

The Signs of the Times.

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

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The Signs of the Times.

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ASKING.

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

"O HEAVENLY Father, thou hast told
Of a gift more precious than pearls and gold;
A gift that is free to every one,
Through Jesus Christ, thy only Son;
For his sake, give it to me!

"O give it to me, for Jesus said
That a father giveth his children bread,
And how much more thou wilt surely give
The gift by which the dead shall live?
For Christ's sake, give it to me!

"I cannot see and I want the sight;
I am in the dark and I want the light;
I want to pray, and I know not how;
O, give me thy Holy Spirit now!
For Christ's sake, give it to me!

"Thou hast said it, I must believe;
It is only ask and I shall receive;
If thou didst say it, it must be true;
And there's nothing else for me to do!
For Christ's sake, give it to me!

"So I come and ask, because my need
Is very great, and real indeed;
On the strength of thy word I come and say,
O let thy word come true to-day!
For Christ's sake, give it to me!"
—Frances Ridley Havergal.

General Articles.

To Every Man His Work.

BY MRS. E. G. WHITE.

WHEN Christ finished his ministry on earth and ascended to his Father, he bade his disciples take up the work where he left it, and carry it forward to completion. More than eighteen centuries have passed since that command was uttered, but it has lost none of its force. And now the last warning message of mercy, the closing invitation of the gospel, is going forth to the world. A great work is to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth is required, in his turn, to aid in giving the light to others. Those whom Christ has chosen as his representatives, should manifest courage and perseverance in laboring in the gospel field. They need much forethought and wisdom from God if they would see fruits attending their labors, similar to those that crowned the ministry of Christ. Moments are more precious than gold. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. We have been redeemed by the blood of Christ; our time, our talents, belong to him. We should improve every opportunity to advance the cause of our Master.

We should seek to preserve the full vigor of all our powers, for the accomplishment of the work before us. Whatever detracts from phys-

ical vigor, weakens mental effort. Hence every practice unfavorable to the health of the body, should be resolutely shunned.

Says the great apostle, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Yet how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body. Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion.

There are few who walk in the clear light of God's word, who maintain their freedom in Christ by daily self-denial. Yet none need fail in this work of self-renunciation. God will give help to every earnest seeker. He reads the intents and purposes of the heart. He marks every soul-struggle. If we sincerely seek his grace, our life will correspond with the faith we profess; our light will shine forth in good works to the world.

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or are given to the things of the world. We may profess what we will; but unless our life corresponds with our profession, our faith is dead. The rule given by the apostle Paul is the only safe rule for our guidance in all the affairs of life. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the selection of our food, we should not seek merely to please the taste, but should choose that which is most healthful; in dress we should seek that which is simple, comfortable, convenient, and appropriate.

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, the result will be eternal loss. We need a close connection with God. We are not safe a moment, unless guided and controlled by the Holy Spirit. The soul should be often uplifted to God in prayer, even while we are engaged in our business vocations. These silent prayers rise like precious incense before the throne of grace. Satan is baffled. He cannot overcome the Christian whose heart is thus stayed upon God. No hellish arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance.

If we would not be misled by error and falsehood, the heart must be pre-occupied with the truth. The word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against

thee." We need now, as never before, that calm, steady faith, that undaunted moral courage, which none but Christ can give, to brace us for trial and strengthen us for duty.

My fellow-Christian, we are far from reaching the divine standard. Our works do not correspond with our privileges and opportunities. Few devote themselves unreservedly to the service of God. Few are accomplishing all that they might accomplish if they would wisely put to use the talents that God has given them. The powers that are suffered to lie dormant should be strengthened and developed by active work for the Master. Some who would gladly be useful in the cause of Christ, are hindered by timidity and self-distrust. Such persons need encouragement. Many possess latent powers of which they are wholly unconscious. They should be aroused to put to use their God-given ability. Many refuse to enter the harvest-field because they cannot do as great a work as some others. But there is work for all to do. When one excuses himself, the burden rests more heavily upon others, who must do their own part and also that of the delinquent.

Christ has left his work on earth to be carried forward by his disciples. Love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers. Those who are partakers of the grace of Christ, will be willing to make any sacrifice that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their sojourn in it. The Lord is not pleased with our weak, inefficient efforts, our indifference and indecision concerning matters of eternal moment. Whatever we do for the salvation of souls, should be done with zeal and devotion, as though this were—as indeed it is—the most important work that can engage our attention. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance, proportionate to the importance of the object which we seek—eternal life.

There is a great need for conscientious, enthusiastic workers. The time for labor is short. The months of 1885 are swiftly passing. Soon this year, with its burden of records, will be numbered with the past. Let the precious months remaining be devoted to earnest labor for our Master. Could we behold a faithful record of the manner in which we have spent the months already passed, would the view be satisfactory? Deduct every action which would benefit no one, which was performed merely to gratify "the lust of the flesh, the lust of the eye, and the pride of life," and how little remains of willing service performed for the glory of God. Is not the record alarming? How many will have such an account to meet in the day of final judgment? How many precious hours have been squandered in selfish gratification! How often, to please ourselves, have we neglected opportunities to work for Christ! Even when we consecrate to God the full strength of our powers, we can do but little in comparison with all that Christ has done for us. Let us then serve him with undivided affection, by zeal and fidelity manifesting our gratitude for the love which we are powerless to repay.

In the service of God there is no middle ground. Said Christ, "He that is not with me is against me." Let none expect to make a

compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and be separate. Let us seek more earnestly to know and to do the will of our Father in Heaven. Let the light of truth that has shown upon us be so received that its bright rays may go forth from us to the world. Let unbelievers see that the faith we hold makes us better men and better women; that it is a living reality, sanctifying the character, transforming the life. Let the word of God dwell richly in our hearts. Let our conversation be upon heavenly things. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by our kindness, forbearance, and love, prove to the world the power of our faith.

Many who set out well in the Christian life are losing spiritual strength, and placing themselves in the enemy's power, by their indulgence in vain and trifling conversation. They cannot look up to God with holy confidence, to ask for needed strength. By their irreligious course they bar the way of souls that might have come to Christ. Let these careless triflers remember that every word and act is photographed in the books of Heaven. No human hand can erase one disgraceful blot.

Life with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of and blotted out by the blood of the Lamb, they will stand in the ledger of Heaven to confront us in the coming day.

As we are daily brought in contact with those who have not a knowledge of Christ and the truth, shall we talk only of our farms, our merchandise, our gains and losses, or shall we speak of those things which concern our future life? Shall we seek to win souls to Jesus? Oh, what shameful neglect of duty stands registered against the professed followers of Christ! Let us earnestly examine ourselves by the light of God's word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb.

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, worldliness, be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the life and character of others. This work will meet the approval of God, and win for us the heavenly benediction of "Well done."

The Pope's Toleration To-Day.

WE recently published the order from the Vatican expelling a Protestant preacher from Rome in 1866. That was nearly twenty years ago, and under a former pope. Now read this from Pope Leo XIII., addressing his cardinals last Christmas:—

"It is with deep regret and profound anguish that we behold the impiety with which Protestants propagate freely, and with impunity their heretical doctrines, attacking the most august and the most sacred dogmas of our very holy religion, even here, at Rome, the center of the faith and the seat of the universal and infallible teacher of the church; here, where the integrity of the faith should be protected and the honor of the only true religion should be secured by the most efficient means.

"It is with sorrow of heart that I see the temples of heterodoxy multiplying under the protection of the laws, and liberty given in Rome to destroy the most beautiful and most precious unity of the Italians, their religious unity, by the mad efforts of those who arrogate to themselves the *impious* mission of establishing a new church in Italy, not based on the

stone placed by Jesus Christ as the indestructible foundation of his heavenly edifice."

He declares it is with sorrow of heart that he sees Protestantism establishing churches in Italy "under the protection of the laws." Happily he no longer makes the laws, but if he could he would expel every Protestant minister from Rome, from Italy, from Europe, from the world.—*N. Y. Observer.*

Lovers of Pleasure.

"Lovers of pleasure rather than lovers of God." 2 Tim. 3:4.

LARGE doors turn on little hinges; great thoughts turn on small words. The Old Version makes Paul say, "Lovers of pleasures *more* than lovers of God." The New Version reports him as saying, "Lovers of pleasure *rather* than lovers of God." A change of a single word, yet changing the sense of the teaching entirely. The former is inclusive, God *and* pleasure; the latter is exclusive, God *or* pleasure; the one is true to human nature, the other to Paul's thought. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. It is either God *or* pleasure, not God *and* pleasure.

"The seed is the word of God." "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Luke 8:11, 14. "For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures." Titus 3:3. "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime." 2 Pet. 2:12, 13.

Note the classification of Paul. "Men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away." All this cluster hangs upon the stem of self; every grape drawing juice from that stem is poisonous. Challenge the pleasure-seeker, and you will find his whole aim in life is self-gratification. One theater is chosen rather than another, because it suits *him* better; one play is preferred to another, because it pleases *him* better; all the choices of life are made with an eye to self. It may be pleasure sought to drown sorrow, to kill time, to give pleasurable sensations, but all is for self, all for self. A boy begins the use of tobacco because it ministers to a false ideal; he thinks he will be more manly; the end is the satisfaction of this ideal in himself; soon the appetite is formed, then he must minister to that; regardless of the privileges and rights of others, it is enough that it satisfies *him*. The same is true of alcoholic liquors. The main reason for the beginning and continuation of their use lies in their ministry to self. Love of pleasure excludes love of God.

Discriminate sharply between recreation and pleasure. Recreation is a means to an end, pleasure is an end in itself. Recreation is legitimate, needful, it re-creates, renews, restores, refits for service; pleasure wastes energy, dissipates force; the lover of pleasure is "without self-control." Men must rest; they cannot, like the brook, "go on forever." The wheels of industry must be stopped. Even the Master must needs go aside into the desert place to rest awhile. Elijah is as near to God beneath the juniper bush as on Mount Carmel. Recreation is rest or change of action for renewed service;

pleasure is an end in itself, and is unworthy thoughtful creatures. A moment's comparison of recreation-seekers and pleasure-seekers, at the beginning of the working season, will show a gulf between the two in motive and in result. The one comes back, like the bee, laden; the other, like the butterfly, on empty wing. The root of pleasure is love of self; the fruit is loss of self-control; the power to enjoy self is taken from the man who seeks pleasure. Every man commends usefulness, and condemns selfishness; the essence of the love of pleasure is love of self. Anything that is loved purely and simply because it ministers to self shuts out love to God. Not a parent of us all but that trains our children to live for others and for God; but that would count a selfish child a fit subject for correction. "The heavens declare the glory of God." Surely man was not made to declare his own glory, to live for self, to seek pleasure.

Let us now apply our principle to two special cases, the rink and the theater. The first objection to the rink is that people seek it for pleasure. There may be exceptions, but I am persuaded that most of those who haunt the rink, do so for purely selfish reasons. It ministers a present pleasure to them, without regard to ultimate end, this way or that. The rink substitutes one form of pleasure for another. "Lovers of pleasure" turn from the old dissipation to the new, as the Athenians turned from the old teaching to the new. An argument constantly urged in favor of the rink is that it draws people from the bar-room and the theater. As a higher form of pleasure, this may be an advantage; but so long as it is simply for pleasure as an end, it comes under the condemnation of the text. While the rink may draw some up to a higher form of pleasure, it draws many others down to the level of pleasure-seekers. I have yet to learn that scholars are better students, clerks are more faithful, mothers more devoted to the family, Christians more active for Christ, or the lost drawn any nearer to God, because of the rink.

The second objection to the rink is that it is built and run simply and solely as a money-making scheme. Some one will at once reply, "Men go into business to make money." If men go into business to make money simply, if the business does not add to the sum total of human well-being, if any particular line of manufacturing or trade is sought for the sake of money, and not in part for the good of man, then the seeker comes under the condemnation of a "lover of money." "They that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil." The men who object to this argument would be the first to say, "A man ought not to enter the ministry for money," and yet the ministry is only one way of serving God. Any institution that ministers to lovers of pleasure on the one hand, and lovers of money on the other, and finds its reason for being in this twofold ministry, deserves condemnation. The next objection is physiological. Says a writer in a recent number of the *Congregationalist*:—

"Personal inquiries from no less than six physicians, some of them leading practitioners, have elicited the strongest condemnation of the rink.

"Said one: 'Is any exercise conducive to health that is carried on in an ill-ventilated room, where the atmosphere is poisoned with scores of breaths, some redolent with tobacco, some foul with disease, and some scented with strong drink? Is it conducive to health to exercise violently in an intolerable heat, and then take a sudden cooling draught from an open window?'

"Said another: 'In most cases nowadays, when misses come to us for medical advice in regard to some new form of illness, the first question we put is, "Have you been to the

skating rink?" He also added that the late Dr. Thorndike, one of the most eminent physicians of Boston, remarked to him shortly before his death, that he had attended no less than fifteen cases of spinal affection coming directly from the skating rink.

"Another said: 'The movements of skating on rollers are all injurious. The ankles stiffen, and often swell badly from the severe strain, and the knee joint loses its ease of action; the spine sometimes suffers greatly, especially among girls and women, in whom the dangers of future disease are much greater from all such exercise.'

"Says Dr. Frank Hamilton: 'The exercise is violent. Those who practice it are exceedingly liable to fall, much more so than in ice-skating with the ordinary skate, and it calls into action muscles which are unused to severe strains. Scarcely a day passes that I do not see or hear of some one who has suffered injury in a skating rink. In the majority of these cases the injury has proved to be a severe strain through the loins, or the muscles of the upper part of the thigh and the region of the groin, accompanied with swelling and severe pains in the latter region. For women and girls especially, I consider it a dangerous pastime. If one were to make it the business of a lifetime to walk on roller skates, no doubt his or her muscles and joints would become used to it, and eventually suffer no harm. But there is much danger, and there are many chances that before they would have arrived at this immunity from harm they would meet with many serious accidents and permanent injuries. It is a most dangerous form of amusement, and the sooner the craze subsides the better.'

"Dr. Sayre, the famous surgeon, and Dr. Roseman, both talked in the same strain; and called attention to the many serious accidents attendant upon roller skating. Dr. Sayre explained the tendency of the roller skate to fly forward and let the skater fall in a sitting posture, or strike the back of the head, and how, owing to the construction of the skate, it was liable to produce bunchy and loose-jointed knees and ankles, and consequently an ungraceful carriage."

Another objection is on the ground of its mental effect. The rink has a peculiar fascination over the minds of those who frequent it. It is bad enough when a man is in a rink, but far worse when the rink gets into a man. The mind is filled with memories of yesterday's sport and hopes of to-morrow's fun. The body may be in the school-room or office, but the mind is in the rink. The mind has its "protracted vision" as well as the eye. "Lovers of pleasure" see everything through the medium of the pleasure. "The harvest of a quiet eye" is denied; the rink dissipates mental energy, unfits the mind for the serious business of life.

The chief objection to the rink, based upon its effects, is the moral. The rink grades down and not up. It is not merely that bad men have abused it, but that the whole tone of the place is demoralizing; not merely that here a man and there a woman have broken the bounds of decency, but that a malaria hangs over the institution as an institution. The mayors of Boston and Philadelphia have put the rink under police surveillance. The New York Senate has passed a bill limiting the hours and ages in the case of children, and insisting upon guardians or parents being present with them. An institution that has by natural gravitation struck the danger-line so speedily has in it something morally wrong. Where men and women meet for pleasure, the lower and baser element in the company will debase and debase the higher.

Christian people have no right to meet the "children of this world" in their own chosen temple of pleasure. They cannot do it as ambassadors for Christ; the place, the conditions, the spirit, are all hostile to that kingdom which

is "first pure, and then peaceable." The result will evermore be, not to elevate the worshippers you mingle with, but to degrade you. It is the old story of Peter by the fire in the palace yard: first the mingling with the enemies of Christ, then the denial; in too many cases the bitter blasphemy; and then, if restoration at all, along the line of penitence and tears.—*Rev. O. P. Gifford, in Watchman.*

The Decalogue.

WE hardly realize the greatness of that law, and at the risk of being somewhat trite, let me direct your attention to the wonderful character of this decalogue, which we know so well and ponder too little.

The first table of the law treats of man's relation to God. The second treats of man's relation to man. The last five commandments are negative. The first of the latter class forbids crimes against the person; the next forbids crimes against purity and virtue; the next, crimes against property; the next, crimes against reputation; and the last forbids covetousness, which the apostle declares is idolatry.

Thus these few comprehensive sentences embrace all sinful conduct, every phase and every thought of human life in its relation to its fellows, unerringly as the starry host above us declaring:—

"The hand that made us is divine."

Whoever denies this defies Moses; for whosoever denying the inspiration of the Bible, asserts that any mortal being could have written in those few short sentences the whole law pertaining to the relations of man to God and man, a law which, with neither surplusage nor deficiency, has endured unchanged for three thousand years, establishes a greater miracle than that which he attempts to controvert.—*Judge W. H. Arnoux.*

The Hittites.

WE recently alluded to the progress of error and to the concessions far too readily made to the critics of the holy Scriptures, who assert that they find inconsistencies and errors in the Bible. These critics have made many mistakes. A record of their blunders would go far to destroy their credit and lead men to look upon them with suspicion. One of their notable and quite recent blunders has been in regard to the Hittites. Of this people, figuring on the sacred page from the day of Abraham, Rev. Wm. Wright, D. D., says: "We see the serried lines of chariots opposing Joshua on his entrance into the promised land, and in the decisive battle by Lake Merom. We see their soldiers of fortune leading the hosts of David and Solomon and their women in the harems of the same powerful monarchs; and finally we see the Syrian army flying in panic from the siege of Samaria for fear of the 'kings of the Hittites.'"

The scriptural writers make them a great and powerful people; but no trace of the Hittites had been found in classical history. In fact, all known records, the Bible excepted, had not one word in regard to this people. So the destructive critics on the continent and their imitators in England, with various degrees of emphasis, asserted that these scriptural recognitions of the Hittites had no foundation in fact; that no such people had existed during Old Testament times; that this part of the Jewish history was indisputably not true, and that this want of accuracy destroyed the theory of inspiration as well as the credibility of the record. Even in the "Encyclopedia Britannica," to-day only a little more than half published, Rev. T. K. Cheyne, of Oxford University, writing about the Hittites, said the scriptural references to them are unworthy of belief.

For some time these skeptics had the field to themselves. They could not be contradicted. Apart from the scriptural writers there was no

recognition of the Hittites in ancient records so much as by a single word. The outlook for believers in the Old Testament was forbidding and gloomy. How was it possible that a people so great, so warlike, so powerful as the Bible represented the Hittites to be, were not even named by the old historians? The critics were very confident. They had applied the much-lauded "historic method" to the Scriptures, and the Scriptures had been unable to endure the test. So confident were they that when a Presbyterian missionary declared in 1872 that certain inscriptions, found two years before, were of Hittite origin, his announcement was received with ridicule and derision, but it turned out that the missionary was right. The inscriptions proved to be Hittite records, beyond all cavil. Soon afterwards additional testimony came from Egypt. As the monuments there were more carefully examined, and as the work of deciphering inscriptions proceeded, behold the Hittites appeared as one of the enemies most feared by the Egyptians, as a great people occupying a vast territory, and as one of the chief of then existing peoples.

Nor was this all; the Assyrian tablet and cylinders added their testimony and carried the history of the Hittites back to 1,900 years before Christ, declaring that at that remote period they were a mighty people; and these discoveries have so multiplied that the unbelieving critics, full of sneers only a few years ago, are now actually asserting that the Hittites were the fathers of early civilization. So in this the word of God has been fully vindicated.—*Intelligencer.*

A Telling Incident.

A CERTAIN New England church recently became the scene of much wrangling and contention. One of the deacons had made himself obnoxious in secular affairs to several members, and the good brethren were determined to oust him. Nearly all the members had taken sides for or against the deacon, and the church seemed on the verge of dissolution. At one of the evening meetings, in which the prayers and testimonies were of a decidedly personal nature, a venerable man of eighty arose and told the following story:—

"When I was a boy, our family lived on a small farm over in York State. One day in the fall of the year, father and mother went away, and left us children to our own devices. They told us not to go away from the house, but to pick over beans until we were tired, then to play quiet games in the kitchen.

"It didn't take us long to get tired of picking over beans, and we soon growled ourselves hoarse playing menagerie; then, by common consent, we went to the barn and began hunting hen's eggs. One old hen was sitting, and refused to leave her nest. My brother was of an inquiring turn of mind, and very stubborn. He was determined to know how many eggs old Nancy had under her. He seized her energetically by the tail feathers, and tried to drag her from the nest, but she picked him in the face so fiercely that he was glad to retreat. Soon a bright idea suggested itself to him, and he shouted triumphantly, 'I know what I'll do, I'll burn her off.' He ran to the house for a match, and we looked on admiringly while he set fire to the hay. You can readily imagine the result. We routed the hen, but we burned the barn and the house.

"Now, brethren, will you persist in having your own way, and destroy the church? It seems just as though the Lord had left us to our own devices, and we aren't willing to work for him, so we find time to meddle with our neighbors. Let us pray, brethren, that we may not consume the church in fire everlasting."

The old man knelt, and the rest of the evening was spent in a real prayer-meeting.—*Sol.*

The Empire of Grecia.

(Continued.)

THE RISE OF ALEXANDER.

BUT it was not for Philip to carry the war against Persia. He could unite Greece under one head; he could shape the forces so that they could be wielded by one mighty arm; and then his work was done. It was reserved for a mightier than he to hurl the rugged forces of Macedon and Greece against the multitudes of the Persian king. B. C. 336, Philip was assassinated at the marriage feast of his daughter. Thus he died at the age of forty-seven years, after a reign of twenty-four years. Ochus, king of Persia, died the same year—poisoned by the eunuch Bagoas, one of his chief ministers. Alexander the Great, at twenty years of age, succeeded Philip as king of Macedon, and Darius Codomannus succeeded Ochus in the rule of the Persian Empire. Thus the last king of Persia and his conqueror, that was to be, began to reign in the same year—B. C. 336. See Rollin, "Hist. of Philip," sec. 7, par. 1; and "Hist. of Alexander," sec. 2, par. 1; "Seven Great Monarchies," Fifth Mon., chap. 7, par. 188.

"The prospects of Alexander were full of uncertainty and peril, up to the very day of Philip's assassination. . . . Cleopatra [Philip's second wife] was at this time in the ascendant; Olympia [Philip's divorced wife, mother of Alexander] was violent and mischievous; and Philip only forty-seven years of age. Hence the future threatened nothing but aggravated dissension and difficulties for Alexander. . . . From such formidable perils, visible in the distance, if not immediately impending, the sword of Pausanias [Philip's assassin] guaranteed both Alexander and the Macedonian kingdom. But at the moment when the blow was struck, and when the Lyncestian Alexander, one of those privy to it, ran to forestall resistance, and place the crown on the head of Alexander the Great, no one knew what to expect from the young prince thus suddenly exalted, at the age of twenty years. . . . It remained to be proved whether the youthful son of Philip was capable of putting down opposition and upholding the powerful organization created by his father.

"But Alexander, present and proclaimed at once by his friends, showed himself, both in word and deed, perfectly competent to the emergency. He mustered, caressed, and conciliated, the divisions of the Macedonian army and the chief officers. His addresses were judicious and energetic, engaging that the dignity of the kingdom should be maintained unimpaired, and that even the Asiatic projects already proclaimed should be prosecuted with as much vigor as if Philip still lived.

"By unequivocal manifestations of energy and address, and by dispatching rivals or dangerous malcontents, Alexander thus speedily fortified his position on the throne at home. But from the foreign dependents of Macedon—Greeks, Thracians, and Illyrians—the like acknowledgment was not so easily obtained. Most of them were disposed to throw off the yoke; yet none dared to take the initiative of moving, and the suddenness of Philip's death found them altogether unprepared for combination. By that event the Greeks were discharged from all engagement, since the vote of the confederacy had elected him personally as emperor. They were now at full liberty, in so far as there was any liberty at all in the proceeding, to elect any one else, or to abstain from re-electing at all, and to even let the confederacy expire.

"Now it was only under constraint and intimidation, as was well known both in Greece and Macedonia, that they had conferred this dignity on Philip, who had earned it by splendid exploits, and had proved himself the ablest captain and politician of the age. They were by no means inclined to transfer it to a youth

like Alexander, until he had shown himself capable of bringing the like coercion to bear, and extorting the same submission. The wish to break loose from Macedonia, widely spread throughout the Grecian cities, found open expression from Demosthenes and others in the assembly at Athens.

"Apprised of these impulses prevalent throughout the Grecian world, Alexander felt the necessity of checking them by a demonstration immediate, as well as intimidating. The energy and rapidity of his proceedings speedily overawed all those who had speculated on his youth, or had adopted the epithets applied to him by Demosthenes. Having surmounted, in a shorter time than was supposed possible, the difficulties of his newly-acquired position at home, he marched into Greece at the head of a formidable army, seemingly about two months after the death of Philip. He was favorably received by the Thessalians, who passed a vote constituting Alexander head of Greece in place of Philip; which vote was speedily confirmed by the Amphictyonic assembly, convoked at Thermopylae.

"Alexander next advanced to Thebes, and from thence over the isthmus of Corinth into Peloponnesus. . . . His great force probably not inferior to that which had conquered at Chæroneia, spread terror everywhere, silencing all except his partisans. Nowhere was the alarm greater than at Athens. The Athenians, recollecting both the speeches of their orators, and the votes of their assembly. . . . trembled lest the march of Alexander should be directed against their city, and accordingly made preparation for a siege. . . . At the same time, the assembly adopted. . . . a resolution of apology and full submission to Alexander; they not only recognized him as chief of Greece, but conferred upon him divine honors, in terms even more emphatic than those bestowed on Philip. The mover, with other legates, carried the resolution to Alexander, whom they found at Thebes, and who accepted the submission.

"After displaying his force in various portions of Peloponnesus, Alexander returned to Corinth, where he convened deputies from the Grecian cities generally. . . . Alexander asked from the assembled deputies the same appointment which the victorious Philip had required and obtained two years before—the hegemony or headship of the Greeks collectively for the purpose of prosecuting war against Persia. To the request of a prince at the head of an irresistible army, one answer only was admissible. He was nominated emperor with full powers by land and sea.

"The convention sanctioned by Alexander was probably the same as that settled by and with his father Philip. *Its grand and significant feature was, that it recognized Hellas [Greece] as a confederacy under the Macedonian prince as emperor, president, or executive head and arm. It crowned him with a legal sanction as keeper of the peace within Greece, and conqueror abroad in the name of Greece.*"—Grote's *History of Greece*, chap. 91, par. 9, 10, 11, 14, 16, 17, 18.

Alexander "summoned, at Corinth, the assembly of the several States and free cities of Greece, to obtain from them the same supreme command against the Persians as had been granted to his father a little before his death. No diet ever debated on a more important subject. It was the Western world deliberating on the ruin of the East, and the methods for executing a revenge that had been suspended more than an age. The assembly held at this time will give rise to events, the relation of which will appear astonishing and almost incredible; and to revolutions which will change the appearance of things nearly throughout the world.

"To form such a design required a prince, bold, enterprising, and experienced in war; . . . but above all, a monarch who had supreme authority over all the States of Greece, none of

which singly was powerful enough to make so arduous an attempt; and which required, in order to their acting in concert, to be subject to one chief, who might give motion to the several parts of that great body, by making them all concur to the same end. Such a prince was Alexander. It was not difficult for him to rekindle in the minds of the people their ancient hatred of the Persians, their perpetual and irreconcilable enemies whose destruction they had more than once sworn, and whom they had determined to extirpate, in case an opportunity should ever present itself for that purpose. . . .

The deliberations of the assembly were therefore very short, and that prince was unanimously* appointed generalissimo against Persia."—Rollin, *Hist. Alexander*, sec. 2, par. 15, 16.

While Alexander left "Macedonian officers in the exercise of their new imperial authority throughout Greece and the islands," he himself "returned home to push the preparations for his Persian campaign. He did not however think it prudent to transport his main force into Asia, until he had made his personal ascendancy felt by the Macedonian dependencies, westward, northward, and northeastward of Pella—Illyrians, Pæonians, and Thracians. Under these general names were comprised a number of distinct tribes, or nations, warlike and for the most part predatory. Having remained unconquered until the victories of Philip, they were not kept in subjection even by him without difficulty: nor were they at all likely to obey his youthful successor, until they had seen some sensible evidence of his personal energy."—Grote, chap. 91, par. 26.

But they were soon effectually treated to a "sensible evidence of his personal energy"—in just about five months he had swept the country from the borders of Macedonia through the midst of Thracia and Mæsia to and across the Danube at about the twenty-sixth degree of longitude; then up the Danube about 150 miles; then southeastward to the southern point of Lake Lychnidus (the present Ochrida Lake) in the southern part of Illyria (the present Albania); and in less than three weeks afterward he stood with his army in Bæotia, to the south of Thebes, ready to chastise that city for her rebellion during his absence. Thebes was razed to the ground; and Alexander marched on to Corinth, where he received deputations from various Grecian cities, and presided at a meeting of the assembled deputies of the Grecian States, where he levied the quota of troops that each State should supply in the intended expedition, the following spring, against Persia. This being settled, "Alexander left Greece for Pella in the autumn of 335 B. C., and never saw it again."—Grote, chap. 91, last paragraph but one. For the full account of this expedition beyond the Danube and back to Thebes and to Corinth, see Grote, chap. 91, par. 27 and to the end of the chapter. For the line of march, not only here but in all his campaigns, see "Ginn & Heath's Classical Atlas," map No. 19.

"The ensuing winter was employed in completing his preparations; so that early in the spring of 334 B. C., his army, destined for the conquest of Asia, was mustered between Pella and Amphipolis, while his fleet was at hand to lend support."—Grote, chap. 92, par. 1.

"The army intended for Asia, having been assembled at Pella was conducted by Alexander himself first to Amphipolis, where it crossed the Strymon; next along the road near the coast, to the river Nestus and to the towns of Abdera and Maroneia; then through Thrace across the rivers Hebrus and Melas; lastly, through the Thracian Chersonese to Sestos. Here it was met by his fleet, consisting of 160 triremes, with a number of trading vessels besides; made up in large proportions from contingents

*According to Grote, it was not exactly unanimous. He says the Lacedæmonians did not acquiesce in the vote.—Chap. 91, par. 17.

furnished by Athens and Grecian cities. The passage of the whole army—infantry, cavalry, and machines—on ships, across the strait from Sestos in Europe to Abydos in Asia, was superintended by Parmenio, and accomplished without either difficulty or resistance.

"The army when reviewed on the Asiatic shore after its crossing, presented a total of 30,000 infantry, and 4,500 cavalry. . . . Besides these troops, there must have been an effective train of projectile machines and engines, for battles and sieges, which we shall soon find in operation. As to money, the military chest of Alexander, exhausted in part by profuse donatives to Macedonian officers," contained only seventy talents—\$78,085—no more than enough to maintain his army for thirty days; besides this he had, in bringing together and fitting out his army, incurred a debt of about \$1,450,150.—*Grote, chap. 92, par. 24, 27, 28.*

Thus, in the spring of 334 B. C., on the soil of the Persian Empire, stood Alexander the Great, "as the chief of united Greece," and "the conqueror abroad in the name of Greece," carrying to all the nations of the East the Greek power, Greek art, the Greek language, and Greek civilization. And so, according to the word of the Lord, spoken two hundred years before, "*The Prince of Grecia*" HAD "come." Dan. 10:20. A. T. J.

Something Easy.

WHAT most people are anxious to find in the way of regular employment, is something easy to do. And yet the things which are easy to do are often the things which are not worth doing. It is a long struggle to make a great reputation as a lawyer; one can gain local notoriety as a lawbreaker in a week, or perhaps in an hour, and with hardly any effort. It may take the hard work of a dozen years to give a man a limited reputation for wisdom; the easy act of a moment, in a suitable place, may give a man immediately a national reputation for folly. Building requires wisdom and care. The deadly beauty of the basilisk's eye is the true type of much earthly beauty; its fatal gleam arrests the victim's gaze, and holds him motionless until fangs sink into the flesh, and venom is carried into the very life. The charm with which so many wrong actions are invested, the glamor which makes so many things which are known to be evil still attractive to us,—this is the real basilisk eye, this the true beauty of the serpent. The tempter never comes, for the first time of tempting, in a repulsive shape; nor do the lamps burn blue at his appearing. When he comes, he is most likely to conform himself to our habits and tastes; to the cultivated and polite, he will appear most delicately refined; to the jovial and the hearty, he will come in the shape of the "good fellow," after their own heart; to the student in Faust, he appeared as a finished and worldly wise scholar; to some he may even appear in a winsome and beautiful human face. But, however he appears, he is more to be feared the more attractive he seems; and we, who are not ignorant of his devices, ought to have more than beauty or attractiveness to judge by ere we pronounce as good that which Satan offers, and that evil which, perhaps, God is offering.—*S. S. Times.*

THE case of Ahab (1. Kings 21:1-16) illustrates very forcibly the evil of covetousness. "Ahab came into his house heavy and displeased because of the word which Naboth . . . had spoken to him." Ahab had lost nothing which he had before. He simply wanted that which belonged to another; and because he could not obtain that one vineyard, his kingdom seemed to him as nothing. Covetousness makes us wretched, however much is ours. Contentment makes us happy, however little we have. The apostle has well said that "godliness with contentment is great gain."

Bible-Reading on the Two Covenants.

1. WHAT is a covenant?
 - a. A mutual agreement, or contract. It always requires two parties, at least, to make a covenant.
 - b. A writing containing terms of agreement.
2. When was the old, or "first covenant" made with Israel?

"In the day," says God, "that I took them by the hand to bring them out of the land of Egypt." Jer. 31:32.
3. Where was it made?

"The Lord our God made a covenant with us in Horeb." Deut. 5:2.
4. What did the Lord do at that time?

"The Lord talked with you face to face in the mount out of the midst of the fire." Verse 4.
5. What did he speak out of the midst of the fire?

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4:13.
6. Did the people act a part in making the covenant at Horeb?

"The Lord our God made a covenant with us."
7. Did the people help God make the ten commandments?

8. Did God and the people make a mutual agreement, or contract, at the mount in Horeb? Said God to Moses, "If ye will obey my voice indeed, and keep my covenant [the ten commandments, Deut. 4:13], then ye shall be a peculiar treasure unto me above all people. . . . These are the words which thou shalt speak unto the children of Israel." Ex. 19:5, 6.
9. When Moses laid these words before the people, what did they reply?

"And all the people answered together, and said, All that the Lord hath spoken will we do. And Moses returned the words of the people unto the Lord." Verse 8.
10. In these transactions, did God and the people mutually make an agreement, contract, or covenant?

11. After they had heard his voice from Sinai, which they had promised to obey, did they ratify the covenant which they had made? "And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24:3.
12. Did they dedicate this covenant with blood? See Heb. 9:18-20.

"And Moses wrote all the words of the Lord. . . . And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." See Ex. 24:4-8.
13. Were "these words" of the Lord the covenant, or was the covenant an agreement between the Lord and the people "concerning all these words"?

14. Did the people break the covenant? "Which my covenant they brake." Jer. 31:32.
15. When they had broken their promise, was the Lord bound to fulfill his?

"Should I have continued a husband unto them, saith the Lord." Verse 32, margin.
16. With whom was the new covenant to be made?

"With the house of Israel, and with the house of Judah." Verse 31.
17. How can Gentiles partake of its blessing?

By being "grafted in among them." Rom. 11:17.
18. By what blood is the new covenant dedicated?

Said Jesus, "This is my blood of the new testament." Matt. 26:28.

19. When God promised a new covenant, did he promise a new law?

Said he, "I will put my law in their inward parts, and write it in their hearts." Jer. 31:33.

20. What said the Mediator of the new covenant concerning the existing law?

"Think not that I am come to destroy the law. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:17, 18.

21. Repeat some of the "better promises" (Heb. 8:6) upon which the "better covenant" is established.

"I will put my law in their inward parts, and write it in their hearts." "They all shall know me." "I will forgive their iniquity, and I will remember their sin no more." Being redeemed from sin by the blood of Christ (Heb. 9:15) they "receive the promise of eternal inheritance." R. F. COTTRELL.

Work and Wait.

THERE are exceptions to most rules, and, therefore, while it remains true that faithful service in every calling and station is sure to command respect and advancement, it is still true that some men put all their conscience into their work, and, for the time, get their labor for their pains. They serve without recognition, and with only a poor return for their fidelity. The recognition of work well and faithfully done, which is such a spur to the worker; the consciousness of deepening hold on one's place, and of growing opportunities in one's future, which are stimulus and inspiration in toil, are denied; there is none of the joy of work, because none of its legitimate rewards. The sense of increasing value to the world, which is so grateful to the man of high purpose, is lost, because there are no evidences by which one can measure it.

Day after day such men go to their places at their desks or behind the counter, give all their skill, strength, heart, to the duties of the day, and night after night they go to their homes tired, discouraged, and heartsick because no word of encouragement, no expression of appreciation, no hearty grasp of the hand, has given evidence that their labor has not been in vain. Such men work as he might work who felt that the sublime laws of the universe were with him, but had no nearer, warmer, more helpful support. Such men, prompted and sustained as they are in their fidelity by a sense of duty only, are to be honored and revered. Their service is free from selfishness; it is rendered directly to that God who lifts all duty above human conditions and rewards it as inevitably as day follows night.

But such faithful servants rarely fail, in the end, of material rewards. Good work cannot be hidden, and no one knows from what source it may bring recognition. If the employer fails to appreciate or recognize it, others have keener eyes and clearer perceptions of its value. The clerk who is putting his whole heart into the service of an ungrateful employer never knows what eyes are upon him, nor who is taking note of his capacity and faithfulness. At a time when he is most disheartened, and from a quarter whence he least expects it, the call to preferment may come. The lives of successful men—successful because of faithful service—are full of just such advancements; light has broken when the darkness seemed deepest and most confirmed; the door of preferment swung wide, like the gates of Paul's prison, when the narrow walls seemed most impenetrable. Good work, in the long run, is sure of its reward; it carries the seed of honest success in its bosom, and sooner or later the blossom will discover to the world the life that fed it in silence and darkness.—*Christian Union.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—OCT. 17.

The Four Kingdoms of Daniel 7.

"IN the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters." Dan. 7:1. The exactness of the Bible narrative is worthy of note. "In the first year of Belshazzar king of Babylon." Concerning Belshazzar as king of Babylon, and the time of his reign, we extract the following from Rawlinson:—

"Nebuchadnezzar expired at Babylon in the forty-fourth year of his reign, B. C. 561, after an illness of no long duration. He was probably little short of eighty years old at his death. The successor of Nebuchadnezzar was his son Evil-Merodach, who reigned only two years, and of whom very little is known. . . . He had been but two years upon the throne when a conspiracy was formed against him; he was accused of lawlessness and intemperance; his own brother-in-law, Neriglissar, the husband of a daughter of Nebuchadnezzar, headed the malcontents; and Evil-Merodach lost his life with his crown. Neriglissar, the successful conspirator, was at once acknowledged king. . . .

Neriglissar reigned from B. C. 559 to B. C. 556, and, dying a natural death in the last-named year, left his throne to his son, Laborosoarchod, or Labossoracus. This prince, who was a mere boy, and therefore quite unequal to the task of governing a great empire in critical times, was not allowed to retain the crown many months. . . .

On the death of Laborosoarchod the conspirators selected one of their number, a certain Nabonadius, or Nabannidochus, and invested him with the sovereignty. . . . It is probable that one of his first steps on ascending the throne was to connect himself by marriage with the royal house which had preceded him in the kingdom. . . . Very shortly after the accession of Nabonadius (B. C. 555) he received an embassy from the far northwest. . . .

At the earliest possible moment—probably when he was about fourteen—he had associated with him in the government, his son, Belshazzar, or Bel-sharuzar, the grandson of the great Nebuchadnezzar."—*Fourth Monarchy*, chap. 8, par. 38–50.

THIS gives us the Babylonian succession from Nebuchadnezzar to the end of the monarchy. The monument contains the names of both Nabonadius and Belshazzar, and for a long time historians thought they referred to the same person. Further research has shown their true relationship. As Belshazzar was left in Babylon, never leaving it, so far as known, he is very properly termed king of Babylon, the more so, as he really held that title, in conjunction with his father. Cyrus, king of Persia, is in one place (Ezra 5:13) called the king of Babylon, because that was his capital. As will be noticed, the date in the margin of Dan. 7:1, agrees with the historian, in placing the first year of Belshazzar in B. C. 555.

"DANIEL spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Dan. 7:2, 3. The Scriptures never put a man under the necessity of guessing at anything that is intended for him to know—and whatever is revealed is designed for us. Deut. 29:29. So we find in this same chapter the clew to unravel the whole thing. In verse 17 we are told in plain words that "these great beasts, which are four, are four kings, which shall arise out of the earth." And then, showing us that not individual kings but kingdoms are meant,

the next verse continues: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

ANOTHER thing is shown by verse 17. We learn from it that these four kingdoms terminate with the kingdom of God, of which the saints are heirs, and in which they are to dwell forever. We found that this was the termination of the four kingdoms of Dan. 2. Now when we note that these beasts came up one after another (see verses 4–7), and that they represent kings that bear rule over all the earth (see verse 23), we know that the four kings of Dan. 7 must be identical with the four kings of Dan. 2. For it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.

THERE are two other symbols in this prophecy, but they are easily explained. We know that the winds and the sea are symbolical, for the beasts are symbolical, and literal winds and waters do not produce real kingdoms. Winds blowing on the ocean always produce commotion; and since it is as the result of the commotion thus produced that the four kingdoms arise, we must conclude that by the blowing of the winds on the sea, wars are indicated, since it is through strife and bloodshed that kingdoms arise. We shall find that prophecy bears us out in this conclusion.

It must be accepted as a fact that when a symbol is once used in prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, we would have no harmony in the Bible. By following this principle, all is harmonious. In the 17th of Revelation, John speaks of a woman that he saw, sitting on many waters (verse 1), and the angel told him (verse 15) that these waters were "peoples, and multitudes, and nations, and kings." Then the great sea, of Daniel 7, represents the people of the earth. See also Isa. 8:7, where the king of Assyria is called "the waters of the river." If the sea means people, then of course the stirring up of the sea, by winds, denotes the stirring up of the people—strife. In harmony with this, we find in Jer. 25:32, 33, that as the result of a great whirlwind in all the earth, the slain cover all the earth. In Rev. 7:1–3 the winds—the fierce passions of men—are represented as being held so that the earth may not be hurt.

THE prophecy, then, simply brings to view the four universal empires,—Babylon, Medo-Persia, Grecia, and Rome,—each arising as the result of the ungoverned passions of the people. The first, Babylon, with its power and glory, was represented by a lion, with eagle's wings. Dan. 7:4. It was described as follows: "For, lo, I raise up the Chaldeans, that bitter and hasty nation. . . . Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." Hab. 1:6–8.

BUT the prophet beheld until the wings where-with it was lifted up from the earth, were plucked, and it was made to stand on its feet as a man. Instead of flying over the country, in conquest, it came to a full stop. Then the second, Medo-Persia, was represented by a bear with three ribs in its mouth, indicating its ferocious disposition. Calmet, a Catholic commentator, in reference to this passage, says that the Persians have exercised the most severe and the most cruel dominion that we know of. The cruelty of the Medes is described in Isa. 13:17, 18. The third kingdom, Grecia, was represented by the leopard with four wings. Nothing could more fitly represent the Grecian empire under Alexander, whose very name is a

synonym for celerity of movement. Says Rollin (Book XV, sec. 2, last par.), "Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon." And he conquered enemies as he went.

BUT the fourth beast was the one concerning which Daniel wished information. He knew what they all represented, but the fourth was "dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." Dan. 7:7. It needs no further argument to show that this represents Rome, for the 23d verse says: "The fourth beast shall be the fourth kingdom upon earth." For the more full proof that the fourth kingdom is Rome, see note in preceding number of the SIGNS.

"AND the ten horns are ten kings that shall arise." Verse 24. This does not refer to ten successive kingdoms, because, "Another shall arise after them, and he shall subdue three kings." When the little horn arose, he plucked up three of the first horns by the roots. Verse 8. If the ten came up one after another, then there would simply have been eleven kings; and he could not have plucked up three out of the ten as he came up, if all had not existed at once. The ten horns refer to the ten divisions of Western Rome. While different commentators have differed slightly as to the names of these divisions, all agree that they were formed, and that they exist to-day as the various States of Europe.

These divisions are also indicated by the toes of the image. We know this from the statement that "in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed." Dan. 2:44. The expression, "these kings," could not by any possibility refer to the four kingdoms, for the kingdom of God could not be set up in the days of all of them, since one succeeded the other. It could not have been set up in the days of Babylon, and also in the days of Medo-Persia, Greece, and Rome. Not until after the division of Rome, which took place in the fifth century, was that kingdom to be set up. When it is set up, it will fill the whole earth, to the exclusion of all human governments.

Comments on the kingdom represented by the little horn, must necessarily be reserved for other lessons. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

OCTOBER. 11. 2 KINGS 7:1–17.

The Famine in Samaria.

BEN-HADAD had gathered together a great host and had besieged Samaria till the famine had become terrible. So scarce had grown the food that an ass' head sold for eighty pieces of silver (about \$44), and at last women were found who had eaten a child. When the king heard of this, he determined to kill Elisha, but when he came to where Elisha was, then Elisha said: "Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

"AND there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come,

and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die." When men were found to be lepers the law was that "the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean; he shall dwell alone; without the camp shall his habitation be." Lev. 13: 45, 46.

THE famine being so great in the city, these men of course could obtain no food from there, and as they were about to perish any way, they concluded that nothing greater than that could befall them even though the Syrians should get them; but if the Syrians should happen to favor them, and give them food, their lives would be saved. So they determined to go.

"AND they rose up in the twilight, to go unto the camp of the Syrians; and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life."

It is easy for the Lord to spread terror amongst men. Several such instances are given in the Bible. Gideon will be remembered, with his three hundred men with their pitchers and torches, and how that, all of a sudden, the breaking of the pitchers and the glare of the torches put the 135,000 Midianites to flight in terror. Judges 7. And "the children of Ammon and Moab and Mount Seir" came up against Judah when Jehoshaphat was king. The children of Judah were all gathered together in the wilderness Tekoah, and Jehoshaphat "appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another."

It is not alone in the Bible, nor alone in Bible times that such things have occurred. The Lord has done just as remarkable things for his people in later ages as he did in those ancient times. After the Papacy had put to death John Huss and Jerome of Prague, it set about to extirpate all the heretics of Bohemia. For this purpose crusade after crusade was set afoot, only to be defeated in disgrace. At last in A. D. 1427, the pope had succeeded in gathering together an army of nearly 200,000 men. "Led by three electors of the Empire, by many princes and counts, and the *legate-a-latere* of the pope," this great host invaded Bohemia, entering it in June. "The Bohemians marched to meet their invaders. They were now within sight of them and the two armies were separated only by the river that flows past Meiss. The crusaders were in greatly superior force, but instead of dashing across the stream, and closing in battle with the Hussites, whom they had come so far to meet, they stood gazing in silence at those warriors hardened by constant exposure, and begrimed with the smoke and dust of battle, and seemed to realize the pictures

of terror which report had made familiar to their imaginations long before they came in contact with the reality. It was only for a few moments that the invaders contemplated the Hussite ranks. A sudden panic fell upon them; they turned and fled in the utmost confusion."

Four years afterward another army was raised for the invasion of Bohemia, to destroy the followers of the doctrines preached by Huss, and for which he had been cruelly and treacherously burned at the stake. This time—the fifth of these crusades—130,000 men swept into Bohemia. "On the first of August, 1431, the crusaders crossed the Bohemian frontier, penetrating through the great forest which covered the country on the Bavarian side. They were brilliantly led, as concerned rank, for at their head marched quite a host of princes, spiritual and temporal. . . . The feelings of the Hussites as day by day they received tidings of the numbers, equipments, and near approach of the host, we can well imagine. Clouds as terrible had ere this darkened their sky, but they had seen an omnipotent Hand suddenly disperse them. . . . They reflected, however, that victory did not always declare on the side of the largest battalion, and, lifting their eyes to heaven, they calmly awaited the approach of the foe. The invading host advanced, 'chanting triumph before victory,' says Lenfant, and arriving at Tochan, it halted there a week. . . . Forming in three columns, the invaders moved forward. Procopius fell back on their approach. . . . His design was to lure the enemy farther into the country, and fall upon him on all sides. On the morning of the 14th of August, the Bohemians marched to meet the foe."

"The enemy were encamped near the town of Reisenberg. The Hussites were not yet in sight, but the sound of their approach struck upon the ear of the Germans. The rumble of their wagons, and the war-hymn chanted by the whole army as it marched bravely forward to battle, were distinctly heard. Cardinal Cesarini and a companion climbed a little hill to view the impending conflict. . . . The cardinal and his friend had gazed only a few minutes when they were startled by a strange and sudden movement in the host. As if smitten by some invisible power, it appeared all at once to break up and scatter. The soldiers threw away their armor and fled, one this way, another that; and the wagoners, emptying their vehicles of their load, set off across the plain at full gallop. . . . The army had been seized with a mysterious panic. That panic extended to the officers equally with the soldiers. The duke of Bavaria was one of the first to flee. He left behind his carriage, in the hope that its spoil might tempt the enemy and delay their pursuit. Behind him, also in inglorious flight, came the elector of Brandenburg; and following close on the elector were others of less note, chased from the field by this unseen terror. The army followed, if that could be styled an army which so lately had been a marshaled and bannered host, but was now only a rabble rout, fleeing when no man pursued."

The cardinal succeeded in rallying a few of the flying soldiers. "They stood their ground only till the Bohemians were within a short distance of them, and that strange terror fell upon them, and the stampede became so perfectly uncontrollable, that the legate himself was borne away in the current of bewildered and hurrying men. He left behind him his hat, his cross, his bell, and the pope's bull proclaiming the crusade—that same crusade which had come to so ridiculous a termination."

"This was now the second time the strange phenomenon of panic had been repeated in the Hussite wars. The Germans are naturally brave; they have proved their valor on a hundred fields. . . . There is here the touch of a divine finger—the infusion of a preternatural

terror. So great was the stupefaction with which the crusaders were smitten, that many of them instead of continuing their flight into their own country, wandered back into Bohemia; while others of them, who reached their homes in Nuremburg, *did not know their native city* when they entered it, and began to beg for lodgings as if they were among strangers."—*Wylie's History of Protestantism, book 3, chap. 17.*

It is impossible to read this narrative and not see in it a perfect likeness to the panic of the Syrians in this lesson. Rome and the Emperor Sigismund had treacherously burnt the saintly Huss, and the scholarly Jerome, and now sought to destroy their innocent brethren, and God wrought for his people here as veritably as ever he did in the world. God's wondrous workings for his children are not all confined to the times in which the Bible was written. He is the same Mighty One still. There is still a God in Israel.

Yes, and still there are men as unbelieving as that "lord" upon whose hand the king of Israel leaned when Elisha said that "to-morrow about this time" there should be such plenty in the gates of starving Samaria. Still there are such ready to say, "If the Lord should make windows in heaven might this thing be." But yet for all the unbelief of men, the *fact* remains that God leads, and works for, his people. And yet for all the unbelief of men, every part of the word of God will be fulfilled as literally as was the word of Elisha that day. The four lepers went and called to the watchman of Samaria, and told the city, by him, that the Syrians had fled and left everything; then a company was sent out to learn whether it were really true, and they returned and confirmed the word; then the whole city poured out and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20: 20.

A. T. J.

Be Vigilant.

FIRE takes long to die out. You can never tell from what heap of cold gray ashes a flame may start up, to begin or to renew a conflagration. Many of the most destructive fires have taken their origin from inflammable material left too near some heap of seemingly dead ashes; and often when the wearied firemen have left the steaming ruins behind them, they are recalled because the flame has started anew from some rubbish heap where all was supposed to be extinguished. Yes, fire takes long to die out. You may think that you are safe from the fire of this or that temptation, because the dead, gray ashes have shown no sign of life. But take care that you do not bring inflammable materials too near them. A gust of passion, a breeze of memory, a wind of ambition, may blow the dying ash into a live coal, and the live coal may carry the fire to the things which are your best and dearest. A little forgetfulness, a little heedlessness, and next you may hear the roar of a flame which your own unaided effort will not extinguish. What is the preventive? Only the most careful watchfulness, only the most earnest care. These half-dead ashes are dangerous chiefly because you see no danger in them. Be on your guard against them—carefully, prayerfully—and they will indeed have for you no peril.—*Sel.*

EVERY man has some peculiar train of thought which he falls back upon when alone. This, to a great degree, moulds the man.—*Dugald Stewart.*

The Signs of the Times.

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

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Its Own Best Evidence.

WHEN a skeptic expressed a wish to examine the evidences of the inspiration of the Bible, and asked what book on that subject he should read, his friend promptly advised him to read the Bible. He thought he was not understood; and as the Bible was the subject to be investigated, he again asked what work on the inspiration or credibility of the Bible he should read. And again he was told to read the Bible. The reason given for this advice is, that they who oppose the Bible seldom know much about the Bible. The advice was taken, and the skeptic—an able lawyer—was converted to the faith of the Holy Scriptures before he got past the twentieth chapter of Exodus. Indeed, this chapter was the turning-point; the completeness of the moral law carried conviction to his heart, thus proving the words of the psalmist, "The law of the Lord is perfect, converting the soul."

The method pursued with this skeptic we heartily indorse. No book of "evidences" has evidences equal to those which the Bible itself contains. The following is from the account of a Protestant laborer in Paris:—

I go as often as possible to the clubs, where, besides grotesque insanities, odious blasphemies are uttered. I succeed sometimes in getting the floor. I am not permitted to speak long; and what I say, I can utter only amidst a horrible din. But I thus come in contact with simple and misguided souls, and am able to do them good. I found myself in one of these meetings, by the side of an honest workman who wore the insignia of Free Thought—L. P.—*Librio Pense*—and who asked me whether I also was a Free Thinker.

"No," I answered him, "I am a Protestant pastor." Oh, a Protestant pastor, he rejoined, quite astonished. "I like the Protestants; but I don't like their book, the Bible."

"Have you read it?"

"No, but I know that it is an immoral book."

"If it was immoral you would have read it."

"Ho! how do you know that?"

"Because I know the human heart. I am sure you have read all the realistic novels of the day."

"Why, yes."

"Very well! take this Bible, I offer it to you gratuitously. Read some pages of it. I will meet you here again to-morrow night, and you will let me know what conclusion you have come to."

The next day my friend was there. "We must never judge of things which we don't know," said he to me. "This book is good. I want them to read it at my house." I asked permission to go and see him at his house, where I found his wife also very happy to possess "so good a book." I exhorted them not merely to declare that the book was good, but to realize its contents and power in their lives, in order to exhibit its excellence to those who surrounded them. All this house now serves the Lord, and has already become the light of two neighboring families which also belonged to the society of Free-Thought, which they have hastily abandoned.

We have known infidels—reading, intelligent infidels—who had stood for years against the arguments and evidences of able authorities, yield up all their infidelity on hearing a few discourses on the

fulfillment of the prophecies of Daniel and the Revelation. The best antidote for infidelity that we have ever known is the preaching of the "present truth;" and this because it is the present truth, and opens the Bible more clearly to the understanding than does any other system of "divinity."

In this position we are sustained by the words of our Saviour himself. In a parable in Luke 16, a request is made to "father Abraham" to send Lazarus from the dead to convince certain ones of their errors, and to lead them to avoid the consequences thereof. Abraham is made to reply: "They have Moses and the prophets; let them hear them." But another kind of evidence was still insisted on: "Nay, father Abraham; but if one went unto them from the dead, they will repent." Then comes the important answer: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This is no hyperbole—no strong expression to point a moral—but a plain statement of a plain fact. In proof of this we notice two facts:—

1. Lazarus, the brother of Mary and Martha, was raised from the dead. Did this convince the enemies of Jesus of his Messiahship? Did they then yield to his claims as being sent from God? Not at all. It was not a question of *proof* with them; it was a question of *the will*. Their intellect *could not* yield, because their hearts *would not* yield. Instead of acknowledging their error, they sought to destroy the evidence which stood against them. "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." John 12:10, 11. Jesus had told them that they would believe him if they had had faith in the writings of Moses. John 5:46, 47. And Paul said that they had condemned Christ because they knew not the voices of the prophets. Acts 13:27. The words of Christ proved to be literally and strictly true; if they would not hear Moses and the prophets, no kind of evidence would move them; they would not believe even though one rose from the dead.

We notice in all the New Testament that "the Scriptures," words of Moses and the prophets, are the last and sole resort of all the writers and speakers. "It is written," was the end of all controversy. If any rejected the teachings of the Scriptures, no effort was made to convince them by other means. They evidently had the same estimate of the power and sufficiency of the sacred writings that the Saviour presented in Luke 16. The Scriptures were recognized as the word of the Lord. To reject the Scriptures is to reject the word of the living God; and if they will not believe him, to whom will they listen? How shall the heart be reached if it turns away from the words of the Holy Spirit.

In addition to the above we may cite the case of our Saviour in meeting the Sadducees when they reasoned against the resurrection. His answer was: "Ye do err, not knowing the Scriptures, nor the power of God." He appealed neither to philosophy nor science; nor did he reason to make it appear possible or plausible to their understanding of things. These have nothing to do with the question. It rests altogether on the divine veracity and the divine power. *The Scriptures*—the word of God—say the dead will rise from the dust of the earth where they are sleeping; and *the power of God* is sufficient to fulfill his word. If any doubt either the Scriptures or the power of God, then they may doubt the resurrection; but not otherwise. They who believe the Scriptures, they who trust the power of God, who created man of the dust of the earth, must believe that he will restore him though he is returned to the earth; they must believe that "thy dead men shall live;" that they will be redeemed from the power of the grave.

Who realizes the value of that precious, heavenly

gift, the Bible? "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6.

It may be further noticed that all these testimonies to the value of the Scriptures, are so many indorsements of the Old Testament in this dispensation. They who reject the Old Testament, as many blindly do, must reject all the testimonies of Christ and his apostles in favor of "the Scriptures," for they referred always and only to the Old Testament when they spoke of the Scriptures. The New Testament without the Old is but a partial revelation of God's work to man. The New rests upon the Old as its strong support, its infallible witness. "Every word of God is pure; he is a shield unto them that put their trust in him." Prov. 30:5.

The Lord's Sabbath Definite.

"THE great majority of Christians believe that the [fourth] commandment only requires the observance of one day in seven, and that it leaves the children of God at liberty to select the day, and they accordingly accept the first instead of the seventh day, because tradition and the habit of the church have hallowed it."—*Christian Union*.

We quote these words simply because they do express the belief of the "great majority of Christians," and therefore in what we say it may not seem that we are beating the air. We wish to call attention to the fourth commandment, and to the popular belief concerning it, in such a way that all who desire truth may be able to discern it.

1. What reason have the great majority of Christians, or any class of people, whether few or many, to believe that the fourth commandment requires the observance of one day in seven, and not a definitely specified day? Is not the commandment plain enough in its declarations and injunctions? Let us read it and see. "Remember the Sabbath day to keep it holy." Literally it reads, "Remember *the day of the Sabbath*." That certainly carries the idea of definiteness. Our attention is called not to "the Sabbath institution," but to "the Sabbath *day*." It is "*the Sabbath day*," indicating that there is only one, just as we say *the Lord*, for while there be "lords many," to us "there is but one Lord Jesus Christ, by whom are all things." Different people may have Sabbaths of their own, but the Bible knows but one Sabbath.

Having indicated that there is but one Sabbath, and that it is a definite day, the commandment goes on to tell what day the Sabbath is. "Six days shalt thou labor, and do all thy work; but *the seventh day is the Sabbath* of the Lord thy God; in it thou shalt not do any work." Here is definiteness. The Sabbath is "the seventh day." Note that it is not said, nor are we warranted in saying that the Sabbath comes, or did come, *on* the seventh day, but that the Sabbath *is* the seventh day. The seventh day and the Sabbath are inseparable. When God said, "Remember the Sabbath day," it was the same as though he said, "Remember the seventh day." And after it has been stated that "the seventh day is the Sabbath," when it is said that "God blessed the Sabbath day, and hallowed it," we know that God blessed the seventh day, and hallowed *it*.

This point is made emphatic in Gen. 2:3, to which the commandment refers: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." If any one thinks there is any doubt as to which day of the week the seventh day is, let him consult the almanac, the dictionary, or the first man he may meet on the street. Ask your neighbor some Sunday morning, "What day of the week is to-day?" and without an instant's hesitation he will answer, "The first." Read the extract at the beginning of this article, where it is said that "the great majority of Christians" observe the first day of the week *instead of* the seventh; and knowing

that "the day called Sunday" is the popular day of "rest and recreation," you can have no trouble in counting and determining which is the seventh day.

That there may be no possibility for doubt, we will state another point, which has often been noted. The crucifixion of Christ, as is generally conceded, was on Friday; the record says, "And that day was the preparation, and the Sabbath drew on." Luke 23:54. "And the women . . . followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 23:55, 56; 24:1. No first-day advocate ever dreams that these events did not occur in order on Friday, Saturday, and Sunday; all concede that the day on which the women rested was the *seventh day of the week*, because it immediately preceded the first day of the week. Therefore it is as clear as a mathematical demonstration that the fourth commandment declares the seventh day of the week to be the Sabbath. Now then, we ask, What right have "the great majority of Christians" to believe that the commandment requires simply one-seventh portion of our time, and not rest on a definite day? What right has anybody to so believe? None whatever. There is no excuse for such a belief on the part of one who can read the commandment.

2. Suppose that the commandment did leave it optional with us, as to which day we would observe, what would be the result? Nothing but confusion. If the commandment does not specify any day to be observed, then one person has as much liberty of choice as another. If it were so, then no man would have any right to reprove another for differing with him. Every man would be a law unto himself. It is a fact, however, that the majority of people do not believe that the commandment leaves to individuals the choice of selecting the day upon which they will rest; if they did so believe, they would exercise their right, and there would not be the uniformity which we now see. If there is uniformity of practice, some one must be recognized as competent to declare which day must be observed. This leads directly to popery, and it is a fact that Roman Catholics are the only Sunday-keepers whose practice is consistent with their profession. Given these two things, indefiniteness in the commandment, and the desirability of uniformity of practice, and a pope is an absolute necessity. For ourselves we will accept no pope, nor the dogmas of a pope, and the commandment does not lay us under any such necessity. It is as plain and definite as Infinite Wisdom could make it.

3. The people have accepted the first day, "because tradition and the habit of the church have hallowed it." And that is indeed all the hallowing that the first day of the week has ever received, and that is just none at all. Can the custom or decision of any man determine the sacredness of a day? No. Can the custom and decision of *two* men hallow the day. No; and so all will say. Then the question arises, How many men does it take to reverse the decrees of God, and make wrong right? If in comparison with God the inhabitants of the earth "are as grasshoppers" (Isa. 40:22), and all "the nations are as a drop of a bucket, and are counted as the small dust of the balance," yea, even as "less than nothing, and vanity" (verses 15, 17), then the custom and decision of a majority of the people of the earth, or even of *all* of them, are of themselves of no more account than the custom and decision of a single man.

Man is sinful; he cannot hallow anything. Even if he were perfect, his power to hallow anything would be no greater. The mightiest angel in Heaven could not hallow any day which God had not hallowed. "God hath spoken once; twice have I heard

this; that power belongeth unto God." Ps. 62:11. The "tradition and the habit of the church," when contrary to the word of God, are of no more consequence than the tradition and habit of infidels or pagans.

Compare the two days. Of the seventh day of the week it is said that "God blessed the seventh day and hallowed it." The most that can be said of the first day of the week, is that "tradition and the habit of the church have hallowed it." God hallowed the seventh; man "hallowed" the first. Reader, which will you choose? Whom will you obey? "Choose you this day whom ye will serve;" whether the Lord Jehovah, or the apostate church of Rome. May God help you to remember that under *all* circumstances "we ought to obey God rather than men." E. J. W.

"Comfort Ye, Comfort Ye My People."

"COMFORT ye, comfort ye my people, saith your God." This is the word of the Lord by the prophet Isaiah. The Lord knows our trials, our afflictions, our troubles, and in his great pity sends comfort. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." Job 5:6, 7. Trouble is the common lot of all men. Who in this world is free from it? None. And the Lord, knowing our frame, remembering that we are dust, says, "Comfort ye, comfort ye my people."

Paul, in contemplating this, exclaims, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of *all* comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4. The Bible is a perfect storehouse of all the needs of human experience, and trouble is as universal as is the human race. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." Job 5:6, 7. Solomon, in considering the oppressions that are done under the sun, said: "Behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." Eccl. 4:1. It is bad enough to be oppressed, but to be oppressed and have no comforter is terrible. It is true that there are many such, but it is equally true that there *need* not be any such; for all that are oppressed, all that are afflicted, all that are troubled, may do as one of old, "I would seek unto God, and unto God would I commit my cause," and he, "the God of all comfort," will "comfort all that mourn." His tender mercies are over all his works.

It is a fact that the Lord has not, in his word, told us to do anything without telling us how to do that thing. It is so in this. He has not only told us, "Comfort ye my people," but he tells us how to comfort them. We will notice an example or two.

In John 13 to 18 we have Jesus's last talk to his disciples before his crucifixion. He was about to leave them to go again to his Father, and in John 13:33 he said: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." This is a very important statement, "Whither I go ye cannot come." But not only that, the Lord refers us to something else, "As I said unto the Jews, . . . so now I say to you." Therefore to obtain the full meaning of this word, whither I go ye cannot come, we must find what it was he had said to the Jews. The only place in which he spoke these words to the Jews is John 8:21: "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; *whither I go, ye cannot come.*" This it is to which he referred in John 13:33. "As I said unto

the Jews, Whither I go ye cannot come; so now I say to you." Therefore, so far as going to the Lord is concerned, it is positive by his own words, that his disciples have no pre-eminence above men who die in their sins.

When Jesus said this to his disciples, they were troubled. Could it be possible that they who had left all and had followed him; that these whom he had chosen out of the world; that these whom he had loved unto the end; could it be possible that they, after all their experience with him and his love for them, should now be left on the level of those who die in their sins? Why should they not be troubled? He had asked them once, "Will ye also go away?" and Peter had replied, "Lord, to whom shall we go? thou hast the words of eternal life;" and now after having trusted in him for eternal life, to be told that when he should go away, they could not go where he went, that was enough to trouble them.

But Jesus did not allow them to be long troubled thus. He comforts them. He said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*" John 14:1-3. This relieved them of all their trouble on that point, this was comfort indeed. And, mark you, it is the Lord's own word. It is Christ's own message of comfort to his disciples. And that message of comfort is, although it be that "whither I go, ye cannot come," any more than can men who die in their sins, yet, "*I will come again and receive you unto myself; that where I am there ye may be also.*" And this word "that" shows that it is only by his coming again that his children can ever be where he is.

Now why should the Saviour, who loved his disciples so tenderly, stir up this trouble in their hearts? They were with him when he told the Jews, "Ye shall die in your sins, and whither I go ye cannot come." They understood the full force of that fearful sentence. Now why should he plunge them into fear and trouble, by saying the same thing to them, and this too, by the phrase, "As I said unto the Jews," so emphatically that they could not possibly misunderstand him? Why was this done? The sequel shows plainly that it was for the purpose of making such an impression upon them as they never could forget; and so to fix ineffaceably upon their minds the truth that without his coming again, there is absolutely no hope of ever being where he is; and thus to set them in view of one event as the consummation of all their hopes, and that event the *coming again* of the Lord. That is the comfort of Christ himself.

Another instance: The Thessalonian brethren were sorrowing because some of their number had died. And now the Lord, by Paul's pen, sends them comfort. And what is his comfort? The same that Jesus gave to his disciples, for it is Jesus who sends this. Here it is: "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore *comfort one another with these words.*" 1 Thess. 4:16-18. That is the comfort the Lord gives to the sorrowing. And any other under such circumstances is false comfort. It is not only his comfort to us, but it is *his command* that we comfort one another *with these words*.

Once more: In 2 Thess. 1:6-10 Paul speaks to those "who are troubled," and his comfort is that "the Lord Jesus shall be revealed from Heaven, . . . when he shall come to be glorified in his

saints, and to be admired in all them that believe . . . in that day." This is the comfort of God: The Lord is coming. "I will come again." "The Lord himself shall descend from Heaven." "The Lord shall be revealed from Heaven." "Even so, come, Lord Jesus." "Comfort ye, comfort ye my people, saith your God." A. T. J.

The Missionary.

Nevada Camp-Meeting.

THE camp was pitched on a level plat of ground in the limits of Carson City, a town of about 5,000 inhabitants, the capital of the State. There were twenty tents besides the large one. The meeting had not been previously advertised, and as the cotton town quickly and silently arose in their very midst, many inquired, "Who are they?" "Where did they come from?" "What are they going to do?" etc. The bills soon explained the matter, as they were quickly scattered everywhere. About fifty of our people camped on the ground, quite a proportion of whom had newly come into the faith; this gave an additional interest to the meeting, as they eagerly sought for and rejoiced to gain a better understanding of the truth.

At the opening service there were four or five hundred present from the city. Many of these came from mere curiosity, and having had that gratified, attended little afterward. The second evening the congregation settled down to those who wished to hear what we had to say. The number of these increased from evening to evening, and the interest deepened till the very last. Judges, lawyers, and the governor of the State attended some of the evening services. The city became mightily stirred up over the things that were being preached at the camp. There had been colporteur work done in the city for some time previous to the meeting, and a few had become interested. They and others with them now became fully established and took their stand on the truth.

The forenoon of each day was devoted to giving instruction in Sabbath-school work, the keeping of church records, and in Bible study. Brother Loughborough had these in charge, and most excellent instruction was given. Upwards of sixty services were held during the meeting; of these twenty-three were discourses given by Brethren Loughborough, Colcord, Briggs, and the writer.

The devotional services which at first did not seem to be all we could desire, improved till the very last, and at the close were sweet seasons of waiting before the Lord. The Sabbath-school each Sabbath was no insignificant feature of the meeting. Brother Loughborough superintended. There were about seventy in attendance each Sabbath, and the lessons were well learned. In classification, arrangement, and interest it was a model school. The contributions amounted to \$22.50.

All were well pleased with the meeting, and anxious to have another next year. They unanimously voted to request the California Conference to so arrange. They subscribed about \$400 for this purpose. Monday morning as the meeting closed, fourteen were baptized; one was baptized the day previous. The cause in Nevada is certainly advancing, much to the encouragement of all our people there. They are liberal toward the cause, which is a feature common to all mining districts, and warm-hearted and enthusiastic in the work. Brethren Briggs and Colcord remain in Carson to still further the interest by a protracted effort in the tent.

Anxiously are the brethren looking for the full development of the work in Carson City, and earnestly are they praying to God for its success. E. R. JONES.

Santa Barbara and Goleta, California.

ELDER HEALEY and family left for the Stockton camp-meeting, Sept. 2. I continued the meetings in Goleta until Sept. 13. Here the work in this part of Santa Barbara County closes for the present. The results of our three months' work in this field are not what we wish they were, nevertheless the Lord has wrought with us in some measure, in the enlightenment of many, and the winning of a few souls to the path of obedience.

Altogether thirty-five names have been secured to the covenant, the greater part of this number accepting the truth during our meetings. We have learned of one wayside hearer among the number on the covenant, and of three at least who are obeying the truth whose names have not been secured. About all are quite poor, and some extremely so, yet we are glad to know that with God there is no respect of persons, but that the poor of this world may be rich in faith and heirs of the coming kingdom.

I baptized six persons in the Pacific Ocean, Monday, Sept. 6. It was not deemed advisable to organize just at present, but an organization we doubt not will be effected in the city of Santa Barbara, at no distant day. I should state, also, that nearly one-third of the number signing the covenant were only temporary dwellers in the city, and have already gone.

Nearly all have the SIGNS OF THE TIMES. At a meeting on Sept. 6, all voted to have a treasury at their homes, and lay aside on the first day of the week, as God had prospered them. This they cheerfully agreed to do, after we had explained to them that the tithing system was the only way we knew of to do this scripturally.

Brother Isaac Amy will have charge of the Sabbath-school and meetings for the present. Much difficulty still exists in obtaining a central and suitable place for Sabbath meetings. Including children, about forty were present at the two last Sabbath meetings.

Now that we leave them, it is with the prayer that they may dwell together in unity, and in love *abound more and more*.

H. A. ST. JOHN.

Steamer Santa Rosa, Sept. 15, 1885.

North Pacific T. and M. Society.

REPORT FOR QUARTER ENDING JUNE 30, 1885.

No of members	167
reports returned	89
members added	16
dismissed	2
letters written	403
visits made	800
pp. of tracts loaned	13,237
given away	14,888
sold	12,177
periodicals distributed	9,045
new subscribers obtained: SIGNS, 49; SIGNS on trial, 30; Review, 4; Instructor, 3; Good Health, 31; Stimme, 1; total	118
Received on donation and membership	\$ 38 45
sales	133 50
periodicals	154 80
five thousand dollar fund	714 90
Total receipts	\$1,011 65

Mrs. C. L. BOYD, Sec'y.

Coos County, Oregon.

IN company with Elder John Fulton, I went to Coos County two weeks ago. The church there is shut in by itself, by the Coast Range and Pacific Ocean, and has enjoyed but little association with others of like faith, or of ministerial labor since its organization. We found the brethren grounded in the truth and very anxious for its promulgation in their secluded country.

We labored both in public and from house to house. The preaching was designed to instruct those not of our faith, and to lead the church to raise high the standard of godliness. Our

efforts seemed blessed of the Lord in both these directions. Some worldly associations will be severed, which I think will give the church a stronger hold on the divine arm. Last Sunday four willing souls were baptized in the Coquille River, and, with one other, united with the church. One or two aside from these have decided to keep the Sabbath, and will, we trust, soon unite with the church. Others are undecided. We need one or two good colporters to labor faithfully up and down these rivers.

Brother Fulton, though not in health to do much preaching, rendered valuable aid in the meetings and also in visiting. He thinks the climate here has done more to restore health and strength than all the medical treatment which he had previously received. He remains there for a time, while I am on my way to Jackson County.

CHAS. L. BOYD.

Douglas Co., Or., Sept. 16, 1885.

The Massacre of St. Bartholomew's.

THE August night of the 23d sunk down over Paris, and upon its narrow streets and gloomy lanes a strange stillness rested. The citizens awaited in silence the signal for the massacre of the Huguenots, and the perfect fulfillment of the constant injunctions from Rome. Every Catholic, every Parisian, knew that the popes had never ceased to inculcate a general destruction of the heretics. The king's body-guard had been stationed under arms in the city; the citizens were provided with weapons at the public cost; the houses of the Huguenots were marked to guide the murderers to their doors; the Catholic assassins were enjoined to wear a white cross to distinguish them from their victims. But while all was still without, in a retired chamber of the Louvre a scene of human passion and wickedness was exhibited, such as can scarcely be paralleled in history. A mother was urging her half-insane son to an unequalled deed of crime. Charles hesitated to give the final order. Soon after midnight Catherine had risen, perhaps from sleep, and gone to the king's chamber. She found Charles irresolute, and excited by a terrible mental struggle. He was probably insane. At one moment he cried out that he would call upon the Huguenots to protect his life; at another he overwhelmed with reproaches his brother Anjou, whom he hated and feared, and who had now entered the room. The other members of the guilty council—Guise, Nevers, and their associates—followed and gathered around the king. He still paced the room with rapid steps, incapable of decision. But Catherine, roused to a fierce rage, her voice filled with sinister meaning, told Charles that it was too late to recede, and that the order must be given. The king, still scarcely twenty-two years old, accustomed from infancy to tremble before his mother's glance, his mind enfeebled by dissipation and crime, conscious that if he disobeyed that menacing tone his own life was not safe, and that Catherine might remove him by her secret arts to place her favorite Anjou on his throne, in a sudden access of terror or of frenzy, gave the fatal command. From this moment all that was gentle in his nature died forever, and he became the chief promoter of the general massacre, the active instrument in the hands of unsparing Rome.

Guise at once went swiftly from the room to begin the labor of death by the murder of Coligny. The clash of his horse's hoofs resounded in the still Sabbath morning as he led a party of soldiers to the admiral's quarters. Catherine, Charles, and the other conspirators, terrified at what they had done, kept closely together, and gathered at a window overlooking the tennis court. "We were smitten," says Anjou, "with terror and foreboding." Catherine, it is said, even sent to recall Guise; but he replied, "It is too late." Coligny had been stabbed in his bed-chamber, and his body thrown out of the window into the court below. Many

Huguenots perished with him. The death of the chief of the reformers roused the conspirators to new energy, and Catherine gave orders that the signal for the general massacre should be given before the appointed hour. The clock of the church of St. Germain l'Auxerrois sounded over silent Paris. Its ominous peal awoke an awful clamor, such as the earth had never witnessed before. A clang of bells responded from every tower and belfry; the adherents of the pope seized their arms, rushed to the houses of the Huguenots, and murdered every inmate, from the sleeping infant to the gray-haired grandsire and the helpless maid. The city had been suddenly illuminated, and from every Catholic house the blaze of torches lighted up the labor of death. Beneath their rays were seen women unsexed, and children endowed with an unnatural malice, torturing and treating with strange malignity the dying and the dead. It is impossible, indeed, to narrate the details of this awful event, over which Catholic kings and priests rejoiced, and for which the infallible pope at Rome gave public thanks to God.

Within the palace of the Louvre itself, where a few days before every saloon had rung with festivity, and where mask and dance and throngs of gallant knights and maidens had greeted the nuptials of Henry and Marguerite, now echoed the groans of the dying Huguenots, and the shrieks of the terrified queen. In the evening Marguerite had been driven by her enraged mother from her presence and from the arms of her sister Claud, who would have detained her, and was forced to go, trembling, to the apartment of her husband, lest her absence might excite suspicion. She lay awake all night, filled with a sense of impending danger. She pretended that she knew nothing of the approaching event. Henry's rooms were filled with his companions in arms, who passed the night in uttering vain threats against the Guises, and planning projects of revenge. Toward morning they all went out in company with the king; and Marguerite, weary with watching, sunk into a brief slumber. She was aroused by a loud cry without of "Navarre! Navarre!" and a knocking at the door. It was thrown open; a man, wounded and bleeding, pursued by four soldiers, rushed into the room, and threw his arms around the queen. He clung to her, begging for life. She screamed in her terror. The captain of the guard came in and drove off the soldiers, and the wounded Huguenot was allowed to hide himself in her closet. Marguerite fled hastily across the halls of the Louvre to her sister's room, and, as she passed amidst the scene that had so lately rung with the masks and revels of her wedding night, she saw another Huguenot pierced by the spear of his pursuer, and heard the clamor of the general massacre. Faint and trembling, she went to her mother and the king, threw herself at their feet, and begged the lives of two of her husband's retainers.

Meantime, when Henry of Navarre had left his room in the morning, he had been arrested, and carried to the king's chamber; but of the band of Huguenots who had attended him in the night only a few escaped. Each man, as he passed out into the court, between two lines of Swiss guards, was stabbed without mercy. Two hundred of the noblest and purest reformers of France lay piled in a huge heap before the windows of the Louvre; Charles IX., Catherine, and her infamous train of maids of honor, inspected and derided them as they lay dead. All through that fearful Sabbath day, the feast of St. Bartholomew, and for two succeeding days, the murders went on; the whole city was in arms; every hat or cap was marked with a white cross, and every Catholic was converted into an assassin. Charles, a raging lunatic, rode through the streets, laughing and jesting over the fallen. The streets were filled with corpses;

the Seine was turned to blood; many Catholics grew rich by the plunder of the Huguenots; and it was believed that the king and his brother, Anjou, shared the spoils of opulent merchants and skillful goldsmiths. The papal nuncio, Salviati, overjoyed at the spectacle, wrote to the pope that nothing was to be seen in the streets but white crosses, producing fine effect; he did not see the heaps of dead, nor the scenes of inexpiable crime. Charles IX. shot at the flying Huguenots from his bedroom window. The rage of the murderers was chiefly turned against women and infants. One man threw two little children into the Seine from a basket; another infant was dragged through the streets by a crowd of Catholic children, with a cord tied around its neck; a babe smiled in the face of the man who had seized it, and played with his beard, but the monster stabbed the child, and, with an oath, threw it into the Seine.

For three days the massacre continued with excessive atrocities. A month later, Huguenots were still being murdered in Paris. It is computed that several thousand persons perished in that city alone. In every part of the kingdom, by orders of the king, an effort was made to exterminate the Huguenots; and Lyons, Orleans, Bordeaux, and all the provincial towns ran with blood. Four thousand reformers are said to have been killed in Lyons. At Bordeaux, Auger, the most eloquent of the Jesuit preachers, employed all his powers in urging on the work of slaughter. "Who," he cried, "executed the divine judgments at Paris? The angel of the Lord. And who will execute them in Bordeaux? The angel of the Lord, however man may try to resist him!" The number of the slain throughout France has been variously estimated at from ten to one hundred thousand. History has no parallel to offer to this religious massacre, even in its most barbarous period.

The Pope, Gregory XIII., received the news of the fate of the Huguenots with unbounded joy. The wish of his heart had been gratified, and Charles IX. was now his favorite son. Rome rang with rejoicing. The guns of the Castle of St. Angelo gave forth a joyous salute; the bells sounded from every tower; bonfires blazed throughout the night; and Gregory, attended by his cardinals and priests, led the magnificent procession to the church of St. Louis, where the cardinal of Lorraine, the brother of the duke of Guise, chanted a *Te Deum*. The cry of the dying host in France was gentle harmony to the court of Rome. A medal was struck to commemorate the glorious massacre; a picture, which still exists in the Vatican, was painted by Vasari, representing the chief events of St. Bartholomew. The pope, eager to show his gratitude to Charles for his dutiful conduct, sent him the Golden Rose; and from the pulpits of Rome eloquent preachers celebrated Charles, Catherine, and the Guises as the new founders of the papal church.—*Historical Studies*.

How to Pray.

1. We must believe. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22; Heb. 11:6.
2. We must desire. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24; Jer. 17:9, 10.
3. Pray in the name of Christ. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14; 16:24.
4. Pray perseveringly. "Men ought always to pray, and not to faint." Luke 18:1. "Continuing instant in prayer." Rom. 12:12. "Pray without ceasing." 1 Thess. 5:17; Col. 4:2.
5. Pray importunately. "Though he will

not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:8, 9.

6. Pray in submission to God's will. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." 1 John 5:14. "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt." Mark 14:36.

7. Pray in the Spirit. "Praying always with all prayer and supplication in the Spirit." Eph. 6:18. "Praying in the Holy Ghost." Jude 20.—*The Truth*.

That Mighty Name.

MR. WILLIAM REYNOLDS, of Peoria, Ill., the well-known Sunday-school worker, tells the following touching story, which he had from the lips of the missionary himself:—

Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest-looking heathen his eyes had seen. On inquiry, he found that he was representative of one of the inland tribes that live away in the mountain districts, and that came down once a year to trade. Upon further investigation, he found that the gospel had never been preached to them, and that it was very hazardous to venture among them, because of their murderous propensities. He was stirred with earnest desires to break unto them the bread of life. He went to his lodging-place, fell on his knees, and pleaded for divine direction. Arising from his knees, he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started in the direction of the Macedonian cry.

As he bade his fellow-missionaries farewell, they said, "We shall never see you again. It is madness for you to go." But he said, "I must preach Jesus to them."

For two days he traveled, scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource, he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and play:—

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Being afraid to open his eyes, he sang on till the third verse, and while singing the stanza,

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all,"

He opened his eyes to see what they were going to do, when, lo, the spears had dropped from their hands, and the big tears were falling from their eyes!

They afterward invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them because of impaired health, and return to this country, they followed him for thirty miles. "O missionary," they said, "come back to us again! There are tribes beyond that never heard the gospel." He could not resist their entreaties. After visiting America, he went back again to continue his labors till he sank into the grave among them. Missionaries are often the bravest men on earth.—*Congregationalist*.

"I WILL praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high." Ps. 7:17.

The Home Circle.

HOME AT EVENTIDE.

THE evening shadows gather and night draws on apace,
With freshly printed papers the daily world I trace.
My wife, drawn close beside me, in tender tones and low,
Hums nursery airs, and gently rocks the cradle to and fro.

The open fire and cheery, sheds light and heat around.
The old clock in the corner, keeps up its measured sound,
Old Towser sleeps serenely the evening hours away,
And Tabby purrs contentedly in rest from romp and play.

Here duty and affection weave strong their web and well,
Here worldly strifes are barred the way, here peace and
quiet dwell;

The outside world knows not how rich the clust'ring joys
that come,
To fireside realms where love draws near and builds a
happy home.

—Clark W. Bryan, in *Good Housekeeping*.

Fathers and Sons.

DURING a long career as a teacher, I have come in contact with several thousand young men, and with many of them I have had confidential chats. In this way I have occasionally gotten glimpses of home life which fairly appall me. In nine cases out of ten it is the same story. The father is too busy to look after his sons. He is at his business down town from nine or ten o'clock in the morning until five or six in the afternoon. He comes home for dinner, and, after having had his smoke, and a perfunctory chat with his family, he goes to his club and is invisible for the rest of the evening. He asks his son an occasional question about his college affairs, and scolds him if he spends too much money; but rarely makes an effort to influence him, to give a wholesome direction to his thought, or to point out to him the terrible consequence of vicious indulgence. He expects the young man to "sow his wild oats," perhaps, and thinks he had better explore life for himself, and reap the consequences of his youthful follies.

That this is in no sense a caricature of the fashionable father, every one who has more than a surface knowledge of New York society will readily admit. There are of course, even among the fashionable, many honorable exceptions, but they are the exceptions that prove the rule. The majority of them need an introduction to their own sons. They would be astonished to get a glimpse of the thoughts that live and thrive beneath the polished surface of the young gentlemen who sit opposite to them at the table. They would be startled (though they would have no right to be) at the frank cynicism of these disillusionized philosophers, at the sordid ideals which they profess to worship, at their superior contempt for all that humanity has, in the past, held sacred. If you talk with them, you discover, before long, that their one aim and object in life is to have "fun," and that, in that word, they include the whole catalogue of pleasures, from a base-ball match or a flirtation to a disgraceful debauch. If you tell them that they destroy themselves by such indulgences, and unfit themselves for all future usefulness, they smile and, in their hearts, pronounce you a milk-sop. Some of them will, with vulgar ostentation, tell you that they are rich enough to do what they choose; that they have no ambition to be useful; that they can see no harm in having "a good time" while they are young and capable of enjoyment.

Confessions of this kind, of which I have often been the depository, have explained to me several social phenomena which before seemed puzzling. The frequent decline and disappearance of old American names in the business world, and the perpetual crowding out of the native element by German and Jewish firms, is unquestionably due to the inability of the generation born and nurtured in luxury to hold its own in the competition with the frugal

and industrious foreigner. The son of the self-made man is, by his father's wealth, absolved from the necessity to work. The self-made man himself looks, perhaps, upon work, not as the blessing that it is, but as a more or less unpleasant means of realizing his ambitions; and he is happy in the thought that his son will not have to slave as he slaved in his youth.

Few will deny that this is a legitimate and natural pleasure; and provided the son is duly impressed with his responsibility as the possessor of a large fortune, and has by inheritance, or by education, acquired high and noble aims, his position will, in many respects, be more enviable than his father's. And yet, in spite of all factitious advantages which wealth brings him, he is, from a sociological point of view, to be deplored. The removal of the natural stimulus to work is a very questionable blessing. Just as a limb which is not exercised grows limp and feeble, so a brain which has no serious and absorbing labor deteriorates. Faculties which are not called into play are gradually dulled; latent energies, which are never aroused, languish and disappear. Instead of bequeathing an increased fund of moral and intellectual strength to the next generation, the luxurious man of leisure bequeaths less than he received. He is like the unfaithful servant whom his lord so severely condemned for hiding his talent in the ground, where it benefited no one.

The Russian author, Tourguéneff, in his famous novel, "Fathers and Sons," makes Arcaidi Kirsanoff say to his father, "You and I belong to different generations; therefore you cannot understand me," and the father is represented as being greatly grieved at the thought of the distance which mentally separates them. I have heard American fathers express the same regret. "Young men are not nowadays what they were in my youth," is the refrain of a hundred lamentations at the degeneracy of the age.

But if, instead of deploring the inevitable, these same fathers would make an earnest effort to bridge the gulf which separates them from their children, they would find that the task is by no means so hopeless. If, instead of leaving the training of the children to their mother (who is, perhaps, not always a wise mother), or to hired teachers, they would sacrifice some hours from their clubs and interest themselves in the games, the lessons, and the general development of the young, they would be rewarded with a love and devotion which are a hundredfold more valuable than the insane pleasures of a club room.

The father who possesses his son's confidence is a happy father; and the son who has in his father an older friend and sympathetic counselor will rarely, if ever, go astray. Instead of insisting upon an undue degree of respect, which often produces distance and estrangement, let the father enter with hearty appreciation into his son's pursuits, and endeavor to guide him gently and imperceptibly, and to store his mind without didactic homilies, with reverence for all that is good, and abhorrence for all that is base. A certain degree of comradeship, so far from interfering with the proper respect, is more apt to deepen the mutual confidence and affection which are, after all, the only safe basis of the parental relation.

Herbert Spencer somewhere relates an imaginary conversation with a British farmer who had been attending a farmers' convention, at which the discussion had turned chiefly on the proper diet for pigs. Spencer asks him how he feeds his children. "The children," exclaims the farmer, contemptuously, "I leave the feeding of them to the women."

This is very *à propos* of the attitude of fathers to their offspring in general. Mentally as well as physically they "leave them to the women," and they are astounded if the children do not repay them for this indifference with affection and regard. The farmer probably looked upon the pigs as "business," and, like

the American merchant, took it for granted that business ought to take precedence before everything. But, after all, what is more serious business than the moral and physical welfare of those to whom the keeping of all that the parents hold precious—name, wealth, and position—is to be intrusted?

Would it not, then, be good economy to let the down-town business suffer a little, and devote the time thus saved to the cultivation of the mind and heart of him who before long may have the power to scatter the accumulated results of all this anxiety and toil to the four winds of heaven? On purely utilitarian grounds, then, as a matter of business, it would repay fathers to cultivate closer relations with their sons.—H. H. Boyesen, in the *Congregationalist*.

A Stupendous Rift in the Earth.

PROBABLY few rivers are less generally known than the "Colorado of the West." Rising in Colorado and Wyoming, it runs through a country of peerless beauty, through pleasant valleys, rocky mountains, high plateaus, arid deserts, finally debouching into the California Gulf, nearly 3,000 miles from its starting place. It drains an area of nearly 400,000 square miles. It is the river of cañons. From the junction of the Green and Grand Rivers to Colville it has but few breaks in what forms probably the most stupendous rift in the world. Five hundred miles in length is the cut, with a maximum depth of 6,500 feet, an average that exceeds 3,000. Americans are too apt to overlook their own country, and travel to other lands in search of the picturesque. To the geologist, the earnest student of nature, the artist, or the mere sight-seer, this country offers inducements unparalleled.

Looking south across the House Rock Valley, in northern Arizona, one notices a few broken bluffs, about ten miles distant, apparently about twenty feet high. Only five or six of these occur, scattered at irregular intervals. There lies the cañon. Riding across the level plain toward the bluffs, one finds it hard to conceive how such a cañon can exist, with so few signs of its existence. Here and there we are obliged to make long *detours*, to avoid yawning *crevasses* that streams have worn in their downward rush to the Colorado.

Until we come within a half a mile of the cañon we get no hint of its existence. Gradually it unfolds to nearer advance, until on its brink its awful sublimity bursts upon us. As we walk out upon a projecting tongue of rock, we gradually, dimly begin to appreciate the chasm. Great rock walls around us on every side stretch downward, seemingly fathomless.—*Sel.*

THE following incident, from the Philadelphia *Call*, may be of the "made-up" kind, but we doubt not that there are many fond and foolish Mrs. Bluchers in the world; and are there not among our readers girls who recognize in Mary counterparts of themselves?

"Hard at it, I see, Mrs. Blucher?"

"Yes, Mrs. Brown; this is my wash-day, and looking after a family of ten don't leave much time on my hands."

"Is that Mary's voice I hear at the piano in the parlor?"

"Yes, that's her. I don't see how I'd git along without that gal, nohow. Al'ays on these days, when I hev the tiringest work, she picks out her nicest pieces, like 'Sweet Rest By-and-by,' 'Mother's Growing Old,' 'Love Will Roll the Clouds Away,' and sings 'em for me while I'm runnin' the duds through the first water. 'Taint every gal as 'd be so thoughtful, I can tell you."

Noisy merriment and laughter are no sure signs of happiness; true joy is commonly a quiet emotion.

Slaughtered for Fashion.

THE old epicures of Greece and Rome used on high occasions to revel in a dish of *nightingales' brains*. This was a wanton waste of birds; but to destroy birds for their beauty, and wear them in dead show as decorations, is a more revolting misuse than even the poorest pretense of turning them into food. Something like the heathen sentiment that gloated over the splendidly formed gladiator

"Butchered to make a Roman holiday,"

Seems to survive in civilization, and ride uppermost in the luxurious selfishness of dress. At least the taste of parading on the head the stuffed *post mortem* of a pretty creature killed for show is more appropriate to barbarian princesses and "medicine-men" than to the belles of Christian society. A correspondent of *Forest and Stream* says:—

"In Massachusetts many thousand sea-swallows are killed every season, and their skins sent to France to be dyed for millinery purposes. It is in the direction of fashion that the destruction of our many birds is most to be feared—and the fashion is simply a disgusting one. Nothing is more sickening than a dead bird on a hat. It contributes nothing to the good taste of the wearer. I have seen a woman in the horse-cars this winter with the whole front of a prairie chicken on her hat, with shriveled beak and glass beads for eyes, projecting in the same direction as the woman's nose. The expression on her face seems to say, 'What a nice ornament I wear on my hat!' What a poor, cruel taste!"

The writer of this has at the present time a Brazilian grass parakeet, a very handsome and affectionate little fellow. He sits on the finger while his master writes; chirps and kisses his fingers, then runs up the arm and nestles under his chin, puts his head into the vest pocket, will even climb up and kiss the lips if permitted to do so. This bird is a beauty, and has a little episode in his history. His beautiful plumage, long-tipped wing-pinions and tail might have cost him his life. A would-be lady earnestly petitioned his owner the other day to sell him. She had just held him on her finger and witnessed some of his affectionate, cunning tricks. But it turned out that she wanted him stuffed to wear on her hat. That woman would make a good Indian squaw; but she pretends to move in good society.—*Youth's Companion*.

What Our Boys Must Learn.

To CULTIVATE a cheerful temper.

To choose their friends among good boys.

To sew on their own buttons.

Not to tease boys or girls smaller than themselves.

To take pride in being a little gentleman at home.

To be polite and helpful to their own sisters as they are to other boys' sisters.

To treat their mother as politely as if she were a strange lady, who did not spend her life in their service.

To feel a noble pride in making their mother and sisters their best friends.

If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.

Not to take the easiest chair in the room, and put it directly in front of the fire, and forget to offer it to their mother when she comes in to sit down.

Not to grumble or refuse when asked to do some errand which must be done, and which otherwise will take the time of some one who has more to do than themselves.

To make up their minds not to learn to smoke, to chew, to drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men, and necessities to bad ones.—*Exchange*.

Health and Temperance.

A Question of Morals.

THE *Sunday-School Times* answers the question which follows, in a very happy manner. If the questioner was unable to learn the opinion of the *Times*, we give him credit for dullness. We recommend the answer to all who are troubled over this and similar questions:—

"I am a constant reader of the *Sunday-School Times*, and one who has, for three years, got up a club for it. I have been much interested in your Notes on Open Letters. Incidentally you have referred to tobacco. I would very much like to have your opinion as to whether it is right for a Christian to use or sell tobacco; especially the selling. I do not use or raise it, but I sell it. Without telling you my own opinion, I would esteem it a favor if you answer in your usual concise manner, either through your columns, or personally by letter."

"He is a friend of the *Sunday-School Times*. He is a worker in its behalf. He sells tobacco. He has his 'own opinion' as to the right or wrong of his course. And here he wants us to say concisely whether, in our opinion, 'it is right for a Christian to use or sell tobacco; especially the selling.' Of course, it wouldn't do for us to intimate that his own opinion is against his practice in such a matter; nor would it be pleasant for us to tell him that no Christian ought to do what he says he is doing. We can, however, go so far as to tell him confidentially that, in our opinion, tobacco is one-fourth poison and three-fourths filth; although we do not care to tell him that *that* is any reason why a Christian shouldn't live on it. As to the selling business, perhaps he remembers the story of the Jerseyman who was seen gathering some wild mushrooms in the woods. 'Look here, my friend,' said the passer-by, 'those mushrooms are rank poison. You'd better let 'em alone.' 'Oh! don't you be afraid,' was the quick response. 'I ain't picking 'em to eat. I'm picking 'em to sell.' But those were mushrooms, and that was in New Jersey. About selling tobacco in Massachusetts, we would rather not express an opinion, concisely, on the strength of that letter."

Will It Come?

WHAT? The cholera. A good many people are anxious to be informed about the probability of its coming. Now may be some may not know, but it is a fact, that cholera is of a retiring disposition, and waits for an invitation before making a visit. You may not be posted in cholera etiquette, so as to know how to invite it in good style. But you, my friend, with that well that needs cleaning so badly—you're doing very well. That is a good invitation, and cholera will be sure to accept if it comes anywhere near, and it is at all convenient. And you, with that bad-smelling sink and drain—cholera won't pass you by, if it comes into the country; you couldn't please it better than to get up a strong smell like that. And that sink-hole near the house, where the frogs live? Oh, yes, cholera goes where frog concerts are to be heard, whenever it is possible to make connections. And if you have a damp and dirty cellar, that will be taken as a good invitation, and cholera will call on you if it calls on any one in the neighborhood, and will board with you awhile.

A dirty sty or stable will also be considered in the light of a smile of welcome, and cholera will readily come in and stay a few days. If no other way of invitation is convenient, you might throw the slops near the back door, or be careful not to disturb that rotting refuse heap, or forget to clean out that out-house vault. Cholera will accept anything of that sort as a positive and urgent invitation, to come as soon

as possible and stay as long as convenient. And there's another thing about it; if you give such an invitation, and cholera can't accept on account of not having business within a thousand miles or so of you, it will be almost sure to send diphtheria, or typhoid fever, or some other member of the family in its place, that may be able to fill the place of cholera itself, in good shape. If you don't give cholera some such invitation you needn't expect it, but if you do invite it in some way it will be pretty sure to call on you or send a good representative.—*J. F. B., in Christian Cynosure*.

Some Excuses for Drinking.

"It is a very cold day to-day, I shiver from head to foot; I must have a little something because it is so cold, and I need it." Or, "It is very hot to-day. Dear me! such weather as this swelters a man to death; I must have something to keep me up in such hot weather; I need it." Another man drinks a little in summer time because there are insects in the water, and spirits kill them. Another thinks he needs something in winter time because it is so hurtful to drink cold water. Another man is very ill; for eighteen years he has taken the same remedy, and he will go and try a little more of it. Another is tolerably well, but the weather-glass is falling, and the last time the wind was in that quarter it gave him a terrible pain; he needs something as a preventive, and he will try it once more. This reminds me of the man who wanted some brandy and water. "I must have it this morning," he said, "because I am so thirsty, but what makes me thirsty I do not know, unless it is that I am going to have some salt fish for dinner." One man said he would sign the pledge if they would let him drink when they washed sheep, that being usually done only once a year. He took the pledge accordingly, and obtained a sheep which he kept in his barn and washed regularly four times a day all the year round, till he washed the poor creature nearly to death. I heard a man say that because he heard a sentiment advanced at a temperance meeting that he did not like, he went home and began drinking again. That was just as silly as the boy that said, "Mother, if you don't give me a penny, I know another boy that's got the measles, and I'll go and catch 'em." We have to meet with many such contemptible excuses for drinking.

One obstacle to our success is the tenacity with which some persons cling to the fashionable drinking customs. I know but little of the custom of persons at table "taking wine together," though I know enough to be aware of what it is. It is a silly custom. You smile at a lady and ask her to take wine. She smiles and bows. The waiter then fills her glass and fills yours. Then you take the wineglass in your hand, and smile. *You must smile*. Even if you have the toothache very badly, you must smile. It may be an agonizing smile, but *you must smile*. Then she smiles and bows and sips, and you smile and bow and sip, then both smile and bow together, and it is all over. Now, suppose I should ask the lady, "May I take a small piece of bread and butter with you?" She bows and smiles. The waiter gives her a piece of bread and butter, and I take a piece; and she takes her piece of bread and butter, and smiles and bows and bites; I do the same, and while we both masticate, we smile and bow together. It would be perfectly ridiculous, but not more so than this custom of drinking and bowing and smiling over a glass of wine, and far less injurious. It does not, and cannot, hurt a man or woman to eat a small piece of bread and butter, but it may do a vast deal of harm to take a glass of wine. I do not say it *will*, but it may. There is a risk.—*Gough*.

"A sound heart is the life of the flesh; but envy the rottenness of the bones." Prov. 14:30.

International Tract and Missionary Society Directory.

ORGANIZATION AND OBJECT.

THE International Tract and Missionary Society was organized August 13, 1874. It furnishes health, temperance, and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. Some years it has placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000. In addition to this, it has placed valuable books in many libraries in England, Australia, and elsewhere, and supplied reading-rooms in all parts of the world with health and religious periodicals. It has also furnished sets, consisting of ten bound volumes, to a large number of steamships visiting our own and foreign ports. Branch societies are being organized in all parts of the United States, Europe, and Australia.

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ALBANY, N. Y.—Parlor reading and lecture-rooms at 205 State Street; open from 10 A. M. to 9 P. M. N. S. Washbond, superintendent.

BUFFALO, N. Y.—Parlor reading and lecture-rooms at 13 West Huron Street; open from 2:30 to 9 P. M. Alex. Gleason, superintendent.

BOSTON, MASS.—Mission and lecture-rooms at 21 Boylston Place. In charge of J. R. Israel.

CHICAGO, ILL.—Free reading-room at 3652 Vincennes Ave. Elder Geo. B. Starr and James Sawyer, managers.

CLEVELAND, O.—Mission rooms at 230 Bridge Street. In charge of E. C. Penn and H. W. Cottrell. Meetings or Bible-readings are held every Sabbath (Saturday).

COLUMBUS, O.—Depository, city mission, and reading-rooms in rear of Citizens' Saving's Bank. In charge of Mrs. Ida Gates. Meetings every Sabbath (Saturday) at 2:30 P. M. and Sunday evening.

DENVER, COLO.—Depository, parlor reading-room and lecture hall, No. 247 Fourteenth Street. Elder Wm. Ostrander, superintendent.

EAST PORTLAND, OR.—Free reading-room and book depository, on L Street, near corner of Fifth. Wm. Potter, superintendent.

FREMONT, NEB.—Book and tract depository on Fifth Street between Main and F.

GREAT GRIMSBY, ENG.—Tract and book depository at 72 Heneage Street, in charge of Miss Jennie Thayer. The ship work at Liverpool, Eng., is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Durland, Southampton.

HONOLULU, H. I.—Free reading-room, tract and book depository, at 189 Nuuanu Avenue. L. A. Scott, city missionary; A. LaRue, ship missionary.

INDIANAPOLIS, IND.—Reading-room and book depository at 32 Cherry Street. A. W. Bartlett, superintendent.

LINCOLN, NEB.—O. W. Bent, city missionary, corner Nineteenth and E Street.

MOBILE, ALA.—Free reading-room in Gulf City Hotel. City missionary, Peter H. Clark.

NEW ORLEANS, LA.—Free reading-room and book depository at 35 Prytania Street. Elder G. K. Owen, superintendent.

NEW BEDFORD, MASS.—Mission rooms at 488 Acushnet Avenue. A. T. Robinson, manager. Noon prayer-meeting every Saturday. Bible-reading, Sunday, at 5 P. M.

NEW YORK CITY, N. Y.—Free reading and lecture-room, 744 Broadway. Ships visiting this harbor are supplied with reading matter. M. B. Patterson, manager.

OAKLAND, CAL.—Book and tract depository at 1059 Castro Street. Address, Anna L. Ingels, care of Pacific Press, Oakland, Cal.

PORTLAND, ME.—Depository, parlor reading-room, and lecture hall, at 113 Pearl Street. Elder A. O. Burrill, superintendent. Exercises in lecture-room: Preaching, Sunday at 7:30 P. M., and Saturday at 3:15 P. M. Bible class (2 Tim. 2:15), Saturday at 2 P. M.

PROVIDENCE, R. I.—Free reading-rooms at 148 High Street. H. B. Tucker, manager.

PHILADELPHIA, PA.—Free reading-room at 1526 Brown Street. G. W. Knapp, manager. Rooms open from 2 to 7:30 P. M. Preaching or Bible-reading every evening except Mondays and Saturdays.

PITTSBURG, PA.—Mission at 41 Frankstown Avenue. Elder F. Peabody, manager.

RICHMOND, AUSTRALIA.—Mission and reading-rooms at Sumarlide, 46 Highbett Street. Henry Scott, secretary.

ROME, N. Y.—Office and depository of the New York State Branch. E. W. Whitney, president; Miss May Taylor, secretary.

SAN FRANCISCO, CAL.—Free reading and lecture-room, 914 Laguna Street. All ships that enter the harbor are visited. Andrew Brorsen and H. C. Palmer, city missionaries.

SYRACUSE, N. Y.—Parlor reading and lecture-rooms, 52 Crouse Building, Warren Street; open from 2:30 to 9 P. M. N. J. Walsworth, resident manager.

ST. LOUIS, MO.—Mission and free reading-room at 2339 Chestnut Street. Joseph Clarke, superintendent.

At the above mentioned places the public are cordially invited. The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

S. N. HASKELL, President.

News and Notes.

RELIGIOUS.

—Two brothers of nearly the same age are settled as pastors of a church in Springfield, Mass.

—The Presbytery of San Francisco has now upon its roll two Chinese, one Japanese, one Welsh, one Spanish, and one French church.

—The *Republican* of Binghamton, N. Y., remarks: "Henry Ward Beecher announces that he has no intention of retiring from the pulpit. Is it necessary? Has not the pulpit and what it represents already parted from Mr. Beecher?"

—The income of the National Bible Society of Scotland for 1884 was \$149,390, an increase on the previous year of about \$6,000. The issues had been 557,329, of which 177,839 were Bibles, and 209,505 Testaments. The total circulation was 49,091 copies above that of 1883.

—"He takes his text from the Bible and preaches from the newspapers," was the pithy characterization of a popular preacher by one of his auditors. Quite a contrast to the man who lived before the days of newspapers, and was satisfied to preach Christ and him crucified.—*Observer*.

—A Presbyterian church recently dedicated at Carroll, Iowa, contains something new. It is nothing less than a "nursery." On each side of the vestibule there is a little room, each furnished with rocker and crib. Into these, mothers can go with restless little ones, and can find relief from the burden of sleeping ones. We abhor church kitchens and dining-rooms, but we vote for the church nursery.

—A religious exchange says: "A strange, but not altogether melancholy, result of the English crusade against vice is the mobbing of Mormon missionaries in the low parts of London, in consequence of rumors that they were engaged in procuring girls for immoral purposes." Well, are they not engaged in procuring girls for immoral purposes? They bring them to this country to be fourth or fifth on the list of a Mormon elder's "wives." No one would bother the Mormons if their religion were not a religion of immorality.

—Here is a case of heathenism, not in Africa, but in Springfield, Mass., and right under the shadow of a church: "A little girl happened in a neighbor's house, one morning, at the time of family prayers. She was asked to stay, and, accepting the invitation, remained an interested participant in the proceedings. When they all rose from kneeling, she startled the company with the exclamation, 'I like this game first-rate. What is the name of it?'" Of course the little girl's parents are included in this, for they were responsible for her ignorance. It is safe to say that the number of families in this "Christian country," where the children know nothing of God and his worship, is not small. If they were all in a country by themselves, how the missionaries would flock to them.

SECULAR.

—Heavy rains have done much damage in Spain. It will now cost a circus \$1,000 a day license, to show in Los Angeles.

—The raisin crop of Los Angeles County, Cal., this season will be 125,000 boxes.

—Gold in large quantities has lately been discovered in China on the Amoor River.

—Four men were drowned in Snake River, Oregon, Sept. 25, by the capsizing of a skiff.

—A Nevada man is going into the business of canning rabbits for shipment to the East.

—There is a prospect that the Oregon and California Railroad will be finished in about a year.

—The Canadian Pacific Railway Company has been swindled out of over \$500,000 by contractors and engineers.

—The big elephant Jumbo was killed by the cars Sept. 15, while trying to save a baby elephant from being run over.

—August 15, the town of Canta, in Peru, was desolated, and most of its inhabitants massacred by revolutionary forces.

—A gang of ruffians near New Orleans recently assaulted, tied, and unmercifully beat several inoffensive colored citizens. The desperadoes belong to the Anti-prohibition Party, and the colored people had been supporting the temperance movement. A reward is offered for the apprehension of the ruffians.

—It is announced that the Canadian Pacific Railway will be opened for the carrying of freight and passengers to British Columbia on October 5.

—The Indian agent of the Umatilla Reservation has given all trespassers upon those lands ten days' time in which to leave or be ejected by force.

—Tonquin advices are that the Black Flags are preparing for active guerrilla war on the French troops, and will soon begin aggressive operations unless terms are made with them.

—Under permission from the Government, the Oakland ferry boats have been arranged for burning petroleum instead of coal. By this change, a saving of from 17 to 44 per cent. in fuel is effected.

—At Wheeling, W. Va., Sept. 26, a party of non-union mill men were attacked by a party of armed men, and 200 shots were exchanged. No one was killed, but several persons were seriously injured.

—Smuggling by cabin passengers on the ocean steamers plying between New York and European ports has grown to such dimensions that it has recently been the subject of a special order from the Treasury Department.

—The Russian Admiralty has ordered two fast cruisers to be built at Copenhagen, and the police of St. Petersburg have been ordered to renew the measures of increased strategy introduced during the darkest days of nihilism.

—At Celina, Ohio, lately, three or four youths, not yet of age, were placed under bonds for burglaries committed in that town. One of them is the son of the speaker of the Ohio House of Representatives, and another is a son of the county clerk.

—The Director-General of the North, Central, and South American Exposition at New Orleans, states that the buildings, grounds, etc., are now ready in every particular for the reception of exhibits, and exhibitors are requested to forward articles at once.

—A dispatch from Rome, dated Sept. 13, says: "Baron Von Schoezen is going to Rome, bearing an autograph letter from Emperor William to the pope, looking to a settlement of the religious disputes that have been pending between Germany and the Vatican."

—A Scotch colony of eighty-two persons are on their way to locate at Lancaster, Los Angeles County, Cal. As there is not sufficient hotel accommodations, their three sleeping cars have been side-tracked to accommodate the settlers until they can build their houses.

—The night of Sept. 12, a terrible storm swept over the island of Malokai, Hawaiian Islands. A church, dedicated only a few days before, was lifted from its foundation, and so badly wrecked that it had to be pulled down. Trees two feet or more in diameter were torn from the roots, or snapped like pipe stems.

—In Harney Valley, Or., is a tract of land which was taken up as swamp, but upon which the owner is sinking an artesian well for irrigating purposes. An ex-State official is said to hold a large block of these "swamp" lands, which he informed some possible purchasers was "capable of cultivation if thoroughly irrigated."

—Rebecca Jarrett, of the Salvation Army; Thomas William Stead, editor of the *Pall Mall Gazette*; Sampson Jacques, one of the staff of that paper; Mrs. Combe, Bromwell Booth, of the Salvation Army, and Louise Mowrey, defendants in the abduction case of Eliza Armstrong, have been held for trial. In connection with the examination Mr. Stead made additional damaging charges against the king of the Belgians, princes, dukes, and members of parliament.

—September 13, in Marin County, Cal., Frank Marshalls shot his son, eighteen years of age, while hunting, by mistaking him for a deer. It is frightful to contemplate the number of such deaths this year in California. It is absolutely dangerous to go into the woods. Another case is reported near Red Bluff, where one man shot another, whom he mistook for a bear. We believe that a law should be passed that would inflict a severe penalty for such careless shooting.

—The French Radicals demand among other things the expulsion of the Bonapartist and Orleanist princes, and the confiscation of the property of the latter; the reduction of the military service; a special tax on foreigners residing in France; the maintenance by the nation of the sick and indigent and aged among the working classes; the separation of Church and State and the confiscation of clerical property; the abolition of the national debt. Some of these demands savor strongly of socialism.

Obituary.

ALBRIGHT.—Died of a broken hip, in Waseca, Minn., April 14, 1885, Mrs. Margaret Albright, in the ninetieth year of her age. Her maiden name was Brice. She was born near Albany, N. Y., and removed to Minnesota in 1863. She embraced the Sabbath eight years before her death, from convictions received from reading her Bible, and was a model of patience and cheerfulness. The funeral discourse by Rev. R. M. Carter (Methodist), from the text, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. MRS. S. M. LOWELL.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Tuesday evening at 7:30. Seats free.

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45 A. M. Classes in the English, German, and Scandinavian languages. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Preaching every Sunday evening at 7:30. Mission Reading-rooms at the church.

Nebraska Camp-Meeting.

THE time for this very important meeting is drawing near. Oct. 14-20 is the time, and Lincoln, the capital of our State, is the place, where the meeting will be held. Lincoln, though not the largest, is the most important city in Nebraska for our work, and we have long been looking forward to the time when meetings could be held under the most favorable circumstances. We think the time has now fully come. There has been a great deal of missionary work done in the city, and as a result a few have been led to embrace the truth. We expect to pitch a large tent in the city about three weeks before the camp-meeting commences, for the purpose of holding a short series of advance meetings.

During the time the advance meetings are being held, there will be a great deal of work to be done in addition to the preaching, and we would like about ten or twelve persons to volunteer to assist us. Those who can come should write me at once. This will be an excellent opportunity to help directly in the work and at the same time attend the meetings, take notes, and receive instruction. The time for one week before the camp-meeting commences will be wholly devoted to instruction in Bible study, canvassing, and missionary work. We expect instruction from the Chicago Mission. There will be a sufficient number of small tents pitched to accommodate all who will be present during the three weeks of advance meetings.

Don't let any one stay away from the meeting on account of it being late in the season. Bring a good supply of clothing, and come warmly clad, so you will be comfortable in case the weather should be a little chilly. I have noticed that in this State, for several years, the month of October has been pleasanter than the month of September. September has usually been a stormy month, while October, though sometimes cool, is free from storms.

This meeting will evidently be the largest we have ever held in the State, hence all should bring tents who can, and those who cannot should order them at once. Address all orders for tents to Nebraska Tract Society, Fremont, Nebraska. Tents complete will be sold at the following low prices: eight ounce wall tents 10x12, \$9.00; 12x14, \$10.25; 14x16, \$13.00. These tents have been pitched a few times, but are in good repair. They can be rented for \$2.00, \$2.50, and \$3.00 each. Lumber for floor from \$1.00 to \$1.50 extra. In ordering, state whether you wish to buy or rent, and what size you want. A. J. CUDNEY, Pres.

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" " No. 2.....	31
" " No. 3.....	25
The Law of God No. 4.....	32
" " No. 5.....	31
Ephesians 2:15.....	26
Romans 6:14.....	23
Romans 10:4.....	17
Galatians 3:13.....	19
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The Sabbath, No. 1.....	51
" " 2.....	49
" " 3.....	42
Colossians 2:14-17.....	19
Psalms 118:24.....	13
Penalty of Transgression.....	10
Sanctification.....	43
Second Coming of Christ.....	64
The Resurrection.....	59
Immortality.....	18
Philippians 1:23.....	5
2 Corinthians 5:8.....	18
Luke 23:39-43.....	16
1 Peter 3:18-20.....	10
Luke 16:19-31.....	37
Living Souls.....	14
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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 1, 1885.

Remaining Camp-Meetings in 1885.

IOWA, Mt. Pleasant, Henry Co.,	Oct. 7-12
ILLINOIS, Marshall,	" 8-13
NORTHERN MICHIGAN, Traverse City,	" 8-14
NEBRASKA (State Meeting), Lincoln,	" 14-20
KENTUCKY, Litchfield, Grayson Co.,	" 14-20
KANSAS, Newton, Harvey Co.,	" 15-25
CALIFORNIA—Southern, Santa Ana,	" 15-26
TENNESSEE, Greenbrier, Robertson Co.,	" 21-27

OWING to the absence of the editors, we are unable to give in this number of the SIGNS any report of the California camp-meeting, which is still (at the time of closing this paper) in session at Stockton. Full reports of the meeting will be given next week.

ONE of the Mormon bishops, H. B. Clawson, was recently in San Francisco, and to a reporter expressed himself quite freely on the present position of the Government, on the polygamy question. He stated that they had no intention of giving up their polygamy, and expressed a hope that California would extend an invitation to them, to settle in this State. He said that they could exercise more rights in a State than in a Territory, and the immigration of 150,000 people would go far towards building up the State. When asked what he would consider an invitation from California, he said that it would be an assurance of protection by the State, the protection, of course, to have special reference to their polygamy.

It is evident that the Mormons are getting uneasy; they would like to have Utah made a State, with polygamy as a recognized institution; and knowing that that is impossible, they would like to have some State take them under its wing. Clawson's request is certainly a cool one. The *Chronicle* hits the case exactly, when it says: "We shall next be hearing that the thieves of Paris, London, and New York are negotiating for territory, on the condition that they shall not be molested by the police when they commit thefts." We think California will say, with the good Quaker: "Thee is not wanted here." She has plenty of criminals within her borders, without negotiating for more.

DISPATCHES from St. Louis say that Maxwell, the one who is charged with the brutal murder of his friend Preller, is daily receiving letters of sympathy, and especially from lawyers all over the country. Prominent jurists, so says Maxwell's attorney, furnish him with valuable legal advice, pointing out devices by which he can baffle or beguile the prosecution. It is stated that the sympathy of a large portion of the legal fraternity is enlisted on the side of Maxwell, and that thus he is receiving gratuitously the best legal advice to be obtained in the United States. If this is really so, we think the following comment by the *S. F. Chronicle* is just:—

"It only confirms the general opinion that lawyers are innately depraved, and would sooner assist in defeating justice than in enforcing it. It by no means proves that Maxwell did not take his friend's life."

We do not believe that this applies to all lawyers, or that even the lawyers to whom it does apply are more depraved than other men. But it is a fact that a large portion of lawyers take delight in defeating justice; they would rather assist a known murderer to escape than to aid in enforcing the law. And since they are but men, it proves that the pronounced socialists are not alone in their opposition to law, but that a large share of those who pass for "law-abiding citizens," are at heart opposed to all authority and restraint. If this sentiment did not largely prevail, depraved lawyers could not flourish as they do.

It is proper that every man should have a trial, and some one to represent his case in court; but when a lawyer succeeds, by trickery and technical quibbles, in clearing a willful murderer, he makes himself an accomplice in the crime.

We do not expect to see any general improvement in this matter. When men so far forget God that even professed Christians and ministers of the gospel will claim that his law is not to be regarded, we cannot expect that men will feel any real respect or any authority.

Sensible at Last.

THE following we clip from the *Christian Standard*, a Disciple paper of Cincinnati:—

"In your issue of January 31, 'M' says in reply to 'S': 'As sure as our God reigns, the unbeliever is exposed to that lake of fire of which Jesus so often spoke.'"

"QUERY—When or where did the Saviour say this, or name *gehenna* to any except Jews?"

"*Newton Falls, Ohio.* PRESBYTEROS. 'Pretty much all Jesus said was addressed to Jews, to the Jews of Palestine, to the Jews of the first century. But we must be careful how we seek to exclude from the sweep of his words those not directly addressed, whether they be Jews or Gentiles.'"

"It may help us to understand such passages as contain the word *gehenna* to remember that they were addressed to Jews, who were familiar with its use and origin, but it will not do to infer that Gentiles are not in danger of the same condemnation as the Jews—whatever that may be—simply because the language of Christ was not directly addressed to them. The religion of Christ regards Jews and Gentiles as being in danger of the same condemnation. Rom. 2:8, 9."

That is good doctrine, and in strong contrast with the idea presented by so many Disciple teachers that nothing applies to us that was spoken before the day of Pentecost. So Alexander Campbell taught that the Lord's prayer is not proper to be used in this dispensation; and the *Christian Record*, published by Elias Goodwin in Indianapolis, in regard to a case of church discipline, said that Matt. 18:15-20 did not apply, as the Lord spoke these words before the kingdom was set up on the day of Pentecost! Such teachings of course ignore *everything* that the Lord Jesus spoke, yet they loudly proclaim, "Hear him." If this "new departure" of the *Standard* should be followed by the whole Disciple "kingdom," it would produce an entire reformation in their faith and practice.

We hope they will soon see and accept another point. If the Jews and Gentiles are all subject to the same condemnation, as Paul taught in Rom. 2:8, 9, they are also amenable to the *same law*, as Paul taught in Rom. 2:17-29; chapter 3 entire; and compare Matt. 21:33-44. The "oracles of God" which the Jews received, and against which Jews and Gentiles are all sinners, and by which all the world are condemned as transgressors, are the same "lively oracles" which the first Christian martyr, Stephen, said Moses received "to give unto us." On this subject there is harmony in all the word, "the commandments of God, and the faith of Jesus" (Rev. 14:12) are the true foundation upon which all the faithful will stand.

Salvation Labors.

A CERTAIN preacher, giving an account of his "salvation labors," speaks thus of a meeting where he preached:—

"I laughed, cried, jumped about, and shouted at the very top of my voice. I really did not know what to do with myself. Presently the saints caught the flame and the whole congregation were moved."

There are a great many with whom shouting is contagious, and to them the best preacher is the one who jumps the highest and shouts the loudest. And this "bodily exercise" is called a baptism of the Holy Spirit. If Peter, on that day of Pentecost, had laughed, and cried, and jumped about, and

shouted at the top of his voice, not knowing what to do or how to act, the first impressions of the multitude concerning the condition of the apostles would doubtless have been confirmed. But instead of that he gave a clear, sensible, straightforward, argumentative discourse on the words of the prophets, and thousands were converted. In all the Bible we never read of such exercises, except, perhaps, in the case of the prophets of Baal, when they opposed Elijah. That such men are honest we do not doubt, but we have strong doubts of that being the proper way to preach the gospel.

Transportation to the Nebraska Camp-Meeting.

PERSONS coming to the Lincoln meeting by rail, will pay full fare (three cents per mile) in coming, taking a certificate or receipt of the agent where the ticket is bought, showing that full fare has been paid one way. These certificates will be indorsed at the meeting by Mrs. Cudney, after which they will enable the holder to purchase a return ticket for one-third fare.

Upon arriving at Lincoln, those coming over the B. & M. R. R., will take the Tenth Street Lincoln horse-car at the depot, for the camp ground. Street-car fare is five cents.

All checks for baggage should be given to the Ensign Transfer Company as soon as you arrive at the depot. Arrangements have been made with this company to carry all baggage to and from the grounds, trunks for ten cents and hand baggage five cents each way. Those coming over the U. P. R. R., will either have to walk three blocks to reach the street-cars, or take the Ensign bus, direct to the grounds, fare fifteen cents. A. J. CUDNEY.

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