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# 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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FOR ME.

BY A. J. MORTON.

DID Jesus die for me?

For me, a rebel vile?  
And shall I cease his name to love,  
And to extol that deed above  
Which savors not of guile?  
Lord, help me pleasing praise to give  
While here upon this earth I live.

DID Jesus rise for me?

Rise from the cold, dark tomb?  
Yes, yes! Its bands asunder burst  
When from the grave he rose, the first  
Of those ripe fruits to come.  
Oh! may I stand among that throng  
To praise him with eternal song.

Does Jesus live for me,

Bright mansions to prepare?  
It is his promise comes to mind,  
Full many mansions will you find  
Where naught is drear or bare.  
And not on me alone will fall  
The blessings he designs for all.

Will Jesus come for me?

Come in the clouds of heaven?  
"And if I go I'll come again."  
"Tis thus he speaks to me. Ah! then  
The tomb which he has riven  
Shall yield the treasures it must keep  
Till then, in calm, in quiet sleep.

Healdsburg, Cal., Sept. 30, 1886.

## General Articles.

### Daniel an Example of Faithfulness.

BY MRS. E. G. WHITE.

WHEN Darius set over the provinces of his kingdom a hundred and twenty princes, and over these, three presidents, to whom the princes were to give account, we read that "Daniel was preferred above the presidents and princes, because an excellent spirit was found in him; and the king thought to set him over the whole realm." But evil angels, fearing the influence of this good man over the king and in the affairs of the kingdom, stirred up the presidents and princes to envy. These wicked men watched Daniel closely, that they might find some fault in him which they could report to the king; but they failed. "He was faithful, neither was there any error or fault found in him."

Then Satan sought to make Daniel's faithfulness to God the cause of his destruction. The presidents and princes came tumultuously together unto the king, and said, "All the presidents of the kingdom, the governors and the princes, the counselors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." The king's pride

was flattered. He was ignorant of the mischief purposed against Daniel, and he granted their request. The decree was signed, and became one of the unalterable laws of the Medes and Persians.

These envious men did not believe that Daniel would be untrue to his God, or that he would falter in his firm adherence to principle; and they were not mistaken in their estimate of his character. Daniel knew the value of communion with God. With full knowledge of the king's decree, he still bowed in prayer three times a day, "his windows being open in his chamber toward Jerusalem." He did not seek to conceal his act, although he knew full well the consequences of his fidelity to God. He saw the dangers that beset his path; but his steps faltered not. Before those who were plotting his ruin, he would not allow even the appearance that his connection with Heaven was severed.

In all cases where the king had a right to command, Daniel would obey. He was willing to obey so far as he could do so consistently with truth and righteousness; but kings and decrees could not make him swerve from his allegiance to the King of kings. He knew that no man, not even his king, had a right to come between his conscience and his God, and interfere with the worship due to his Maker.

Daniel was true, noble, and generous. While he was anxious to be at peace with all men, he would not permit any power to turn him aside from the path of duty. He had an opportunity to testify in favor of the true God, and to present the reasons why he alone should receive worship, and the duty of rendering him praise and homage; and nobly did he improve it. Had he respected the king's decree in this instance, he would have dishonored God. He was surrounded by proud idolaters; but he was a faithful witness for the truth. His dauntless adherence to a right course of action, was as a bright light amid the moral darkness of that heathen court.

On account of his praying to God, Daniel was cast into the lion's den. Envious and wicked men thus far accomplished their purpose. But Daniel continued to pray, even among the lions. Did God forget his faithful servant, and suffer him to be destroyed? Oh, no; Jesus, the mighty Commander of the hosts of Heaven, sent his angels to close the mouths of those hungry lions, that they should not hurt the praying man of God; and all was peace in that terrible den. The king witnessed the miraculous preservation of Daniel, and brought him out with honors; while those who had plotted his destruction were utterly destroyed, with their wives and children, in the terrible manner in which they had planned to destroy Daniel.

Through the moral courage of this one man who chose, even in the face of death, to take a right course rather than a politic one, Satan was defeated, and God honored. For the deliverance of Daniel from the power of the lions was a striking evidence that the Being whom he worshiped was the true and living God. And the king wrote unto "all people, nations, and languages, that dwell in all the earth:" "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall

not be destroyed, and his dominion shall be even unto the end."

Daniel was sorely tried; but he overcame because he was of a humble and prayerful spirit. Although he was surrounded with distrust and suspicion, and his enemies laid a snare for his life, yet he maintained a serene and cheerful trust in God, never once deviating from principle. Although Daniel was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the privileges and opportunities within his reach.

Daniel was a moral and intellectual giant; yet he did not reach this pre-eminence all at once and without effort. He was continually seeking for greater knowledge, for higher attainments. Other young men had the same advantages; but they did not, like him, bend all their energies to seek wisdom,—the knowledge of God as revealed in his word and in his works. Daniel was but a youth when he was brought into a heathen court in service to the king of Babylon; and because of his extreme youth when he was exposed to all the temptations of an Eastern court, his noble resistance of wrong and his steadfast adherence to the right, throughout his long career, are the more admirable. His example should be a source of strength to the tried and tempted, even at the present day.

Daniel loved, feared, and obeyed God; yet he did not flee away from the world to avoid its corrupting influence. In the providence of God, he was to be in the world, yet not of the world. With all the temptations and fascinations of court life surrounding him, he stood in the integrity of his soul; for he made God his strength; and he was not forsaken of him in his hour of greatest need.

From the history of Daniel we may learn that a strict compliance with the requirements of God will prove a blessing, not only in the future, immortal life, but also in the present life. Through religious principles, men may triumph over the temptations of Satan and the devices of wicked men, even though it costs them a great sacrifice. What if Daniel had made a compromise with those heathen rulers, and had denied his God? What if, on first entering the court, he had yielded to the pressure of temptation, by eating and drinking as was customary among the Babylonians? That one wrong step would probably have led to others, until, his connection with Heaven being severed, he would have been borne away by the power of temptation. But while he clung to God with unwavering, prayerful trust, he could not be forsaken. The divine protection is pledged to those who thus seek it, and God cannot forget his word.

It was through prayer and adherence to right principles that Daniel was enabled to stand firm in the hour of trial and temptation. The prayer of faith is the great strength of the Christian, and will assuredly prevail against the devices of the hosts of darkness. Satan well knows how needful are meditation and prayer to keep Christ's followers aroused to understand his devices, and resist his temptations; so he tries to lead men to believe that prayer is useless, and but a mere form. If he can divert the mind from these important ex-



ercises, so that the soul will not lean for help on the Mighty One, and obtain divine strength to resist his attacks, he knows full well that he has gained a decided advantage.

We are living in the most solemn period of this world's history, when the last conflict between truth and error is raging; and we need courage and firmness for the right, and a prayerful trust in God no less than Daniel did. The destiny of earth's teeming millions is about to be decided; and our own future well-being, and the salvation of other souls, depend upon the course which we pursue. If we possess the same unwavering integrity that characterized the prophet of old, God will be honored through our course, and souls will be saved to shine as stars in the crown of our rejoicing.

Basel, Switzerland.

### The Love of the Truth.

EVERYBODY should love the truth, for the truth's sake and for the sake of Him who is the fountain of all truth. But all do not so love it; and that for the simple reason that the truth condemns them. The testimony of the Saviour was, that "men loved darkness rather than light, because their deeds were evil;" and the same is true to-day. But such is the deceitfulness of sin, that people do not realize that they are clinging to error and rejecting the truth.

"The heart is deceitful above all things, and desperately wicked;" is it therefore any wonder that many are deceived even as to their true motives? Speaking of some who should live in the last days, the apostle said: "Because they receive not the love of the truth . . . God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:10, 11. Not that God desires that any should be lost, for he declares: "I have no pleasure in the death of him that dieth, saith the Lord God;" but all are left free to choose for themselves. Says the Lord: "Behold, I have set before thee an open door, and no man can shut it." But any one may refuse to enter in at that door; God offers salvation to all; but he compels none to be saved; he sends forth his truth, but he compels none to believe it. All are free to choose darkness rather than light; and that the great majority do so choose is plainly taught by the Saviour, who said: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

God has given us his word of which the psalmist says: "Thy word is a lamp unto my feet, and a light unto my path." This word, the apostle Paul tells us, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This being true, we may be sure that anything that leads away from this word is not of God; for "God is not the author of confusion; but of peace."

It will not do to lightly esteem the work of the Spirit; but we may rest assured that there is and can be no conflict between the Spirit of God, and the word which is inspired by that Spirit. The word is "the sword of the Spirit" (Eph. 6:17); and by it He reproves the "world of sin, and of righteousness, and of judgment." This harmony is also clearly recognized in the Saviour's prayer for his disciples: "Father, . . . sanctify them through thy truth; thy word is truth." And the apostle Peter exhorts thus: "Seeing ye have purified your souls in obeying the truth through the Spirit . . . see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And again he says: "The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." "Wherefore, . . . as newborn

babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 1:22, 23, 25; 2:1, 2.

It is thus that Christ and the apostles honored the truth; and why not? for, as we have seen, the truth is the word of God, which, in the hands of the Spirit, "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

This is the truth that all should love and obey; and not deceive themselves with the idea that they can follow the Spirit while rejecting that which he has spoken. The idea is not that we cannot safely trust and follow the Spirit; but that when we cut loose from that which we know to be the plain testimony of the Spirit, we are only following our own heart, which the Spirit has told us "is deceitful above all things, and desperately wicked." The trouble is that when we leave the word to follow, as we suppose, the Spirit, it is our own spirit that we follow. Our feelings may be all right, but they are likely to be all wrong; and if they incline us to go contrary to the word of God, we may know that they are wrong. And we may know that any spirit that begets such feelings within us is not the Spirit that inspired holy men to write the word.

Very many persons are deceived in regard to what is truth. Those to whom God shall send "strong delusion" (2 Thess. 2:10, 11), are deceived; and so were many deceived in the days of Christ, else they would not have rejected him. They no doubt imagined that they loved the truth; indeed they thought that they were very jealous for it; but they were none the less the "betrayers and murderers" of Jesus (Acts 7:52); and so Peter said to them: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." Acts 3:14, 15, 17.

But ignorance did not excuse them; and so the apostle continues: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Verse 19. These texts show that those Jews were deceived, but that that fact did not excuse them; neither will it excuse any one; for people cannot deceive themselves by departing from the truth, or by closing their eyes to it, and then plead that fact in justification. Even in human affairs "he who places himself in a position to be imposed upon must suffer the consequences of his own act." Such people, then, are self-deceived.

But not only do people deceive themselves as to the truth, but they deceive themselves as to their motives. Some, when an unwelcome truth is pressed upon them, "make it," as they say, "a subject of prayer," and then deliberately reject it, claiming that they are led by the Spirit of God! And no matter what the word of God says, they feel that they are right; and so the truth has no power to move them. The fact is, they simply cling to their own ways and "walk after the imagination of their own heart;" and then presumptuously assert that in answer to earnest prayer the Lord has shown them so and so—things that are contrary to his revealed will! Such claims are simply blasphemous. The Lord does not "show" people that they are free to disregard his law. He does not "show" them things which contradict the plain testimony of his word. With God there "is no variableness, neither shadow of turning," and even "if we believe not, yet he abideth faithful; he cannot deny himself." And we may rest assured that unless heartily repented of, every transgression and disobedi-

ence will receive a just recompense of reward, in the day when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

C. P. BOLLMAN.

### The Voice of God.

WHEN the earth trembled in Charleston, there were some that mocked, but when the shock was repeated, and the buildings tottered and fell, their mockery was changed into fear, and the proud and self-sufficient scientist ran for the open square as fast as the ignorant negro, and felt even more keenly that unless God helped them the city was doomed. It is an old and very common experience, that the first persons to turn pale in shipwreck and to call upon God, are those who have boasted of their self-reliance and independence of God in fair weather; and there is no surer evidence of ignorance and cowardice, than an irreverent and flippant treatment of those movements in the material world by which God manifests himself to the creatures whom he has made. The proper attitude of every man, be he learned or ignorant, saint or sinner, in view of an earthquake is that of humility. "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

Science, with all its theories and inventions, has never been able to defend mankind from a single earthquake, nor to afford the slightest help during its vibrations; but religion has enabled its adherents to say, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

It is one thing to assume that a calamity is a wrathful visitation of God upon a particular place or individual, and quite another to believe that the voice of God is to be heard in the tempest and the earthquake, as well as in the murmur of the rivulet, and the zephyr breeze. He who assumes to interpret calamity as God's wrathful judgment should remember the words of our Lord respecting the victims of a Jewish accident,—“or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay, But, except ye repent, ye shall all likewise perish.” And he, on the contrary, who, looking over the material world, neither sees, nor hears, nor recognizes God in all these works and wonders, should read and ponder the words of Paul from Mars Hill to the Athenians, respecting God: "In him we live and move and have our being."

To the true student of nature, all things speak of God, from the dew-drop that sparkles on the flower, to the brightest star in Orion's gleaming belt; from the hum of the tiniest insect to the fearful roll of the earthquake; and he is not to be envied who hears and sees the phenomena of this curious and wonderful world without a single thought of the Creator and Preserver of all! To him the world is a workshop without a workman; to the devout student it is a temple wherein he may daily and hourly worship a God of wisdom, power, and love.—*N. Y. Observer.*

If you wish to escape the wiles of Satan, give him a wide berth. Keep at a great distance from his places of resort. Go not with those who welcome him to their society. Satan can exert but little influence over men, except as he is successful in employing human agency in doing his evil work. There is true philosophy, as well as sound religion, in the words of David in the first psalm, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—*Sel.*



### The Kingdom of Patience.

If it is a greater thing to rule the spirit than it is to take a city, we have great worlds to conquer which are close by, and we need not sigh for greater. The unseen world we each live in, do our battling in, where we love and hate, hope and despair, conquer and fail, is an immense arena, which the "pigmy size" we wear doth greatly belie. We do not realize the immensity of our being, nor the immensity of the world in which we live, the endless chain of thought, the depths and heights of our spiritual existence even in this present life, until we have learned to know something of the real things; until we know that this visible world is the most unreal world we know anything about.

How sublime to be a kingly ruler of this real self, in this real world, where nobody but God knows all about it. Irritant, anxious, impatient reigning betokens weakness and an undisciplined force. When the endurance, the patience of the soul fail, then the flood-gates are open, and all is lost and the citadel taken; but if patience hath her perfect work, ye are perfect and entire, wanting nothing. Patience hopeth to the end; patience can wait and can see the end, has eyes to see and ears to hear all. It is at leisure. A soul hurried and worried, strung to the highest tension, not only loses its desired end but loses all, for the kingdom is not ahead of you, but is in you, if it is anywhere. Patience, patience is the crying need of to-day.—*Advance*.

### The True Measure of Life.

THERE are other measures of things valuable than those which tell of bulk or quantity. A handful of gold-dust occupies but little space in comparison with a wagon-load of common earth; yet the wagon-load of common earth is of trivial value when contrasted with the handful of gold. Kind and quality have, therefore, as much to do with the real value of precious things as the mere question of quantity.

The value of life is no exception to this general rule. The depth of the individual life must be counted as well as its length, its intensity as well as its duration, ere we can come to any real appreciation of its true value. . . . In this mode of measuring life, the longest life is not necessarily the longest life. We recognize with sadness the fact that there are human creatures whose lives may almost be described as vegetative. They labor for their daily bread; they eat and drink and sleep; but they are touched by no noble thought, by no wide-reaching sympathy, by no care for the higher interests of life. They are content to live upon the surface, and never seek to dip beneath it. Such living can hardly be called living. Except that it is human, there is little in it that gives it a higher value than the life of an intelligent animal. It has never developed those elements within itself which constitute it a human life; so that, however long the animal part of it lives, one cannot rightly call it a long human life. Slowly recurrent seasons have passed over the man's head; but they have included only a few brief hours devoted to the higher life. The man had hardly begun to live when he died.

The measurement by quality is therefore more important in this matter of human life than the measurement by quantity. Intensity, not attenuation, is the true measure of being. Young's poetical canon is the true one:—

"That life is long which answers life's great end"—

That, and that only; for all other lives, however prolonged they may be in time, have fallen short of their appointed goal. . . .

Measured by this standard, the majority of human lives seem brief and vain. The higher life is not cultivated as it ought to be; life is spent in spiritual sloth and intellectual torpor. . . . Briefer and vainer still is the life that

is consumed in self-destructive wickedness. . . . Spent in wrath, it is brought to an end as a tale that is told, as yesterday when it is past, as a watch in the night. It seems but a fruitless, feverish episode in the long story of human life.

Not in the increase of knowledge merely, not in any mere mastery of human arts and sciences, is the secret of the deeper and truer life to be found. . . . But where that fear of the Lord which is the beginning of wisdom is the ruling principle in life,—where this is joined to an earnest purpose, a deep enthusiasm, a broad capacity, an unwearying diligence,—there are present the elements whereof true life is made. Where these are present, humanistic culture will be assimilated and wrought over into something higher; it will form part of the rich chord of life wherein all that is true finds somewhere its harmony.

Pain and anguish, sorrow and desire, will also enter into that life, but they too will be transmuted—swallowed up as the full tide of harmony receives into itself the sub-tone of the bass and the climbing tenor. No life runs very deep whose channels have not been hollowed out by suffering. It is often in moments of the keenest suffering that the current of life rises to its flood-tide, and our intuition of life and the world becomes most clear.

It is with God to decide how many suns shall rise upon us, how many wanings of the moon we shall see. It is left to ourselves to decide whether we shall live while we live, and whether our days shall be those which the Lord lengthens, or our years those which his wrath shortens. We can choose that course in which the great end of life is attained, or that other course which ends in the dreariness and emptiness of death.

. . . Life is a great and worthy gift; we shall misuse it utterly if when we live we do not *live*, and short indeed will be our lives if at their ending we have nothing to show of worthy accomplishment. For time is not the true measure of life; but that life is a long life which attains life's great end; which has been made rich with pure thoughts, lofty purposes, worthy enthusiasms; and which has been filled with the deeds of Christ.—*Sunday School Times*.

### Ungenerous Criticism.

A COMMON fault is that of needlessly criticising others. Almost every day we see those whose infirmities tempt us to make light of them; whose singular looks or awkward habits or careless dress make them the ready objects of satire. There are faults peculiar to different classes of people; and this one of criticism, though quite common to the ignorant and vulgar, is particularly the fault of people of culture—at least, of people of cultivated and refined tastes. They see the incongruities as no others do; they are shocked at the improprieties, and take a satisfaction, and sometimes delight, in pointing them out, talking of them, and laughing over them. This makes up much of what is called the harmless gossip of society; but it surely is not a very noble employment, and, if the reflections must arise in our minds, it were better that they should stay there. I think something of reverence ought to pass over us when we speak of any human being. We may seek to improve, to correct, to refine others, for this is all consistent with respect for them; but I see not how we may make light of them, for this is the opposite of respect. And, surely, I need not speak of scandal and of the devilishness of the delight which some people take in it. Human nature never seems meaner than when so occupied. Scandalous things there are in the world; but why repeat them, why pass them on? Would it not be a good habit not to hear them, save for self-protection and for the protection of others? Yes I ought to add, would it not be a good habit not to believe

them, to distrust those that bring them to our notice, and in every case demand a justification for their doing so? Gossip is the occupation of idle minds; scandal is the occupation of ungenerous ones. Hate scandal and scandal-mongers, would, I think, be a good rule of private ethics. Spread the reports of goodness in the world; and, if we have no such reports, let us, in Heaven's name, keep still. We shall at least do one good thing by doing this.—*William M. Salter*.

### Unblest Offerings.

WE have no authority from God to expect that everything we offer to him as a sacrifice will be blessed, or that we shall receive his blessing by reason of the offering. We may consecrate a liberal amount of our possessions to the service of God, and yet the offering will remain unblest because it is not in harmony with the good pleasure of God. I am reminded of this truth by a fresh reading of Cain and his offering. He was a farmer, and he took "the fruit of the ground" as "an offering unto the Lord." And the inspired testimony is, the Lord did not have "respect" unto Cain and his offering. In other words, both Cain and his offering were unblest in such a service and sacrifice. What was the reason? Was not Cain's offering good in itself? God created the "fruit of the ground." We have no reason to suppose that it was a poor, decayed lot of fruit. There is no hint that the quality of the fruit was objectionable, nor that the quantity was insufficient. Why, then, was Cain's offering unblest?

Two reasons may be assigned. One is, the offering was not the kind that God required. Cain should have offered an unblemished lamb, which would have typified the sacrifice of the Lamb of God, that would be slain in due time. There was no suitableness in such an offering, and therefore God did not bless it. Another reason is, Cain's heart was not right towards God. He did not have true faith in God, else he would have presented such an offering as Abel did, and looked through it to Christ, as the ground of his acceptance with God.

Now we may believe that there are those in these days whose offerings to God are unblest for similar reasons. Money which is obtained by disreputable and dishonest means and offered to God's cause is unblest. Certainly the giver is not blest. Whatever is obtained by fraud, and is presented as a sacrifice to God, does not receive his blessing. The offering may be very liberal as to quantity, but that does not atone for the lack of its appropriateness and the proper spirit in which it should be given. Even that which is good in itself may be so offered that no blessing will follow its bestowal. If we would be blest ourselves, and see a blessing upon our offerings, we must comply with the divine conditions on which the blessings rest.—*C. H. W., in Watchman*.

THE hardest master in the world is the devil. He exacts more of his servants, and rewards them more meanly than any other master. He promises great things, which he keeps always far off in the future, and when by bitter experience the truth is discovered by the deceived soul, he finds himself to be, as another has well said, "as the fish, that at first tastes only the bait, but afterward feels the barbed hook."—*Sel.*

EACH day, each week, each month, each year is a chance given you by God. A new chance, a new leaf, a new life—this is the golden, unspeakable gift which each new day offers you.—*Archdeacon Farrar*.

THE best of the book is not the thought which it contains but the thought it suggests, just as the charm of music dwells not in the tones, but in the echoes of our hearts.—*Holmes*.



### The Ten Kingdoms in the Dark Ages.

HAVING shown the establishment of the ten kingdoms as independent nations upon the ruins of Western Rome, we propose now to follow, briefly, their fortunes after the date of the fall of the Western empire, A. D. 476. This is necessary to a full understanding of the prophecy, for it says, "In the days of these kings [the ten kingdoms] shall the God of Heaven set up a kingdom," which "shall break in pieces and consume all these kingdoms." It is important then that we know what became of these kingdoms and where they are now to be found; for it is certain that this kingdom of God has not yet been set up, and it is just as certain that it is very soon to be set up.

Of the kingdoms after the division of the empire, the prophet said: "And as the toes of the feet [the ten kingdoms] were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken [margin, *brittle, i. e., easily broken, weak*]." Dan. 2:42. This would imply that the power of some of these would become so strong that it would overshadow others, who would be weak in comparison. And the history of Western Europe from A. D. 476 onward is in perfect accord with the words of the prophet, which he spake more than a thousand years before, in relation to this very period.

#### THE VISIGOTHS AND THE SUEVI.

The Visigoths were the first to make their power predominant amongst the kingdoms of the West. It will be remembered that under Wallia they had gained, as early as A. D. 419, a permanent seat in southwestern Gaul, from the Mediterranean Sea to the Bay of Biscay and from the Loire to the Rhone. From that time onward—

"The kingdom established by the Visigoths in the southern provinces of Gaul, had gradually acquired strength and maturity; and the conduct of those ambitious barbarians, either in peace or war, engaged the perpetual vigilance of Ætius. After the death of Wallia, the Gothic scepter devolved to Theodoric [A. D. 419–451], the son of the great Alaric; and his prosperous reign of more than thirty years, over a turbulent people, may be allowed to prove that his prudence was supported by uncommon vigor, both mind and body. Impatient of his narrow limits, Theodoric aspired to the possession of Arles, the wealthy seat of government and commerce; but the city was saved by the timely approach of Ætius; and the Gothic king, who had raised the siege with some loss and disgrace, was persuaded, for an adequate subsidy, to divert the martial valor of his subjects in a Spanish war."—*Dec. and Fall, chap. 35, par. 4.*

Theodoric was killed in the battle of Chalons A. D. 451, and was succeeded by his eldest son, Torismond, who was murdered in A. D. 453, by his younger brother, Theodoric II., who reigned till A. D. 466. In A. D. 456 he invaded Spain and carried his arms as far as Merida, but was recalled "before he could provide for the security of his conquests."—*Id., chap. 36, par. 7.*

"And the design of extinguishing the Roman empire in Spain and Gaul was conceived, and almost completed, in the reign of Euric, who assassinated his brother Theodoric [A. D. 466] and displayed, with a more savage temper, superior abilities, both in peace and war. He passed the Pyrenees at the head of a numerous army, subdued the cities of Saragossa and Pampeluna, vanquished in battle the martial nobles of the Tarragonese province, carried his victorious arms into the heart of Lusitania, and permitted the Suevi to hold the kingdom of Galicia under the Gothic monarchy of Spain. The efforts of Euric were not less vigorous, or less successful, in Gaul; and throughout the country that extends from the Pyrenees to the Rhone and the Loire, Berry and Auvergne were the only cities, or dioceses, which refused to acknowledge him as their master."—*Id., par. 22.*

"As soon as Odoacer had extinguished the Western empire, he sought the friendship of the most powerful of the barbarians. The new sovereignty of Italy resigned to Euric, king of the Visigoths [A. D. 446–485], all the Roman conquests beyond the Alps as far as the Rhine and the ocean; and the senate might confirm this liberal gift with some ostentation of power, and without any real loss of revenue or dominion. The lawful pretensions of Euric were justified by ambition and success; and the Gothic nation might aspire, under his command, to the monarchy of Spain and Gaul. Arles and Marseilles surrendered to his arms; he oppressed the freedom of Auvergne; and the bishop condescended to purchase his recall from exile by a tribute of just, but reluctant praise. Sidonius waited before the gates of the palace among a crowd of ambassadors and suppliants; and their various business at the court of Bordeaux attested the power and the renown of the king of the Visigoths. The Heruli of the distant ocean, who painted their naked bodies with its cœrulean color, implored his protection; and the Saxons respected the maritime provinces of a prince who was destitute of any naval force. The tall Burgundians submitted to his authority; nor did he restore the captive Franks till he had imposed on that fierce nation the terms of an unequal peace. The Vandals of Africa cultivated his useful friendship; and the Ostrogoths of Pannonia were supported by his powerful aid against the oppression of the neighboring Huns. The North (such are the lofty strains of the poet) was agitated or appeased by the nod of Euric; the great king of Persia consulted the oracle of the West; and the aged god of the Tyber was protected by the swelling genius of the Garonne."—*Id., chap. 38, par. 2.*

The next of these kingdoms to extend its power over the others was the kingdom of the Franks; and the extension of the dominion of the Franks was the suppression of the Visigothic power in Gaul.

"The fortune of nations has often depended on accidents; and France may ascribe her greatness to the premature death of the Gothic king, at a time when his son Alaric was a helpless infant, and his adversary Clovis an ambitious and valiant youth.

"While Childeric, the father of Clovis, lived in exile in Germany, he was hospitably entertained by the queen, as well as by the king, of the Thuringians. After his restoration, Basina escaped from her husband's bed to the arms of her lover, freely declaring that if she had known a man wiser, stronger, or more beautiful than Childeric, that man should have been the object of her preference. Clovis was the offspring of this voluntary union; and, when he was no more than fifteen years of age, he succeeded [A. D. 481], by his father's death, to the command of the Salian tribe. The narrow limits of his kingdom were confined to the island of the Batavians, with the ancient dioceses of Tournay and Arras; and at the baptism of Clovis, the number of his warriors could not exceed five thousand. The kindred tribes of the Franks, who had seated themselves along the Belgic rivers, the Scheldt, the Meuse, the Moselle, and the Rhine, were governed by their independent kings of the Merovingian race; the equals, the allies, and sometimes the enemies of the Salic prince. But the Germans who obeyed, in peace, the hereditary jurisdiction of their chiefs, were free to follow the standard of a popular and victorious general; and the superior merit of Clovis attracted the respect and allegiance of the national confederacy. When he first took the field, he had neither gold and silver in his coffers, nor wine and corn in his magazines; but he imitated the example of Cæsar, who, in the same country, had acquired wealth by the sword, and purchased soldiers with the fruits of conquest.

"It would be superfluous to praise the valor

of a Frank; but the valor of Clovis was directed by cool and consummate prudence. In all his transactions with mankind, he calculated the weight of interest, of passion, and of opinion; and his measures were sometimes adapted to the sanguinary manners of the Germans, and sometimes moderated by the milder genius of Rome and Christianity. He was intercepted in the career of victory, since he died in the forty-fifth year of his age [A. D. 511]; but he had already accomplished, in a reign of thirty years, the establishment of the French monarchy in Gaul."

"The first victory of Clovis had insulted the honor of the Goths. They viewed his rapid progress with jealousy and terror; and the youthful fame of Alaric was oppressed by the more potent genius of his rival. Some disputes inevitably arose on the edge of their contiguous dominions; and after the delays of fruitless negotiation, a personal interview of the two kings was proposed and accepted. This conference of Clovis and Alaric was held in a small island of the Loire, near Amboise. They embraced, familiarly conversed, and feasted together, and separated with the warmest professions of peace and brotherly love. But their apparent confidence concealed a dark suspicion of hostile and treacherous designs; and their mutual complaints solicited, eluded, and disclaimed, a final arbitration. At Paris, which he already considered as his royal seat, Clovis declared [A. D. 507] to an assembly of the princes and warriors the pretense, and the motive, of a Gothic war. 'It grieves me to see that the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God; and, having vanquished the heretics, we will possess and divide their fertile provinces.' The Franks, who were inspired by hereditary valor and recent zeal, applauded the generous design of their monarch; expressed their resolution to conquer or die, since death and conquest would be equally profitable; and solemnly protested that they would never shave their beards till victory should absolve them from that inconvenient vow.

"The enterprise was promoted by the public or private exhortations of Clotilda. She reminded her husband how effectually some pious foundation would propitiate the Deity, and his servants; and the Christian hero, darting his battle ax with a skillful and nervous hand, 'There,' said he, 'on that spot where my Francisca shall fall, will I erect a church in honor of the holy apostles.' This ostentatious piety confirmed and justified the attachment of the Catholics, with whom he secretly corresponded; and their devout wishes were gradually ripened into a formidable conspiracy. The people of Aquitaine were alarmed by the indiscreet reproaches of their Gothic tyrants, who justly accused them of preferring the dominion of the Franks; and their zealous adherent, Quintianus, bishop of Rodez, preached more forcibly in his exile than in his diocese. To resist these foreign and domestic enemies, who were fortified by the alliance of the Burgundians, Alaric collected his troops, far more numerous than the military powers of Clovis. The Visigoths resumed the exercise of arms, which they had neglected in a long and luxurious peace; a select band of valiant and robust slaves attended their masters to the field; and the cities of Gaul were compelled to furnish their doubtful and reluctant aid. Theodoric, king of the Ostrogoths, who reigned in Italy, had labored to maintain the tranquillity of Gaul; and he assumed, or affected, for that purpose, the impartial character of a mediator. But the sagacious monarch dreaded the rising empire of Clovis, and he was firmly engaged to support the national and religious cause of the Goths."—*Id., par. 2, 3, 11.*

(To be continued.)



### Idolatry of Business.

AN idol may be considered as that which is substituted for God, being put in Jehovah's place, to receive the attention and regard belonging only to him. That upon which the affections are excessively and improperly set may be ranked as an idol. That is a man's idol of which he thinks the most, and to which his heart is most devoted, whether it is Buddha or Brahma, pleasure or wealth, or any other thing whatever. Accordingly, business may be an idol. This, however, involves a gross abuse of that which is plainly authorized and required; for business is not to be discarded nor neglected. Every person should be actively and habitually employed, having a useful occupation. Those who have nothing to do have no right to a place in human society. It is the great law of humanity, "In the sweat of thy face shalt thou eat bread." Paul could say to the Thessalonians, "This we commanded you, that if any man would not work, neither should he eat." And while every one should have a regular business, consisting ordinarily of that which he does for a livelihood, he should unquestionably be assiduous in attending to it, according to the inspired rule, "Diligent in business." But, at the same time, he is to recognize other obligations than those pertaining merely to that which is denominated business, for he is equally bound by a divine precept to be "fervent in spirit, serving the Lord."

Indeed, everything ought to be made secondary and subservient to the service of God. If a man be so engrossed in his worldly calling, whatever it may be, as to neglect his religious duties, giving so much attention to his farm, or his shop, or his avocation of any kind, as to exclude himself from the closet of secret prayer, or the family altar, or the prayer-meeting, or so as to unfit himself for properly meeting these and other imperative claims of religion, then "his business becomes his idol and his sin." God is infinitely exalted in his absolute supremacy, so that he is immeasurably and inconceivably above all besides himself. In this, his inapproachable superiority over all else that exists, he has a universal claim to the homage of human hearts. He acknowledges no rival in the affections of any heart. Whatever deprives him of the homage which is his due, is idolatrous and sinful.—*Watchman.*

### The Occasion of Backsliding.

THE cause of backsliding is not far to seek. Compassed about as we are with many infirmities of the flesh, even as we are with the flesh itself, which lusteth against the Spirit, and is contrary to it; not to speak of the ever-present and persistent activity of the great enemy who, with many wiles, is evermore seeking to ensnare unwary Christian souls; we may readily point out the cause of backsliding. However, it is not so much the cause as the occasion which concerns us. For, if we give no occasion to the flesh and the devil, they are powerless against us even in our weakness. For, if we walk in the Spirit, we need not fulfill the lusts of the flesh; and if we resist the devil, steadfast in the faith, even he will flee from us.

Backsliding begins in the life of any Christian as soon as he ceases to grow in grace or in the knowledge of our Lord Jesus Christ. Our life is in the course of this world; and, the instant we give over the upward and forward movement, that moment the current begins to carry us downward. At first it may not be perceptible; the dead point must be overcome, but thence afterward the backward movement is sure to be rapid and strong. Let that Christian fear for his spiritual welfare the moment he gives over regular communication with God by means of the word of God and prayer. The temptation to relax in both these exercises

is very great, except in the case of those who have gotten into the love of the word and into the delight of prayer.

Few Christians are aware of the peril they expose themselves to spiritually, when they find that prayer has ceased to be an habitual exercise with them, and that the word of God has ceased to have a daily place in their thoughts and meditations. It is very easy to give over Bible reading, more easy than to cease to pray; but one will not long continue in prayer after he has ceased to read his Bible. God speaks to us through his word, and we speak to God by prayer. It follows that communion between the soul and God is mutual. It is difficult to keep up conversation with an earthly friend who never speaks a word in return to us. It is equally difficult to continue spiritual conversation with God if we refuse to allow him to speak back to us. Indeed, we must give God the lead in communion, else will we fail in matter of communion, and our desires and delights will cease in the Godward direction.

This danger is all the more subtle for the reason that a *form* of prayer may be maintained without there being any communion in connection with it. It is possible to continue drawing near with our lips while our hearts are far from him; and when this habit becomes established, the life becomes paralyzed; and unless the paralysis is speedily removed from the soul, it is only a question of time when the worshiper becomes a "whited sepulcher." The chief occasion then of backsliding, in our judgment, is to be found in the relaxing or giving over of Bible study and prayer. So long as these defenses are maintained, the soul is sure to dwell in security; for neither the flesh nor the devil can make head against a soul that is in constant and living communion with God. Though the enemy should assault us as he did our Lord on the mount, or in the wilderness, or on the temple top, we will be ready with the unfailing, "It is written."—*Independent.*

### Jesuitism.

THE hand of the Jesuit is clutching the throat of Protestantism in England and America today. European nations, even Catholic countries like France, know what Jesuitism is and are on their guard against it; but England and America are so confident in the stability of their institutions that they imagine they can afford to despise the lessons of history which, if they teach anything, show the hand of the Jesuit ever raised against civil and religious liberty. "We claim liberty from you," said the late Louis Veuillot, editor of the *Univers*, the Papal organ in France, addressing England and America—"we claim liberty from you because it is your principle in civil and religious affairs to grant it to all; we deny liberty in these matters because it is our principle." Rome is consistent in this, believing her system of religion to be the only manifestation of the divine power on earth, and that Protestantism in all its forms is heresy and rebellion against God. Eternal vigilance is the price of liberty, but when indifference takes the place of vigilance the death of liberty is sure to follow.—*Converted Catholic.*

### An Explanation.

IF all the land of Israel were excavated as thoroughly as parts of Jerusalem have been, no trace would be found of any building erected by Christ or his apostles. If all the oriental libraries were searched, not a line in the handwriting of Jesus could be found; not a picture or statue of him dating from his own time, or within generations of it; not an inscription concerning him in brass or marble; no city called by his name. Yet now, from the rising of the sun to its going down, that name has

become great among the nations. This can be explained easily; but only in one way. It is the work of that God, his Father, who said: "I will make thy name to be remembered in all generations." For "thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful."—*Sel.*

### Hungering and Thirsting.

A STATE of complete satisfaction is not by any means a desirable attainment. It is not found among scriptural beatitudes. On the other hand, it was our Lord himself who said: "Blessed are they which do hunger and thirst." Thus the beatitude is one of dissatisfaction. It is mind-hunger that impels the student in all his quests and researches; if he becomes satisfied with his knowledge, his progress is at an end. Satisfaction with attainments in any sphere marks the limit of attainment.

Hunger of soul, the desire for more of God, for holier life, for deeper communion, for fuller transforming of character, is the only hopeful state; the want of these desires tells of a perilous spiritual state. Longing is the heart's cry for greater nearness to God. It is the hand held out empty for Heaven to fill. It is the very spirit of faith impelling always to new ventures, to more heroic struggles.

Satisfaction sits down at the foot of the mountain, while longing boldly climbs to its summit. Satisfaction is content to stand on the shore and wonder what is beyond; longing pushes out upon the unpathed waters, and discovers great continents. It is longing alone that makes us grow. It transforms us into its own spirit. What we long for intensely and continuously, we become. It is like the lamp in Goethe's tale, which, placed in the fisherman's rude hut, changed it to silver. The lamp of heavenly longing, lighted in our hearts and burning there, will transform our poor, dull, earthly lives into the beauty and brightness of Heaven.—*Sel.*

### A Snare.

OLD companionships are a snare to many a soul. It is one of the hardest things for a young convert to break away from those companionships in which his sinful life had the most pleasure. Many a man and woman have been lured back onto the devil's ground by those of his old companions who have never ceased to be the servants of sin. We are aware that it is difficult sometimes to adjust our companionships; and it seems cruel and even wrong to make a clean break with all whom we love on natural lines because we have become Christians; and, indeed, in some cases it must not be done. A wife may not leave her husband, a brother may not forsake his sister, nor is it easy to abandon a friend of former days. But there is danger even in these close and naturally lawful relations. The danger must be met by a settled determination to win our companions over on the Lord's side. We may mingle ever so freely with all men, if we do as our Lord did, with the single purpose of gaining them back to God. The danger is in preserving our friendships at the expense of our Christian testimony. But, if we are purposed to be true to God and our own souls, God will show us how we may do this thing and walk with him and them, until they are either won, or else themselves break the fellowship.—*Sel.*

"REST in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way." Ps. 37:7.

"A WHOLESOME tongue is a tree of life."



# The Signs of the Times.

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

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## What about the Heathen?

A GOOD many people nowadays are troubled about the heathen. That in itself is all right, if it leads to right action. Paul was troubled about the heathen, so much so that he exclaimed, "Woe is me if I preach not the gospel." But in the most of this modern worry over the heathen, we have seen no tendency toward a disposition to relieve their needs. In fact, neither the heathen nor the people themselves are benefited by it, and could not be expected to be. The question is, "What is going to become of the heathen who have never heard the gospel?" This is answered in two ways. One answer is that they will all be damned; and in this answer people see the destruction of nearly all the heathen without any chance for salvation, because they imagine that but very few have ever heard the gospel. Another answer, and that which is now the more popular one, is that those who "have not had a chance" in this life will be granted a chance in the future life.

The tendency of both these views is deadening to all spiritual growth. Try to persuade a man to accept Christ and obey the truth, and he will ask, "What is going to become of all those who never heard this gospel? Are they all lost?" And so much more interested is the man in the dead heathen than he is in his own living soul, that he will pay no attention to present duty till that question is settled. Moreover he usually has already settled it in his own mind according to the first answer given above, and then says, "Well, if God will condemn men without giving them a chance, he doesn't deal justly, and I will have nothing to do with him." As for the other view, once let a sinner become indoctrinated into the error that some men will have a future probation, and he will quickly draw the legitimate conclusion that all men may have a second probation; and since in matters spiritual there is a universal tendency to await "a more convenient season," such an one will make no effort to turn from the error of his ways.

Now while the most sensible way for each one to do would be to attend to the call of mercy which he knows is extended to him, paying no attention to matters which cannot possibly concern him, it may be well to note how the heathen stand related to God. The matter is not a complicated one, as we find it in the Bible.

1. Paul says that the heathen are "without excuse," because ever since the foundation of the world, the invisible things of God, that is, "his eternal power and Godhead," are "clearly seen, being understood by the things that are made." Rom. 1:20. Thus we find that if there are any heathen who do not know, (1) that there is a God; (2) that he is all-powerful, the Creator of all things, and therefore before all things; and (3) that to this Supreme Being his allegiance is rightfully due, it is his own fault. "The heavens declare the glory of God; and the firmament sheweth his handiwork." Ps. 19:1. And so plainly is God revealed in nature that he who says, even in thought, that there is no God, is justly called a fool. Ps. 14:1.

2. There are none who have not some consciousness of right and wrong. Paul says, "For when the Gentiles, which have not the [written] law, do by

nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15. It is not possible, by the light of nature alone, to know the fullness of the truth as it is in Jesus, but there is not a man upon earth who does not have enough knowledge of what is right to justly condemn him if he does not profit by that knowledge. It is true that men may "not like to retain God in their knowledge," and may ignore the good and practice the bad so persistently as to completely deaden all sensibility, and be given over "to a mind void of judgment" (Rom. 1:28, margin); but the fact that this is done only proves the truth of the statement that all men have naturally a certain amount of knowledge of right and wrong.

3. If a man persists in stifling his conscience, and is determined that he will not do even the little good that he knows, he must inevitably go into deeper darkness and degradation. It would be impossible for God to give him greater light, since he resolutely shuts his eyes to that which he has. And it is just as true that if a man has a fixed purpose to practice all the good that he knows, he will not only be aided in his effort, but will be given greater light. "If any man will do His will, he shall know of the doctrine." John 7:17. "Light is sown for the righteous." Ps. 97:11. And "unto the upright there ariseth light in the darkness." Ps. 112:4.

Numerous examples of this are given in the Bible. Abraham was brought up among idolaters. Joshua 24:2. But he loved to retain God in his knowledge, and so resolutely did that which he knew to be right. And because of this integrity of purpose, God called him out from his heathen associates, and revealed his truth to him in an especial manner. The centurion Cornelius is another example. He had risen above his heathen education, and feared the true God, living up to all the light that he had. To him Peter was sent by divine command, to give him the full light of the gospel. So it will ever be. No matter how remote from civilization a heathen may be, if he sincerely desires to do right, God will enlighten him. A minister may not be sent to him, as Peter was to Cornelius, but God's word will be in some manner conveyed to him, and the entrance of that always gives light. That, without man's interpretation, is able to make any man "wise unto salvation."

4. Moreover, in Paul's day all the heathen had heard the word of life. He says, "So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10:17, 18. These words were spoken, by David, of the heavenly bodies, but Paul applies them to the gospel. And that this is so is proved by his words to the Colossians: "And you . . . hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Col. 1:21-23.

"And as it is appointed unto men once to die, but after this the Judgment; so Christ was *once* offered to bear the sins of many." Heb. 9:27, 28. "There is none other name under heaven given among men, whereby we must be saved," except the name of Jesus. Christ was *once* offered for the sins of men on probation in this life. At the close of this probation, he will come the second time "without sin," for the salvation of those who look for him. When he comes, he no longer bears the sins of any. Now a probation for sinners without any means outside

of themselves whereby to be saved from sin, would be no probation at all. But Christ bears no sins except for men on probation in this life, before his coming; and outside of Christ there is no salvation; therefore there can be no probation after this life. Just before Christ comes it will be said: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11. After that there will be no more "chance" for anybody.

But this fact, together with the fact that the Judge of all the earth will do right, is further evidence that every man on earth will in this life have ample opportunity to "lay hold on eternal life." Indeed, why should it be otherwise? God "hath wrought us for this self-same thing;" that is, he has placed us on this earth in order that we may fit ourselves by his grace for an immortal life; and to say that, when God has placed man on this earth for one definite purpose, he will deprive any of an opportunity to learn what that purpose is, is to charge God with folly. The truth of the matter is that the very fact that man exists on this earth is an evidence that he is having a "chance" for a better existence.

None of these things release us from obligation to do all in our power to spread the gospel, for God usually works through human agencies. He has in mercy to us allowed us to become "workers together with him," that thus we may finally enter into the joy of the Lord. But let no one charge God with folly and injustice, by saying that the heathen or any other people do not have a chance, nor foolishly neglect the word of truth, in the vain expectation of a "more convenient season." "Behold, now is the accepted time; behold, now is the day of salvation." W.

## The Third Angel's Message.

WE have shown that from A. D. 1844 onward is the time when the Third Angel's Message must be given to the world. We have shown that the beast and his image, against the worship of which this message warns the world, are the Papacy and the United States Government, when this Government, under the lead of the National Reform party, and by Constitutional Amendment, shall have formed a union of Church and State after the manner of the Papacy. We have shown that the keeping of "the commandments of God, and the faith of Jesus," to which the world is by this message called, is the keeping of the ten commandments in the only way in which they can be kept by the people on this earth, that is, through the faith of our Lord Jesus Christ. We have shown that any attempt to keep the ten commandments, without faith in Christ, is a vain attempt. We have likewise shown by the Scriptures that faith in Christ must be shown by good works, and that these good works are the keeping of the commandments of God, in order to do which we are made new creatures—born again—in Christ Jesus, so that our fruit may be "unto holiness, and the end everlasting life." Rom. 6:22. Thus in the Third Angel's Message is embodied the everlasting gospel, the grand purpose of which is to bring men to obedience to the holy law of God. And thus, as we have also shown, is given God's last call of men to obedience to his commandments, through faith in Christ, and this because "the hour of his Judgment is come," and this judgment is to be "by the law" and according to the gospel. Rev. 14:7; Rom. 2:12, 16.

Certainly if there ever was a time when the keeping of the commandments of God and the faith of Jesus should be most urgently insisted upon, that time is now. We stand now in the days of which the Scripture speaks, and the wickedness of which it portrays in a terrible list, the fitness of which can



be seen by any one who will give attention to the subject. We refer to the Scripture, 2 Tim. 3:1-5, which reads: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." It would seem that this is a complete picture of the very perfection of wickedness, but it is not. For in verse 13 of the same chapter we read of these same ones, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The list that is here drawn out shows a condition of affairs that is frightfully bad; and instead of there being in it any promise of anything better, there stands the record that it will be "worse and worse." Yet there is a way of escape, and that is given in this word, "From such turn away." Such a torrent of wickedness shall not be allowed to flow except the Lord shall do somewhat. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. By this quotation which we have made from 2 Tim. 3, it is plain that in the last days, the enemy does come in, in a perfect flood of iniquity, and the standard which the Spirit of the Lord lifts up against him is the Third Angel's Message. And those who from this iniquity turn away, and flee to the standard thus lifted up by the Spirit of the Lord, gain "the victory over the beast, and over his image, and over his mark, and over the number of his name," and stand upon the glassy sea "having the harps of God." For, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59:20. This coming of the Redeemer follows closely upon the close of the Third Angel's Message, and when he comes it is to take unto himself those who have turned from transgression, to the keeping of the commandments of God and the faith of Jesus. Rev. 14:14; 15:2. Again we say that the Third Angel's Message is the standard which the Spirit of the Lord lifts up against the iniquity of the last days. The inscription upon that standard is, "Here are they that keep the commandments of God and the faith of Jesus;" and to that standard, and to it alone, there attaches "victory over the beast, and over his image, and over his mark, and over the number of his name."

We have shown that under the Third Angel's Message there will be a world-wide study of the ten commandments of God, and the faith of Jesus Christ, such as there has not been since John stood on the Isle of Patmos. By this the question is brought to every one, and, reader, we ask you this question, Are you keeping the commandments of God and the faith of Jesus? We ask it in view of the word of God by James, that, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. We ask it in view of the words of Christ, that, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Matt. 5:19. And in answering this question all must be guided by the commandments themselves, and not by custom, nor by men's opinions of the commandments. For thus saith the Lord, "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. The question on this must be, How has God commanded to do? What does the word of God say?

We are to keep the commandments of God and the faith of Jesus in view of the fact that "the hour

of his Judgment is come; and also in view of this fact we are commanded to "worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. Now the only one of the commandments of God which brings to view "him that made heaven, and earth, and the sea, and the fountains of waters" is the fourth commandment, which reads thus:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Thus in reading together the First and the Third Angels' Messages, it is evident that the attention of men is by them directed particularly to the keeping of the fourth commandment. For, as the first message commands to worship him that made heaven, and earth, and the sea, and the fountains of waters; and as the third message directs attention to the commandments of God; and as the fourth commandment is the one and the only one which brings God to view as the one who made heaven, and earth, and the sea, and this in the very words of the first message; therefore we say it is evident that in these messages the attention of men is to be directed particularly to the fourth commandment. And they are to be urged to keep the fourth commandment, not independent of all the others, but in addition to all the others, and as well as all the others. For to keep all and yet "offend in one point" vitiates all.

In the fourth commandment God has plainly commanded the observance of the seventh day as the Sabbath of the Lord. In this commandment, he has not only told men that the seventh day is the Sabbath of the Lord, and commanded them to keep it as such, but he has also given the reason for its existence, and the reason why it should be kept. And yet in spite of all this, the great majority of people, professed Christians as well as others, utterly disregard the Sabbath of the Lord. Although he has commanded to remember it to keep it holy, they neither remember it nor keep it holy. Although he has commanded that in the seventh day, "thou shalt not do any work," they yet go on with their work on that as on any other day. Such conduct is certainly just anything but the keeping of the commandment.

It is true that those who profess to be the Lord's people offer for their disobedience the excuse that the Sabbath has been changed from the seventh day to the first day of the week; and that they keep the first day in obedience to the commandment. But if the first day of the week is now the Sabbath, and should be kept as such according to the commandment, then why is not the commandment made to read thus:—

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the *first day* is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the *first day*; wherefore the Lord blessed the Sabbath day and hallowed it.

Now if that commandment were so printed anywhere in the world where the Bible is known, everybody would say at once that it was printed wrong. But that is precisely the way that people pretend to keep it. Therefore if to *print* the commandment so would be *wrong*, how can the *keeping* of it so be *right*? In short, if it would be wrong, as everybody knows that it would be, to print the fourth commandment or any other, even in a single letter different from the way in which God wrote it and as it is printed in the Bible, then the keeping of the com-

mandment in any way different from the way in which God wrote it cannot possibly be right. This is precisely the teaching of Christ on this subject: "Verily I say unto you, Till heaven and earth pass, one jot [the smallest letter] or one tittle [the smallest point of a letter] shall in *no wise* pass from the law." Then he enforces as the conclusion, this, "Whosoever *therefore*," for this reason, because not the smallest letter nor the smallest point of a letter shall pass from the law, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:18, 19.

From the premise which the Saviour lays down,—that one jot or one tittle shall in no wise pass from the law,—it is evident that his conclusion enforces the doctrine that for men to swerve, even to the extent of one jot or one tittle, from the perfect integrity of a commandment of God, is to break that commandment; and that the keeping of the commandments is to conform to the perfect integrity of the law, in every jot and tittle of every commandment. Reader, God wrote, "The seventh day is the Sabbath of the Lord thy God." To not keep the seventh day is to break the commandment of God, and the Third Angel's Message now calls for those who will "turn from transgression in Jacob," for those who will keep the commandments of God and the faith of Jesus. To these the Redeemer will come, and give triumphant victory in his glorious Heaven, in the presence of his throne. Isa. 59:20; Rev. 15:2.

J.

#### The Seventh-Day Sabbath Not a Type of the Christian's Rest. Heb. 4:4, 9.

WHEN God made the promise to Abraham to give the land to him and to his seed, etc. (Gen 12:7), he foretold him of the bondage of his seed, and also said that "in the fourth generation they shall come hither again," and that they should possess the land of "the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Gen. 15:7-21.

After their full term of service in Egypt had expired, God made choice of Moses to go before them, and lead them out of the land of bondage. The Lord commanded Moses and the people with him thus: Go up "unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it. And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite." Ex. 33:1, 2. But God was wroth with the people for having made the golden calf, and refused to go with them; and Moses supplicated him, saying, "Show me now thy way, that I may know thee." And the Lord made answer, "My presence shall go with thee, and I will give thee rest." Verses 13, 14. When they came near to the river Jordan, Reuben, Gad, and the half tribe of Manasseh desired their portion on the east side, to which Moses assented on condition that all the men of arms should go over and help subdue the nations on the other side, "until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3:20. After they had passed over Jordan and come in possession of the land, it is written: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into



their hand." Josh. 21:43, 44. Moses, however, was not permitted to cross Jordan, and the people entered into this rest under the leading of Joshua.

The apostle Paul said that "Moses verily was faithful in all his house [house of Israel] as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house [household of faith]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:5, 6. In verses 7-11, he quotes psalm 95:7-11, as follows: "To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart, and they have not known my ways. So I swore in my wrath, They shall not enter into my rest."

When Moses desired to know the way of the Lord, he promised him rest (Ex. 33:13, 14); but these had not known his ways, and, therefore, could not enter into his rest. He then exhorts his brethren to take heed lest there be in any of them "an evil heart of unbelief in departing from the living God;" for if those who fell in the wilderness entered not in because of unbelief, we should fear lest, a promise being left us of entering into his rest, any should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. Faith is the condition of entering into this rest. They could not enter in for want of it; but we who believe enter into the rest of God (Macknight's Trans.), as the promise was left us of entering into his rest since the children of Israel inherited the land of Canaan. This rest is only to be entered into by the faithful, who hold fast the confidence, and the rejoicing of the hope firm unto the end. "He that is entered into his rest, he also hath ceased from his own works" (Heb. 4:10); and God's "works were finished from the foundation of the world;" therefore (although the promise of entering therein extends to the future), his rest dates from that period. This is proved by his speaking "in a certain place [Gen. 2:2] of the seventh day on this wise, And God did rest the seventh day from all his works." Verse 4. The promise that was left us is spoken of by David (Ps. 95), and if Joshua had given them the rest contemplated in the promise made of God to the fathers, he would not afterwards have spoken of another day.

The conclusion is therefore obvious, that "there remaineth a rest to the people of God." Heb. 11:32-39; Rom. 4:13, 14; Heb. 4:9. This rest must bear the same relation to the land of Canaan that the household of faith does to the house of Israel (Heb. 3:6), and that Christ does to Joshua, to wit: the antitype to the type. All types are similar in their nature and objects—they are shadows. Heb. 10:1; Col. 2:17.

There is nothing in the origin or object of the Sabbath to make it an appropriate type of our future rest. Many have supposed that the Scripture under consideration proves it to be typical; but to infer from the apostle's argument in the third and fourth chapters of Hebrews, that God instituted a type, or shadow, of the believer's rest in Paradise—observed it himself—then blest and hallowed it, and made it a sign of the sanctification of his people, is certainly stretching an assumption to its utmost limit. Gen. 2:1-3; Ex. 20:11; 31:13, 17; Eze. 20:12, 20; Isa. 56:6, 7; 58:13, 14. The quotation in Heb. 4:4 proves that the seventh day was God's rest day or Sabbath "from the foundation of the world;" and its observance was enforced before the law was given on Mount Sinai (Ex. 16); therefore it could not be the rest given by Joshua. This, according to Josh. 21:

43, 44; 22:1, consisted in the peaceable possession of the land, after their enemies had been driven from it, or destroyed from off it, as "the Lord had sworn unto their fathers." Gen. 15. Of this we cannot enjoy the antitype until "we, being delivered out of the hand of our enemies, might serve him without fear" (Luke 1:74); which will not be till we stand on the Mount Zion, singing "the song of Moses the servant of God, and the song of the Lamb." Then will the faithful peaceably possess the land promised to Abraham and his seed. Rom. 4:13, 14. For this rest we hope and pray with "earnest expectation," "for we that are in this tabernacle do groan, being burdened" (2 Cor. 5:4); we "which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23.

Praise be to God, the time is hastening on when those who keep the commandments will enter through the gates into the city, and have right to the tree of life, that grows in the midst of the Paradise of God. And he shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor pain.

"Soon shall we be from the wicked released,  
Soon shall the weary forever be blest,  
Soon shall we lean upon Jesus's breast,  
Then there is rest, there is rest."

J. H. W.

## The Missionary.

### California Tract and Missionary Society.

THE sixteenth annual session of the California Tract and Missionary Society was held in connection with the camp-meeting at Woodland, Cal., Oct. 6-19, 1886. The first meeting convened Oct. 7, at 5 P. M., the President, Elder S. N. Haskell, in the chair. The reading of the minutes of the last annual session was waived, and the report of labor for the year was read.

This branch of the International Society includes the States of California and Nevada. The seven districts into which this territory is divided contain forty-one organized societies; of these the following have been added during the year: Virginia City (Nevada), Crystal Springs, Stockton, Selma, Santa Maria, Duarte, and Santa Barbara. The entire membership of the society at present is 1,072, or 137 more than were enrolled a year ago.

The average number of SIGNS taken in clubs during the year is 2,675 weekly. This is 131 copies more than the average the year previous. Clubs of other periodicals are also taken amounting to 4,001 copies.

During the year, 1,904 quarterly reports have been returned and the members thus represented have performed the following amount of work:—

No. subscribers obtained,	1,961,	more than last year,	102
" visits made,	26,898,	" "	952
" letters written,	11,712,	" "	4,561
" periodicals distr'd,	232,897,	" "	11,238
" pages distributed,	3,885,616,	" "	1,098,777

There were also 1,812 Bible-readings held during the year. In no phase of the work has the report of previous years exceeded that of the present, with but one exception, that of the number of subscribers obtained in 1883 and '84, when a special effort was made in securing short-term subscriptions to the SIGNS.

The book sales for the year have amounted to \$1,038.35; and tracts to the amount of \$571.69 have been sold. This does not include the sales made by agents, or those of ministers and other workers who deal directly with the Office.

The SIGNS OF THE TIMES has been donated by the society to 33 public libraries or reading-rooms, the *Good Health* or *Pacific Health Journal*

to 50, and the *Sentinel* to 27. The *Sentinel* has also been furnished to 265 editors of California.

There are about 230 tract distributors now in use in the Conference. The number owned and supported by the city missions is 96. Of these 18 are supplied daily, 9 tri-weekly, 20 semi-weekly, 35 weekly, and 14 at longer intervals. The cost of the reading matter placed in these per year is \$2,651.64. The remaining 134 distributors are owned by local tract societies and individuals who bear the expense of filling.

The annual report of the ship mission shows the number of ship visits to be 1,019; periodicals distributed on shipboard, 11,383, and pages of tracts, pamphlets, and books, 80,492. Of the distributors owned by the city mission, 43 are on board ships, besides 19 SIGNS files and the same number of *Sentinel* files. The sales amounted to \$126.33.

Remarks were made by the President relative to this report. He was gratified to note the advancement in the work. God's blessing has rested upon this Conference in a marked degree.

Stirring incidents were related, showing the interest awakened in foreign lands as the result of missionary correspondence. In all parts of the world individuals are receiving the light through this medium, and whole companies are embracing the truth. Our field is the world, and our interests, our prayers, and our means should encircle the globe.

Committees were appointed by the chair as follows:—

On Nominations, C. H. Jones, Elder G. D. Ballou, and Elder E. R. Jones.

On Resolutions, Elder N. C. McClure, Elder A. T. Jones, and Anna L. Ingels.

Adjourned to call of the chair.

### SECOND MEETING, OCTOBER 12, 5 P. M.

Minutes of the last meeting were read and approved.

The Committee on Resolutions made a partial report. The following were presented separately and adopted:—

WHEREAS, God has a message in the world to warn it of the rapidly approaching end, and as a means of proclaiming this truth, the Tract and Missionary Society has been organized; therefore,

*Resolved*, That we are grateful to God for his approval of this plan of working for souls, and we deem it a privilege to be connected with his cause; and we pledge ourselves to more faithfully labor in the missionary work than we have in the past, and to report our labors to the society.

*Resolved*, That our ship and city missions are important branches of the Tract and Missionary Society; that we pledge them our sympathy and prayers, and will support them with our means.

WHEREAS, In the past it has been difficult to reach all classes in our large towns and cities, but by actual experience it is demonstrated that this can be accomplished by Bible-readings; therefore,

*Resolved*, That we fully indorse the effort in this Conference to establish city missions, and a training school for Bible-workers; and we recommend that the Conference Committee select competent persons who may fit themselves for this work.

*Resolved*, That it is our duty to assist in the maintenance of our Bible-workers in the city missions, and as far as we are able we will furnish provisions, bedding, etc., for the same.

To the first resolution Elder Loughborough spoke of the advantage to be gained in reporting our work. It is a source of encouragement to see what is being accomplished.

Under the second resolution reports of the ship work were given by Brethren Swayze, McClure, and Hickox. There is a willingness on the part of sea-faring men to read our publications. Rarely do the officers refuse to accept them and frequently they offer to carry packages to other parts of the world to be distributed.

In connection with the third and fourth resolutions, Elder McClure gave some statistics of



the city mission work. This mission was established May 7, and during the 17 weeks that followed, with an average force of seven workers, 2,919 visits were made and 1,180 Bible-readings held. The greatest number of readings held during any one week was 90. As the result of this mission work, 13 have embraced the truth. That more effectual work may be done with less effort, it seems necessary that the mission be removed to a different part of the city.

Adjourned to call of the chair.

### THIRD MEETING, OCTOBER 13, 9 A. M.

Prayer by Elder Loughborough.

The following resolutions presented by the committee were adopted:—

WHEREAS, The knowledge of the Third Angel's Message must reach all lands; and,

WHEREAS, An experience in canvassing is an important step to carry on this work; therefore,

*Resolved*, That we recommend that our brethren and sisters thus educate themselves by canvassing for "Thoughts on Daniel and the Revelation," Vol. 4 "Great Controversy," and "Marvel of Nations."

*Resolved*, That we recommend that every Seventh-day Adventist family subscribe for one or more copies of our periodicals, and not depend on the Tract and Missionary Society, or on borrowing from their neighbors, for their family reading.

*Resolved*, That we consider it the duty of the directors of districts, to devote what time may be necessary to visit the churches and scattered families in their districts, and seek to bring them up in all branches of the work, giving instructions in Bible-readings, and holding the same on different subjects.

*Resolved*, That where faithful labor is performed by the directors, their accounts be handed in to the Auditing Committee.

*Resolved*, That it is and shall remain our fixed purpose to regard Wednesday of each week as a day of special prayer that the blessing of God may rest upon the missionary work and our Tract and Missionary societies.

### FOURTH MEETING, OCTOBER 17, 5 P. M.

Elder Loughborough read a letter from Elder W. C. White, written from Basel, Switzerland, in reference to the foreign work. The following resolutions were read and adopted:—

*Resolved*, That the foreign brethren among us be encouraged to educate themselves for Bible work, and labor among their countrymen in our towns and cities; and,

*Resolved*, That we request them to secure the addresses of their friends, both in America and foreign lands, to be used by the Tract and Missionary Societies for the furtherance of the work.

It was moved by C. H. Jones that District No. 1 be divided, Humboldt, Trinity, and Del Norte Counties, formerly included in No. 1, to be known hereafter as district No. 8; and that San Luis Obispo County be transferred from district No. 4 to No. 6. As rearranged, the districts will stand as follows:—

No. 1—Mendocino, Sonoma, Marin, Lake, and Napa Counties.

No. 2—Siskiyou, Modoc, Shasta, Lassen, Tehama, Plumas, Butte, Colusa, Sutter, Yuba, Sierra, Nevada, Placer, Yolo, Sacramento, El Dorado, Amador, and Solano Counties.

No. 3—Alameda, Contra Costa, San Joaquin, Stanislaus, Calaveras, Tuolumne, Alpine, Mono, and Mariposa Counties.

No. 4—San Francisco, San Mateo, Santa Cruz, San Benito, and Monterey Counties.

No. 5—Merced, Fresno, Tulare, Inyo, and Kern Counties.

No. 6—San Luis Obispo, Santa Barbara, Ventura, Los Angeles, San Bernardino, and San Diego Counties.

No. 7—State of Nevada.

No. 8—Humboldt, Trinity, and Del Norte Counties.

This motion was carried.

The Nominating Committee presented the following names for officers for the ensuing year:—

For President, Elder S. N. Haskell; Vice-President, Elder N. C. McClure; Secretary, Anna L. Ingels; Assistant Secretary, Marian Kleabir; Directors, District No. 1, F. R. Dunlap; No. 2, Elder John Fulton; No. 3, W. N. Glenn; No. 4, S. Thurston; No. 5, W. G. Buckner; No. 6, J. D. Morton; No. 7, S. K. Shannon; No. 8, S. McElhaney.

### TREASURER'S REPORT.

Cash received on membership,	\$ 95.55
" " " donations,	1,206.46
" " " book sales,	719.95
" " " SIGNS,	2,288.57
" " " other periodicals,	976.24
" " " City Mission Fund,	1,847.06
" " " individual accounts,	990.15
	<u>\$8,123.98</u>

Cash paid to SIGNS Office,	\$5,723.39
" " " Review "	1,919.75
" " " Good Health publishers,	280.00
" " " individuals,	109.95
" " " for publications,	36.05
" " " postage,	40.49
" " " incidentals,	14.35
	<u>\$8,123.98</u>

### FINANCIAL STANDING.

#### ASSETS.

Due from districts on account,	\$2,157.54
" " " individuals,	458.28
" " " city missions,	891.58
Reserve deposit,	3,020.05
Foreign publications,	211.22
Other stock on hand,	203.51
Cash on hand,	74.10—\$7,016.28

#### LIABILITIES.

Society owes SIGNS Office,	2,228.87
" " " Review "	48.28
" " " Good Health publishers,	67.92—\$2,345.07

Assets over liabilities, \$4,671.21

Adjourned *sine die*.

ELDER S. N. HASKELL, *Pres't*.

ANNA L. INGELS, *Sec'y*.

### Progress of the Work in Central Europe.

At the time of our last report of the work in the Central European Mission, there was being held in Basel a national *fête* of the various societies of Swiss athletes. Although the *fête* was to last but four days, preparation had been going forward on the common just in front of our publishing house, for several weeks. Large buildings were erected, and the grounds were laid out and ornamented with great care. Over two thousand athletes and many thousands of spectators from all parts of the country were expected to be present. For some time we had been discussing the advisability of making special efforts to get the truth before the people of Switzerland at these *fêtes*, which are numerous and popular here, by having our colporters attend them and see what they could do in the way of selling books, and distributing periodicals. And now that one of these great *fêtes* was brought to our very door, we felt that the time had come for us to see what could be done by distributing reading matter on such occasions.

As this was our first effort of the kind, and as it was in Basel, where our work is permanently located, we felt that an especial effort should be made to give a favorable impression with reference to our reading matter and our work. We could not without large expense obtain permission to sell publications on the ground, but the way seemed to be open for the distribution of our papers. We knew that the people who came to this *fête* would come for pleasure; that many of them would have no interest in religious reading, and that those who were interested in religious subjects, would not be looking for anything of the kind on such an occasion. Therefore it seemed necessary that there be something connected with the paper which would please them at first sight, and secure their attention. If we could put some-

thing in the paper which they would wish to keep and carry home, there was greater probability that they would sometime read the articles on present truth, and that the articles would also be read by others who might be more religiously inclined. It was finally decided to take a photograph of the grounds, and have a photo-engraving made, showing the grounds and the buildings of the *fête*; this picture, printed on the last page of a special edition of our papers, would surely attract attention.

Great pains was taken in the preparation of special editions of *Les Signes des Temps* and *Herold der Wahrheit*. Thirteen pages were filled with short, pointed articles on the various points of present truth. Two pages were devoted to temperance, and a most striking diagram was given, comparing the annual expenditure for clothing, food, tobacco and liquors, and mission work. The sixteenth page was occupied by the large picture of the grounds, and a brief address to the public, stating the object of the paper. This address stated that while they were giving so much attention to physical culture, we thought it an appropriate occasion to call their attention to the means of spiritual development, and they were invited to give their candid consideration to the subjects contained in the paper. It was a matter of no little difficulty to get the papers printed in time. The decoration of the ground was not completed so that a photograph could be taken until Thursday noon, and the papers must be printed and distributed on Sunday and Monday. Evening after the Sabbath the picture came. Special permission had been obtained of the city authorities to run our press on Sunday, and quite early in the day our brethren began to distribute the papers. At first the people received them with great indifference, and although they were only offered to those whose appearance was most favorable, there were many who refused. Soon, however, they began to realize what they had received, and although the picture of the ground and buildings was rather a poor representation, it served to thoroughly interest them in the paper. As those who received the papers carried them into the great building where thousands were assembled, and communicated to others where and how they had received the papers, the people gathered in crowds about our brethren, and took the papers from them as fast as they came from the press. Two thousand five hundred of the French papers were distributed, and the whole ten thousand edition of *Herold der Wahrheit*. Ten thousand more of these could have been used if they could have been printed in time.

During the *fête* and afterward there was not one soiled or torn copy of either paper to be found upon the ground; thus twelve thousand five hundred copies of our sixteen-page papers have gone forth with their burden of truth. We know not how many of these will be read, but we have faith that they will accomplish much good.

Already we begin to see some fruits of this effort here in Basel, although in planning the enterprise our thoughts rested upon the benefits to be done those who came from other places. Already we see a marked change in the public sentiment toward our people and our work. Several of the secular papers gave very favorable notices of the papers distributed at the *fête*, and complimented the enterprise of the establishment which printed them. The most influential newspaper in Basel has very unexpectedly to us given a two-column article, accurately describing our building, giving a correct synopsis of the history of the advent movement, and giving quite a fair statement of our doctrines. One gentleman who had received tracts from Brother Aufranc several years ago, after receiving a paper at the *fête*,



became fully convinced that it was his duty to keep the Sabbath, and now meets regularly with us. A young lady was also convinced, and among many difficulties is striving to obey. Before the *fête*, a stranger in our Sabbath meetings was seldom seen, but now, hardly a Sabbath passes but what there are two or three in attendance. And some of the young men employed in the office who have begun to hold Bible-readings in the city find more openings than they can fill.

We believe that there is an important lesson to be learned from this experience, and that in the many *fêtes* which are being held in different parts of Switzerland, there is one of the best opportunities to disseminate a knowledge of the truth. When printed in large editions of our papers more reading matter can be furnished for a given sum of money, than in any other form, and it is also in the most acceptable form.

#### THE WORK IN FRANCE.

Our brethren who are holding a tent meeting at Nîmes are of good courage. The efforts which were made by the rowdies to break up the meeting, although most persistent, were finally overcome. But many of those who desired to attend the meetings ceased to come on account of the disturbances which attended the first meetings. Thus the work was greatly hindered. To inform the people that the disturbance had ceased, and secure an attendance at the meetings, it became necessary for our brethren to do much visiting from house to house. In connection with the visiting they have distributed several thousand each of three numbers of an eight-page tent journal. From the very first a deep interest has been manifested in the Bible-readings held at the tent, and at one or two other places in the city. Twice a week an afternoon reading was held in the tent, and the attendance has been from twenty-five to sixty persons, while it has been quite difficult to find opportunities to hold readings in other places, yet whenever the way has opened, the attendance has been very encouraging. We would naturally expect the work to move slowly in a place like Nîmes. The majority, even of the Protestants, are so unaccustomed to Bible study that they are slow to grasp the great truths connected with the Third Angel's Message; and we believe that our laborers must patiently teach the truth for a long time before any large number will comprehend its importance sufficiently to take up the cross of obedience. Already ten or twelve are keeping the Sabbath. In Vergeze, a village not far from Nîmes, there is also quite an interest, and meetings are held there once or twice a week.

W. C. WHITE.

Basel, Switzerland.

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### Peter Restored.

(November 14—John 21:4-19.)

BEFORE his death Jesus had, in the upper chamber, told his disciples that after he was risen he would go before them into Galilee; and on the morning of the resurrection the angel at the sepulcher had said unto the women, "Go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you."

MUCH of the time of the Saviour's ministry was spent on the shores of Galilee, and there many of his most wonderful miracles were performed. As the disciples gathered together in a place where they were not likely to be disturbed, their minds were full of Jesus and his

mighty works. On this sea, when their hearts were filled with terror, and the fierce storm was hurrying them on to destruction, Jesus had walked upon the crested billows to their rescue. Here the wildest storm was hushed by his voice, which said to the raging deep, "Peace, be still." Within sight was the beach, where, by a mighty miracle, he had fed above ten thousand persons from a few small loaves and fishes. Not far distant was Capernaum, the scene of his most wonderful manifestations, in healing the sick and in raising the dead. As the disciples looked again upon Galilee, their minds were full of the words and deeds of their Saviour.

THE evening was pleasant, and Peter, who retained much of his old love for boats and fishing, proposed that they should go out upon the sea and cast their nets. This proposition met with the approval of all, for they were poor and in need of food and clothing, which they would be able to procure with the proceeds of a successful night's fishing. So they went out upon the sea in their boat, to pursue their old employment. But they toiled through the entire night with no success. Through the long, weary hours they talked of their absent Lord, and recalled the scenes and events of thrilling interest which had been enacted in that vicinity, and of which they had been witnesses. They speculated upon what their own future would be, and grew sad at the prospect before them.

ALL the while a lone watcher upon the shore followed them with his eye, while he himself was unseen. At length the morning dawned. The boat was but a little distance from the shore, and the disciples saw a stranger standing upon the beach, who accosted them with the question, "Children, have ye any meat?" Not recognizing Jesus, they answered, "No." "And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

THE disciples were filled with wonder at the result of their trial; but John now discerned who the stranger was, and exclaimed to Peter, "It is the Lord." Joy now took the place of disappointment. Peter immediately girt about him his fisher's coat, and, throwing himself into the water, was soon standing by the side of his Lord. The other disciples came in their boat, dragging the net with fishes. "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread."

THEY were too much amazed to question whence came the fire and the repast. "Jesus saith unto them, Bring of the fish which ye have now caught." Peter, obeying the command, rushed for the net which he had so unceremoniously dropped, and helped his brethren drag it to the shore. After the work was all done, and the preparation made, Jesus bade the disciples come and dine. He broke the bread and the fish, and divided it among them, and in so doing he was known and acknowledged of all the seven. The miracle of feeding the five thousand upon the mountain-side was now brought distinctly to their minds; but a mysterious awe was upon them, and they kept silent as they looked upon their risen Saviour.

THEY remembered that at the commencement of his ministry a similar scene had been enacted to that which had just taken place. Jesus had then bidden them launch out into the deep, and let down their nets for a draught, and the net had broken because of the amount of fishes taken. Then he had bidden them leave their nets and follow him, and he would make them fishers of men. This last miracle that Jesus had just wrought was for the purpose of making the former miracle more impressive; that the dis-

ciples might perceive that, notwithstanding they were to be deprived of the personal companionship of their Master, and of the means of sustenance by the pursuit of their favorite employment, yet a resurrected Saviour had a care over them, and would provide for them while they were doing his work. Jesus also had a purpose in bidding them cast their net upon the right side of the ship. On that side stood Christ upon the shore. If they labored in connection with him—his divine power uniting with their human effort—they would not fail of success.

THE disciples expected that Peter would no longer be allowed to occupy the prominent position in the work which he had hitherto held, and he himself had lost his customary self-confidence. But Jesus, while dining by the seaside, singled out Peter, saying, "Simon, son of Jonas, lovest thou me more than these?" referring to his brethren. Peter had once said, "Though all men shall be offended because of thee, yet will I never be offended," and had expressed himself ready to go to prison and to death with his Master. But now he puts a true estimate upon himself in the presence of the disciples: "Yea, Lord; thou knowest that I love thee." In this response of Peter there is no vehement assurance that his affection is greater than that of his companions; he does not even express his own opinion of his devotion to his Saviour, but appeals to that Saviour, who can read all the motives of the human heart, to himself judge as to his sincerity,— "Thou knowest that I love thee."

THE reply of Jesus was positively favorable to the repentant disciple, and placed him in a position of trust. It was, "Feed my lambs." Again Jesus applied the test to Peter, repeating his former words: "Simon, son of Jonas, lovest thou me?" This time he did not ask the disciple whether he loved him better than did his brethren. The second response of Peter was like the first, free from all extravagant assurance: "Yea, Lord; thou knowest that I love thee." Jesus said unto him, "Feed my sheep." Once more the Saviour put the trying question: "Simon, son of Jonas, lovest thou me?" Peter was grieved, for he thought the repetition of this question indicated that Jesus did not believe his statement. He knew that his Lord had cause to doubt him, and with an aching heart he answered, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said to him, "Feed my sheep."

THREE times had Peter openly denied his Lord, and three times did Jesus draw from him the assurance of his love and loyalty, by pressing home that pointed question, like a barbed arrow to his wounded heart. Jesus, before the assembled disciples, brought out the depth of Peter's penitence, and showed how thoroughly humbled was the once boasting disciple. He was now intrusted with the important commission of caring for the flock of Christ. Though every other qualification might be unexceptionable, yet without the love of Christ he could not be a faithful shepherd over the Christian flock. Knowledge, eloquence, benevolence, gratitude, and zeal are all aids in the good work, but without an inflowing of the love of Jesus in the heart, the work of the Christian minister is a failure.

JUST prior to the fall of Peter, Jesus had said to him, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." That period had now come, and the transformation wrought in Peter was evident. The close, testing questions of the Lord had not provoked one forward, self-sufficient reply; and because of his humiliation and repentance he was better prepared than ever before to fill the office of shepherd to the flock.



THE lesson which he had received from the chief Shepherd, in the treatment of his case, was a most important one to Peter, and also to the other disciples. It taught them to deal with the transgressor with patience, sympathy, and forgiving love. During the time in which Peter denied his Lord, the love which Jesus bore him never faltered. Just such love should the under-shepherd feel for the sheep and lambs committed to his care. Remembering his own weakness and failure, Peter was to deal with his flock as tenderly as Christ had dealt with him.

JESUS walked alone with Peter, for there was something which he wished to communicate to him only. In that memorable upper chamber, previous to his death, Jesus had said to his disciple, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Peter had replied to this: "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus now, in sympathy for him, and that he might be strengthened for the final test of his faith in Christ, opened before him his future. He told him that after living a life of usefulness, when age was telling upon his strength, he should indeed follow his Lord. Said Jesus, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God."

JESUS here explicitly stated to Peter the fact and manner of his death; he even referred to the stretching forth of his hands upon the cross; and after he had thus spoken he repeated his former injunction: "Follow me." The disciple was not disconcerted by the revelation of his Master. He felt willing to suffer any death for his Lord.

PETER was now an entirely converted man; but the honor and authority received from Christ did not give him supremacy over his brethren. He was venerated, and had much influence in the church because of the favor of God in forgiving him his apostasy, and intrusting to him the feeding of his flock, and because he ever remained one of the closest followers of Christ in his daily life.—*Mrs. E. G. White, in Great Controversy.*

## THE PARABLES OF JESUS.

### Lesson VIII.—The Unjust Steward.

(Sabbath, November 20.)

1. WHAT accusation was brought against the steward of a certain rich man?

"And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods." Luke 16:1.

2. After calling the steward to him, what question did the master ask him?

"And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward." Verse 2.

3. What did he ask him to do? Same verse.

4. What decision did the master make?

5. What inquiry did the steward then put to himself?

"Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed." Verse 3.

6. By what difficulties was he beset? Same verse.

7. What good did he hope to secure by the course he resolved to pursue?

"I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses." Verse 4.

8. What question did he ask each of his lord's debtors, as he called them to him one by one?

"So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?" "Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore." Verses 5, 7.

9. What answer did the first one make?

"And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty." Verse 6.

10. What did the unjust steward tell him to do?

11. What did the second one say? Verse 7.

12. What was he told to do? Same verse.

13. How was the steward's artifice regarded by his master?

"And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light." Verse 8.

14. What remark is made concerning the worldly wisdom often manifested by ungodly men? Same verse.

15. What counsel is then given?

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Verse 9.

16. What is said about faithfulness?

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Verse 10.

17. What about those who are unjust in small matters? Same verse.

18. What important question is then asked?

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Verse 11.

19. What is here meant by "the true riches"?—Probably the riches of grace, and the enjoyments of the world to come.

20. What is meant by "the unrighteous mammon"?—The wealth of this world.

21. How can Christians be faithful with this kind of wealth?—By using it as God has commanded.

22. What has he said with reference to it?

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 6:38; 12:33.

23. What encouragement is given to those who make such a good use of worldly means?

"The liberal soul shall be made fat; and he that watereth shall be watered also himself." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse." Prov. 11:25; 19:17; 28:27.

24. How is true generosity illustrated?

"For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord,

when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:35-40.

25. How does our Lord show the folly of having the heart set upon worldly riches, and trying to serve God at the same time?

"No servant 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." Luke 16:13.

26. How is it that the "children of this world are in their generation wiser than the children of light"?—Those who seek worldly wealth and honor devote all their energies and the best of their ability to the end they have in view; while those who seek heavenly riches often put forth weak or divided efforts.

27. How did the Pharisees treat the doctrine of liberality which Jesus was trying to impress?

"And the Pharisees also, who were covetous, heard all these things; and they derided him." Verse 14.

28. Why did they deride him? Same verse.

29. How did Jesus reprove them?

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts." First part of verse 15.

30. How does God's estimation of things often differ from the judgment of men?

"For that which is highly esteemed among men is abomination in the sight of God." Last part of verse 15.

31. How were men showing their appreciation of the new light which was given them by the preaching of John the Baptist and our Lord?

"The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Verse 16.

32. How did Jesus set forth the importance and steadfastness of God's law?

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." Verse 17.

33. How did he intimate that the Jews had been careless in the observance of that law, even while claiming to guard it so jealously?

"Whosoever putteth away his wife, and marieth another, committeth adultery; and whosoever marieth her that is put away from her husband committeth adultery." Verse 18.

### Note.

WHAT CALLED OUT THE PARABLE.—Among the great multitudes who had thronged after him, the publicans of the district were especially noticeable. Many of them were, doubtless, in a good position in life, and some even rich, but all were exposed to peculiar temptations in their hated calling. Now a few seem to have listened earnestly to the first teacher who had ever treated them as men with souls to save, and it was of the greatest importance to them that they should have wise and true principles for their future guidance. . . . The following parable seems to have been delivered specially to them, as part of an address, when they had gathered in more than usual numbers.—*Dr. Geikie.*

As soon as a soul receiveth Christ for its Saviour, then is a man at rest and within a quiet harbor. Christ and his righteousness calmeth the sea of God's wrath. When Christ is received he quiets and stills the conscience that formerly, from a sense of God's wrath, raged as a troubled sea.—*Colville.*



## The Home Circle.

### JESUS WEPT.

WE challenge all the beautiful  
In earth, in Heaven, in air,  
The rosebud in its loveliness  
And dew-drops shining there.  
We challenge all sublimities,  
That e'er o'er ether swept,  
And nothing seems so wonderful  
As tears that Jesus wept.

We've seen the gold of Ophir's mine,  
And gems of beauty rare;  
We've watched the golden canopy,  
With coronets so fair;  
We've felt the power of eloquence,  
Where not an eyelid slept,  
But nothing seems so glorious  
As tears that Jesus wept.

We challenge all the symphonies,  
With all their power to charm,  
And all life-giving principles  
Of every healing balm;  
We challenge all the affluence  
In nature's storehouse kept,  
And these have no comparison  
With tears that Jesus wept.

Yea, there's a balm in Gilead,  
And a Physician there;  
Our great High Priest in holiness,  
Who yields his tender care;  
His heart is full of sympathy,  
And will our prayer accept;  
We need not be disconsolate,  
Since for us Jesus wept.

And may'st thou find in early life  
Those tears were shed for thee,  
And may thy hope be centered there  
For all eternity;  
Then come what may, come life or death,  
No power can intercept,  
Since Jesus' prayers avail for thee,  
And for thee Jesus wept.

—Mrs. Lyman Wolcott Hall.

### The Flowers of Japan.

IN the spring in Japan the plum and cherry blossoms are the great attraction. The fruit of these trees is worthless, but the flowers are as large and as double as a small rose. These trees are planted in great numbers about the temples. The grounds of the famous temples of Ueno in the city of Tokio are visited in February and March every day by hundreds of people who go there expressly to feast their eyes on these cloudlike masses of pink and white beauty. At Mukojima, just above Tokio, the road extending along the bank of the river is lined on both sides for several miles by these trees.

When they are in bloom the streets are actually thronged on pleasant days by people who come to see the flowers, and the smiling faces and bright costumes of the pleasure-seekers, together with the natural beauties of the place, make one almost feel that he has been suddenly transported to Fairyland.

The roses of Japan are scarcely worthy of mention, but the wistaria and azaleas surpass anything of the kind to be seen in America. In April and May the scarlet azaleas glow like camp-fires on the mountain-sides, and the white ones look so snow-like that one almost expects to see them melt away in the presence of their flaming sisters, while the wistaria purples the bold bluffs, or, clambering up the quaint thatch roofs of the farm-houses, adds one more charm to pictures already enchanting. The latter is often trained to form beautiful arbors. Sometimes the clusters are from thirty to thirty-five inches long.

After the azaleas and wistaria comes the *shobu*, or blue flag. Nowhere, perhaps, is this cultivated to such an extent, and with such success, as in Japan. Large beds containing scores of varieties can be seen at Horikiri, near

Tokio, if one is fortunate enough to go there at the proper season. These beds are often bordered by rows of fragrant calla lilies, and it is quite a favorite excursion with both the native and foreign residents of Tokio to go up the river in a pleasure boat as far as Horikiri and have cake and tea at one of the many charming rest-houses inside this garden.

In the summer months the moats of Tokio are covered with the sacred lotus. Buddha, whom millions of the Japanese still worship, is usually represented as resting on one of these flowers, and among the decorations of Buddhist temples artificial lotus blossoms are always prominent. This flower is either white or rose-colored, and rises a little above the water, instead of being deftly buried on it. Still the moats, with their covering of thick blue-green leaves, and the exquisite waxen-petaled flowers, are often suggestive of lily lakelets in America. The roots of the lotus plant are used by the natives for food, and it is said that the plants in the moats which lie around the present residence of the Mikado yield quite a rich revenue, a portion of them merely having recently been let to a seller of lotus roots for about four hundred dollars a year.

Out in the country in the summer we find piles of mountain hydrangea, white almost as Scotland's snow wreaths; airy, argus-eyed lilies with great golden hearts; pink-tasseled mimosas with quivering frondlike leaves; fragrant clematis twining lovingly about old stumps and trees, as if to screen their unsightliness; ivies luxuriant as those that clothe the square Norman towers of Yorkshire's old churches; and mosses—oh, such a wealth of them! delicate maiden-hair, graceful lycopodiums, and lichens silvery-gray with tiny coral-tipped cups uplifted to the sylvan deities. The feathery bamboo can be seen everywhere, and occasionally one sees a palmyra palm, while evergreens are so numerous that a Japanese landscape never looks broken and bare.

But the flower of Japan is the chrysanthemum. According to an old superstition, the "dewy juices in the heart of the chrysanthemum are the elixir of life." It is the Mikado's crest, and is a favorite figure in the decorative arts of the country. From 1336 to 1390 there were two Mikados ruling or attempting to rule in Japan, and the war carried on to settle the supremacy of the rival Mikados is known in history as the War of the Chrysanthemums.

These flowers bloom in early autumn, and last until midwinter. They are seen in almost all colors and sizes, and they vary in shape from that of the regular China aster to that of the irregular ragged robin. Every year there is an exhibition of chrysanthemums, in Tokio, which is very interesting. In the garden where it is given, small booths are erected in which are represented scenes in Japanese life, and also tableaux from the history and mythology of the country. The figures are images in clay or plaster of Paris, and the costumes are formed by covering these images with wire or bamboo frames and training chrysanthemum plants to cover these frames.

Before the chrysanthemums are gone, camellias begin to appear, of which there are many varieties; indeed, the tea plant itself is said to be one.

The camellias in Japan, like those grown in hot-houses here, are very regular in shape, and the Japanese make most skillful imitations of them in *crêpe* and paper. Indeed, the natural flowers look so artificial, and the artificial flowers so natural, that one finds it difficult to distinguish between them sometimes. A friend, once seeing a very symmetrical pink camellia on the table, said, "Humph! I could make a more natural-looking flower than that myself." On taking it up, she found to her astonishment that it was a real one.

The camellias last until the coming of the

plum and cherry blossoms, in the early spring; so there is no season of the year when we cannot have bouquets of real flowers in our homes. —*Youth's Companion*.

### Worn-Out Hands.

WE can see them every day. Poor, worn-out hands, trembling, wrinkled, and unsightly; yet to me how beautiful they are! They have done so much. Their loving work began in infancy. That was many, many years ago, when they, too, were dimpled and white. What tiny hands they were then!

But we find it hard to believe that grandma ever was a baby. We can hardly picture her in the dainty robes she must have worn. Still she had her little niche in the happy household, and she filled it after her own perfect baby fashion. Father and mother both felt the tender touch of her soft, caressing fingers. The former went forth to his daily toil with renewed strength and courage, and the latter's added duties only seemed to grow lighter as the days flew by.

Baby grew fast. A few years later, what busy little hands she had! They were thrust into everything, and if destruction followed, "helping mamma" was the sweet excuse which always shielded their pretty owner. But soon they were a help indeed; always willing and ready. Ah, what dear hands they were!

And they were destined to become still dearer. Only a few more years, and then an impatient lover had circled one slender finger with a golden engagement ring. They seemed the warmest hands he had ever clasped. Love was the only matchmaker and their marriage quickly followed. Charles would have his way. How they missed her—father, mother, brothers, and sisters—when those same dear hands had vanished to deftly make ready the new home nest! They beautified it until the proud young husband thought there could be no lovelier spot in all the wide, wide world.

Another year; they were mother-hands then, and their real life-work had just begun, and, if possible, they were more diligent than ever before. They even found time for other work outside the little home. The needy, sick, and afflicted were helped in a thousand different ways. They were benevolent hands.

And years of peace, happiness, and prosperity were given them in return. Twice had the cozy home been enlarged; the loved faces God had sent filled it to overflowing.

After a time one left it, never to return. How the patient, pitying mother-hands hovered round that dear one in the last sad hour! They tremblingly closed the sightless eyes, gathered sweet, fresh roses to lay on the downy pillow, tenderly raised the coffin-lid for one last look, and finally planted vines and flowers on the newly-made grave. After that the home went on as usual only there was one less to do for. How strange it seemed!

One by one the others left her side; the boys to make their way in the great Babylon called town, and the girls to exchange the old home for new ones here and there. So mother's hands fondly prepared each outfit as it was needed; knitting stockings and making bridal robes were all the same to her.

Then, after thirty years of earnest, loving toil, her tired hands took a little needed rest. All the children had gone from her. There was only husband to care for now, and his wants were so few in comparison with what theirs had been! Her tender, wifely hands often lingered lovingly on his head. Poor Charles! his once thick, black hair was now thin and gray. He was growing old; but surely he was now dearer than ever. The children could live without her. As in the beginning, he was again her all.

But ten years later he was taken from her.



Oh, the agony of that parting! His dying kiss fell on the dear, tear-wet hands that had always scattered flowers along his life-path. They fashioned his shroud. She would not suffer a strange hand to perform that last sad service. Soon he peacefully slept in the little village church-yard, and she was all alone in the old nest. How empty it was! Her hands were quite idle now. No work to do, no loved ones to wait upon. Only self left.

At her tearful request, one child, a daughter, returned, bringing with her five fatherless little ones. Then grandma gladly took up the broken threads of her life-work. There was still so much to be done. It seemed as though all her own children were back again. She knew just what to do for them. Their many childish wants and necessities were to her an open book, which she read with delight. Little Charles was grandpa's namesake. How she loved the bonny boy!

But at last the grandchildren left home, just as her own had done. Grandma's loving farewell followed them like a blessing. They can never forget her.

She is almost ninety now. There she sits in the roomy rocking chair in which dear grandpa died thirty long years ago. Her work is all done.

Poor, worn-out hands! Age and disease have crippled them, but they are not unsightly. No, no! Some day they will be folded, cold and white, upon her quiet breast; and the sweet rest of the weary will be hers at last.—*Christian Union*.

### Digging Out the Egyptian Sphinx.

M. RENAN publishes an earnest appeal on behalf of the excavations undertaken in Egypt by M. Maspero. The special object for which funds are just now needed is to clear away the sand which half buries the Great Sphinx of Ghizeh. Mr. Renan says: "The clearing of the Great Sphinx was begun two months ago. Up to the present time the ordinary resources of the Boulak Museum have sufficed for the work, which might be completed in sixty days if money did not fail. About twenty thousand francs only are wanted.

"The Great Sphinx of Ghizeh, at two steps from the Pyramids, is, in my opinion, the most astonishing work of the hand of man which past ages have bequeathed to us. It is an immense bed of carved rock, about seventy meters in length. The height of the monstrous edifice, if it were cleared, would exceed that of the highest houses. No fashioned monument, either in the rest of Egypt or in the rest of the world, can be compared to this strange idol, the vestige of a stage of humanity which baffles all our ideas. The impression which such a spectacle must have produced on imaginative races, and who were dominated by the senses, may be understood from that experienced by the Egyptians of the present day when standing before that enormous head, emerging from the sand, and casting across the desert its sad look. The Arab, at this sight, flies terrified, either throwing a stone or firing a gun at the strange being.

"The temple opposite the Sphinx, if it is a temple, has also a character of its own. This fantastic construction resembles less the other temples of Egypt than the Parthenon resembles Notre Dame. But that all this ensemble, which is unique in the world, must be of the remotest antiquity is indisputable, since the statues found there are those of King Chepren, thus taking us back to ages which, everywhere but in Egypt, would be called fabulous."—*London Standard*.

AVOID as much as possible multiplicity of business. Never be envious to know what passes in the world any further than duty obliges you; it will only distort the mind when it should be better employed.—*Bishop Milson*.

## Health and Temperance.

### Tea Drinkers' Diseases.

It is not a little curious that the diseases arising from the wrong use of tea should be met with in greater frequency in countries foreign to its growth. It might have been supposed that where production went on, there would be found those evils that attend the consumption of tea in their greatest extent; but such does not appear to be the case. The diseases due to tea are well known to doctors, but the public seems to be strangely indifferent to the teaching of their medical advisers in these matters. Recently, in France, M. Eloy has reminded medical men how vast is the number of diseases owning an allegiance to the dominion of Queen Tea. The list of headings in M. Eloy's paper is well calculated to arouse attention, and, we hope, to lead to some abatement of this widespread disorder.

America and England are the two countries that are afflicted most with the maladies arising from the excessive consumption of tea. Individuals may suffer in a variety of ways. It is customary to speak of acute, subacute, and chronic "theism,"—a form that has no connection with theological matters. It is possible to be a "theic" by profession or a "theic" by passion. The predominance of nervous symptoms is a characteristic of theism; general excitations of the functions of the nervous system may be observed; or the weakness may be noted more especially in the brain as distinguished from the spinal cord. Perversion of the sense of hearing is not at all an uncommon symptom—patients hearing voices that have no real or objective existence. The irritability that overtakes women so frequently may sometimes be clearly traced to an excessive indulgence in an afternoon tea.

It is a mistake to suppose that it is the poor seamstress who is the chief sufferer from theism. No doubt the tannin which tea that has been standing long contains does a great amount of mischief, but the derangement that it causes hardly belongs to that class of diseases with which we are at present concerned. Rather does theism belong to that genus of disease in which morphinism, caffeism, and vanillism are found. The habit of tea drinking is one that grows on its victims like similar ones of opium or alcohol. There is hardly a morbid symptom which may not be traceable to tea as its cause. This is a fact that general practitioners often use to their own satisfaction and to their patient's advantage, if it happen to be that kind of patient who does not object to making some sacrifice in order to be rid of troubles.—*Lancet*.

### Malignant Pustule.

A PATIENT suffering from this disease died recently in Guy's Hospital, London. He was employed on a wharf, in the handling of foreign hides, and undoubtedly contracted the disease from the hide of an animal which had been affected with the disease known by the French as *charbon*, by the Germans *milzbrand*, but by English-speaking people as *anthrax*. The patient noticed a pimple on the back of his neck, which in twenty-four hours became greatly enlarged, and the glands of the neck were swollen. The surgeons removed the enlarged pimple at once, but without avail, the man dying in about four days from the time he first noticed the pimple. This disease may also be contracted by the bite of an insect, a fly for instance, which has been feeding upon the carcass of an infected animal. The microbe of the disease is a bacillus (*Bacillus anthracis*), and was observed in the blood of cattle as long ago as 1849, by Pollender, although its importance was first recognized by Davaine, in 1850.—*Scientific American*.

### Beer-Wagon Drivers.

IF beer is a helper to temperance habits, as brewers claim, we would expect to see some evidence of this in those employed by brewers. For years we have observed in this city that the most dangerous class of drivers are those in charge of the teams belonging to the great breweries. Within a few days a passenger in a street-car had his arm broken by the pole of a beer-wagon crashing through the window. Within a week we saw the driver of a beer-wagon stretched on the pavement by the side of his wagon, from which he had fallen, apparently in drunken stupor. Not long since we watched a drunken driver on a beer-wagon driving his team from one side to the other of Fifth Avenue, endangering lives at every moment, and encountering no policeman for several squares. Not long since we saw the driver of a beer-wagon on a ferry-boat so stupefied by liquor that he could not take his team from the boat when it reached the slip. Very often we see them when they appear about to roll off their seats in helpless drunkenness, but such is the force of habit that they are able to make their way, even in this wretched condition. Doubtless other teamsters drink too much, but we do not observe any other class of drivers which presents so many instances of gross intoxication. If the observation of others and statistics confirm this impression, it will add much to the conviction that beer is nothing but one of the grosser elements of physical and moral degradation.—*New York Observer*, August 12, 1886.

### Children's Parties Dangerous Affairs.

A NOTED physician of London, in his lecture on children and their diseases, calls attention to the fact that children's parties are dangerous affairs.

Have mothers ever thought for a moment of the wear and tear of the little mind from the time of the invitation to the moment the affair is in action? Do they know the danger of improper food and drink, and thin clothing, and shoes?

Do they realize that the little brain is in a whirl of excitement for days before and after the party; that the event is talked of in the nursery; that sleep is lost in uneasy, abortive dreams? What is still worse, the excitement continues a matter of after consideration in children of tender years; in fact, is continuous until many days have elapsed, perhaps does not disappear until another invitation is received.

The pleasures, pastimes, and amusements of children should be simple, unaffected, free from excitement and false surroundings. Parties will not enhance the pleasure or health of child-life. Mother, bear it well in mind.—*Tid Bits*.

IN "Dio Lewis's Nuggets" the following anecdote is told:—

"General Zachary Taylor gave the weight of his example in favor of total abstinence. A traveler in the West met an emigrant on his way with his family to the fertile regions beyond the Mississippi. On the wagon was hung a huge jug with the bottom broken out. The emigrant was asked his reason for carrying that with him. 'Why,' he said, 'that is my Taylor jug.' 'And what is a Taylor jug?' inquired the friend. 'I had a son in General Taylor's army in Mexico,' said the emigrant, 'and the old General told him to carry his whisky jug with a hole in the bottom. Ever since that I have carried my jug that way, and I find it is the best invention I ever met with.'"

"TO KNOW how to do the thing that wants to be done is often the only call one may receive."



## News and Notes.

## RELIGIOUS.

—It is stated that there are over 100,000 colored Baptists in Mississippi.

—It is said that 40,000 copies of the Hebrew New Testament have been circulated among the Jews in Hungary.

—Some little idea of what Roman Catholicism will do for a country may be gained from the fact that in Spain over seventy-five per cent. of the population can neither read nor write.

—The French missionaries, in the service of the Massachusetts Home Missionary Society, propose to publish a paper for the benefit of the 300,000 French people in New England. The society approves the plan.

—Details have recently been received in London of the massacre of native Christians in Uganda, Africa. Many Christians were tortured, mutilated, and speared, and thirty-two were burned alive. The massacre began in June, and was directly due to the refusal of a Christian lad, acting as the king's page, to commit an abominable crime.

—Professor Egbert Smyth has told the Congregational Council that the Andover professors do not teach future probation "as a doctrine but simply as a dogma." This explanation is no doubt very satisfactory to the professors, but it remains to be seen how much weight it will have with the Board of Visitors before which they must answer for their teaching.

—In a recent Russian letter to the New York Observer, Rev. Gideon Draper, D. D., says: "The established Greek Church is not of native growth. . . . It is foreign. . . . This religion, transplanted from Constantinople, is lifeless and cold. The extremely religious people cry for bread and receive a stone. Gentle-mannered, affectionate, teachable, they are the sad victims of religious ignorance and superstition."

—The Baptist Quarterly says that "the case is yet to be recorded wherein a Baptist council has advised the ordination of a candidate who frankly professed his belief in a probation after death." Notwithstanding this fact, however, the Baptists are not altogether free from the taint of the New Theology, for one of their most recently settled pastors in Boston, "is understood," says the Congregationalist, "to stand with the new departure men."

—What a "liberal"-hearted Christian Cardinal Gibbons is! In a letter to the Independent, he says: "In all this broad land there is no one who longs for truly Christian union more than I do; no one who would labor more earnestly to bring about so happy a result." But then he says that the requisites for Christian union can be found only in the Catholic Church as it was when Luther went out from it, and as it is to-day. The Pope is also a believer in "Christian union."

—At the Episcopal convention recently held in Chicago, a resolution was offered with the design of changing the name of that body from Protestant Episcopal to American Catholic. There were 134 votes in favor of the change, and only 94 against it; but as two-thirds of the votes were necessary for the passage of the resolution, the change will not be made at present. The Mirror thinks it scandalous that the Episcopalians should desire to appropriate the Catholic name, but it seems to us very fitting. Why should the name "Protestant" be retained by those who have ceased to protest?

## SECULAR.

—The Yaqui Indians in Mexico are again on the war-path.

—The wheat harvest in Russia, is said to be a complete failure this year.

—The French Senate has passed a bill for the sale of the crown jewels.

—Mrs. A. T. Stewart, wife of the late merchant prince of New York, is dead.

—The fortune of the late Baron Meyer Rothschild, of Frankfurt, is estimated at \$75,000,000.

—So far this month the revenues of the Government have averaged over \$1,000,000 per day.

—October 26, a family of four persons, near Flat Lake, Ky., were burned to death in their house.

—There were in the German army 110 suicides during the first eight months of the present year.

—Two fires in London on the 25th ult. destroyed property to the value of about a million of dollars.

—A collision on the Thames, England, one day last week, resulted in the drowning of seven persons.

—An incendiary fire at Pocahontas, Va., on the 27th ult., destroyed sixteen houses, including two hotels.

—The chiefs of the Sobranje have decided to ask the Czar to name a candidate for the Bulgarian throne.

—Advices from Bralia, Roumania, say that feverish preparations for war are being made in Southern Russia.

—More than 20,000,000 sheep are said to have died during the recent drought in the Argentine Republic.

—The Bartholdi Statue of Liberty, in New York Harbor, was dedicated on the 28th ult. with imposing ceremonies.

—Senor Juarez Colinan has been installed as President of the Argentine Republic, and has appointed a Cabinet.

—In St. Petersburg, the police can at any time enter any dwelling to search for Nihilists, and there is no habeas corpus.

—Germany's exports to this country during the year ending September 1, were \$20,000,000 in excess of the previous year.

—On the 25th ult., an express messenger on the St. Louis and San Francisco Railroad in Missouri was robbed of over \$81,000.

—A boiler explosion in a Pennsylvania saw-mill, a few days since, severely, if not fatally, injured five men employed in the mill.

—The report which was current last week that France would insist upon the withdrawal of the British from Egypt, is now denied.

—Severe and prolonged shocks of earthquake occurred in Serinagur, Cashmere, recently. There were brilliant meteoric showers during the night.

—There is some talk of a republic in Bulgaria; but such a consummation is not at all probable. A state of siege has been proclaimed at Sophia.

—The statement is made that as many as 30,000 shawls are made annually in the Vale of Cashmere, which are worth, on an average, \$1,000 apiece.

—The type-writer was first patented in England in 1714, but it was not until 1867 that it was really made practicable. Many thousands are now in use.

—The estimate of the expenses of the postal service for the next fiscal year aggregates \$55,342,150, while the appropriation for the current fiscal year was \$54,365,863.

—A fifteen-year-old boy recently died in Oakland from diphtheria contracted by chewing gum which was given him by a companion who had just recovered from the disease.

—It is said that hereafter Mormon emigrants will be landed at Philadelphia instead of at New York as heretofore. On the 27th ult., 307 new converts were landed at that port.

—On the 26th ult., a "wild" engine collided with a passenger train at Pine Bluff, Wis. One man was killed and two others were fatally injured, while several were severely hurt.

—The amount of land devoted to agriculture in Germany is 78,405,000 acres, or about 122,508 square miles. The holdings number 5,276,344, and average about fourteen acres each.

—The question of the disestablishment of the Church of England, in Wales, is being called for; and the opinion is also expressed that disestablishment would be a good thing in England.

—It is estimated by those who have made the subject a study, that the losses occasioned by insects injurious to agriculture in the United States reach the enormous sum of \$400,000,000 every year.

—The Moscow Gazette says that the project of connecting the White Sea and Lake Onega by means of a canal will be realized much sooner than was expected. The total cost of the work is estimated at 7,000,000 rubles.

—There is war in East Africa between two of the native kings. A late report states that the king of Inhambara twice repulsed King Muzilla at the head of 30,000 men; and in the third attack the latter was defeated by 16,000 Portuguese and natives, under command of the Governor of Mozambique, assisted by European military and naval officers.

—A German architect has contracted with the Japanese Government to erect at Tokio a large palace for the Imperial Parliament, a palace for the Ministry of Justice, and another for the police administration.

—October 26, a party of Crow Indians, camped near Fort Custer, M. T., were attacked by a party of Sioux, and a fierce battle ensued, in which five of the Sioux were killed and several on both sides were wounded. The Crows were victorious.

—The last steamer from Honolulu brings the news that the activity of Kilauea is steadily on the increase. A stream of molten lava thirty feet in width was flowing in one part of the crater, while several smaller fires can be seen in other places.

—Some time since, the British invaded and conquered the kingdom of Burmah, and now that the people of that country are somewhat restive under foreign rule, it is announced that "the rebellious natives in Burmah are giving much trouble to the British troops."

—An Eastern paper says: "The lesson of the great strike of the pork packers in Chicago, is the loss of \$320,000 in wages to the men who struck, and the loss of employment to 2,000 of the strikers, whose places have been filled by men who were before unemployed."

—October 27, the San Francisco Anarchists passed the following resolution, relative to the dynamiters now under sentence of death in Chicago: "Resolved, That should the condemned men not receive a new and just trial, we shall regard it as an attempt on the part of Government to force us into the horrors of a forcible revolution."

—General Kaulbars, the Russian military agent, has addressed a note to the Bulgarian Foreign Minister, in which he says: "In view of the arrival at Varna of Government emissaries, who are spreading reports that the presence of the Russian gunboats there is without importance, I am compelled to inform you that those gunboats will vigorously affirm their importance if events render it necessary."

—The most horrible railroad accident which ever took place in the Northwest occurred thirteen miles east of Portage, Wis., on the 27th ult. An express train, running at a high rate of speed, struck an open switch and ran into a freight train, which had just been side-tracked to allow the express to pass. All the passengers in the sleepers got out uninjured, except for slight bruises; but in one day-coach thirteen persons were pinned in and literally burned to death. The total number killed was twenty-two. Many others were injured."

## Obituary.

CLARK.—Died in Oakland, Cal., October 24, at the residence of her son-in-law, B. R. Nordyke, Mrs. Nancy Clark, aged 74 years, 6 months, and 27 days. Her death was caused by typhoid fever, from the effects of which she was not able to recover, owing to the weakness incident to old age. She had formerly been a member of the M. E. Church, but for the last year and a half she had been a conscientious observer of the Sabbath of the Lord. Owing to extreme deafness she rarely attended church, but she was a diligent reader of the Bible and of religious publications. Her whole life indicated that she was a sincere lover of the Lord. Funeral remarks by the writer to the bereaved family and sympathizing friends. W.

## Appointments.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 4, 1886.

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

THE permanent address of Elder D. T. Fero is Walla Walla, W. T.

A GOOD idea of the strength of temperance sentiment in Pennsylvania may be obtained from the fact that the Democratic candidate for Governor of that State considered it to his advantage to state that he has not touched liquor in any form for three years.

THE whisky interest is still using its desperate tactics. In St. Louis the editor of a Prohibition paper was warned two or three times to change the tone of his paper or "something unpleasant would happen." The editor did not change the tone of his paper, and then an attempt was made to assassinate his wife. The devil generally outdoes himself when he gets real mad, and if he keeps on in this way Prohibition will be a success pretty soon.

THURSDAY, October 28, Elder E. J. Waggoner started East, and to the General Conference, which convenes November 18. The work of the Third Angel's Message is progressing so rapidly that each succeeding General Conference becomes of greater importance than any that have gone before, and the coming one is no exception. In the past year the work has undoubtedly spread more than ever before in the same length of time. As the editor of the SIGNS will be present at the General Conference, we can promise our readers full reports of the most important of the proceedings.

THE Australian mail arrived just as we go to press. It brings a good report from Elder Corliss, and one from Sister Burnham, which we are compelled to lay over until next week. From private letters we are able to present a few points here. Brother Scott writes that Brethren Arnold and Wainman have gone to Tasmania to canvass for "Thoughts on Daniel and the Revelation." He says there are now five canvassers in the field and all doing well.

From New Zealand, Brother Hare writes that the Bible-readings still continue in Auckland with unabated interest. He says the brethren at Kaeo have ordered fifty more copies of the *Bible Echo*, making one hundred copies monthly that they use in missionary work. "Every ship is visited and publications are sent by them to the various islands of the South Seas." Thank God for a message that contains nothing but the missionary spirit, for it is the Spirit of Christ.

WE have received from the author, Dr. William M. Jones, London, a specimen section of the third and greatly enlarged edition of his "Chart of the Week," showing the unchanged order of the days, and the true position of the Sabbath, as proved by the combined testimony of ancient and modern languages. It will contain the days of the week in more than one hundred and fifty of the principal languages of the world, with transliterations and translations, thus rendering each name easily understood. As the author truly says, "A few half hours' study of this great work will lead the thoughtful reader to the conclusion that the directing hand

of God is apparent in preserving intact from the beginning till now, this simple but important division of time among the nations—at once a monument and memorial of his creative work." Every family should have one. Size of the chart, 1½x7 feet. Price, unmounted, very strong paper, 75 cents post-paid; mounted on linen, with roller, and varnished, \$1.25. Send post-office order payable at Newington, Green Road, N., London. Address, William M. Jones, 56 Mildmay Park, London, N.

WE are in receipt of circulars descriptive of the Training School for Nurses at the Sanitarium at Battle Creek, Mich. This school has been in operation for several years, and offers advantages which probably cannot be excelled by any other similar institution. The course of instruction comprises two series of lectures continuing through forty weeks each. At the same time that the student is receiving theoretical instruction from the lectures, he is gaining practical experience in nursing, under skilled directors. Those who desire to do so, may pay their expenses in labor while taking a course of instruction. Here is a good field for young or middle-aged of both sexes, who have good health, good moral character, and any natural tact in waiting upon the sick. For full particulars address, Sanitarium, Battle Creek, Mich.

## Since the Camp-Meeting.

THE Sabbath following the camp-meeting we visited the St. Helena Health Retreat. During the past year there have been some very marked evidences of God's blessing attending the efforts of the physicians in treating the sick. God has wrought with the physicians in some cases, not only in the alleviation of physical suffering, but what is of more consequence, many have found Christ, to the joy of their heart. Like those whom the Saviour healed, they have reported to others the blessings received, and it is evident that soon the buildings of the institution must be enlarged, or additional ones erected for the accommodation of those who wish to come to seek the reviving influences of the place. Before operations are performed, God is sought by physicians and those especially interested at the Retreat, that his blessing may attend them, and this is not without effect.

As the description of the Retreat and surroundings has often been given, we will only say that nature has done its best to contribute to the charms of the location, and make it desirable for the invalid and others. In full view beneath lies the valley, studded with its orchards and vineyards, while all around are the mountains rising range on range until their distinct outlines are lost in the hazy distance. Thirst may be quenched by the soft, pure water brought from the mountain spring, and the fresh, bracing air breathes contentment and peace to all. As compared to the Sanitarium at Battle Creek, Mich., the facilities for treating the sick are limited, but nature has bountifully wrought to make up this deficiency, and with the blessing of God this is rendered a most desirable place for the conscientious invalid.

Our meeting on the Sabbath was characterized by the sweet, melting Spirit of God, which called forth humble confessions, the influence of which, we trust, will live until the final triumph of God's people.

Sabbath, October 30, was passed at Healdsburg, where we had the opportunity of visiting the school. Professor Brownsberger is in the East on business, and at present the school is in charge of Professor Grainger, and his co-laborers. This, and the school at South Lancaster, commenced about the same time, and were the first to introduce the manual labor department, and the *Home* for students. As relates to the converting influences of the Spirit of God, and

the sending out of students as laborers in the cause, these schools have been pre-eminently successful. Our institutions of learning have a higher motive than simply to train the mind and cultivate the intellect to fill worldly positions in society. If this were all, we had made a great mistake in the expenditure of means, and assuming the responsibilities of caring for them, as there are other schools which can successfully teach the sciences. Our object is to throw around the student such moral influences as will mould the character, and elevate the mind to the consideration of heavenly and divine things, setting before them the object of laboring directly for the salvation of souls for whom Christ died, and still not falling behind the best institutions in the land in instruction in the sciences. The church at Healdsburg have in process of erection a meeting-house, 60x105 feet, with an addition of 40x100 feet, so arranged that it can all be thrown into one auditorium if desirable. This addition, when doors are closed, is converted into five rooms, one, 40x40 feet; the other four, 20x30 each, convenient for Sabbath-schools, missionary meetings, etc.

These may be used and entered without interfering with exercises in the main auditorium or with each other. We think it wisely arranged. If our friends in California realized the blessings conferred upon them by the establishment of these institutions, they would not only be so freely patronized that increased facilities would be necessary, as is the case, but it would be their daily prayer that God would signally pour out his Spirit upon those connected with them; that from these institutions the light of truth might spread, not only in this land, but to more distant fields which are in darkness. For one object we should live, to one end direct our efforts,—to extend a knowledge of the truths of God's word to the world, and look for and hasten the coming of the day of the Lord. From the publishing house at Oakland, the printed rays of truth are penetrating to the most distant portions of the earth, and its field may truly be said to be the world. From the College, the living preacher should follow these light-bearers to the many nations, and kindreds, and tongues, and peoples. From the Health Retreat, those who are healed should carry the glad tidings of a place where not only physical maladies are cured, but where may be found peace of soul which the world cannot give or take away. Just in proportion as God has laid upon the people of this State these responsibilities, will he require of their means, sympathy, and prayers to sustain the same. It should be second to no other Conference in its gifts, in its earnest efforts, in its missionary operations, and in its devotion and zeal in the cause of Christ. May the Lord help this Conference to be faithful in its important trusts. S. N. H.

## Rural Health Retreat.

A MEETING of the stockholders of the Rural Health Retreat Association will be held at its place of business, Friday, November 12, 1886, at 9 A. M., for the special purpose of amending our articles of incorporation, and to secure important additional charter rights.

A full representation, either in person or by proxy, is necessary. Blank proxies have been sent to all stockholders. Please fill out and return to secretary at once.

By order of the President.

J. S. GIBBS, Secretary.

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