which will be divided as soon as one missing heir is found, when each heir will receive half a million or so. In many cases, families in this country who supposed that they were heirs to whole cities in the old country, have gone to the expense of hiring a lawyer to go to England to look after their interests. We have even known Seventh-day Adventists to become infected by the craze, and to lay great plans of how much they were going to help the cause of God when they should receive their portion of some vast estate. Up to the present, no one has ever made anything out of these claims except the lawyers, and no one else is ever likely to. In view of these things, we think the following, which we take from the *N. Y. Observer*, is timely. We hope it will prove effectual in stopping a few persons from throwing away their money on an idle fancy:—

"The American Minister in London has been so much annoyed by American claimants to English estates that the Legation has been obliged to have the following circular printed, which is sent to all who apply for information and assistance in prosecuting their imaginary claims:—

"LEGATION OF THE UNITED STATES,
LONDON, — — — —, 188 — }

"In reply to yours of — — — — touching a supposed estate or property of large amount in England, belonging to the — — — — family, I have to say that so many similar letters are received at this Legation that I am compelled to answer them by printed circular. "The pretended prosecution of these pretended American claims to English property is carried on with such persistence and ingenuity by the men engaged in it that I despair of being able to make their credulous victims understand what an utter imposture and delusion the whole business is.

"I cannot too strongly advise you, since you have addressed me on this subject, to have nothing to do with such schemes, and especially to remit no money to their agents. But, if disinclined (as you probably will be) to accept this advice, I can only say it is all the service in my power to render you in the matter, or which, if rendered, would do you any good.

"I should add further, that under the instructions of the State Department of the United States, the Legation would not be allowed to take part in the investigation of such claims, even were they supposed to be well founded in point of fact, except in pursuance of specific authority from that Department.

"I am your obedient servant,
"U. S. MINISTER."

"WAS your preaching acceptable?" was the question asked of a young man under examination for admission for the ministry. "Stop," said an aged preacher; "that is no test of his fitness for the ministry. If he preaches the truth, his preaching may be very unacceptable." Would that those searching for the best gifts would take this admonition to heart. Truth is not always agreeable, but truth is always wholesome, and, like the Master, his servants are sent to bear witness to the truth.—*The Watchword.*

TO HAVE what we want is riches, but to be able to do without is power.—*George MacDonald.*

NEVER defend an error because you once thought it truth.—*Franklin.*

The Sabbath-School.

THE reader will notice that the International Lesson Notes this week are dated October 18, while those of last week bore the date of October 25. These dates are correct, and the lessons are for the Sundays designated. Both articles were prepared at the same time, and by mistake the wrong one was handed out last week. Those who use the lessons received that one a long way ahead of time, but we trust that this one will not be too late to be of service to some.

NOTES ON THE INTERNATIONAL LESSON.

OCTOBER 18. 2 KINGS 10:15-31.

Jehu's Zeal.

THE real title of the subject of this lesson, as given in the "International Lessons," is "Jehu's *False Zeal*." But we know not by what right the lesson committee insert the word "false." And we think it is contrary to the intention of the inspired record. For we read distinctly in verse 30: "And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." This was said to Jehu by the Lord, after Jehu had done what is recorded in the lesson. And when the Lord says to Jehu, "*Thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart;*" and when because of this the Lord pronounces a reward upon Jehu and upon his house for four generations, upon the throne of Israel; in view of all this we think it a very questionable piece of wisdom for the lesson committee to brand it as "*Jehu's false zeal*." When the Lord says that Jehu did "well;" that he did "right;" that he did according to what was in His heart concerning Ahab; then for the lesson committee to charge it up as "*false zeal*," is certainly, to say the least, not very far removed from charging the Lord himself with a "false zeal." We think when the Lord pronounces so plainly as this upon the merit of an action, it is best for men to confine themselves to the record.

THE time had fully come when judgment must be executed upon the bloody house of Ahab. When that "still small voice" came to Elijah as he stood at the mouth of the cave in Horeb, the Lord said unto him, "Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay." 1 Kings 19:15-17. And again Elisha sent a young man of the children of the prophets directly to Jehu with this message: "Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish;" etc. 2 Kings 9:1-10.

ACCORDING to this word, Hazael was now king of Syria, and Joram, the son of Ahab, had made war against Hazael and "the Syrians wounded Joram. And King Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he

fought against Hazael king of Syria." Chap. 8:28, 29. Then it was that Elisha sent the young men to anoint Jehu king, that he might, according to the word of Elijah, slay him that had escaped from the sword of Hazael. And if he had escaped the sword of Jehu, then it would have remained for Elisha to slay him. The house of Ahab was devoted, and their judgment could no longer be delayed. And as Jehu came, driving "furiously," "Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite."

THERE was that fatal field of Naboth—the monument of the united iniquities of Ahab and Jezebel. And when, on that fatal day, after the innocent blood of Naboth and his sons had been poured out, Ahab went down to take possession of the portion of Naboth, Jehu followed him in a chariot, and was there when Elijah pronounced the fearful doom of Ahab and Jezebel with all their house, and now Jehu comes to execute the judgment that day pronounced. "And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.

"AND Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord."

WHEN Jehu came to Jezreel, "Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window." She must once more assert herself, and as Jehu entered in at the gate she cried out, "Had Zimri peace, who slew his master?" But it was her last effort. The chamberlains of her palace pitched her out through the window, and so perished Jezebel.

BUT Jehu's work was not done yet. The house and the prophets, and the priests, and the worship of Baal, which Jezebel had introduced, still remained. "And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much." So he proclaimed a solemn assembly for Baal, and "sent through all Israel, and all the worshipers of Baal came, so that there was not a man left that came not. . . . And the house of Baal was full from one end to another." They were all destroyed. "And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel." Thus sin brings its fearful penalty. Warning after warning, reproof after reproof, entreaty after entreaty, had come to the house of Ahab, but all to no avail. And "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1. "Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you." Prov. 1:23.

THERE is another point in this lesson worthy of consideration. It is the part taken by Je-

honadab, the son of Rechab. As Jehu was on his way from Jezreel to Samaria, he came upon Jehonadab and saluted him. In the midst of all the corruption and iniquity of Israel, Jehonadab had taken special precaution to keep his family pure. He had pledged them particularly that they should drink no wine, neither they nor their sons forever, etc. Jer. 35. Jehu said to him, "Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is." Said Jehu, "If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot." And it appears that Jehonadab acted in concert with Jehu in all that followed. For he went with Jehu through the crowd of Baal-worshipers in the house of Baal, to search and see that there were no worshipers of the Lord there. This again is against the idea of Jehu's zeal being a "false zeal."

IN this narrative of Jehu in his chariot, riding in his zeal to perform the righteous judgment of the Lord upon the adversaries of Jehovah in the land of Israel, we are reminded of a Greater than Jehu, who at the last is to visit the judgments of the Lord upon all of the ungodly. "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. 66:15, 16. "For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense." Isa. 59:17, 18. And when thus He comes in His glory, then to every one whose heart is right as His heart is with the right, he will say, Give me thine hand, and all such will he take up in his chariot, and make them ride in his chariot.

God is righteous. He loves righteousness and hates iniquity, and to "the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. *Thou hast loved righteousness, and hated iniquity;* therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:8, 9. And to all of the children of men who love righteousness and hate iniquity, the Son of God saith, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

A. T. J.

"THEY . . . will heap to themselves teachers after their own lusts." If a preacher wants popularity, let him preach what his hearers already believe; at all events, let him not declare against that which they do believe. Men and women who will not go to any Christian church will clamber up into some ill-seated hall to sit by the hour hearing a weak-minded brother or a strong-minded sister rant against Christianity, or rhapsodize in praise of natural religion and spiritual affinities. And every preacher in one of these outlandish gatherings feels sure of his audience. He knows, to begin with, that all who come to hear *him* believe what he believes—or what he is going to say he believes. He is a preacher—"after their own lusts." This is the trouble with the theater as "a school of morals"—as some would call it. The people who attend a theater are not disposed to patronize plays which are not in the main "after their own lusts." The truths which they most need to hear cannot be proclaimed there without a danger of thinning out the audience.—*Sel.*

How to Get Help from Church Services.

How to get from public church services the help they have to give to us, is one of the most important practical questions to which attention can be turned. Private devotion is not enough; the honor of God and the needs of our own spiritual nature alike require associated worship. To neglect the public services is to deprive ourselves of one of the greatest aids to religious culture. No doubt there are rich possibilities of spiritual help in these services, if we know how to find it. The question is worth considering.

It is quite possible to attend the church services even with commendable regularity, and yet receive no spiritual profit. There is no holy atmosphere in the house of God that is in itself medicinal or tonic to our souls. There is no filtration of grace into our hearts that goes on unconsciously and without agency of our own, while we sit in our soft pew in the sanctuary. Forms of worship, whether plain or elaborate, are empty without the sincere homage and faith of loving hearts. They carry up to God just what we put into them; they bring down to us from God just what we, with prayer and faith, draw out of them. Two persons may sit side by side, and take like part, outwardly, in the exercises of devotion; yet from one rises to God pure incense and an acceptable offering, and from the other the empty mockery of a heartless and formal service; the one goes away strengthened and blessed, and the other carries nothing away but a cold, unblessed heart. Whatever the forms of public service may be, the heart must be engaged, or the worship is vain and unprofitable.

To make this article as helpful as possible, a few definite practical suggestions are offered.

To begin with, thoughtful preparation for the church services will greatly increase their profitableness to those who engage in them. The very best ordinary preparation is a season of private devotion before going to the sanctuary. The heart is thus cleansed of its worldly thoughts, is opened and warmed toward God, and is in a suitable condition to enter sincerely and earnestly into the public worship.

A reverent approach toward, and entrance into, God's house is a further aid to blessing in the services. We should at least know and consider well on what errand we are going to meet God,—to worship him and receive help for our own lives,—and should have our expectations aroused in anticipation of the communion with God and his people which we are so soon to enjoy, and our hearts eager with desire for the holy meeting. Our age is not reverent. Many persons enter God's house with as little seriousness as if it were a concert or a literary entertainment they had come to hear. Such persons are not prepared either to render acceptable worship or to receive needed help. We shall find in God's house just what we come spiritually prepared to find. God must be in the heart, or we shall not see God in the exercises of worship. We shall never find in the sanctuary that which we do not really seek and earnestly want to find. If we enter careless and indifferent, with no spirit of devotion, we shall carry away no benediction. If we come with longing and earnest desire to meet God, and lay our burdens at his feet, to rest and refresh ourselves in his presence, and to receive new strength from him for duty, we shall find all we wish.

Another condition of help is earnest personal interest in each part of the service. There is no blessing in our being merely among true worshippers, and in the presence of God. A throng was close around Christ one day, but one only of them all was healed; and she was healed because she reached out her trembling finger, and in faith touched the hem of Christ's garment. This history may be repeated in any congregation. While the multitude throng

close about Christ, those only who touch the hem of his robe will receive a blessing. Even in public services we do not worship in companies, but as individuals. One sitting close beside us may hold delightful communion with God, and receive rich spiritual refreshment, while our heart remains like a dry, parched field, receiving not one drop of rain from the full overhanging clouds.

Then, after the service, we should go away thoughtfully and reverently as we came. The custom prevalent in some churches of lingering a moment in silent prayer after the benediction, is very beautiful and impressive. Church-aisle sociability, so often commended, no doubt has its pleasant side; but it certainly has its disadvantages and its grave dangers. We may greet each other cordially and affectionately in quiet tones, as we pass out, without spiritual harm; but too often the conversation runs either into criticism of the preacher or the sermon, or off on trivial and worldly themes. In either case, the good seed sown is picked up by the birds and devoured before it has had time to root. We had better go away quietly, pondering the great thoughts which the service has suggested to us, seeking to deepen in our hearts the impressions made, and to assimilate in our lives the truths of God's word which have fallen upon our ears.

From the church gate back again to the closet whence we set out, is the best walk to take after the service has closed. A few moments of secret prayer will carry the blessing of the sanctuary so deep into our hearts that they will be thereafter part of our very life.

Then, in the busy week days that follow, come the proofs of the helpful influences and blessings that have flowed into our lives in the Sabbath services. The food that is eaten to-day is the strength of the laborer, the eloquence of the orator, the skill of the artisan, to-morrow. The spring sunshine and rain that fall upon the dry briery rose-bush reappear in due time in fragrant, lovely roses. So sincere and true worship in the quiet Sabbath hours, will show itself in the beautified character, the sweeter spirit, the brighter hope, the truer, better living, and the holier consecration, of the days of toil and struggle that make up the week.—*J. R. Miller, in S. S. Times.*

Take Nothing for Granted.

A MASSACHUSETTS Sunday-school teacher was talking with her scholars about one of our Lord's miracles of healing, and she said that Jesus was now just as ready to make our souls whole and sound, as he was in olden time to make men's bodies whole. After pressing this point, she asked that any who thought that their souls were in no need of cure would raise their hands. Up went several hands. At this she asked what they understood by having their souls cured. Promptly there came back the answer from a bright little boy: "You mean when the bottom of our feet don't ache." An odd conception that, but one which, while it remained, was a hopeless barrier to making the truth clear concerning spiritual wholeness. A gentleman told me that, when he was a lad, he went to his Christian employer and sought counsel under his burden of conscious sin. "Your only hope," was the reply, "is in accepting Jesus Christ as the propitiation for your sins." What "propitiation" meant, that teacher did not make clear; nor did the scholar know for himself; and so, for a time, it barred the way of salvation, instead of pointing it out.

In view of one's constant liability to use words which his hearers do not understand, or which for the time being they misapprehend, a teacher has the responsibility and the duty of being always careful to make clear to his scholars the truths he would teach them. And in this effort a teacher may not rest satisfied with the mere declaration of the truth, in words that

seem to himself explicit and plain; nor can he be sure that he has made the truth clear, just because his scholars re-state to him in the same words the truth he has declared to them. Telling a thing is not in itself teaching that thing; nor is hearing a recitation, teaching the thing recited. The words which the teacher employs in the telling, may be words which the scholar does not understand; or, again, the scholar may misapprehend the point and the purport of the teacher's statements, even while he knows the meaning of the several words employed. If this be the case as the scholar hears the words, it is in no way changed by the scholar's repeating the words back again just as he heard them. You send a message in cipher, by telegraph. The operator at the other end of the line "repeats" back that message just as he received it, in order to show that it was sent correctly. But neither the receiving of these words nor the repeating them, by that operator, gives him any idea of their true meaning; for they are in cipher. A great deal of the ordinary class-teaching in Sunday-school is in cipher; a cipher of which the key has never been given to the scholars.—*Teaching and Teachers.*

Dress.

THE wearing of costly array is directly opposite to the being adorned with good works. Nothing can be more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those that are sick and in prison, to lessen the numberless afflictions to which we are exposed in this vale of tears. And here is no room for evasion, "I may be as humble in cloth of gold as in sackcloth." If you could be as humble when you chose costly as when you chose plain apparel (which I flatly deny); yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel, you may expend in clothing the naked, and relieving the various necessities of the poor, whom "ye have always with you." Therefore, every shilling which you needlessly spend on your own apparel is, in effect, stolen from God and the poor!

And of how many precious opportunities of doing good have you defrauded yourself! How often have you disabled yourself from doing good, by purchasing what you did not want! For what end did you buy these ornaments? To please God? No; but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. How much good might you have done with that money? And what an irreparable loss you have sustained by not doing it, if it be true that the day is at hand, when "every man shall receive his own reward according to his own labor."—*Wesley.*

If men would learn to attend to their own business, and let other people's affairs which do not concern them alone, it would be much better for them, and for the peace of the community. But there are a great many persons who are constantly sticking their noses into other people's matters, prying and spying into things that do not concern them, and as a consequence they often get themselves and others into trouble. They are very officious, will come without being sent for, and stay without being invited. They will question you like a confessor, and give their opinions like an expounder. Like a man starting a dry pump, they will pour something in, in hope of getting a good deal out. Beware of such folks; they are neither true nor trusty. They would betray their own mother's son. The less you have to do with them the better. Do not stand on ceremony with them. Cut their acquaintance at once.—*Sel.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 15, 1885.

Religious Ranting.

PERHAPS on no subject is there so much nonsense spoken, under a great show of wisdom, as on religion. Bible truth is rendered ridiculous by those who profess to teach it. In the eyes of intelligent skeptics the whole matter is made to appear like a senseless jargon, and the truth suffers, wounded by its professed friends. At one of our camp-meetings a publication was scattered broadcast, the writer of which had persuaded himself to believe that he had put a quietus on the doctrine of life only in Christ, as held by Adventists. The following paragraph presents a fair specimen of his reasoning:—

"Some of them insist that death (*a ceasing to exist, as they call it*), is the only wages of sin; nevertheless all may read the solemn truth foretold, that after death there shall be the judgment! If death were the only wages of sin, Christ the Saviour need not to have been a divine *eternal* person. Nay more, there was no need that a God of love should send his dear Son to be the Saviour of the world, for any one might pay those wages (*death*) for himself, the wicked man as well as the godly man; even the infamous Nero, who lived and died in his sins, after having been brought into existence again, because he died (*and ceased to exist, as they call it*), would have as good a title to God's heavenly paradise as would Abraham, who was justified by faith before God, and was called the friend of God."

The writer seems never to have learned that there is a *second death* awaiting the unrighteous after their resurrection. And how any one, with a Bible in his hand, dare even to intimate that death is *not* the wages of sin, we are at a loss to see. "The wages of sin *is death*; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "The soul that sinneth, it shall die." Eze. 18:4.

But most strange of all is the idea of the writer that, if the doctrine that death is the wages of sin be true, then there was no need that Christ should die, for each one could save himself! "Even the infamous Nero, who lived and died in his sins, after having been brought into existence again," etc. Now the apostles "preached through Jesus the resurrection from the dead." Acts 4:2. And Christ died and rose again that he might be Lord both of the dead and living. Rom. 14:9. Christ is that seed of the woman, without whom there would be no future life nor future judgment. On what principle, then, or by what means, would this writer have Nero "brought into existence again" if Christ had not died? Does he hold that Nero could have resurrected himself? If he could, then he could have saved himself.

There is no truth made more plain in the Scriptures than this, that life and death are altogether in the power of Christ, and that life is given to the penitent, or innocent, while death is visited upon the impenitent, or unrighteous. But life and death, as a final reward and punishment, are not the present life "which we now live in the flesh," and the present death which all die in common, but eternal life and the second death. But whether present or future, temporal or eternal, they are *life* and *death* still. They are realities, not myths.

Will somebody explain to us why it is that the idea of receiving *immortality through Christ* is so repugnant to some people? Immortality is the dearest of all things to them, provided it is conceded that they have it *in themselves*. But they

cannot bear to be dependent upon Christ for it! Now to us the value of immortality is enhanced by the thought that Christ died to redeem us from death, and to purchase immortality for us. And the Scriptures reveal the truth that "Christ is our life," and that he has "brought life and immortality to light through the gospel." And the paragraph quoted above is a specimen of the methods to which men will resort when they attempt to rob Christ of the honor of being the sole giver of eternal life. God has given a very solemn warning against a denial of the truth on this subject. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, *and this life is in his Son*." 1 John 5:10, 11.

And as Jesus is the sole author of a future life, so is the resurrection of the dead the sole means of conferring or of receiving a future life. "If the dead rise not, let us eat and drink; for to-morrow we die." 1 Cor. 15:32. In this same chapter the apostle argues this idea at length. "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:16-19.

If the dead rise not, then is our hope confined to this life; then they which are fallen asleep in Christ are perished—they have no future life; then is your faith vain; then is not Christ risen; then is the preaching of the gospel but false witness for God. Yet very many who profess to preach the gospel make the resurrection a nullity; some by denying it altogether, as the Sadducees did, and some by overshadowing it with "another gospel," which gives life and immortality to all, irrespective of character, or of faith in Christ. It is sad to think to what extent "Jesus and the resurrection" are being denied, even by those professing to hold evangelical faith; how tenaciously men will cling to unscriptural error, if it is a popular one, and cast aside a plain Bible truth if it is not in favor with the world.

Question on Church Order.

THE following letter came to us from a distant State. We believe it may prove of interest to many:—

"I have been much pleased with your articles on the organization and discipline of the church. But there is one thing that you have not brought out yet; I ask some information on the point, upon which we have had some trouble. About five years ago, two men requested baptism at camp-meeting, and it was thought they intended to join the church on their return home; but they did not. One of them moved to — [another State], and is not a very good representative of the cause. At our last camp-meeting, three young ladies were baptized, and on coming home they also refused to connect themselves with the church. We had quite a discussion on the matter at quarterly meeting; but they did not join, nor did they give any reason for their refusal. What shall or what can be done in such cases? Will you give us some information how to deal with such cases?"

We think we can give information suitable to the subject, but not such as will help in "such cases."

1. We may not have mentioned just such circumstances, but we did explicitly lay down principles which, if regarded, will prevent all trouble of this kind. In No. 15 of our articles on "The Church," will be found the following paragraph:—

"An individual is not a member by a vote of the church, without baptism; neither is he a member by baptism, without a vote of the church. And to baptize a person with the understanding that he shall be voted into the church at some future time, is irregular. Baptism being an initiatory rite, must be under the control of that authority which accepts and rejects members, and not under the control of a minister, the pastor, or the officers of the church. The church alone can authorize the elder or pastor to administer baptism."

2. We have also called attention to Paul's declaration that ministers are "the messengers of the churches." 2 Cor. 8:23. When a minister connects himself with a church or Conference, he places himself under obligation to conform to the rules of that church or Conference. But if he does not wish to conform to such rules—if he covets a larger liberty than they allow—it is evidently his privilege to separate himself from that body, and go where he can find the liberty he covets. We are supposing that the customs of such church are not contrary to the teachings of the Scriptures. And if he is the messenger of the church, then it is his duty to accept the counsel of the church. There is no such thing as "an independent man" in the church of Christ. Not that one should be lord over another, but that all should "be subject one to another, and be clothed with humility." 1 Peter 5:5. This saves the minister from having to act solely on his own responsibility, and from moving according to his own unassisted judgment. And whenever we find an individual who feels restive under such Scriptural restraint, he is sure to be one who needs restraining. The man of broad mind, and large views, and extensive Christian experience, will rejoice at the privilege of counseling with his brethren.

3. As a minister cannot receive members into the church, that being an act of the church itself, of course he can have no authority to administer that rite which inducts members into the church—baptism—except that which is conferred by the church. Hence, if he administers baptism to any person expecting him to unite with a certain church, without consulting that church, his action is clearly irregular. And we have before remarked that we know of no such order as baptizing a person who has not avowed his intention to become a member of a church in such action.

The only *apparent* exception to the rule which calls for the action of the church before baptism is administered, is in the case of organizing new churches. And this exception is *only apparent*. As was remarked on that subject, they who have perfect confidence in each other should become the nucleus of the brotherhood; and, of course, the consent of these should be obtained before any are baptized. The practice, common with some, of baptizing all applicants without regard to the contemplated organization, is fraught with mischievous results. We do not know why a minister should not be as careful whom he baptizes *before* church organization in a given place as he is *afterward*. Much reproach has been brought upon the cause in many places by ill-advised action in this respect.

Some denominations never organize or constitute a church except a council of brethren or representatives of other churches be called. We must commend their prudence; and though it might seem to work against the progress of the cause in some cases, we can call to mind many instances where much confusion and reproach might have been averted by such precaution.

4. We have now gone somewhat beyond the *question*, but not beyond the *subject* to which the question relates. And our reply to the last query, namely, What can be done in such a case, is, that nothing can be done. An error thus committed can never be remedied. It is impossible to *compel* a person to unite with a church, but it is possible to *require* that a person who desires baptism shall receive the rite as initiatory to church membership. If baptism be administered without regard to church membership, the church is thereafter powerless to act. She has been robbed of her prerogative, if the individual so baptized chooses to assert his independence in the matter.

But to so assert his independence of the will of the church is contrary to the gospel plan; it is contrary to the direct injunctions of the Scriptures. And any person thus acting shows a great lack of that

spirit of humility which the gospel requires; he shows his utter disregard of the order which the gospel establishes; and therefore he plainly shows that he is altogether unfit to receive baptism. Instead of benefiting such by complying with their request to be baptized, they are deeply injured; perhaps irretrievably injured by being settled down into a deception.

The conclusion of the whole matter is this: let no one receive baptism unless it be administered according to the express will of the church; let no request for baptism be accepted unless it come in the form of a request for church membership. By following this rule, all trouble on the subject must be averted.

Tributes to the Bible.

QUITE frequently we receive articles which contain quotations from some eminent man, perhaps an infidel, who has been compelled to testify to the simplicity and beautiful consistency of the Bible, and of the Christian religion. At almost regular intervals we see such tributes in certain religious journals, prominent among these tributes being Napoleon Bonaparte's testimony concerning our Lord, which he gave while on the island of St. Helena.

Perhaps some of our readers may have noted the absence of such quotations from the columns of the SIGNS. There is a reason why they do not appear. That is, we do not believe that the Bible stands in any need of such tributes, or that it gains anything from them. Says Paul, "And without all contradiction the less is blessed of the better." Heb. 7:7. Therefore for men to give their solemn indorsement of the Bible and of Jesus Christ, is a reversal of the correct order of things. Especially is this so when those men are, or have been as long as they had opportunity, notoriously wicked men. If the Bible commends a man, it is the highest honor that can be given to human kind; it is more than all else in the world, and all that any man needs. To have any man commend the Bible, adds not one whit to its authenticity or force; and to quote such commendations seems to us to be ridiculous.

Further than this, we do not believe that the Bible needs to be "defended." Even if it did need to be defended, who shall defend it? Is it not rather turning things around to speak of a man defending the Bible? May it not be truly said of the Bible: "For thou hast been a strength to the poor, a strength to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall"? Is it proper to speak of *defending* that from which we derive our sustenance, and upon which we depend for our lives?

The Bible is abundantly able to defend itself. We may expound it, and draw from its depths the wonderful truths which alone are capable of overthrowing error, but that is simply letting the Bible speak for itself. All the arguments that can be drawn from outside sources to meet the assaults of skepticism, are worthless when compared with a plain statement of some Bible doctrine. When the most profound arguments in proof of the divine origin of the Bible have utterly failed to convert an infidel from the error of his ways, a clear exposition of the prophecies, and of the teaching of the Bible on the nature of man, the fate of the wicked, and the reward of the righteous, have often proved successful. And we will here say that if this latter method will not cause an infidel to see the folly of his position, no other method need be tried.

Said Jesus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." That is all. "Preach the word." Let the light from the sacred word shine forth in all its clearness, and the word which is "quick, and

powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," will surely convict every soul that is not hopelessly entangled in the snares of Satan. That word carries with it its own defense; it bears the indorsement of Heaven. To those who will not accept it *entirely*, there is but one alternative.

"What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:28, 29. E. J. W.

One Cause of Unbelief.

A LONG letter has just been received at this office, from a man in the State of New York. We have not read the letter, and do not know that we shall find time to read it before the holiday vacation, but we have read a part of the first page. We gather from what we have read, that the writer has some views on the Bible which differ from those of his brethren. Now we do not wish to discourage investigation, or to shut out new light, yet we consider ourselves justified in condemning this writer's views without reading them. Perhaps if we quote a part only of what we have read, the reader will not charge us with making a hasty decision. Here it is:—

"I will first try and tell you the reason why I have not exactly agreed with the church; I shall by the Lord's help try to tell the truth. 1. Because most of them, and especially the rulers, have, as I have thought, slighted me," etc.

We have no need to read further. We have heard his story dozens of times. "My brethren have slighted me, therefore I cannot agree with them in points of faith." We meet a man whom we used to know as a brother, and learn that he has left the church, and renounced his profession. What is the reason? "Well, Brother — did not use me well, and the rest of them got to thinking that they were better than I; so I left." Brother A or Elder B has slighted me, therefore I do not believe that "the seventh day is the Sabbath." I think my brethren feel above me, therefore it is evident to my mind that the Bible is not true. Is not that profound logic? Yet it is the only basis there is for a large portion of the turning away from the faith.

The first case of an apostasy for such a cause was that of Satan. He felt slighted, and therefore he would not accept the fundamental truth that God is Supreme Governor. And whenever we hear people preface their objections with the statement, "I have been slighted," we naturally think that they are actuated by some of the same spirit which caused the great rebellion in Heaven. Such persons have cause to tremble lest their case become as hopeless as that of the first grumbler.

When people begin to imagine that they are slighted, and are not rated according to their abilities, they may be sure that they are thinking of themselves more highly than they ought to think. Their brethren, no doubt, have not changed their behavior toward them, and rate them at their true worth. It is very seldom that a man's opinion of himself is more correct than that of all his brethren. But whether the slight be real or fancied, it is certainly the lamest excuse for unbelief that was ever invented; and when any man wants us to give a hearing to his new ideas, he must not make, as a cause for holding them, the statement that he has been slighted by the church. E. J. W.

A MISSIONARY to the Sandwich Islands says that "going back to *ancient* heathenism is not the danger to which the Hawaiians of to-day are exposed, the danger rather being that they will drop into *modern* heathenism, and become what the slums of our cities are,—permanently sensual, vicious, and criminal."

How Readest Thou?

SOME one, presumably its editor, has sent us a number of papers bearing the title, *The Spirit of the Word*, and in the first number we have an explanation of the title, as follows:—

"By the *Spirit* of the word I mean its *real* and intended meaning, in contradistinction to its apparent and surface meaning, or the 'letter.' It is a common mistake among Christians to suppose the Bible is written in very plain and simple language, and that the correct meaning is that which lies upon the surface—the most obvious and apparent sense. If I err not, the truth is just the opposite of this. The Bible often means something very different from what it says. . . . It may sound strange and erroneous, to some, to hear any one say that the Bible does not mean what it says. But if you will read this paper month after month, I think I can show you that I do not make the statement unwarrantably."

From what we have read of the paper, we think the last statement to be correct. We believe that the person who should read that paper "month after month" would not only believe that the Bible does not mean what it says, but would also believe that there is nothing that means what it says.

But we can prove, by sound logic, and upon his own principles, that the Bible *does* mean what it says. See: *He says* that the Bible means "just the opposite" of what it says. So *he* must mean "just the opposite" of what *he* says. Therefore, by his own principles, the Bible means just what it says. Because when *he says* that the Bible means just the opposite of what it says, *he means* just the opposite of what he says; and the opposite of what he says is, that the Bible means just what it says.

We suppose, however, that this editor will hardly admit our deduction; yet we cannot see how he can reasonably object to it, for surely we have just as much right to hold that his words mean the opposite of what they say, as he has to say that the Bible means just the opposite of what it says. And if he, or any other, objects, then we should like him to explain to us by what right it is that he applies to the word of God a false rule that may not be applied to his own words.

But this person is not the only one who holds to this system of interpreting the word of God. True, all such do not state the case so boldly, but they act firmly upon the principles which this writer has plainly stated. When the Lord says, "The soul that sinneth it shall die" (Eze. 18:4), he is made to mean that it shall live to all eternity. When the Lord says, "The seventh day is the Sabbath of the Lord thy God" (Ex. 20:10), he is made to mean that that is the Jewish Sabbath; that it is the first day of the week; that it is the seventh part of time, etc., etc., in fact he is made to mean just anything at all but what he says. When the Lord says, "The gift of God is eternal life *through Jesus Christ* our Lord" (Rom. 6:23), he is made to mean that eternal life is the common lot of all men. When the Lord says, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12), he is made to mean that every man has life whether he has the Son of God or not.

This is nowadays the prevalent mode of reading the word of God. It is read in the reverse of what it really says, and so every man is left "to do that which is right in his own eyes." The Saviour once asked a lawyer these two questions: "What is written in the law? how readest thou?" Luke 10:26. These questions are as appropriate to-day as they were the day they were first uttered. "What is written in the word? how readest thou?" If the Lord wanted to tell the people of this world that the seventh day is the Sabbath of the Lord, how would it be possible for him to do it more plainly than he has done it? If he wanted to tell the people that the soul that sinneth it shall die, how could he do it in any other words than those in which he has told them? If he wanted to tell men that his own

gift to men is eternal life through Jesus Christ; and that those who have Christ have life, and those who have not Christ have not life; how would it be possible for him to tell them that in words more plain than those in which he has told just that thing?

"How readest thou?" Do you read the word as it is, or do you read it the reverse of what it is? And if you read it, and seek to obey it, in the reverse of what it says, why should not the Lord reward you in the reverse of the hopes which you build upon your reverse reading? "What is written in the law? how readest thou?" A. T. J.

The Missionary.

Encouraging.

SABBATH, July 1, was an encouraging day to the Australian Mission. We met at 10 A. M. for Sabbath-school. In the school there are twelve persons, arranged in four classes. The lessons were recited as usual, some time being spent in discussing certain points that were suggested by the scriptures referred to in the lesson.

We had had a very interesting Bible-reading two nights before at the house of a man who received, months ago, one copy of the SIGNS from one of our brethren in San Francisco. He read but one article, and that was on the punishment of the wicked. This did not meet his mind, and therefore he cast the paper aside. But it left its impression on his mind. The brother who sent it from America of course never heard from the letter that he sent with the paper; but, having the gentleman's address, Brother Israel called on him, and in course of time Bible-readings were held at his house. He became interested, and the truth affected him as it did Andrew when he spent a day with the Saviour. As Andrew became interested for his brother, Simon Peter, and searched him out and brought him to the Saviour, so this individual brought his brother. And as Philip was affected, so was this man's brother affected—he went and brought his cousin. See John 1. There were some religious meetings held, which they attended. The Wednesday night previous there was a discourse given on the Third Angel's Message, and the Sabbath was spoken of in a forcible manner. It was the first that either of them had heard on that subject.

We had entertained the hope that they, or at least the one that had received the SIGNS, might ere long take a stand on the truth of the Sabbath. After we had gone through with our lessons in the Sabbath-school, the brother who had received the paper from America, came in, and told us that himself, brother, and cousin had met the night before, and with the aid of a tract that was handed to them on the night of the meeting, they had investigated the Sabbath question to see what they would do about keeping it. The conclusion they came to was, that it was Bible doctrine, and if they continued to walk in the light, and have the favor of God, they must keep it; consequently they had decided to do so. He further stated that their wives were that forenoon investigating the subject, and would probably decide what they would do; and that if they decided to take the stand with them, they would be at the meeting in the afternoon. The result was that at the hour of three his brother came with the two women, and together we had a season of rejoicing in God.

Thus the heads of two families and an unmarried cousin have decided to keep the Sabbath of the Lord. These are the first-fruits of the Australian Mission. We felt thankful to God for this encouragement. We had no fatted calf to kill, but tears of joy were shed notwithstanding. And we know that our friends in America will rejoice with us. One of these friends was a member of a Lutheran Church, and the other

of a Baptist Church. They held positions of trust, and did not take their stand without well weighing the matter, and knowing what it would probably cost them. But they felt that they could not disobey God when the light came to them, even if it cost them friends, position, and all. There are others of whom we have strong hopes that they will soon take their stand with us. Our mission here is attracting the attention of many. The influence of the Bible-readings is beginning to be felt. Our Sabbath-school hereafter will have quite an addition. We hope that our friends in America will not cease to pray that the efforts here will still be blessed of God. We believe they will thus remember us.

The Bible-readings seem to take well with the people. There is no prejudice against them, and they are something new. The remark was made by one who embraced the truth, that he liked the way we did it. Said he, "You let the people read it out of their own Bibles before they know what is coming, and if they believe the Bible, they must obey." There is a power that goes with the truth that affects hearts. The sending of papers to this country by the missionary workers has been a great help to the work here. It gives an excuse to get at the families. There is not as great freedom at first with English people as with Americans; yet when they are once approached, and an acquaintance is formed, there are no warmer-hearted people in the world; and we believe that it will be so in reference to their sustaining the cause with their means. We say to our friends in America, Do not be discouraged in sending papers to this country, or any other place, even if you do not hear favorable reports. It is God's means of getting the truth before thousands. And there are many that will never hear of the truth in any other way. Living preachers will never find their way to all that will be represented in the kingdom of God. We say, therefore, "Work on, and work ever."

While on the island of Tasmania, I found a number that had been reading the SIGNS, who, while I was there, subscribed for it for one year. One gentleman told me, as soon as I introduced myself, that he had received the paper, and then after he had received one letter the paper stopped. This he regretted, for he liked the paper very much, and he should have sent his subscription if he had known how much to send. Here there are many who know nothing about dollars and cents; they never hear them mentioned. It is all pounds, shillings, and pence with them. Another person, who is a merchant, told me that he had received the paper from America, and he could not think how it could be that any person so far off was sending it to him. And while that was being pondered over in his mind, he received a letter from a little girl, who wrote that she was but thirteen years old, and had sent him the paper. This only increased his surprise. When I explained to him our plan of working, and how he probably came to receive the paper, he became deeply interested, and said that such efforts should receive the co-operation of every Christian. He not only subscribed for the paper, but proposed to act as agent to obtain subscribers for us. We also found another gentleman who had received the SIGNS OF THE TIMES and had paid his subscription for the papers that he had received, sending it to America, requesting that no more papers be sent him, as he did not agree with what he supposed they taught on the destiny of the wicked. We spent about four hours in conversation with him and in reading the Scriptures. He finally acknowledged that we must be correct in our position, as the Scriptures teach their final destruction. He also became much interested in other points of truth. There are many other interesting cases that might be mentioned, showing the influence of the missionary work.

The example of the children in the mission-

ary work will have an influence that the Judgment alone will reveal. Said our Saviour, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." While the custom of the world is as it is, there is no one thing that will have a more favorable effect on certain minds than to learn that children are engaged in the missionary work. The effect that it has on the children themselves is still more beneficial. While the mind is young and tender, if it be educated to feel an interest in the salvation of souls, it is an education that is worth more than everything else in this world. It moulds the mind, and forms a character which God will accept in the day of Judgment. When every other kind of education may fail, the knowledge of God, and a love for those for whom Christ died, will bear fruit, and practically exist through eternity. Those who are thus educating their children will realize its value when all earthly interests have failed. The Judgment is just before us, and we cannot afford to have our children cut down in the seven last plagues. For their souls' sake, and for our interest in them, we should seek to turn their minds in a channel that will lead them to think, and to feel the importance of the work that brought Christ from glory to this world to die. This will connect them with Heaven. It will bind them to the great white throne. Their interests will be there. As a little boy once said to me when he brought me some money for the missionary cause, "I want that you should buy tracts with this, so that I can see some souls saved in Heaven through my help when I get there." He had been taught to believe that if he co-operated with the Saviour in the salvation of souls, he would see them in the kingdom of God, and would know that his sacrifices had contributed to their salvation.

We say to all, Do not be discouraged in the missionary work; the great reckoning day is just before us, and then God will reward every man as his works shall be. "For God is not unrighteous to forget your work and labor of love." May the Lord especially bless all those who feel an interest in the missionary work. Our feelings while here are especially drawn out after those that feel an interest in the mission in the Australian colonies. Not because souls here are any more precious than anywhere else, but because there is a field here that has been so long neglected in the past, and because it is a field that has such fair prospects of good being accomplished, if the proper efforts are put forth soon. The Lord is certainly with his truth, and is preparing hearts for its reception everywhere. It becomes us to act well our part in this great work, and do that which we do soon, for the night cometh when no man can work. We are of good courage in the Lord.

S. N. H.

California Tract and Missionary Society.

THE fifteenth annual session of the California Tract and Missionary Society was held in connection with the camp-meeting in Good Water Grove, near Stockton, Cal., September 17-29, 1885. The first meeting convened at 5 P. M., September 20, vice-president, Elder Wm. Ings, in the chair. Prayer by Elder Loughborough. The minutes of the last annual session were read and approved. The chair expressed regrets that our president, Elder S. N. Haskell, could not be with us upon this occasion, as we greatly miss his presence and counsel in the meeting.

Committees were appointed as follows:—

On Nominations—Elder J. D. Rice, W. N. Glenn, and Elder A. T. Jones.

On Resolutions—Elders J. N. Loughborough, E. J. Waggoner, and N. C. McClure.

The second meeting was called at 5 P. M., September 21. Prayer by Elder McClure. The summary of work done by the entire State for

the year was then presented. The membership of the tract society is 935, which is 114 more than the number enrolled a year ago. The members have returned 1,562 quarterly reports, from which we learn that the number of families visited during the year is 25,946, or 17,424 more than the previous year; this is 16,163 more than has ever been reported for the same length of time in the past. The number of letters written is 7,151, or an excess of 1,217 over last year. The number of pages of reading matter distributed by the members is 2,786,839, or 1,715,669 more than last reported; and the number of periodicals circulated was 221,659, an increase of 67,753.

The average number of SIGNS taken in clubs during the year is 2,544. This is 740 more than the average last year. The number of subscriptions obtained for our various periodicals is 1,859. The SIGNS has been furnished free to 33 public libraries or reading-rooms, and the *Good Health* or *Pacific Health Journal* to 39.

The book sales during the year have amounted to \$1,523.11; tracts to the value of \$634.50 have been sold. These sales exceed those of last year by \$1,198.42. As each item in this report is compared with that of last year, it is seen that in but a single instance has the work decreased; while in all other respects the excess is very perceptible.

The yearly report of labor performed by the ship mission is as follows: Number of ships visited, 1,713; this is 513 more than were reported last year. The reading matter distributed on board these ships amounts to 280,390 pages, which is a difference of 105,015 in favor of this year. The number of periodicals distributed, is 27,641, an increase of 8,628. The book sales for the year amount to \$251.91, almost 20 per cent. more than has ever been received during the same length of time in the past.

CASH REPORT.

Cash received on memberships.....	\$	82	50
" " " donations.....		697	51
" " " one-third.....		199	90
" " " book-sales.....		911	84
" " " SIGNS.....		2,074	11
" " " other periodicals..		924	86
" " " city missions.....		384	35
" " " reserve fund.....		6	00
" " " individual accts....		407	38—\$5,688 45
Paid SIGNS Office.....	\$	5,054	91
" Review ".....		400	00
" incidentals.....		15	15
" individuals.....		40	00
" postage.....		101	04
" publications.....		77	35—\$5,688 45

FINANCIAL STANDING.

ASSETS.

Due from districts on account.....	\$	2,996	76
" " individuals.....		208	19
" " city missions.....		955	67
Reserve deposit.....		3,019	05
Foreign publications.....		222	58
Other stock on hand.....		235	35—\$7,637 60

LIABILITIES.

Society owes SIGNS Office.....	\$	2,171	64
" " Review ".....		976	24—\$3,147 88
Assets over liabilities.....			\$4,489 72

Remarks were made by several upon the encouraging nature of this report. Elder Loughborough said that when he arrived upon this coast seventeen years ago, ten Sabbath-keepers could not be found between the boundaries of British Columbia and Mexico; since that time the work has grown so rapidly that during the present season it was found necessary to hold six camp-meetings to accommodate those who have accepted the truth within these limits. And this is but an illustration of what is being done throughout the world. While he is gratified by what he has seen during the past year, he feels that it is no time for us to congratulate ourselves, but that the progress of the truth should only be a source of encouragement and thus stimulate us to still greater efforts.

In reference to this subject Elder Waggoner stated that the way in which the message has

spread is incontestible evidence of the Lord's soon coming. Comparatively a small part of the work is due to the ministers, and that which is now being done by the missionary workers will be made still more apparent as we near the end, for many will then reap the benefit of the seed that is now being sown. The tract societies are laying the foundation for a great work. This labor of faith and love will not be lost, though it may never be known until revealed in the kingdom; for one plants and another waters, but the increase is from God. Still there is a lack among us. We are not doing all that we might, but are too well satisfied with what is being accomplished. He hoped that the present meeting would very much advance the work in California.

The Committee on Nominations recommended the following persons as officers of the society:

For president, Elder S. N. Haskell; vice-president, Elder Wm. Ings; secretary, Anna L. Ingels; assistant secretary, Marian Kleabir. Directors—District No. 1, Elder N. C. McClure; No. 2, Elder J. D. Rice; Nos. 3 and 4, W. N. Glenn; No. 5, W. G. Buckner; No. 6, Elder John Fulton; No. 7, J. W. Bond. These persons were elected for the ensuing year.

The third meeting of the session was held at 5 P. M., September 22. Elder Ings expressed gratitude for the advance steps taken in the missionary work during the past year, among which is the establishment of the city missions. He referred to the important work accomplished by these missions, and to the necessity of such missions being established in other large cities. He spoke particularly of the distributor work, and the good resulting from their use. He said that he had often taken occasion to notice them, yet in all his observations he had never seen any of the reading matter taken from them destroyed. He expressed thanks for the co-operation of our people thus far, notwithstanding that the work is crippled financially. Many more of the distributors could be used to advantage. He would like to see them hanging in every available place of public resort in the city. The estimated cost for filling once a week for one year is \$12. If individuals would take upon themselves the responsibility of keeping them supplied at their own expense, much more could be accomplished.

Elder Waggoner thought San Francisco an important missionary field, as its population is about one-third that of the State. During the past summer a training-school was very successfully conducted in this city by Brother Ings. As it continued but a few weeks, the same results could not be accomplished as though it were an established school.

The following resolutions were acted upon separately and unanimously adopted:—

1. *Resolved*, That we see reason for devout gratitude to God for the good already apparent from the efforts made in circulating our reading matter through the medium of the distributors, and we request our people to put distributors in every available place where they can be judiciously used and cared for.

2. *Resolved*, That the success that has attended the efforts to place our reading-matter on the trains in Oakland and Los Angeles is such as to encourage us to extend these efforts to other cities.

3. *Resolved*, That we request our people to pay their over-due pledges to the city missions and to make further pledges, that this work be not crippled.

September 25, at 9 A. M., the fourth meeting of the session convened. The time was occupied by Brother Ings in giving instruction in reference to missionary work. In any ordinary vocation of life, to become proficient it is necessary to obtain a thorough knowledge of the trade or profession undertaken. A preparation is equally important to become successful workers in the Master's vineyard. In sending the SIGNS out through the mail, they should be carefully wrapped and addressed, that they may present as neat and attractive an appearance as possible.

Some cases have come to notice in which the privileges of membership have been misunderstood; where papers are drawn from the society and sent to friends for an indefinite period of time, without the knowledge that they are accomplishing good. This is wrong. These societies were organized for the purpose of warning the world, therefore members should not appropriate the papers to their own use by sending them as presents to friends. A sample of an introductory card was read. Its object is to notify the one receiving the papers that they are not sent by the publishers with a view of collecting the pay for them, but that they will be sent free for a short time. If a card or letter is not sent with the first paper, in many cases the SIGNS will not be taken from the office. A copy of a letter was then read, such as should be sent with the fourth paper.

It is thought advisable to use tracts in answering questions in reference to our faith rather than to give our own explanations. These publications were written by men of deep thought, assisted by the Spirit of God.

A pass-book for the purpose of recording the work done by the members was presented at the meeting, and an illustration of the method here adopted was explained by means of a blackboard. The work of reporting is thus simplified, and an accurate record can be kept with but little difficulty. If all could realize the importance of reporting, and be prompt in this duty, it would be a great source of encouragement to see the amount of work that is being accomplished.

An appeal was made for means to support our city missions during the coming year. As a large number of those present had heavy unpaid pledges to this fund, which they were unable to meet, but \$280.40 was pledged, of which \$169 was paid. The meeting adjourned *sine die*.

WM. INGS, Vice-President.

ANNA L. INGELS, Secretary.

Glorify God, Not Self.

THERE is a good deal of difference between letting one's light shine, and letting one's self show; and either of the two processes may go on independently of the other. The unknown worker who freely expends life, health, and money in the cause of Christ, lets his light shine, even if he does not himself show; while perhaps another, whose praise is in all the newspapers, and whose beneficence is a matter of public fame, may, through a perverted motive, be making himself show rather than letting his light shine. True, the command reads, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven;" but letting men see your good works does not necessarily mean letting them see yourself—does it?—*S. S. Times*.

SOME of God's hired servants are called upon not to work, but to wait. A poor old sister in the work-house waited for orders from Christ, and could only hear him saying, "Lie still and cough." Many are called upon to glorify God in lives of meek submission spent upon sick beds, on the edge of the grave. Let them not murmur. "They also serve who only stand and wait." It is not theirs to turn with the thousands who speed over sea and land to do the Lord's bidding; but by their saintly patience, their constant trust, their joyful unworldliness, they may be made an abiding blessing. And doubtless great reward will come to them in the day when the meek shall inherit the earth, and the merciful shall obtain mercy.—*Rev. W. R. Nicoll*.

God always helps us at the right time. It may not be our time, but his time is the best. We should commit our way unto the Lord, wait patiently upon him, and in due time he will work out deliverance for us.—*Sel.*

The Home Circle.

TEARS.

THERE be three hundred ways and more
Of speaking, but of weeping only one;
And this one way, the wide world o'er and o'er,
Is known by all, though it is taught by none.
No man is master of this ancient lore,
And no man pupil. Every simpleton
Can weep as well as every sage. The man
Does it no better than the infant can.

The first thing all men learn is how to speak,
Yet understand they not each other's speech;
But tears are neither Latin, nor yet Greek,
Nor prose, nor verse. The language that they teach
Is universal. Cleopatra's cheek
They decked with pearls no richer than from each
Of earth's innumerable mourners fall
Unstudied, yet correctly classical.

Tears are the oldest and the commonest
Of all the things upon earth, and yet how new
The tale each time told by them! how unblessed
Were life's hard way without their heavenly dew!
Joy borrows them from Grief; Faith trembles lest
She lose them; even Hope herself smiles through
The rainbow they make around her as they fall;
And death, that cannot weep, sets weeping all.

—*Earl of Lytton, in Glenaverrill.*

Parent and Child.

HERE is a relation which is the very fountain-head of society, "the root and bond of all creation;" a relation of infinite moment, of eternal consequence; the relation in which God himself stands to man. We forget its greatness in its familiarity. Fatherhood and motherhood are the most common thing in life—alas! the most sorely abused. That any thinking creature should enter lightly upon such a relation! Fatherhood and motherhood being entered upon, the child being born into the world, and parents and child living together, certain things follow inevitably. The parents educate the child. Not by any mere code of duty, but by a law of necessity, the parents develop and train the child's nature. They form his character. It is not a matter of choice or deliberation; it is a matter of fact. The parents train the child whether they will or not. It is a solemn duty. It is a heaven-endowed privilege. But, back of these, it is an inevitable necessity. "Oh! we are not training our children; we are just growing up with them," a mother says. All very well, if you can grow as fast as the children grow. And it is one very beautiful and true aspect of the case, of which more hereafter. Nevertheless, are you not mistaken, my dear mother? You are training your children. By the very fact of growing with them you are training them. When you lie down and when you rise up, at times when you are least conscious of it, you are educating your child. Sleeping or waking, the child is breathing the atmosphere of the home, the atmosphere you furnish him; and his blood is enriched by it, or it is vitiated by it. Your tones are ringing in his ear. Your look, your smile, or your frown, is impressing itself indelibly on his mental retina. Your principles of action are becoming his principles of action. The forces which affect the child's character are the forces of the home. Teacher, pastor, friend, may introduce other forces. They may modify, or they may in time overthrow, the principles in the child's mind. But the foundation principles are the principles of the home, the principles of the father and mother. A gloss may be put on from the outside, but it is the home that fixes the grain of the wood. The original tendency of growth is given in the home. There is no getting away from this fact. It is evident, and needs no proof. How unerringly the child's voice echoes the family tone! Father and mother, the whole world may read your secret souls through your child's eyes.

And let it be remembered that father and mother share alike in this education of the child.

Neither can make over this responsibility to the other. As certainly as they share the responsibility of the child's being they share the responsibility of its training. "This life that they have dared invoke" is in their hands. They develop it. They both develop it whether they will or not. The father cannot leave the child's soul in the mother's hands and go his way. Not only must he not—he cannot. The very fact of his omission will affect the child's whole life. By what he does, by what he leaves undone, he is developing his child. The mother may not leave the discipline to the father, and give herself to the matters of food and raiment. The whole child, body, soul, and spirit, is to be fed—is fed—by both. Such as they have to give they are giving every day. And the child is growing thereby to symmetrical manhood, or he is becoming dwarfed, misshapen, or diseased.

This is one inevitable consequence of the relation. The parents train the child. Another is this: The child trains the parents. No discipline sent by the heavenly Father is more beautifully adapted to its end than this which he sends to men and women through their children. Taken aright, how the character grows and rounds into symmetry and fullness under this most gracious discipline! Call to your mind the characters you have known most remarkable for rounded grace. Were they not those of some aged mother, or of some old man grown wise with years of loving service to the young? God's best and highest course of education in this world comes through the children's hands. Yet there are those—is it possible?—who, when God would grant them this promotion, refuse it. They lose the crown of their life. They choose to themselves arid wastes where they might have blooming gardens. They choose stunted incompleteness where they might have vital growth toward noble stature. The child trains the parents unconsciously but inevitably. The bringing out of certain faculties of mind and heart and soul in the education of the child is the parent's own highest education. You send your boy to the gymnasium to develop his muscle. By your care and study and labor for him you are developing your own noblest powers. The parent who has most nearly attained his child's development has most nearly attained his own development.

To come to some details of this mutual development. The child has certain rights, in studying which and deferring to which the parents find noble discipline. By virtue of his existence the child has these rights. The child, to begin with, has the right to be treated as an individual. The parents are not the proprietors of the child. They have no right to trespass on that young identity. They will find in time that they cannot do it if they try. Wiser to guide and mould, to so infuse into the child's mind motive and principle that his growth in the desired direction will be assured. This is a point too imperfectly apprehended by parents—the separateness of the child's nature, however sweet and close the bond of love. A child has a right to be treated with politeness. There are parents—conscientious, Christian parents—who do not show common civility to their children. The child may not feel its absence, but he quickly recognizes its presence, and lays it up in his warm and yielding heart. How easy and sure a way to teach that consideration for others which we all require and expect of our children!

Respect your child's confidence. Remember that that young soul has its own experiences, distinct from yours, its own struggles and failures and triumphs, its loves and its hates. If, won by love for you and trust in you, it chooses to bring to you some portion of its own little secret history, the disclosure should be treated with sacred confidence. It may be a trivial matter. But it is no trivial question whether your child shall trust you another time or shall shrink from you.

There is a certain magnanimity which may be shown by a parent, very winning to the child and very inspiring. "I shall always remember it of my mother," a friend says, "her generous treatment of me when I had done some childish mischief,—broken a choice dish, or something of that sort. She saw what some parents overlook, that the accident itself was a punishment, and, while not making light of it, and often inflicting some suitable penalty, she yet gave me to feel her sympathy in such a way that I was doubly careful afterward." In all these ways the child's rights as an individual should be respected.

Another of the child's rights is the right to honor his parents. The late Dr. Leonard Bacon once preached a sermon on what he called the obverse side of the fifth commandment,—the duty of parents to be worthy of honor. The child is born into the world with this right. His pure eyes look to his elders for example. His soul waits for impulse and inspiration from them. Woe unto that parent who by unworthy character causes one of these little ones to stumble; it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea!

And, last—perhaps it should have been first—the child has a right to be taught obedience; obedience not to the parents' caprice or self-will, but obedience to principle, obedience guarded by penalty and encouraged by reward, obedience inspired by love of that which is right, by love of God. "For this is right," says Paul, when he bids children obey their parents. Engrave the law of right deeply on your child's mind, and there will be less trouble about technical obedience. The parent may not exact obedience as to himself. He is in duty bound to exact it as to God. He is verily guilty if he does not do his utmost to create in his child the habit of obedience, the regard to law and to right, the love of law and of right, which is the soul's greatest safeguard in this world of temptation. It is a habit, it is a temper of mind, which all parents know is most easily induced in the early years of the child's life. God give them grace to implant it before it is too late!

Father and mother, does this work seem too great, this responsibility too heavy to be borne? There are two things which make it easy. The first is the help, the sympathy, the magnanimity, the forgiveness, of our own Father in Heaven. When we are faint, he gives strength. When we mistake, he overrules. When we fail, he forgives. He recognizes the right endeavor. He understands us all, parents and children, and includes us all in his wise and loving discipline. And the second thing is the children themselves. They bring their hands full of rewards—these little ones. No parent need be told the hourly compensation, the hourly refreshment and delight they bring. They come, marvels of grace and brightness, into the dullness of our middle life, and make us young again. What is like a child's love—so pure, so unquestioning? They overlook our faults. They see only our love and our deep intent of good to them. The young creatures shame us sometimes with their trustful eyes. The rather, let them inspire us. Father and mother, with God's help, let us be more worthy of our children!—*Christian Union.*

A curious barometer is used by the remnant of the Araucanian race which inhabits the southernmost province of Chili. It consists of the cast-off shell of a crab, which is said to be extremely sensitive to atmospheric changes, remaining quite white in fair, dry weather, but indicating the approach of a moist atmosphere by the appearance of small red spots, which grow both in number and in size as the moisture in the air increases, until finally, with the actual occurrence of rain, the shell becomes entirely red, and remains so throughout the rainy season.—*Advance.*

Didn't Think.

OPENING the door of a friend's house one day, I made my way through the entry to a small back court, where Ned, the only son, was crying bitterly.

"Ah, Ned, what is the matter?"

"Mother won't let me go fishing. Harry and Tom are going to the harbor, and I want to go."

Here Ned kicked his toes angrily against the post, to the great danger of his new boots.

"Whose little dog is this?" I asked, as a brown spaniel came bounding up the garden walk.

"It is mine," cried Ned, in an altered tone. "Didn't you know I had one?"

"No, indeed. What a fine fellow! Where did you get him, Ned?"

"Father bought him for me. He is so knowing, and I teach him many things. See him find my knife," and Ned, wiping away his tears, threw his knife into the clover. "There, Wag," he said, "now go and find my knife."

Wag plunged into the grass, and after a great deal of smelling and wagging, he came triumphantly forth, and brought the knife to his young master.

"Give it to him," said Ned, pointing to me, and Wag laid it on my feet.

"This is a knife worth having," said I; "four blades."

"'Tis a real good one," said Ned. "Father gave it to me on my birthday; and he gave me a splendid box of tools, too."

Ned looked up brightly and forgot his crying.

"Let me think," said I. "Was it with this knife that you hurt your foot so badly?"

"Oh no," cried Ned; "that was done with the ax; but I've got well now."

"I was afraid you would be laid up all the spring."

"Well, it was mother's nursing, the doctor says. Mother and father took great care of me. It was lonely staying in the house so; but mother used to leave her work and read to me, and father often stayed with me."

"I should think you had very kind parents, Ned."

The boy looked down on the floor, and a slight pout puckered his lips.

"I suppose there are none who have your interest and happiness so much at heart."

"But I want to go fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not know the reason why they object to your going; but from all your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reason for doing so. And surrounded as you are by so many proofs of their love, will you sit there and murmur and cry, and fill your heart with angry and stubborn thoughts, because of one little denial of your wants? Is not this a poor and ungrateful return for their kindness? It is little enough that a child can do for a parent, and that little he ought to do most cheerfully. I suppose the best return a child can make to a parent is a cheerful obedience. How small that seems! And would you grudge giving that, Ned?"

Ned looked sober. Tears started in his eyes.

"Oh, sir," he said humbly. "I didn't think of all this—I didn't think of it."

"Didn't think" is at the bottom of a great deal of our ingratitude and murmuring against both our earthly parents and our Father who is in Heaven.—*Children's Friend*.

A FAMILIAR Parisian feature is likely soon to disappear—the toy cannon in the Palais Royal, fired daily by the sun at noon ever since 1788. The tiny piece is the delight of the French children, while even many sober elders set their watches by the daily report.

Health and Temperance.**Dishonoring God by Tobacco Using.**

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

It is very evident that God has created man for a great and noble end,—the glory of Himself. Man is expected and commanded to make everything he does subserve to this end; and what cannot conduce to this purpose must not be done. He must not eat, nor drink, nor do *anything*, that will not be for the glory of God; in short, it must be the one ruling motive of his life to please his Lord. How clearly and strongly is the common use of the weed condemned by this rule! Is a drug so deleterious in its effects upon the human frame, so injurious to man's soul, and the coadjutor of drunkenness, conducive to the glory of God, as it is commonly taken? Who will dare to say that the puffing and blowing, the spitting and chewing of tobacco users, together with the time lost, money squandered, health injured, and bad example set, is for the glory of God? What tobacco devotee who loves the Lord, would like, before lighting his pipe, or cigar, to get down on his knees and beseech Heaven to bless the weed to the good of his body and the glory of his God? Would he like to say, Lord, let the consumption of this tobacco into smoke, or a piece of useless filthy quid, be acceptable unto thee, and nourish my body? I trow there are but few even of the most confirmed tobacco consumers who would *feel* like doing such a preposterous and wicked thing. Yet no man is at liberty to consume *anything* upon which he cannot ask God's blessing, and which he knows will not be for his glory. It is utter folly to argue that because there is no passage in the Bible that says, "Thou shalt not use tobacco," therefore it is quite lawful to use it. The Bible is essentially a book of *principles*, and it is left to common sense and honesty to apply these principles. In the passage above we have a clear and safe guiding principle for every circumstance and condition of life. It is too plain to be misunderstood; it bears right on the subject in question, and, surely, if we wish to be led by Bible teaching at all, we will not in the very face of this principle (which is tantamount to a direct command) complain that the Scriptures say nothing against the use of tobacco.—*Rev. A. Sims*.

Medical Authority.

THE following extract from the *Pacific Medical Journal* is indorsed by the officers of the Home Life Insurance Company, of New York, and is used by them in the form of a circular:—

"The fashion of the present day, in the United States, sets strongly toward the substitution of beer for stimulating liquors. An idea appears to be gaining ground that it is not only nutritious, but conducive to health, and still further, that there does not attach to it that danger of creating intemperate habits which attends the use of other drinks. The subject is one of great magnitude, and deserves the attention of medical men as well as moralists.

"Many years ago, long before the moral sense of society was awakened to the enormous evils of intemperance, Sir Astley Cooper, an undisputed authority in his day, denounced habitual beer drinking as obnoxious to health. Referring to his experience in Guy's hospital, he declared that the beer drinkers from the London breweries, though presenting the appearance of most rugged health, were the most incapable of all classes to resist disease; that trifling injuries among them were liable to lead to the most serious consequences, and so prone were they to succumb to disease, that they would die from gangrene in wounds as trifling as the scratch of a pin.

"We apprehend that no very great change either in men or beer has taken place since the days of that great surgeon.

"It may also be said of beer drinking that there is less limitation to it than the habitual use of other drinks. It does not produce speedy intoxication. When the drinker becomes accustomed to it, it will scarcely produce active intoxication in any quantity. It makes him heavy, sleepy, and stupid. Even in moderate quantities it tends to dullness and sluggishness of body and mind. Beer drinkers are constant drinkers. Their capacity becomes unlimited. The swilling of the drink becomes a regular business. It has no arrest or suspension like whisky drinking, to admit of recuperation. The old definition of a beer drinker was true:—

"Every morning an empty barrel, every night a barrel of beer."

"Of all intoxicating drinks it is the most animalizing. It dulls the intellectual and moral, and feeds the sensual and beastly nature. Beyond all other drinks it qualifies for deliberate and unprovoked crime. In this respect it is much worse than distilled liquors.

"A whisky drinker will commit a murder only under the direct influence of liquor—a beer drinker is capable of doing it in cold blood. Long observation has assured us that a large proportion of murders, deliberately planned and executed without passion or malice, with no other motive than the acquisition of property or money, often of trifling value, are perpetrated by beer drinkers.

"We believe, further, that the hereditary evils of beer drinking exceed those proceeding from ardent spirits: first, because the habit is constant and without the paroxysmal interruptions which admit of some recuperation; second, because beer drinking is practiced by both sexes more generally than spirit drinking; and thirdly, because the animalizing tendency of the habit is more uniformly developed, thus authorizing the presumption that the vicious results are more generally transmitted.

"It will be inferred from these remarks that we take no comfort from the substitution of malt drinks for spirituous liquors. On the contrary, it is cause of apprehension and alarm that just as public opinion, professional and unprofessional, is uniting over all the world in condemnation of the common use of ardent spirits, the portals of danger and death are opening wide in another direction."

DR. PETTENKOFER has written a very full historical *resumé* of cholera facts, and the *London Lancet* gives a good translation of the original German. Some facts are well worth glancing at. Cholera has existed in India from time immemorial, but it did not reach Europe until 1830. Then it came by the way of Russia. It cannot make a sea voyage of twenty days. If we could not cross the ocean to Europe in less than twenty days, cholera would never reach us. Since the first arrival in Europe, cholera has been supplied with relatively numerous and expeditious lines of travel, and the penalty Europe pays for close connection with India is, in part, cholera visitations. There are unfavorable land routes. Cholera never gets over deserts which require more than twenty days for caravans to cross. South America enjoyed exemption from cholera until 1854, when fast-sailing vessels carried it from Philadelphia to Rio de Janeiro, and a terrible epidemic was the result. Cholera makes the most remarkable jumps. It regularly jumps from Marseilles to Paris, right through Lyons, the second city of France. In Munich it has established itself three times (1836, 1854, 1873), but always in houses of the suburbs, situated on a clay soil. Cholera prefers low-lying situations; the disease falls off in hills and mountains. The Himalayas and the Alps are places of refuge in cholera seasons, though now and then an epidemic occurs there.—*Sci.*

Charlotte Elliot's Hymn.

SOME fifty years ago, that eminent minister, the Rev. Cæsar Malan, of Geneva, was a guest of the Elliots, a well-to-do family in the West End of London.

One evening, in conversation with the daughter, Charlotte, he wished to know if she was a Christian. The young lady resented his question, and told him that religion was a matter which she did not wish to discuss. Mr. Malan replied, with his usual sweetness of manner, that he would not pursue the subject then if it displeased her, but he would pray that she might "give her heart to Christ, and become a useful worker for him."

Several days afterwards, the young lady apologized for her abrupt treatment of the minister, and confessed that his question and his parting remark had troubled her.

"But I do not know how to find Christ," she said; "I want you to help me."

"Come to him just as you are," said Mr. Malan.

He little thought that one day that simple reply would be repeated in song by the whole Christian world.

Further advice resulted in opening the young lady's mind to spiritual light, and her life of devout activity and faith began. She possessed literary gifts, and, having assumed the charge of the *Yearly Remembrancer*, on the death of its editor, she inserted several original poems (without her name) in making up her first number. One of the poems was—

"Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!"

The words of Pastor Malan, realized in her own experience, were of course the writer's inspiration.

Beginning thus its public history in the columns of an unpretending religious magazine, the little anonymous hymn, with its sweet counsel to troubled minds, found its way into devout persons' scrap-books, then into religious circles and chapel assemblies, and finally into the hymnals of the "church universal." Some time after its publication, a philanthropic lady, struck by its beauty and spiritual value, had it printed on a leaflet, and sent for circulation through the cities and towns of the kingdom, and in connection with this an incident at an English watering-place seems to have first revealed its authorship to the world. Miss Elliot, being in feeble health, was staying at Torquay, in Devonshire, under the care of an eminent physician. One day the doctor, who was an earnest Christian man, placed one of these floating leaflets in his patient's hands, saying he felt sure she would like it. The surprise and pleasure were mutual when she recognized her own hymn, and he discovered that she was its author.—*Youth's Companion*.

It is said that none of our beer manufacturers are ever seen drinking their own beer. They are like the Jerseyman who was seen gathering wild mushrooms in the woods. "Look here, my friend," exclaimed a passer-by, "you'd better let them things alone; they are rank poison." "O, don't be afraid," was the quiet response, "I ain't picking 'em to eat; I am picking 'em to sell."—*Home Gazette*.

EYESIGHT among civilized people is by no means so strong as among savages. An American in Zululand, by the assistance of a powerful glass, made out two distinct objects on the horizon, which he guessed to be a mounted man with a walking companion. The Zulus with him were able at once to inform him who the man was, and that he was accompanied by his wife on foot.

THE last word is the most dangerous of infernal machines.—*Jerrold*.

News and Notes.

RELIGIOUS.

—There are now over eight hundred missionaries in China.

—A Baptist church in Florida has expelled all its members whose names have appeared on petitions for liquor licenses.

—It is understood that of the 581 liberal candidates for seats in the British Parliament, 462 favor church disestablishment.

—Berlin has over one million adherents to the evangelical faith, and yet has but thirty-eight churches and thirteen chapels, with a combined seating capacity of less than 50,000.

—The dedication exercises of the first Hebrew Christian Church founded in America, began on Sunday, the 11th inst., and will continue one week. The church is located in St. Mark's Place, between Second and Third Avenues, New York City.

—The Presbyterian Board of Missions entered Mexico thirteen years ago. It now reports six thousand church members, fourteen ordained native ministers, and thirteen licentiates. It has one Presbyterian organized, and has commenced the work of building a theological school.

—A report has reached the United States minister at Lisbon that fifty Methodist missionaries from this country, men, women, and children, under the care of a bishop, recently landed on the west coast of Africa in an utterly destitute condition, and became at once a charge on the local government.

—On the third anniversary of the organization of the Salvation Army in Canada, over 4,000 members assembled in Toronto. While there, certain notables performed the ceremony of laying the cornerstone of the new barracks which is to be the headquarters for the army in the Dominion. The building is to cost about \$32,000.

—The *Independent* says that the Mormons "may be very pious; but they certainly do not show themselves at all chivalrous. It was shameful enough when they fled and hid by the hundred, leaving 'wives' and children to shift for themselves; but how much more base when polygamists keep their own mouths shut before the jury, and suffer women to go to jail for contempt for refusing to give evidence against them. But not less than half a dozen have thus sacrificed the mothers of their children to save themselves."

—The "Most Reverend Cornelius O'Brien, D. D., Archbishop of Halifax," has written and published a novel, entitled "After Many Years," which is doubtless intended to promote the interests of the Roman Catholic Church. What those interests are is indicated by the following frank statement which the *Independent* quotes from the 26th page of the book: "We can never admit that ignorance of reading and writing is dangerous to society. We rather believe that one of the natural causes which will be at work in bringing about the final doom of nations will be that which is now called public education." It ought to be evident to discerning persons that what is for the interest of the Catholic Church is not for the good of the people.

SECULAR.

—King Alfonso has the intermittent fever.

—Small-pox continues in Montreal, Canada.

—At Salt Lake, October 5, five more Mormons received full sentence for polygamy.

—Heavy and damaging rains are reported from the interior and valleys of Mexico.

—Advices from False Point, India, say that the recent cyclone destroyed 500 villages.

—Cardinal McCloskey died at New York City, at half past twelve Saturday morning, Oct. 10.

—Nearly \$100,000 worth of wheat was recently destroyed by fire at Chico, Butte County, Cal.

—A mill making paper pulp from the yucca on Mojave Desert, turns out some ten tons daily.

—The ambassadors of the powers are urging the Greek Government to stop its war preparations.

—Aid is being sent to the fishermen at Labrador, who are suffering from the scarcity of fish this season.

—Resolutions were passed by the Teachers' Institute of Alameda Co., held recently in Oakland, denouncing the use of tobacco and alcoholic stimulants, and pledging the teachers' influence against these pernicious habits.

—It is reported that Congress has licensed 389 saloons in a section of the city of Washington, measuring about 8,000 by 6,300 feet.

—The New Hampshire law punishing with a fine of \$20 the sale of a cigarette to a boy or girl under sixteen years of age, has gone into effect.

—A fire broke out in London, October 8, destroying thirteen eight-story warehouses, which, together with their contents, are valued at £3,000,000.

—The Czar of Russia has been persuaded to delay his return to St. Petersburg until October 17, in order that he may return in safety to his own capital.

—Michael Davitt's land system of agitation in Ireland increases daily. The moonlighters are forcing farmers to swear that they will not pay their rent.

—The Roumelian trouble is still a question. If Roumelia and Bulgaria are left to unite under Prince Alexander, then Servia demands an extension of territory.

—Don Milla, a learned Guatemalan, has been examining all the documents of Columbus's time, and concludes that Christopher Columbus never set foot on North American soil.

—The grand jury of Sweetwater County, Wyoming, found no indictments against the Rock Springs rioters who so barbarously shot down and burned many Chinamen on September 2.

—A Government ukase has been issued from St. Petersburg, ordering all the governors and other officers throughout the provinces to use the Russian language exclusively in their official duties.

—Important documents relating to the Caroline Islands have been discovered among the archives of the Vatican. It is thought that they will facilitate the settlement between Spain and Germany.

—The Abyssinians, commanded by Ras Afula, defeated a large force of dervishes under Osman Digna, killing 3,000 of them. He is now on the march for the relief of Kassala in Upper Nubia.

—Sixty convicts working on the road at Rush, Texas, made a break for liberty, on the evening of October 4, and the guards opened their repeating rifles upon them with deadly effect, killing twenty-five. Thirty-five escaped.

—A bee-raiser in the East claims to have found toads making great inroads into the population of his hives. One morning he discovered some toads at the entrance to the hives and soon discovered that they were catching and eating bees.

—The New Zealand Government has renewed the mail service between New Zealand and San Francisco. The Governments of New South Wales and America will contribute their shares of the subsidy necessary for the keeping of the service in operation.

—Affairs have been amicably settled between England and Turkey. Each power is to appoint six commissioners: two on war, two on finance, and two on general administration. When Egyptian affairs have been placed on a satisfactory basis, the British will withdraw from Egypt.

—A Baltimore Grand Jury testifies to the good effects of a law providing a whipping-post for wife-beaters. It reports that since the introduction of this kind of punishment there have been scarcely any cases of wife-beating brought before it, whereas before it was one of the most common offenses.

—The Cuban revolutionists are still on the war path. Although from time to time they seem to be almost exterminated, again and again they make their appearance in their almost hopeless warfare. Now comes the report that a movement has been inaugurated, backed by three Spanish bankers in N. Y. City, looking to the annexation of Cuba to the United States.

—In 1836 the State of Massachusetts made, in round numbers, 16,000,000 pairs of boots and shoes; in 1844, 20,000,000; in 1854, 45,000,000; in 1864, 51,000,000; in 1874, 59,000,000; in 1880, 78,000,000; and in 1884 (estimated), over 100,000,000. The value of this product is estimated at from \$120,000,000 to \$150,000,000. Lynn stands first, with an annual business of \$30,000,000.

—In a late number of the *New York World*, appeared a letter from a Maine correspondent, on the Maine liquor law. He is a bitter opponent of prohibition, yet he says, "Prohibition has been on the statute books thirty years now, and the longer it stays on, the more liquor appears to be sold." This is a fair sample of much of the opposition to prohibition, but we cannot understand it. If prohibition increases the sale of liquor, then why do lovers of liquor oppose prohibition? We wish some of these folks would explain.

—The S. F. *Chronicle* of October 6, says: "At about midnight on July 29, a remarkable phenomenon was seen at Jonkoping, Sweden, over Lake Wettern. A strong luminosity was suddenly shown in the north, where some very peculiar clouds, looking like icebergs, were seen almost to touch the water. From the clouds electrical discharges continually proceeded. . . Except the electricity-laden clouds, all was clear, and the full moon shone bright."

—The five-story printing and lithographing building of Charles Crocker & Co., San Francisco, was burned to the ground, except some of the walls of brick, still standing. The value of property destroyed is variously estimated a from \$500,000 to \$1,000,000. In trying to subdue the flames, two firemen, Martin Hannan and Peter J. Healy, were carried down with a falling floor, and burned or crushed to death; several others were badly injured.

—Flood Rock at Hell Gate, New York, was blown into fragments by the use of 280,000 pounds of dynamite, September 10. Flood Rock covered nine acres. Into this rock a shaft was sunk fifty-six feet deep; from the base of this shaft twenty-four tunnels were made, extending, in different directions, a total distance of four miles; in chambers along the sides of these tunnels, the dynamite was placed in cartridges four or five feet apart; a copper wire connected these explosives with Hallett's Point, where a battery was placed at 1,000 feet from the rock. This explosion was witnessed by a large part of New York City, the water being thrown 200 feet into the air.

The Habit of Fretting.

"POWER works easily, but fretting is a perpetual confession of weakness," is a quotation that I shall never forget, as it was repeated to me years ago, when in a moment of childish discouragement I began to fret and fume over a trivial matter.

The idea of being considered a weak-minded woman was very repulsive to me, and by a desperate determination I conquered the tendency to fret, and thus prevented what might have become a life-long annoyance to myself and my friends.

"Fretters are generally workers," I heard some one remark the other day. Yes; but they are not the most effective workers; they make a great fuss over the work they do, while a person who goes calmly and sensibly to work will accomplish better results, to say nothing of the comfort he gives to those around him. I have frequently noticed that fretting and over-neatness are quite likely to accompany each other. I have a case in mind in which the mother of a family was so excessively neat that her children were not allowed to sit anywhere except in the kitchen, lest they might disturb the precise order of arrangements, or soil the immaculate curtains and tidies in the parlor; indeed, she scarcely allowed herself to enter its sacred precincts except to make them still more immaculate. But she was a champion fretter; indeed, it would not be unjust to call her a virago. Beginning with nothing especial to fret about, she soon had something, as her husband and sons went to ruin about as quickly as ruin is generally accomplished.

CONSIDERING the universality of the use of the potato, it is greatly abused. God and the farmer send to us well-made potatoes, and our cooks spoil them. Potatoes from the same hill will be, under different managements, yellow, soggy, waxy lumps, or snowy, powdery balls, pleasant to look upon and delicious to eat.

A good baked potato is a great delicacy, but the ordinary thing served up under that name is either burnt to a crisp, or shriveled and withered. A baked potato is utterly ruined by a few moments of overdoing, or standing after it is done. "That which at the right moment was plump with mealy richness, a quarter of an hour later shrivels and becomes watery," and it is in this state baked potatoes are most frequently served. Next to bread, the potato is the greatest dependence we have in the larder, and a reform in cooking it would greatly improve our meals.—*Christian Union*.

Obituary.

DE FOREST.—Died in Oakland, Cal., September 25, 1885, of inflammation of the bowels, Lawrence, infant son of George and Emma De Forest, aged two months and ten days. Words of comfort to the family were spoken from Jer. 31:16.

JOHN WOOF.

COURTER.—Died, from a complication of diseases, at Palmetto, Fla., Mary, wife of Nehemiah L. Courter, in her thirty-seventh year. She joined the church about two years ago, at Shelby, Mich. A little over one year ago she moved to Florida. She was very patient during her last illness. She was mother of nine children, two of whom are dead, one married, and the others ranging from twelve years to eighteen months. She died under the benediction, "Blessed are the dead who die in the Lord."

H. F. COURTER.

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BOOKS SENT BY FREIGHT.—J J Ireland, Wm Potter, Eld S N Haskell, W A Young, M M Taylor, Neb Tract Society, Rural Health Retreat, Eld N C McClure, G W McDonald.

BOOKS SENT BY EXPRESS.—Mary G Frazer, Eld E A Briggs, L A Baxter, Frank T Lamb, C W Gibbs, Mrs A E Mathews, G K Owen, J J Ireland, Eld J J Smith, A T Brown, Rev R M Smith, Peter Sanna, F R Dunlap, Rosalie Blower, John N Bunch, L H West Jr, Mrs E T Palmer, Alice H Beaumont.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 15, 1885.

ONLY one camp-meeting remains to be held this season. It will be held October 21-27, in Greenbrier, Robertson Co., Tenn.

It may be that the comment on the International Lesson in this number is a little too strong on the subject of Jehu's zeal. Jehu indeed did according to the commandment of the Lord; but there was a spirit of pride and self-laudation that greatly vitiated his zeal. It is not so much the amount that we do, as the spirit in which it is done, that finds acceptance with God.

In the article in this paper entitled "How to Get Help from Church Services," are these weighty words: "Our age is not reverent. Many persons enter God's house with as little seriousness as if it were a concert or literary entertainment they had come to hear. Such persons are not prepared either to render acceptable worship or to receive needed help." The whole article is worthy of careful consideration. Irreverence is the great sin of the age, and it is increasing. We all need to guard against it with all carefulness.

THE *Methodist Times* (London) says that the silence maintained by the majority of London newspapers in regard to the social-purity movement, and their denunciations of the *Pall Mall Gazette* for its revelations of vice, are due to the fact that an appalling state of the vice exposed by that paper exists in the press circle of London. Meetings are being organized to make the public acquainted with the new developments of scandal in high places, and to organize a general system of boycotting tradesmen, and commercial houses managed by men of reputed immorality. Many shops wherein crowds of young girls are hired for meager wages, have been denounced by name in these meetings as places of ruin.

Letter from Bro. W. C. White.

A VERY interesting letter has been received from Brother White, from Basle, giving an account of labors and other matters in England and Switzerland. We shall take pleasure in giving it a place in the SIGNS, and only regret that it arrived too late to appear in this paper. The report it brings of the work in Europe is cheering; the hand of the Lord is over his servants for good, as it has been in years past. When the letter was closed, they were in the midst of their general meeting in Basle, of which the following was the order:—

Forenoon: 5:30, prayer and social meeting; 9:00, Bible class in three languages, teacher Elder Matteson; 10:30, session of the council. Afternoon: 2:30, meeting of the Executive Committees; 4:30, English class; 6:30, Bible-reading, with instruction how to conduct them; 7:30, preaching.

Testimonies for the Church.

ORDERS for the bound volumes of the Testimonies Nos. 1 to 30 are coming in quite rapidly, and we hear only words of commendation and praise. We are glad to know that the books give such general satisfaction; but now comes the query, from a distant State, if they cannot be obtained in a more durable style of binding than cloth.

That all may understand this matter, we would state that we now offer *three* styles of binding, as follows:—

No. 1. Full cloth (muslin)....	per vol., \$1.50; per set., \$6.00
" 2. Full sheep (library)....	" " 2.00; " " 8.00
" 3. Half Morocco	" " 2.25; " " 9.00

All these styles of binding are good and substantial, but of course the sheep and Morocco are much more *durable* than cloth.

We trust every family of Sabbath-keepers will purchase the *full set* of four volumes, and not only purchase them but *read* them. Church officers will do well to take an interest in seeing that all are supplied.

The books will be sent, post-paid, by mail to any address at the above prices. Address, Pacific Press, Oakland, Cal.; *Review and Herald*, Battle Creek, Mich; or, any State T. and M. Society.

Letter of Mrs. E. G. White.

THE regular article of Mrs. E. G. White, prepared for the first page, is omitted to give place to a letter written by her to the camp-meeting in Syracuse, N. Y. It is copied from the *Syracuse Standard*, the editor of which speaks as follows of the letter:—

"The following letter of the absent prophetess of the Seventh-day Adventists, whose epistle was read at the Danforth camp yesterday, will bear reading. There is nothing in it that Jew or Gentile, Protestant or Catholic, pagan or Christian, will care to dissent from. Mrs. White has evidently read the papers with more or less assiduity; for from the slippery morality of the clergy and Sunday-school superintendents, she draws a text for a timely sermon as applicable to one sect as to another. The camp-meeting may hold out some perils to her which not all of her co-workers are able to discover. At all events she lays down the law with considerable force, and whether she be gifted with divine inspiration on these things or not, there is a deal of solid truth in what she says."

They who are accustomed to read Mrs. White's articles will not be deterred by the length of this letter from reading it. It will repay a careful reading and re-reading.

New Orleans Exposition.

WE have received the official announcement of the re-opening of the Exposition at New Orleans, under the name of the North, Central, and South American Exposition. It will be opened Tuesday, Nov. 10, on what is termed "American Peace Day." We hope and expect to visit the Exposition during its season, and regret that a press of labor and duties in other directions will prevent our being present on the opening day, and that our visit must necessarily be brief. The special "Days" are thirty-seven in number. American Press Day, Nov. 18, New England Day, Dec. 22, College Day, Dec. 26, Emancipation Day, Jan. 1, American Native Races Day, Jan. 5, and Battle of New Orleans Day, Jan. 8, are among the "Days" on which we would particularly wish to be present. It will continue open about five months. And we hope if we are permitted to visit the exposition again, that we shall see the grounds and buildings in the sunshine, which we were not able to do last winter.

We have no doubt that the special features of making it a "Central and South American Exposition" will add greatly to its interest to every inhabitant of this continent.

A Serious Lack.

IN Sister White's "Notes of Travel," in the *Review* of Oct. 6, is the following paragraph:—

"Salvation was brought to us at great self-denial and infinite cost by the Son of God. Some have followed his example, and have not let farms, or pleasant homes, or even loved ones, stand in their way. They have left all for Christ. But I am grieved and astonished that there are so few that have the real missionary spirit at this time. The end so near, the warning of a soon-coming Judgment yet to be given to all nations, tongues, and people, yet where are the men who are willing to make any and every sacrifice to get the truth before the world? Some who do go forth as missionaries are so grieved to leave the things they love that they keep in a state of sorrow and depression, and one-half of their usefulness is destroyed. They are

not called to go among heathen or savages, to suffer for food or clothing, nor are they deprived of even the conveniences of life; and yet they look upon themselves as martyrs. They are not bold soldiers of the cross of Christ. They do not give him willing service."

"The end so near, the warning of a soon-coming Judgment yet to be given to all nations, tongues, and people," and so many professed workers literally "at ease in Zion." Many who profess to be called of God to proclaim this awful message seem to carry no burden of souls. They are in no haste; they act as if the millennium will come before the advent. If we have the truth, such souls are making a serious mistake. "Lord, wake thy slumbering people."

A New Sunday Champion.

THE Sunday institution has found a new champion. Of course he hails from Ohio. And of all men, who should it be? Why, John W. Rockefeller, of Standard Oil notoriety. A few Sundays ago, the noted bully, John L. Sullivan, was hired to pitch in a game of base-ball at Cleveland. When the sport had gone on all day without any disturbance, and 4,000 spectators had fully enjoyed themselves, and the game had closed, then the valiant Rockefeller bestirred himself. The doughty Sullivan was arrested and was fined \$10 and costs, and the wounded honor of Sunday, and of John W. Rockefeller, was vindicated. The following from the *Chronicle* (S. F.) hits the thing exactly:—

"It seems like a paradox to learn that the head of the great Standard Oil monopoly, who has done more than any other man to corrupt the politics of Ohio and neighboring States, is posing as the apostle of Sabbatarianism in Cleveland. At least it was at his instance that slogger Sullivan was arrested for pitching ball on Sunday, although a nice sense of the commercial value of the game was shown by not disturbing it until the 4,000 spectators had enjoyed the day's sport. This crusade may be prompted by a genuine desire to keep the Sabbath from desecration, but the people who are engaged in the work ought to select another leader than the corrupter of legislatures."

But what do the Sunday crusaders care who are their leaders, so long as they will show their zeal for Sunday? That is the one all-essential qualification, and it covers every other shortcoming. And this instance is simply an indication of the characters who will champion the Sunday cause as it grows in popularity. We commend to the National Reform Party this newly-fledged champion of reform(?).

A. T. J.

Upper Columbia T. and M. Society.

WE now have a permanent State Secretary of the Tract and Missionary Society in the Upper Columbia Conference. All business pertaining to the Society should be addressed to Miss Carrie E. Mills Walla Walla, W. T. H. W. DECKER, Pres.

Walla Walla, Oct. 6, 1885.

THE New York Court of Appeals has decided that the dedication of a sum of money to be expended in masses for the dead is recognizable in law as a legal disposition of it.

THE SIGNS OF THE TIMES,

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