

The Signs of the Times.

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

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The Signs of the Times.

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DIVINE PEACE.

PEACE upon peace, like wave upon wave,
This the portion that I crave;
The peace of God which passeth thought,
The peace of Christ which changeth not.

Peace like the river's gentle flow,
Peace like the morning's silent glow,
From day to day, in love supplied,
An endless and unebbing tide.

Peace flowing on, without decrease,
From him who is our joy and peace,
Who, by his reconciling blood,
Hath made the sinner's peace with God.

Peace through the night and through the day,
Peace through all windings of our way,
In pain and toil and weariness,
A deep and everlasting peace.

O, King of peace, this peace bestow
Upon a stranger here below;
O, God of peace, thy peace impart
To every troubled, trembling heart.

Peace from the Father and the Son,
Peace from the Spirit, all his own;
Peace that shall never more be lost,
Of Father, Son, and Holy Ghost.

—Horatius Bonar, D. D.

General Articles.

Daniel a Temperance Reformer.*

BY MRS. E. G. WHITE.

TO RIGHTLY understand the subject of temperance, we must consider it from a Bible stand-point. The first chapter of Daniel presents a most comprehensive and forcible illustration of the principles of true temperance and the blessings to be derived from their observance. Inspiration has recorded the history of Daniel and his companions as a shining example for the youth of all succeeding ages. What men have done, men may do. Did those faithful Hebrews stand firm amid great temptation, and bear a noble testimony for God and the right? We may bear a similar testimony, even under circumstances as unfavorable.

It was not their own pride or ambition which had brought Daniel and his associates into the king's court, into the companionship of those who knew and feared not the true God. Infinite wisdom had placed them where they were. It was their duty to honor God and to give to the world an example of faithfulness. They considered their position with its difficulties and dangers, and then, in the fear of God, made their decision. Even at the risk of the king's displeasure, they would be true to the laws which had been divinely given to their fathers.

Besides a portion of his wine, the food apportioned them "from the king's table," would include swine's flesh and other meats pronounced unclean by the law of Moses, and which the Jews were forbidden to eat. The Hebrew captives requested the officer who had them in charge, to grant them more simple fare. The officer demurred, fearing that such rigid abstinence as the young captives proposed would unfavorably affect their personal appearance, and thus bring himself into disfavor with the king. Daniel pleaded for a ten-days' trial. This was granted, and those youth were found at the expiration of that time to present a far more healthy appearance than those who had indulged in the king's dainties.

Hence the simple "pulse and water" which they at first requested was thereafter supplied to Daniel and his companions.

These young men had received a right education in early life, and now, when separated from home influences and sacred associations, they honored the instructors of their childhood. They obeyed the divine law both natural and moral, and the blessing of God gave them physical strength and comeliness, and intellectual power. With their habits of self-denial were coupled earnestness of purpose, diligence, and steadfastness. They had no time to squander in thoughtless pleasure, vanity, or folly. They were not actuated by pride or unworthy ambition. They sought to acquit themselves creditably, for the honor of their down-trodden people, and for His glory whose servants they claimed to be.

God always honors the right. The most promising youth of every land subdued by the great conqueror, had been gathered at Babylon, yet amid them all the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance showing that the blood was uncorrupted, the undimmed senses, the untainted breath,—all were so many certificates of good habits,—insignia of the nobility with which nature honors those who render obedience to her laws.

When their ability and acquirements were tested by the king, at the close of the three years of training, none were found "like unto Daniel, Hananiah, Mishael, and Azariah." Their keen apprehension, their choice and exact language, their extensive and varied knowledge, testified to the unimpaired strength and vigor of the mental powers. Would that youth of to-day would emulate the example of these Hebrew children. All who will, may, like them enjoy the favor and blessing of God.

Not only did these young men decline to drink the king's wine, but they refrained from the luxuries of his table. The lesson is one which we would do well to ponder. Our dangers are not from scarcity, but from abundance. We are constantly tempted to excess. Those who would preserve their powers unimpaired for the service of God must observe strict temperance in the use of all his bounties, as well as total abstinence from every injurious or debasing indulgence.

The youth are surrounded by allurements addressed to the appetite. In our cities, liquor saloons on almost every corner make indulgence easy and inviting. The evil does not often begin with the use of intoxicating liquors. Tea, coffee, tobacco, as well as alcoholic beverages, are different degrees in the scale of artificial stimulants. Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency.

Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity, depend upon immutable laws. There is no happen-so, no chance, about this matter. The higher powers will not interfere to preserve men from the consequence of the violation of nature's laws. There is much of sterling truth in the adage that every man is the architect of his own fortune. While parents are responsible for the stamp of character they give their offspring, as well as for the education and training of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action. Daniel and his fellows enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they became. The time came when they must act for themselves. Their future then depended upon their own course. They decided

to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His Spirit strengthened every true purpose and noble resolution.

The great work of temperance should begin with the child in its mother's arms. With patient care the little ones should be trained to unperverted tastes and simple habits. Fathers and mothers will have a fearful account to render at the day of final reckoning. The rich, highly seasoned, unwholesome food which the mothers spreads upon her table, produces indigestion, headache, and other unpleasant sensations. The children are permitted to eat whatever they please, and at any hour of the day, thus allowing the jaded stomach no rest. Hence they are constantly in a state of nervous irritation. Then, perhaps following the example of the father, they become addicted to the use of tobacco, wine or beer, and in many cases, the path to drunkenness is short. Habits of strict temperance always have been and always must be the only safeguard for our youth.

Let old and young remember that for every violation of the laws of life, nature will utter her protest. The penalty will fall upon the mental as well as the physical powers. And it does not end with the guilty trifter. The effects of his misdemeanors are seen in his offspring, and thus hereditary evils are passed down, even to the third or fourth generation. Think of this, fathers, when indulging in the soul and brain benumbing narcotic, tobacco. Where will this practice leave you? Whom will it affect besides yourself?

We rarely pass through a crowd, but men—we cannot call them gentlemen, for they do not deserve the name—will puff their poisoned breath into our face. Is it honest thus to contaminate the air which others must breathe? Wherever we go is the tobacco devotee, enfeebling both mind and body in the enjoyment of his darling indulgence. Have men a right thus to deprive their Maker and the world of the service which was their due? Is such a course Christlike? There is no middle ground. If not in harmony with the divine will, it must be Satanic.

The slaves of appetite are constantly spending their earnings in sensual indulgence, and thus robbing their children of food and clothing and the advantages of education. Millions of gallons of intoxicating liquors are drunk annually, and thirty million dollars are spent for tobacco. It is estimated by Dr. Cole, an able writer on health, that professed Christians of the different denominations annually squander five million dollars in these indulgences. It is said that a larger sum is spent for the single article of cigars than for all the churches and common schools in the Union.

Opium, tea, coffee, intoxicating liquors, and tobacco are extinguishing as fast as they well can, the spark of vitality left for the race. We are suffering for the wrong habits of our fathers, and yet how many take a course in every way worse than they. Can any be called Christians who thus willfully destroy themselves?

There can never be a right state of society, until the law shall close up liquor saloons, not only on Sunday but on all other days of the week. This would render it much easier to maintain public order, and would conduce greatly to domestic happiness. And why cannot this be done? It is not too much to say that liquor saloons would be closed at once, in obedience to the dictates of reason and religion, if public officers, judges, police, sheriffs, magistrates, and others were not the patrons. These men are by their influence corrupting society, and then they concur in judging and condemning the poor souls who follow their example!

Only men of strict temperance and integrity should be admitted to our legislative halls and courts of justice. Property, reputation, and even

*Summary of an address given at College City, Cal., January 2, 1882

life itself is insecure when left to the judgment of men who are intemperate and immoral. How many innocent persons have been condemned to death, how many more have been robbed of all their earthly possessions, by the injustice of besotted jurors, lawyers, witnesses, and even judges! The records of crime published in our public journals show that intemperance and profligacy are increasing. While every right-minded person stands aghast at the condition of the world, is it not time to inquire, Who are giving their influence to increase this tide of evil? Who are digging the pitfalls for our youth? But every inquiry is met by the authoritative announcement that the process is sustained by law. We are expected to look on in silence, while our youth are engulfed in ruin.

Notwithstanding thousands of years of experience and of progress, the same dark blot which stained the first pages of history remains to disfigure our modern civilization. Drunkenness, with all its woes, is to be found everywhere. Its victims are more numerous to-day than before the license laws were enacted. Legal regulation has not stayed its progress. Efforts are now made to establish institutions where the victims of intemperance may receive help to overcome their terrible appetite. This is a noble work, and yet how much wiser, how much more effective, would be the removal of the cause of all this woe! Considering only the financial aspect of this question, what folly is it to tolerate a business that is making paupers by the thousand! The laws of the land legalize the trade of making drunkards, and then at great expense provide an institution for converting them again into sober men! Is this the best solution of the question that can be furnished by our legislators?

The fact is, government can provide only one effective safeguard against inebriety, and that is prohibition. This is the grandest inebriate retreat ever erected. Such a law, rigidly enforced from ocean to ocean, would produce the greatest temperance reform that the world has ever known. Take away from men all opportunity for indulgence, and the appetite for intoxicants would cease. But as long as the sale of liquor is sanctioned by law, the poor victim of appetite can receive little benefit from inebriate asylums. He will not be content to remain there always. He must again take his place in society. The appetite, though dormant, is not wholly destroyed; temptation assails him on every hand, and too often he falls an easy prey.

The use of intoxicating liquor dethrones reason, and hardens the heart against every pure and holy influence. The inanimate rocks will sooner listen to the appeals of truth and justice than will that man whose sensibilities are paralyzed by intemperance. This change is not wrought at once. Those who venture to enter the forbidden path are gradually and unconsciously seduced, demoralized, corrupted, and maddened. And while Christians are asleep, this evil is constantly gaining more strength and making fresh victims.

There is need now of men like Daniel to do and dare. A pure heart and a strong, fearless hand are wanted in the world to-day. God designed that man should be constantly improving, —daily reaching a higher point in the scale of excellence. He will help us, if we seek to help ourselves. It is the duty of every Christian to see that his example and influence are on the side of reform. Let ministers of the gospel lift up their voice like a trumpet, and show the people their transgressions, and the house of Israel their sins. The youth need to be instructed. Our hope of happiness in two worlds depends upon the right improvement of one. We should be guarded at every point against the first approach to intemperance. If we would preserve our children from evil, we must give them a right example, and then teach them to make God their fear, their wisdom, and their strength.

When Hagar was quite disconsolate with the fatigue of the body and distress of mind, there was a fountain by her, though she knew it not. So the weeping believer has relief at hand which he cannot see. God's word, God's Spirit, and God's ministers are the angels that direct and lead his afflicted people to the fountain opened.—*Toplady.*

MONEY spent on myself may be a millstone about my neck; money spent on others may give me wings like the eagles.—*Rev. R. D. Hitchcock.*

The Coming of Christ.

BY REV. GEO. MULLER, OF BRISTOL, ENGLAND.

In the days of the apostles, the disciples were comforted and encouraged by the prospect of the personal return of the Lord Jesus Christ. An angel had said to them as they watched the Lord depart from the earth, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) This, and not death, was the hope of the church; and thus it ought to have remained up to his actual return. His coming should have continued to be the hope of the church; but this, alas! for centuries had not been the case.

In confessions of faith the truth that the Lord Jesus will come again may still have had a place; but practically to by far the greater number of his disciples it has been a mere doctrinal statement that has not been enjoyed, and which has had no influence upon their lives. The Lord, however, desired it should be otherwise. He intended that his church should look for him, that she should watch and wait for his return. Again and again during his personal ministry, the Lord Jesus foretold this great event; and after his ascension the apostles referred continually to it.

Very many passages of Scripture might be quoted in proof of this assertion, but I will only mention the following: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31.) "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." (John 14:2, 3.) "As it is appointed unto men once to die, and after this the Judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." (Heb. 9:27, 28.) "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then (afterward) we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:16, 17.) These quotations suffice to prove that the second coming of the Lord Jesus means that he will return *in person*, and has no reference to the gift of the Holy Spirit on the day of Pentecost, nor to his manifesting himself in an especial manner to the believer in the way of comfort, instruction, or help of any kind; nor has it reference to our death.

The whole church will at once be introduced to full eternal happiness and glory at our blessed Lord's return. Not only as individuals will our cup of joy be full to overflowing, but we shall rejoice throughout eternity with the whole company of the redeemed. What has been said therefore is, I trust, sufficient to show that the second coming of Christ will be his personal return, and that there is a vast difference between the death of individual believers and the coming advent of our Lord in glory.

During the present dispensation, before the return of our Lord, Satan will not be bound; therefore sin and open wickedness will continue to the end of it; and instead of becoming better, things, according to Scripture, will become worse and worse. It is impossible to shut one's eyes to the fearful wickedness now around us everywhere; for murders of the most cruel character, and numerous other atrocious crimes are, even in this enlightened nineteenth century, continually being committed. How certainly does all this prove that Satan is not yet bound, that he is even now the god of this world, and has power still; and because he knows that his time will be comparatively short, he manifests his hatred against God and against his people to the very utmost. But this state of things will not always last; for when Jesus comes again he will lose his power in the earth, and will be shut up in the bottomless pit for a thousand years.

In connection with the return of the Lord Jesus is another event, namely, the separation between the wheat and the tares. Read carefully Matt. 13:24-30; also verses 37-43. In this parable, together with our Lord's explanation of it, we

can see what to expect during this present dispensation while Jesus tarries. Civilization, mental cultivation, and advancement in knowledge of every kind may continue to the utmost; but man, fallen man, remains a ruined creature, except he be regenerated by the power of the holy gospel through the acceptance of the gospel. Intellectually he may be improved and polished to the very highest degree, but he is a sinner, and, in his natural condition, remains lost, ruined, and undone. He may even possess natural religion and a form of godliness; but if he is not born again he is still at enmity with God, and as assuredly as he does not believe in the Lord Jesus Christ "the wrath of God abideth on him." (John 3:36.)

Sin is not, as some suppose, a comparatively little thing. It is a deadly spiritual disease, as the word of God declares it to be; and no progress in education, no mental culture, can eradicate it from the heart, nor change depraved human nature. For notwithstanding every effort at improvement, the heart remains "deceitful above all things and desperately wicked." Until the return of the Lord Jesus, therefore, the present state of things will continue, and, as we shall see presently from the word of God, will become worse and worse.

This, then, plainly shows the notion entertained by many godly, excellent persons, that the world will be converted during the present dispensation by the preaching of the gospel, and that the millennium will thus finally be introduced, to be not according to the Holy Scriptures.

The gospel, indeed, was to be preached "as a witness to all nations," but it was not to be the means of the conversion of the world. (Matt. 24:14.) Moreover, from Acts 15:14, we learn the character of the present dispensation, which is, that God "takes out from among the Gentiles a people for his name," but does not convert all the nations. This is confirmed by the parable of the wheat and the tares; for if the whole world were to be converted before the return of the Lord Jesus, there would be no truth in the explanation given of it by our Lord himself. He tells us that the tares (the children of the wicked one) were to grow together with the wheat (the children of the kingdom), until the end of the age, namely, up to the time of his own return. Thus therefore, the word of the Lord, is in direct opposition to the common notion that the world will be converted previous to his coming again.

And in addition to this we find passage after passage in the New Testament in which we are expressly told, either by Christ or by the apostles, that at the close of the present dispensation wickedness will abound both among professed believers and in the world at large, in proof of which I will refer to one single passage of Scripture only. In 2 Tim. 3:1-5 we read, "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, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." Here we have particularly to keep before us that this is not a description of Pagans or Mahometans, but of the professed disciples of the Lord Jesus; for to such a state will Christendom, or the professing church of Christ, be reduced at the end of the present dispensation.

Notice especially that of these persons it is said, they have a form of godliness. They wish to be considered Christians; they are not avowed infidels and atheists, but professed believers. Are we, then, to expect that things around us will gradually improve, or rather, that as we approach the end of the age the darker they will become? True is it that one day, "the earth will be filled with the knowledge of the Lord, as the waters cover the sea," but this will never be until Jesus himself comes. In the meantime lawlessness will increase, and the socialism, the communism, the nihilism, etc., of which we now hear so much, will at last be headed up in the man of sin.

In Matt. 24:36-41, our Lord himself enjoins it upon us to wait for his return, and to watch. In Matt. 25:13 the Lord said to his disciples, "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh." Again in Mark 13:35-37 Jesus said, "Watch ye therefore, for ye know not when the Master of the house

cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch." Again in Rev. 16:15 the Lord says, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

Now, are we, as believers, all watching? Are we earnestly longing for the return of that blessed One? Do our hearts truly yearn after him, and long for his glorious appearing? Are we also doing our part to hasten his coming? And is it habitually our prayer that the Lord will be pleased to hasten the fulfillment of the events yet to be fulfilled before that day comes?

And now the last part of our subject remains to be considered, namely, the practical effect this truth should have upon our hearts. If it be really received and entered into, the child of God will say, "What can I do for my blessed Saviour before he comes again? How can I most glorify him? His will concerning me is that I should occupy 'until he come.' How then can I best use for him the talents with which I am entrusted, my physical strength, my mental powers? How can my sight, my tongue, all my faculties of mind and body, be best devoted to his praise? How should my time, my money, all that I am and have, be used for him? How can my whole spirit soul and body be best consecrated to his service?"

These are deeply important practical questions, which all believers in the Lord Jesus should ask themselves, seeing that we are not our own, but are bought with a price, even with his precious blood. Instead of indulging in inactivity and listlessness, on account of the evil state of things around us, we should pray and work, and work and pray, as if it were in our power to stem the torrent of abounding iniquity; for who can say how much good one single child of God who is thoroughly in earnest, may accomplish; and how greatly he may glorify God by walking in entire separation from all that is hateful to him? We have especially also to guard against the temptation of slackening our efforts for the conversion of sinners, because the world will not be converted before Jesus comes. Rather should we say, "The time that he delayeth his coming may be short; what therefore can I do to warn sinners, and to win souls for him?"

In conclusion, I would direct attention to 2 Peter 3:11-14: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming (or hastening the coming) of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

As assuredly as the practical character of the Lord's second coming is really apprehended in the power of it, the most blessed effects upon the life and deportment of Christians will follow. By means of it we are taught what awaits the world lying in the wicked one, and what will be the end of all this world's glory, pride, and pomp. The future destiny of the children of God is also unfolded to us, even that we shall be perfectly conformed to the image of our risen Lord, both in soul and body, when we shall see him as he is.

Then shall we enter upon the possession of our inheritance, which is incorruptible and undefiled, and that fadeth not away; and shall be seated with Jesus on his throne (Rev. 3:21), to judge the world in union with him, and to spend a happy eternity together with our Lord in glory. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.—*Messiah's Herald*.

CHRISTIAN HABIT.—The very habit of godly life helps to keep one from temptation and sin. There are times perhaps, when spirituality is at a low ebb in the heart, and little of God's sweet love seems to have place therein. Then this habit of correct living—a habit acquired through years of watchful prayer and persistent purpose—holds the man to circumspectness, and keeps him from many things that might soil his soul.

If what is said be not to the purpose, a single word is already too much.—*Chinese Proverb*.

Thirteen Millions of Utah Trade.

It has come to the knowledge of the Chicago anti-polygamy committee that certain New York merchants have telegraphed to members of Congress, "New York sold \$13,000,000 worth of goods to Utah last year. Hands off!" Certainly. By all means. With \$13,000,000 in one scale, and nothing in the other but the fine sentiment of ministers and philanthropists and other fanatics about morality and decency and obedience to law—what else should be done? These abstractions foot no bills. They make no show in Wall street. They buy no brown stone fronts, no diamonds at Tiffany's, no spans and carriages for the boulevards. What is *anything* worth if it cannot do that.

And as to these Latter-day Saints one must be charitable. It is true, they have a taste for sundry little amusements that are frowned upon by the seventh commandment; true that they seem to be cutting out work, if we leave them to themselves, on a rather large pattern for the American people. But then—\$13,000,000! That puts another face on matters! They are men of weight. What have we to do with their family affairs? These zealots in Congress will hinder business. And is there no enterprise in the metropolis? Philadelphia may get quicker and lower on her knees to those \$13,000,000. Down promptly, every one! Hands off in Washington from the private matters of our customers!

This is the kind of policy to raise the character, name, and standing of American merchants. For \$13,000,000 customers bring riches; and with riches comes respectability. This righteousness in rags shows well in a sermon. But it makes a sorry figure on Madison Square. Get money—honestly, decently, with some self-respect, if you can, but—anyway get money.

Seriously, who are these tradesmen who sell their souls with their goods—or would, if such souls were worth buying? Is there no way of exposing them by name to the contempt they deserve? Are honorable merchants in that city to be disgraced by such company? While patriotic, Christian citizens are pleading with Congress to awake to this foul and blighting shame to our civilization, are a few such money-grabbers as these to be secretly holding them down? Is there no possibility of concentrating a fire of indignation, as in a burning-glass, with heat that shall find some vulnerable point in faces even as brazen as theirs? Exposure is to them what it is to a sneak-thief. We saw, once, at the New York Police Headquarters, the "Rogues' Gallery," a collection of photographs of the most notorious criminals of the metropolis. It was curious to see how they had dreaded the terrible truth-telling eye of the camera. One had put on a grimace to destroy his identity. Another had fought furiously and the miniature showed the grip of a policeman in his hair. They were a precious set of physiognomies. And we should like to see, added to them for universal circulation, the faces of the authors of this telegram to Congress.—*Advocate*.

Courage in the Lord.

THE Lord is leading his people. The great work of the last message will soon be accomplished. The way is being prepared. Facilities are being increased. The importance of united effort is being felt; and, to this end, system, government, leadership, are seen to be a necessity, and the true hearted, those who have faith in God and his work, will find their place in the organized, disciplined army of the Lord.

How can those who hope for salvation in the soon-coming day of the Lord sleep on now and lose the prize almost within reach? How can the backslidden in heart be content to remain so to their own eternal loss, having the heart engrossed in the world, the family altar broken down, and having no relish for the duties of religion? Awake, sleeper! Dispel those false dreams, and cry to God for pardon, before it shall be too late!

God has spoken. Will we hear his voice and heed the reproofs of his Spirit? It is time the decision was made. How long halt ye between two opinions? Who will be on the Lord's side? It is high time to be one thing or the other. If this is the work of God, it is time to show by works that we have faith in it; if it is not, the farther from it we get the better. "Whosoever is fearful and afraid, let him return and depart

early." But let those who trust in God and believe his providence in fulfilling his word have courage in the Lord.

Oh! for a sense of the fearful responsibilities of the present hour! Oh! for a love of souls approaching to that which brought the Saviour from Heaven! Awake, my soul, to the important and solemn work of the Lord, in these few remaining hours of probationary time. Oh! for that Spirit which is to effect the work—the refreshing from the presence of the Lord—the supping with the true and faithful Witness!

R. F. COTTRELL.

Good Advice.

MANY good people are much troubled by the multiplicity of duties. They see so much to be done, that they are ever in a worry and a hurry, and thus are in danger of doing nothing well, and also leaving many things undone. In their eagerness to do great things of their calling, they are apt to overlook what seem to be the smaller concerns, which perhaps lie just at hand. They are looking ahead and aloft, and pass over what really ought to be attended to, and which, if attended to and thus put out of the way, would lead on naturally and quietly to greater works. These little things may be indispensable to the accomplishment of the greater. They may be the little stones which together make up the building. They may be the first rounds of the ladder, leading up to the loftier heights of achievement.

Now let such persons consider what the great German poet, Goethe, said—and hardly uttered a wiser one—"Do the thing that lies next you." Be it little, do it. It may be great in its necessary relation to something else. Neglect not the present, the immediate thing. The person who adopts this rule will do a world of work—a world of good. He will begin at home, in his little circle, and so branch out as each day gives new and, perhaps, wider opportunities.

A Problem.

A YOUNG man distinguished for his mathematical attainments, was fond of challenging his fellow-students to a trial of skill in solving difficult problems. One day a class-mate came into his study, and laying a folded paper before him, said: "There is a problem I wish you would help me to solve," and immediately left the room. The paper was eagerly unfolded, and there, instead of a question in mathematics, were traced the lines, "What shall it profit a man if he gain the whole world and lose his own soul?"

With a gesture of impatience, he tore the paper to atoms, and turned again to his books. But in vain he tried to shake off the impressions of the solemn words he had read. The Holy Spirit pressed home his convictions of guilt and danger, so that he could find no peace, till he found it in believing in Jesus. He subsequently became a minister of the gospel he had once despised, and his first sermon was from the words, so eminently blessed to his own soul: "What shall it profit a man if he gain the whole world and lose his own soul?"—*American Messenger*.

Affliction Endears the Promises.

WE never prize the precious words of promise, till we are placed in conditions in which their suitability and sweetness are manifested. We all of us value those golden words, "When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee," but few, if any, of us, have read them with the delight of the martyr Bilney, to whom this passage was a stay while he was in prison awaiting his execution at the stake. His Bible is still preserved in the library of Corpus Christi College, Cambridge, and has the passage marked with a pen, in the margin. Perhaps, if all were known, every promise in the Bible has borne a special message to some one saint, and so the whole volume might be scored in the margin with the mementoes of Christian experience, every one appropriate to the very letter.

I NEVER came to know the condition of such as seemed exceptionally afflicted, but I seemed to see reason for their affliction either in exceptional faultiness of character, or in the greatness of the good it was doing them.—*George MacDonald*.

Thoughts on Daniel.

BY ELD. U. SMITH.

CHAPTER IX.—THE SEVENTY WEEKS.

It now becomes an important point to determine in what year the crucifixion took place. The following evidence is sufficient to be decisive on this question:—

The Saviour attended but four passovers according to the record of John, mentioned in the following passages of his gospel. John 2:13; 5:1; 6:4; 13:1. At the last-mentioned passover he was crucified. From facts already established, let us then see where this would locate the crucifixion. As he began his ministry in the autumn of A. D. 27, his first passover would be in the following spring, A. D. 28. His second would be A. D. 29; his third A. D. 30; and his fourth and last A. D. 31. This gives us three years and a half for his public ministry, and corresponds exactly to the prophecy that he should be cut off in the midst, or middle, of the seventieth week. As that week of years commenced in the autumn of A. D. 27, its middle would be three and one half years later, in the spring of 31, where the crucifixion occurred. Dr. Hales quotes Eusebius, A. D. 300, as saying: "It is recorded in history that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This, John the evangelist will represent to those who critically attend to his gospel."

Of the unnatural darkness which occurred at the crucifixion, Hales, vol. i, pp. 69, 70 thus speaks: "Hence it appears that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was preternatural, 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its duration, and also in its time, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius Cassiodorus, Senator, about A. D. 514: 'In the consulate of Tiberius Cæsar Aug. V. and Ælius Sejanus (U. C. 784, A. D. 31), our Lord Jesus Christ suffered, on the 8th of the calends of April (25th of March): when there happened such an eclipse of the sun as was never before nor since.'

"In this year, and in this day, agree also the Council of Cæsarea, A. D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the calends of April, others the 13th."

Here, then, are thirteen credible authorities, locating the crucifixion of Christ in the spring of A. D. 31. We may therefore set this down as a fixed fact, as the most cautious, or the most skeptical could require nothing more. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where the sixty-nine weeks ended, and forward from that point, three and a half years, to find the termination of the whole period. Thus going back from the crucifixion A. D. 31, spring, three and a half years, we find ourselves in the autumn of A. D. 27, where, as we have seen, the sixty-nine weeks ended, and Christ commenced his public ministry. And going from the crucifixion forward three and a half years, we are brought to the autumn of A. D. 34, as the grand terminating point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts 9:1-18. And these are just the events which we should expect to take place when that period which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, and the array of evidence on this point is complete. Was the seventh of Artaxerxes B. C. 457? For all those who can appreciate the force of facts, the following testimony will be sufficient here:—

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of un-

doubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Advent Herald*.

From the facts above set forth, we see that, reckoning the seventy weeks from the decree given to Ezra in the seventh of Artaxerxes, B. C. 457, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at his baptism, the commencement of his public ministry, the crucifixion and the turning away from the Jews to the Gentiles, with the proclamation of the new covenant, all come in, in their exact place, and like a bright galaxy of blazing orbs of light, cluster round to set their seal to the prophecy and make it sure.

It is thus evident that the decree to Ezra in the seventh of Artaxerxes, B. C. 457, is the point from which to date the seventy weeks. That was the going forth of the decree in the sense of the prophecy. The two previous decrees were preparatory and preliminary to this; and indeed they are regarded by Ezra as parts of it, the three being taken as one great whole. For in Ezra 6:14, we read: "And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." It will be noticed that the decrees of these three kings are spoken of as one: "The commandment," margin decree, singular number, "of Cyrus and Darius and Artaxerxes;" showing that they are all reckoned as a unit, the different decrees being but the successive steps by which the work was accomplished. And this decree could not be said to have "gone forth," as intended by the prophecy, till the last permission which the prophecy required was embodied in the decree and clothed with the authority of the empire. This point was reached in the grant given to Ezra, but not before. Here the decree assumed the proportions, and covered the ground, demanded by the prophecy, and from this point its "going forth" must be dated.

With the seventy weeks we are now done; but there remains a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there remain 1810. The 490, as we have seen, ended in the autumn of A. D. 34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. Thus, to A. D. 34, autumn, add 1810, and we have A. D., autumn, eighteen hundred and forty-four. Thus speedily and surely do we find the termination of the 2300 days, when once the seventy weeks have been located.

One other point should here be noticed. We have seen that the seventy weeks are the first 490 days of the 2300; that these days are prophetic, signifying literal years, according to the Bible rule, a day for a year, Num. 14:34; Eze. 4:6, as is proved by the fulfillment of the seventy weeks, and as all eminent expositors agree; that they commenced in 457 B. C., and ended in A. D. 1844, provided the number is right, and twenty-three hundred is the correct reading. With this point established there would seem to be no room for further controversy. On this point Dr. Hales remarks:—

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi's collations, and in all the ancient versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200, both evidently literal errors in excess and defect, which compensate each other and confirm the mean, 2300."—*Chronology*, vol. ii, p. 512.

A bright little girl upon being asked of what sort of spirit that of the Pharisee was, replied, that "it was doing a good thing, and then feeling big over it." "*Mulum in Parvo*."

The Folly of Excuses.

NEXT to the weakness of making excuses is the weakness of accepting them. To be of any use, an excuse should remedy the evil which calls for explanation. Reflection will show that a case can hardly be conceived of where any excuse will effect that end. No matter what excuse Grouchy might have been able to give to Napoleon for failing to come to his aid at Waterloo, the excuse could not reverse the historic defeat. The fact was, he was not there at the crucial moment and the result was the same as if he was absent without excuse. Nature's government is the perfection of government; and she excuses nothing. The common law maxim, that "ignorance of the law doth not excuse," is enforced by nature as it is enforced nowhere else. We relieve no disaster by apologies. We take poison with the best intentions, and die just as if we intended to commit suicide. Malaria is all around us and it affects us just as if we had gone there on purpose, although we may actually be on an errand of mercy. Though thrust by another's unintentional awkwardness against the heated stove, it burns us as if we had planned it in malice.

The contrast between this natural government and most human government is very marked. At home children are taught by their acceptance to present excuses often forged and false; and they grow up believing that to refuse to accept them is a cruel hardship. At school the same course of false training is kept up, and they come to think that a good excuse is as good as a good deed. By and by they go out from home and school; and as a rule society refuses to accept excuses from all who offer them, and yet insists on their being accepted by all to whom they are offered. The parable of the unmerciful servant is thoroughly human. This morning I read a bitter criticism on the governmental management of a reformatory institution by a business man who has the reputation of never keeping a clerk who has to offer excuses for faults and failures. Yet here is a school which cannot expel its pupils which in his judgment could get along without any punishment in its control of the incorrigible inmates. We can only be taught the absolute necessity of diligent foresight by the refusal to accept or offer excuses. Nature controls all of us. When we go into a room to a stove we first touch it lightly to find out whether it is warm or not before we lean our hand on it. When we go to a new country we inquire what fruits are wholesome before we eat them. So shipwrecked sailors watch what berries the birds pick to find out what are healthful and harmless. When we travel in new lands we inquire into their laws to save ourselves from the penalties of the courts. By this method the responsibility of knowledge is put upon the subject. In most homes the responsibility of knowledge is laid upon those who are to govern. So parents hold teachers responsible for being sure that the rules of the school are known by their children before they are held guilty for their violation. The result of this vicious method of home training is that these same children have to learn in the bitter school of hard experience that excuses do not count. Half the grumblers and complainers who fill the world with the story of their unappreciated talents can only justify their own estimate of their abilities on the ground that an excuse is as good as a success. Alas for them, however, society looks at their failures and refuses to entrust them with any great office, and they are unwilling to discharge anything but great obligations.

It is sometimes said for another purpose, "nothing succeeds like success." But the truth is nothing succeeds but success. Failure is failure, and that is all anyone can say. It may well, therefore, be questioned whether it would not be well for us all at once to resolve that in no case shall we offer an excuse. It would do all mankind good in their own thoughts of themselves to call their failures failures. This would at once change the use to which the reasons of failure would be put. Now they are employed as excuses to ourselves and others. Then they would be so many lessons toward wiser methods for the future. This at least seems sure, that we have no warrant from nature or revelation that excuses are acceptable to the Ruler of the universe. No excuse seems to be sufficient for the rejection of his Son. The Judgment will not only reject poor excuses, but it will reject all excuses. Then the saved will be saved and the lost will be lost. Who ever heard

of an excuse that the Bible gave good reason to believe would be sufficient to save the offerer, and so a substitute for Christ? In the next world, as in this, things will be dealt with in their true character. If now we needlessly build for shelter on some unstable foundation, we are left without time to rebuild when the floods are upon us; so then the wood, hay, stubble, will consume away before our eyes and we be without remedy. It is this fact of their future utter uselessness that makes it so evil in us to teach our children to offer and rely on excuses. For this life and the next this vicious element in our unconscious education is only and always evil. The harm we do to them and, indeed, to all we so treat as to encourage reliance on excuses by accepting them from others or offering them to others, can only be repaired by their learning better habits by sad humiliations and bitter failures. To decline all excuses and call a failure a failure is nature's way, and the quickest way to develop the utmost practical caution and foresight.—*Rev. Geo. P. Hayes, in Christian Union.*

The Sabbath-School.

Notes on Lesson for March 9.

LUKE 13: 22-33; 14: 1-14.

"AND he went through the cities and villages, teaching, and journeying toward Jerusalem." Jesus was at this time in Perea, beyond the Jordan, where he went after he escaped from those who were determined to stone him. See John 10: 39-42. He seems to have taken a large circuit, teaching by the way, and did not, probably, visit Jerusalem again until after the resurrection of Lazarus, not until the time of his crucifixion.

As he was teaching, one said to him, "Lord, are there few that be saved?" The man probably inferred from the teaching of Christ that but few would be saved, and may have been prompted merely by idle curiosity. It may be that he had a sinister design; that he wished Jesus to make some statement that would prejudice the people against him on account of the unpopularity of his work. At any rate, our Lord did not answer the question, but showed what would be necessary in order that any should be saved. Thus he showed, as it has been expressed by one, that "it does not concern us to know how many shall be saved, but how we may be saved."

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." There is a strong antithesis here. "Strive to enter in." The original is *agonizesthe*—agonize; put forth every effort; exert all your powers, both physical and mental; contend, as with a personal foe. Campbell gives it thus: "Force yourselves in at the strait gate." It is no light task. In this may be found an answer to the question that was asked. Those will be saved who have the courage and perseverance to contend for the prize. The Christian life is always represented in the Scriptures as a battle or a race. See Eph. 6: 10-18; 2 Cor. 10: 3, 4; 1 Cor. 9: 24, 25; 2 Tim. 4: 7, etc. "For many shall seek, and shall not be able." There are many who desire eternal life, perhaps all do, but they love their ease. They cannot suffer present discomfort, in the hope of future good. The gate is strait—narrow. May we not learn from this the necessity for humility? If the gate is so narrow, we shall have to become very small—to rid ourselves of everything that would hinder our progress.

"When once the master of the house hath risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not, whence ye are: depart from me, all ye workers of iniquity." There will be a time when probation will close. "My Spirit shall not always strive with man," says the Lord. Awful thought, that many who desire eternal life, will take their ease until it is too late—that when they do begin to ask in earnest, God will not listen to them. This time is graphically described in Amos 8: 11, 12, and Prov. 1: 24-31. Let us be warned in time. "We have eaten and drunk in thy presence, and thou hast taught in our streets." Familiarity

with the work of God does not ensure us an entrance into his kingdom. It is not enough even that we are permitted to be connected with God's cause. We must have a connection with him. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 6, 7. See Matt. 7: 21-23.

"There shall be weeping and gnashing of teeth"—grinding of teeth—indicative of intense pain and anguish. The time when this will be fulfilled—"when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out"—is described in Rev. 20: 9.

The Pharisees, envious of Jesus, and fearful of his influence, sought to drive him away, by telling him that Herod Antipas, who governed Galilee and Perea, wished to kill him. His reply was: "Go ye, and tell that fox, Behold I cast out devils, and I do cures to-day, and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem." It is thought by many that Christ here referred to his death. It is hard to harmonize this idea with the statement that he was to be perfected the *third day*, since it was then some months before his crucifixion, and he himself said, "I must walk [teach] to-day, and to-morrow, and the day following." It is probable that his meaning was this: "I have more work to do here yet, in casting out devils and healing the sick. This will require three days more, and then my work here will be finished and I can pass on. I do not, however, fear Herod, for my sentence of death and execution must take place in Jerusalem." E. J. W.

Christ at the Pharisee's House.

ONE of the leading Pharisees had invited Jesus to dine with him on the Sabbath, as the day specially devoted to social entertainments by the Rabbis,—with the sinister design of watching him and reporting to those in authority. A number of Rabbis and Pharisees had been invited to meet him, but they had not yet lain down to their meal, when a man, ill with dropsy, entered the open door of the house, with others who dropped in, with Oriental freedom, to look on, and stand about. In his case, no doubt, the motive of his coming was that he might attract the notice of Jesus. He was afraid, however, to speak, for fear of those present, and patiently waited to see if Jesus would, of his own accord, cure him. He had not long to wait. Looking at him, Jesus turned to the guest with the question he had asked before in similar circumstances—"Is it lawful to heal on the Sabbath, or is it not?" In their consciences they could not say it was not, but few men have the courage of their opinions, when current sentiment runs the other way, so they were silent. But silence was a virtual affirmative, for, if it were wrong, it was their bounden duty, as the public guardians of religion, to say so. Passing over, therefore, to the swollen and wretched being, he put his hand on him, cured him at once, and sent him away. Then turning to the confused and baffled company, he completed their discomfiture by an appeal similar to that which he had made in the case of the woman healed shortly before. "Which of you, let me ask, if his son, or even only his ox, had fallen into a pit, would not immediately draw him out, on discovering it—even on the Sabbath?" No wonder that nothing further was said on the subject.

The couches on which the guests reclined at meals were arranged so as to form three sides of a square, the fourth being left open to allow the servants to bring in the dishes. The right hand couch was reckoned the highest, and the others, the middle, and the lowest, respectively, and the places on each couch were distinguished in the same way, from the fact that the guest who reclined with his head, as it were, in the bosom of him behind, seemed to be the lower of the two. The highest place of the highest couch, was, thus, the "chief place;" and human nature, the same in all ages, inevitably made it be eagerly coveted, and as precedence was marked by distance from it, there was an almost equal anxiety to get as near it as possible. With the vanity and self-righteousness of a moribund caste, there was no little scheming among the Rabbis for the best

place, and much anxiety on the part of the host not to give offense; for to place a Rabbi below any one not a Rabbi, or below a fellow-Rabbi of lower standing, or younger, was an unpardonable affront, and a discredit to religion itself. The intolerable pride that had made one of their order, in the days of Alexander Jannæus, seat himself between Alexander and his queen, on the ground that "wisdom" made its scholars sit among princes, remained unchanged. Such petty ambition, so unworthy in public teachers of morals and religion, and so entirely in contrast with his own instructions to his disciples, to seek no distinction but that of the deepest humility, did not fail to strike the great guest who had calmly taken the place assigned him. Addressing the company—"you are wrong," said he, "in revealing your wishes, and obtruding your self-assertion in such a way. Let me counsel you how to act. If invited to a marriage feast, never take the chief place on the couches, lest some one of higher standing for learning or piety come, and your host ask you to go down to a lower place to make room for the more honored guest. Take rather the lowest place, when you enter, that your host, when he comes in, may invite you to take a higher, and thus, honor you before all. Pride is its own punishment, in this, as in far graver matters, for, whether before God or man, he who exalts himself will be humbled, and he who humbles himself will be exalted."—*Geikie.*

They watched him.—Or, were maliciously watching; *parateeroumenoi*—from *para*, intense, or denoting ill, and *teereo*, to observe, watch. *Raphel-ius*, on Mark 3: 2, has proved from a variety of authorities, that this is a frequent meaning of the word:—to observe privately and insidiously what another does. The context plainly proves that this is the sense in which it is to be taken here. The conduct of this Pharisee was most execrable. Professing friendship and affection, he invited our blessed Lord to his table, merely that he might have a more favorable opportunity of watching his conduct, that he might accuse him, and take away his life. In eating and drinking, people feel generally less restraint than at other times, and are apt to converse more freely. The man who can take such an advantage over one of his *own guests*, must have a baseness of soul, and a fellness of malice, of which, we would have thought, for the honor of human nature, that devils alone were capable. Among the *Turks*, if a man only taste salt with another, he holds himself bound in the most solemn manner, never to do that person any injury. Probably the insidious Pharisee had brought this dropsical man to the place, not doubting that our Lord's eye would affect his heart, and that he would instantly cure him; and then he could most plausibly accuse him for a breach of the Sabbath. If this were the case, and it is likely, how deep must have been the perfidy and malice of the Pharisee!—*Clarke.*

The Source of Wisdom.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This promise surely applies to Sabbath-school teachers as much as to any body. And there is no distinction made as to the class who shall receive the wisdom. "If any of you lack wisdom." No matter who it is. It does not specify how much wisdom we must lack before we can be supplied; the weakest and most ignorant may claim the promise. "Let him ask of God." No one else is able to impart the wisdom that we need; he is the source of all wisdom. "And it shall be given him." There is no doubt here; the promise is explicit. But two conditions are necessary: to lack wisdom, and be conscious of our need, and to ask. "But let him ask in faith, nothing wavering." God is pleased to have us trust his promises implicitly. It is a sin to doubt. It shows a wicked unbelief.

Teachers, one and all, do you feel unequal to the task before you? You who are almost alone, with few visible helps for teaching, do you feel discouraged? The promise is for you. "If any of you lack wisdom, let him ask . . . and it shall be given him." The weaker you feel, the more incompetent you feel yourself to be, the more encouragement you may have, for the Lord says: "My strength is made perfect in weakness." Do you believe the word of God? Then follow its directions. E. J. W.

"LIGHT is sown for the righteous."

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, MARCH 2, 1882.

Obituaries.

THOMAS MATTHEW CHAPMAN was born in Westmoreland, Co., Pa., Feb. 10, 1828. Died in Petaluma, Cal., Feb. 20, 1882. Age 54 years, and 10 days.

ANNA JEWELL COLBY was born in Washington Co., Vermont, Jan. 3, 1807. Died in Petaluma, Cal., Feb. 21, 1882. Age, 75 years, one month, and 18 days.

In early life Bro. Chapman united with the Presbyterian Church. When the Seventh-day Adventists held a tent meeting in Petaluma, in 1868, the first one held in California, the family embraced this faith, and since that time he was a consistent and valued member of this body. His was no spasmodic religion; no doubts annoyed his mind. Of an even temper and quiet deportment, he won the respect of all classes. By the Seventh-day Adventists he was always regarded as a leading member, to whom they looked for counsel and to whom they could safely entrust responsible positions. Before his death he remarked to a brother—"It is good to have a hope secure before this old body is racked with pain." His hope was strong and well-grounded, and he could look upon approaching death without dismay.

Sister Colby, (mother to Sister Chapman), was a "44 Adventist," believing in the near coming of Christ as taught by William Miller. She also embraced the faith of the Third Angel's Message (Rev. 14:9-12) at the first tent meeting in Petaluma. She had lived in widowhood for 36 years, and her life was that of a most devoted Christian. It was the joy of her life to do good to others. We have seldom known a person who better fulfilled the saying of "Growing old gracefully." She expressed entire resignation to her death, through which she saw it was her lot to pass.

The family has passed through deep affliction. Five members, including the deceased, were prostrated with typhoid-pneumonia which assumed a very malignant form. Bro. Chapman was much worn by his caring for kindred in their sickness, outside of his own family. His disease affected his brain so that he remained unconscious some time before his death. Sister Colby was literally worn out in her care for others, and her sickness was short—less than five days. Sister Chapman did not see the faces of her beloved husband and mother after their death. She expressed a willingness to remember them as she knew them in health. Though convalescent she was very weak. The funeral services were at the house, and she was comforted with the promise of the Saviour's speedy coming, and with the hope of soon having the loved ones restored to life—a life free from sickness and pain.

We attended the funeral on the 22d. The two hearses were followed by a very large gathering of neighbors and friends, all anxious to express their sympathy for the bereaved, and to show their respect for the deceased.

They died in hope, and in hope we returned them to the earth, waiting the coming of the resurrection morning.

This was a trying ordeal to Sister Chapman in her weak condition, but she was wonderfully sustained by her faith. She said the Lord was near to hold her up; she felt that he cared for her. To behold her Christian fortitude in such an affliction served to endear her to every faithful heart, and to cause us to bless God for the consolation of the gospel. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Earthly fathers pity their children most when they are in affliction; so the Lord draws near to his suffering ones, and we hear the sweet voice of him who was made perfect through sufferings," saying "Blessed are they that mourn; for they shall be comforted."

We are happy to announce that Sister Chapman and the second son, the remaining sick ones, are doing well, and the prospect is that they will speedily recover.

"FEAR GOD, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—BIBLE,

"Home Protection.

Meeting of the Association. Johnson's Resolutions and the Pacific Press. The Audience Dislikes Them and Passes a Substitute."

SUCH was the heading of a lengthy report in the *Oakland Daily Times* of Friday, Feb. 24. The resolutions referred to contained three preambles, the first calling attention to the fact that "Mr. White, the proprietor of the Pacific Press" had been arrested for violating the Sunday Law, by "some person, unknown to the society;" the second, concerning Mr. White and the Seventh-day Adventists, who "religiously regard and strictly keep the seventh day as the Sabbath;" the third, that "the design of the Sunday Law is not to disturb any who conscientiously observe Saturday as the holy Sabbath, unless they willfully disturb the peace and quiet of the Christian people on the Lord's day." Then follow two resolutions—the first expressing disapproval of the arrest of Mr. White; the second demanding "the arrest and punishment of all persons, especially liquor sellers, who not only keep no Sabbath or weekly rest, but who, only for the sake of money, contemptuously disregard the law," etc.

Neither party can well complain of these resolutions; they are kind and respectful in their tone and matter. Only we cannot accept the writer's statement of "the design of the Sunday Law." He has no authority to so expound the law. We can quote the utterances of religious papers and other religious teachers which plainly look to the enforcement of the law upon all classes, and some of these have explicitly said that the Seventh-day Adventists can have no reasonable cause of complaint if the law is enforced upon them. However good the intentions of the writer may be, he cannot possibly control the operation of the law, nor the action of these who are trying to enforce it.

As for the disclaimer of having any responsibility for the arrest of the Superintendent of the "Pacific Press," that is quite unnecessary. We have no personal feeling in the matter. The "League of Freedom" also disclaim it; they say they did not cause the arrest. We do not care who caused it. The action of *the person* was quite correct if the law is right *in principle*. We say it is not. It is oppressive and unjust; contrary to the spirit of our republican government, as it is certainly contrary to the plain terms of the law of God. After considerable discussion a substitute for these resolutions was adopted, to wit: "That the Society disclaims any connection with the arrest of Mr. White."

But the position taken by some responsible and prominent members of the Association demand special notice. We quote from the report:—

Mr. L. thought that it looked as though the Seventh-day Adventists were fighting the Home Protection Society. They wanted Saturday. It had been asserted that Mr. White was working in the interest of the League of Freedom."

Probably it has been so asserted; and we have the very best of reasons for saying that Mr. L.—*knew* that the assertion was false. Why, then, should he throw out the assertion if not to fasten on the minds of his hearers a false impression in regard to us. As for his statement that "it looked as though the Seventh-day Adventists were fighting the Home Protection Society," there is no ground for it. We have repeatedly published that as far as the *fight* is concerned, we stand neutral. We *cannot*, in justice to our convictions of duty to the law of God, aid in the enforcement of Sunday by civil law. And we are equally unable to affiliate with the elements which are "fighting" the law. We have carefully reviewed the ground, and counted the cost. We are well aware that we must suffer the ill-will of both the Home Protection Association and the League of Freedom. But we shall strive to have the approbation of the great Author of all law, the Judge of all the earth. Again we quote from the same person;—

"Mr. L.—: I am not opposed to the resolutions. It looked as though the Pacific Press was playing in the hands of the League of Freedom when they issued a pamphlet advocating the enforcement of the Sunday Law on Saturday. The League of Freedom approached the Pacific Press and stated that it would pay expenses in case of an arrest."

Mr. L. is a prominent member of that Association, and no doubt wishes to be considered an intelligent one; but in this sentence he has certainly subjected himself to well-deserved ridicule. 1. In the tract to which he refers we repudiate entirely the idea of *enforcing* the Sabbath on any body. And 2. The "enforcement of

the Sunday Law on Saturday" is worthy of the most brilliant punster that ever graced the "Emerald Isle." If Mr. L. had read the tract he *knew* better than to make such statements; if he had not read it, and knew nothing about it, he was poorly qualified to offer an opinion. Either way he would have done better service to himself at least, by keeping silent. The nearest to the truth of any statement made by him is that "the League of Freedom approached the Pacific Press and stated that it would pay expenses in case of an arrest." We cannot say that this is true; we do not know that the persons giving such information had any authority to speak for the League of Freedom. We do know that the League would not pay any expense incurred by us unless we joined the League, which the people of Oakland and elsewhere well know we could not do. We shall not consider it necessary to explain our relation to the parties further. We cannot give understanding to those who would rather that the facts were different from what they are. The following we copy from *The Independent*, of Oakland, a paper which is favorable to the Association. Noticing this meeting it said:—

"Several members were of the opinion that the Seventh-day Adventists were in sympathy with the League of Freedom. These gentlemen had evidently not perused the pamphlet recently issued by the Adventists, in which they declare themselves in favor of suppressing the whisky traffic entirely."

And this position has been advocated by us for several years in this paper—the SIGNS OF THE TIMES—which is the organ of the Seventh-day Adventists on this Coast. Everybody knows, who knows us at all, that we are radical temperance people. And Mr. L. *heard* our avowal once in person that we would heartily unite with them to enforce a law for the suppression of the sale of liquors seven days in a week. He who endeavors now to place us in a false light on this question must expect to have it recoil upon himself.

It is a small matter for the Association to disclaim complicity with the arrest of Mr. White unless they disclaim the statements of their own officers. The report contains the following:—

"Mr. S.—If Mr. White is going to fight the law, he is our enemy and we must fight him from the word go. If he is going to play into the hands of the League of Freedom, I for one will prosecute him."

S. may stand for "Secretary" or for a proper name, or for both. We suppress the names as they would be of no interest to our thousands of readers. Were not Mr. S. a prominent member—made so, at least—we should not consider such statements worthy of notice. As it is we pass them without comment. Further on he said: "We hope the Seventh-day Adventists will close their place of business on Sunday and come in with us." In view of the many strong reasons we have given why we cannot unite with them, we must say he is a very hopeful man.

One of the most surprising statements made in the meeting is the following:—

"Mr. W.—Mr. White has seen fit to plead not guilty and it would be inconsistent for the Society to step in and defend him. If he had pleaded guilty I would be in favor of the Society paying the fine."

Mr. W. is a worthy and intelligent member of the Association; no one will question this. How he could expect us to plead guilty is a marvel. We have neither asked nor expected either the Association or the League to pay a fine for us. We have no idea of paying a fine, either in person or by proxy, until we are convicted in court. We cannot think it possible that Mr. W. weighed well the import of his words. He must know what would be the effect on our future course if we should plead guilty. If he will for a moment put himself in our place, as acting on our convictions of the principles involved, he would see the utter impossibility of our doing any such thing.

Again, his words prove that we are right in denying the correctness of Mr. Johnson's exposition of "the design of the law." If the law in its design does not reach us, why should we be asked to plead guilty, or to pay a fine? Do they expect us to pay a fine under the law contrary to the design of the law? If such is the operation of the law it should be repealed because of its iniquity. One thing is very evident: The members of this Association have not carefully reviewed the ground, or else they have no ground in common on which to stand. Truth is consistent. They would appear to better advantage if they would take a position in harmony with the truth of God.

Our "Sunday Law Tract" seems to have caused them much uneasiness. We expected that it would, and are

pleased that it has. In the sight of the world we have placed a responsibility on them to meet its Scriptural reasons. We close by quoting one excellent saying made in this meeting of the Association by one of its members:—

“Mr. A. said that there was a higher law than the law of man—the law of God. He did not believe in violating the law of God by enforcing the law of the Legislature.”

Sectarian Spirit.

(From *Les Signes des Temps*.)

SOME persons have spoken against our paper, accusing it of being sectarian in character; but this accusation is altogether unjust. It is true we have proclaimed several doctrines which are not generally adopted by the public, and it is equally true that we hold these doctrines as very important. But this does not constitute our paper a sectarian sheet. If they say to us that we are sectarian because the majority is against us, we reply that the fact of being in the minority does not render a person sectarian. If it were so, then the true servants of God, in all ages, have been sectarian.

Noah was in the minority as also was Lot. Caleb and Joshua were in the minority. It was true also of Elias and of all the prophets of God. St. Paul was in the minority at Athens. Those who arose against the errors of Rome during the ages of moral darkness, found themselves always in the minority. Neither does it constitute a sectarian spirit to sustain with ardor all that we find clearly marked out in the Bible. The friends of the truth are not only justified in ardently proclaiming it, but they are under the most sacred obligation to be fervent in their efforts to sustain it. The men whom we have named we would not say were the more distinguished by the fact that they were in the minority, but because they were zealous in the defense of those truths which condemned the greater number. To ardently proclaim an unpopular truth, and to be obliged to encounter a strong opposition on the part of those who are in the majority, does not render a man sectarian. The sectarian spirit is more often encouraged among those who are in the majority than among those who are in the minority. The question is not whether a doctrine may be popular, but whether it may be shown from the Bible.

Men are sectarian when they are driven by selfish motives and by a partisan spirit. They are sectarian when they seek to gain renown by establishing parties who will give honor to them rather than to God. Men are sectarian when they withhold the truth by unjust means; when in the place of being converted themselves by the truth, they make use of it for the purpose of condemning others, or for motives other than that of the glory of God.

Thus men may be sectarian by making a wrong use of the truth, although this spirit may be generally grounded on error. When men labor with right intentions in favor of the truth, they are not sectarian, although all the world may oppose them. But when men neglect themselves to become converted by the truth and make use of the truth only to overcome others, or when they defend errors and seek to draw followers after them, then may they be justly accused of sectarianism.

But we believe that this accusation cannot be made with any justice against our journal. We do not profess infallibility. We do not say that we know all the truth. We do not pretend to say that none may be saved who do not believe exactly as we do. On the contrary we endeavor to recognize all that we find good among others, no matter how far they may be from believing as we do on other things.

We strongly condemn error, but we carefully avoid judging our neighbor. In presenting our doctrines to others we say: Here are important truths and here are the reasons which convince us that these things are true. We are responsible toward God to make them understood, and we pray you to act in regard to these things as though before him to render account. We say that all men are responsible toward God; not only for obeying the truths which they have learned, but also for the employment of all means at their command to learn the further will of God; and let the Judgment of the last day trace back the fidelity or the infidelity with which they have acted in this respect.

The doctrines in which we differ from others may be stated thus:—

1. That the prophetic writings show that the second coming of Christ and the day of Judgment must be now even at the door.

2. That the law of God is the perfect rule of morality, and that the gospel of Christ is not given for the purpose of abolishing the ten commandments, but in order to enable the Christian to justly live up to the requirements of that law.

3. That although in all ages men have been saved by the grace of God, this grace has not been given for the purpose of excusing disobedience, but to render obedience possible.

4. That it is the duty of all the human family to recognize God as the creator of the heavens and the earth by observing the day which he has sanctified, as the memorial of the work of creation.

5. That “God only has immortality.” That men should seek for immortality by persevering in well doing; and that the just will receive immortality at the sound of the last trumpet. That men are neither recompensed or rewarded before being first judged; and that on the day of Judgment the just will inherit eternal life, and the wicked will suffer the second death, by which they will be entirely devoured or consumed; after which there will be a universe purified, in which the saints alone can dwell.

6. That the death, the burial, and the resurrection of our Lord Jesus Christ should be commemorated by the celebration of the Lord’s Supper and by burial with Christ in baptism.

7. That men should abstain from the use of all intoxicating drinks and from the use of tobacco in all forms.

8. Finally, that conversion to God or the circumcision of the heart consists of a miraculous change, operated by the Holy Spirit, by which the law of sin is cast from the heart, and the law of God is written in its place; and that the grace of God will continue its work of transformation during the entire life of the Christian, until he will be perfect and lacking in nothing.

We believe that these things are true, and we know that if they are true they are very important. We do not make war with men but with error, and we entreat those who read our journal to abstain from denouncing us as teaching evil until they may have well weighed the reasons which we present for defending our doctrine and our work.

J. N. A.

“Almost Discouraged.”

“I AM so weak, and have so much to overcome, that I am almost discouraged.” How often do we hear this expression in social meeting. It is the burden of some testimonies. It seems as though some people think that there is special merit in depreciating themselves. They almost take pride in their humility. Others do not seem to know that there is any better way for them to do. But however true it may be, or however often it is repeated, it cannot but be displeasing to God. We are commanded to “exhort one another,” and to “provoke unto love and good works,” but such language is anything but encouraging. Its effect is seen on the individual who uses it. It soon becomes habitual, for each time it is uttered the discouragement increases. It grows by repetition, but it is withering to the soul.

It is the language of unbelief. Although the individual may be unconscious of the fact, the spirit which prompts it is the same as that possessed by the ten spies who brought back an evil report. God had said: “My presence shall go with thee, and I will give thee rest.” Having this promise, it was exceedingly wicked for them to say they could not possess the land. On this occasion, as well as at other times of murmuring, God showed his great displeasure. In this instance we see the natural result of such distrust. They did not enter the promised land. “And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness.” Num. 14:26-30. They said they could not go, and they did not; but Caleb and Joshua, who said, “Let us go up at once, and possess it; for we are able to overcome it,” did enter the promised land.

Distrust and faint-heartedness are as displeasing to God now as then. His promises are abundant. Listen to a few: “For we have not an high priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in

time of need.” Heb. 4:15, 16. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” Jas. 1:5. God does not upbraid us, does not taunt us with our weakness. A child has not the strength of a man, and no father will ridicule his infant child because of its weakness. Its very helplessness appeals to his sympathy. So God says, “Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.” Ps. 103:13, 14. But it is necessary to “ask in faith, nothing wavering,” for “without faith it is impossible to please Him.” Again we are exhorted: “Be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee.” Heb. 13:5; and yet again: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Rom. 8:32. One more passage ought forever to stop all our murmurings and doubts: “There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it.” 1 Cor. 10:13. Read also Heb. 2:18; 12:1-4; 13:8; Phil. 4:4, 13; and especially Ps. 139:17, 18, and Lam. 3:22-33.

Do we really believe these promises? If we did would we not appropriate them to ourselves? We read them, and say we believe them, and yet to very many they seem vague and unreal. But if they are to be of any benefit to us we must consider them as real, and make our requests accordingly. Our belief is measured by our actions, not by our words. Is it not as much infidelity to disbelieve a promise that God has given as it is to disbelieve any other portion of his word? Let us take heed lest there be found in any of us “an evil heart of unbelief in departing from God.”

But ought we not to be sensible of our weakness? Certainly; the more so the better. But we are not to think of it in such a way as to become discouraged. There are two ways of looking at our own frailties. One is to brood over them, lose sight of God’s willingness to help, and become discouraged. This pleases Satan. If we are prone to doubt and become faint-hearted, he will assist us to see more lions in the way than really exist. And such a course is really a form of selfishness. The individual becomes so intensely self-conscious that he can take cognizance of nothing else. He thinks of himself so much that he loses sight of Christ. He imagines that he himself must do the great work that is to be done, and when a few attempts show him the impossibility of it, he becomes discouraged. Another way to consider them is in the light of the promises of God. When we do this we have every reason to be encouraged, and God is pleased with us. The more we distrust ourselves while trusting God, the stronger we will be, for God has said: “My grace is sufficient for thee; for my strength is made perfect in weakness.” 2 Cor. 12:9. And in view of this, Paul was led to say: “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak then am I strong.” No man ever had more trials than Paul had, or felt less confidence in himself; but he believed God’s promises, and it was no vain boast for him to say: “I can do all things through Christ which strengtheneth me.”

Thus it was with Caleb and Joshua. It was not vain self-confidence which led them to say, “We are well able to overcome it.” Hear them: “If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us; fear them not.” Num. 14:8, 9. So the Lord is with us; his promises are multiplied to us. We have the accumulated proofs of his power and goodness through thousands of years past. It is far more sinful for us to distrust God now, than it was for ancient Israel. Then, “let us hold fast the profession of our faith without wavering; for he is faithful that promised.” E. J. W.

Outward Adorning.

BY ELD. R. F. COTTRELL.

WHOEVER undertakes to correct the evil of pride in dress, as exhibited in the wearing of gold and trinkets, and vain and foolish ornaments, will find a difficult, a Herculean, task. Yet every one who faithfully preaches

the gospel must strike against these things, as all have in the past, from the first apostles down to the present time. Wesley did a noble work in this direction, and accomplished much good in his day; but mark those who, at the present day, profess the faith that he did, and you will discover that his labor is lost upon this generation, as well as is that of Paul and Peter.

But still the voices of the faithful servants of God are raised against this crying sin, and must be, though the vain and foolish heart still clings to this folly, a thing only fitting to heathenish barbarity, unbecoming to enlightened worldlings, much less to professors of the cross-bearing religion of the lowly Nazarene. The evil will continue, even with those who profess faith in the last message of mercy to man, till God, by his avenging vials, shall "take away the bravery of their tinkling ornaments." "And it shall come to pass, that instead of perfume there shall be putrefaction; and instead of a girdle, a rope; and instead of a curled hair, baldness; and instead of a mantle, a girding of sackcloth; and a fire-scar instead of beauty."

As long as this evil is in the heart it will manifest itself. We may warn, but it is useless to try to tear off the excessive foliage. When the bearer of it dies to sin, it will drop off, like leaves after a frost of autumn. Oh! that all might repent of this folly before it is too late to find pardon.

The Call of Moses.

ONE thought comes out with startling distinctness as we study the call of Moses and his pleas to be excused. It is that his life, after all, was well-nigh a failure. After his long course of training, extending through fourscore years, when God summoned him to begin his life work, he sought to be excused, urging plea after plea, almost refusing to go on the mission to which he was called. He almost folded up his talent in a napkin to hide it away. As it was, he probably lost part of his blessing and glory that might have been his, had he not so shrunk back; for many writers think that Aaron would not have been called as his spokesman if Moses had not pressed so persistently his plea of slow speech.

It startles us to think that with another word of hesitation from his lips, the Lord might have turned away and left him in the wilderness, sending some other one on the great mission for which he had been born and trained, and that over that grand, that majestic life, would have been written, "Failure." Myriads of lives, with glorious possibilities, have been utter failures, because men and women have not gone promptly to duty at the divine call. They were intended to fill important places, but when God gave them their work, they excused themselves on some plea or other, and buried their talent away in the earth.

Some people in studying this passage in the life of Moses will praise his humility. His pleas were all on the ground of personal unworthiness or unfitness for the great work. But let us not be deceived. That "humility" is not to be commended that shrinks from any duty which God commands. We are never to "put ourselves forward" into places of responsibility uncalled, but when we are called of God to occupy any position, or do any work, we are never to offer any plea or excuse, but are reverently and confidently to accept the trust, and promptly to enter upon its fulfillment.

We can only make our lives successful by promptly, joyfully, and unhesitatingly accepting every call of our Master to his service, by putting ourselves utterly into his hands to be used anywhere, in any way, in any work, for any end, as he may direct. When he thinks us fit for any service, it is not ours to excuse ourselves by any pleas of unfitness. Rather, let us praise him that we are thought worthy of the honor of serving him in such a way, and joyfully accept the service he assigns. He knows what he wants us to do, and we cannot refuse on any plea without sin against him and sore injury to our own souls.—*Westminster Teacher.*

NOT OF THE WORLD, BUT ABOVE IT.—There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and *above* it, and to produce the impression of a holy and separate life—this only can give us a true Christian power.—*Dr. Bushnell.*

The Missionary.

Lakeport, California.

HAVE been at this place for some time past, laboring as best I could, considering the weather and the scattered condition of our people, to build them up in the truth and enlist them in the great work of spreading God's last message to the world. They all seem to be quite encouraged, and express their desire to faithfully perform their part in all things. A neat, carpeted hall has been obtained at very reasonable figures, in which to hold their meetings. A Sabbath-school has been organized, and is in good working condition. Also the Tract and Missionary and Vigilant Missionary Societies. Over thirty copies of the SIGNS are used weekly by them.

Several new ones have begun the observance of the Lord's day. Others manifest quite an interest, are investigating, and with judicious labor may be brought into the truth. It seemed best to labor principally from house to house, considering the circumstances, preaching only Sabbaths and Sunday evenings. I hope to hold a short protracted meeting when spring opens, to gather in those who are ripening for the garner. There are now about twenty in this vicinity who are trying to keep all of God's commandments and the faith of Jesus.

Elder Barnes (Baptist) preached against the law and Sabbath just before I came back to Lakeport. The sermon was reported for me in shorthand by Bro. Burke. By making strong assertions, and no little fun for the people, he apparently confirmed many, who wanted it that way, in the belief that the law of God is such a loose arrangement, that the Sabbath at least has been shaken out of it. Yet he thinks enough remains for man (the "man of sin"), to erect on its ruins a heathen custom—"the venerable day of the sun" to be incorporated into the governments of earth, and enforced as a divine institution, by "the powers that be." He favors the Sunday Law, and gives his influence to erect an image to the beast. I reviewed his discourse to the satisfaction of those who heard. Some of his arguments may be noticed hereafter.

I am on my way to Colusa County, to visit the folks there for a short time. My address will be Williams. J. D. RICE.

St. Helena, Cal. February 22, 1882.

Soledad, Monterey County, California.

On the evening of January 18, we began meetings in this place, and up to the 16th of the present month thirty-three discourses have been given. Have distributed sixty copies of the SIGNS, and five hundred and thirty pages of tracts.

The people have not been accustomed to religious meetings in this place, and do not attach much importance to them. Six signed the covenant, and two the Teetotal Pledge. Others are endeavoring to stop the use of tobacco. Bibles are being searched, and we pray that there will be a searching of hearts. We close our meetings for the present, with the expectation of visiting Salinas for a short time, and afterwards returning.

February 17, 1882. A. D. BENTON,
J. G. HURLEY.

Farmington, Whitman County, W. T.

COMMENCED meetings here January 17. On Sabbath, February 4, seventy-six were at the morning meeting, and thirty-four signed the covenant to keep the Sabbath. Several are keeping it who have not signed the covenant, and I have hopes that more will keep it, who are favorable. Attendance has ranged from fifty to three hundred. Varioloid appeared in town to-day, and school and all meetings are discontinued for three weeks.

February 7, 1882.

ALONZO T. JONES.

From the Field.

MICHIGAN, *St. Charles, February 8.*—Fifteen more have embraced the Sabbath since my last report, and several have taken their stand to be Christians, who had rested on the seventh day. There are about twenty-five more to be baptized as soon as circumstances will admit of it. These, with the forty-seven, that have been added since these

meetings begun, will make a membership of about one hundred and forty; and still there is a good interest.

Hope is reviving in the hearts of those who had been almost in despair. Our Sabbath meetings have been seasons of great refreshing. Every week we can see marked improvement in the Sabbath-school. At our last school one hundred and eleven were present. Thirty-nine volumes of "Spirit of Prophecy" have been sold, besides many of our other publications. The *Review* is a weekly visitor in all but three families, and we expect it will be taken by these when we return.

The Tract and Missionary Society renewed their subscription for the SIGNS. A new interest in this branch of the work has been awakened which we expect to see grow. A. O. BURRILL.

IOWA, *Granville, February 6.*—Began meetings at this place a little over a month ago. Have been favored with pleasant weather and good audiences from the first. We have been granted the free use of the U. B. Church, and the cost of fuel and lights is cheerfully met by our hearers. We have met with some opposition, but the sound of the truth has gone out to neighboring villages, and we have invitations to speak at two places, three and eight miles from here.

Ten have begun the observance of the seventh day, nine of whom are heads of families. Have held one Sabbath meeting, which was well attended. Pray for the prosperity of the work in this vicinity.

GEO. E. FIFIELD,
LEROY T. NICOLA.

KANSAS, *Cedar Vale.*—In company with Brother Hill, I have been here for the last ten days, holding meetings. As the result of these meetings, twelve, all heads of families except one, have commenced keeping the Sabbath. Brn. Barthick and Dawes were keeping the Sabbath when we came here. They came to this place from Missouri, having received the truth through the labors of Bro. Woodruff. They came over to our tent at Lowe last summer, and procured some publications. These they have been circulating, as opportunity offered, while their wives have nobly seconded their efforts. As the result, we found a deep interest, and our house has been crowded every night, though there has been an opposition meeting going on two miles north for the past week. We now report sixteen Sabbath-keepers, and a Sabbath-school of forty-six members.

L. D. SANTEE.

From the report of Eld. C. O. Taylor, we take the following brief synopsis of the progress of the work in the southern field;—

"Twelve years ago there were in the seven Southern States east of the Mississippi River but two persons keeping the seventh-day Sabbath, and known as Adventists. At this time there are one hundred and twenty-five. The first organized company was in Taylor County, Georgia, in the fall of 1877. The next January and February 1878, two churches were organized in Alabama. In 1879, a church was organized in Wautauga County, North Carolina. In 1881, three more churches were organized; one in Clarke County, Mississippi, one in Washington County, Alabama, and another in Atalla, Alabama. A company of six was partially organized in Brooks County, Georgia, in the winter of 1878, but apostasy and death broke it up. The seeds of truth have not stopped growing, however, and there are now enough for a church there. The one in Taylor County, Georgia, remained firm, and did a good work, till removals weakened it and broke it up. The one in Atalla has not been in a growing and prosperous condition, for the want of ministerial labor. All the others are doing quite well. Among these one hundred and twenty-five persons, there are eight that talk the truth publicly; yet none of them devote all their time to the ministry."

The above reports are certainly encouraging. A good feature in the work as reported by Bro. Burrill, is the sale of our denominational books. "Reading maketh a full man," and if our people wish to become full of the truth, they must read. Bible religion cannot be maintained by feeling alone, but the understanding must be reached.

We would also call attention to the good work started in Kansas, by means of missionary labor. We are glad to know that this is not an isolated case. There is great reason for thankfulness that work in this message is not confined to a few, but that all may share in it. The love and zeal of those who work in the cause will continually in-

crease, while those who do nothing are in danger of falling away. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

Vigilant Missionary Work.

MILTON, W. T., QUARTER ENDING DEC. 31, 1881.	
Families visited.....	31
Letters written.....	43
" received.....	5
SIGNS mailed.....	414
" distributed.....	64
Other periodicals distributed.....	104
Pages tracts, etc. loaned.....	32
" " given away.....	2831
Donations.....	\$1.15
MARY L. HUGHES, Secretary.	
WALLA WALLA, QUARTER ENDING DECEMBER 31, 1881.	
Families visited.....	218
Letters written.....	125
" received.....	9
SIGNS mailed.....	80
" distributed.....	117
Other periodicals distributed.....	67
Pages tracts, etc., loaned.....	668
" " given away.....	890
Subscribers obtained.....	23
Donations.....	\$6.05
MRS. MATTIE RULAFORD, Secretary.	

Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING DEC. 31, 1881.

Districts.....	No. of Members.	No. Reports Ke- turned.....	No. of Members Added.....	No. of Members Dismissed....	No. of Missions- ary Visits.....	No. of Letters Written.....	No. Signs taken in Churc.....	New Subscribers.				Other Per- sonals.....
								Review.....	Signe.....	Good Health	Instructor.....	
No. 1.....	26	15	3	41	34	33	2	11	10	10	6	
" 2.....	25	19	3	7	23	11	3	13	13	13	13	
" 3.....	41	29	3	41	37	22	2	10	10	10	10	
Agents.....	3	3	3	132	98	11	5	21	21	21	21	
Totals.....	95	66	3	221	182	66	12	55	4	16	6	
Cash Received.												
Districts.....	Periodicals Dis- tributed.....	Pages Tracts and Pamphlets dis- tributed.....	Annuals Distri- buted.....	Membership Donations.....	Tract Fund.....	Sales.....	Periodicals.....	T. and M. Re- serves Fund.	Total.....	Collected on Other Funds		
No. 1.....	3647	592	3	25	1	60	25	50	\$17 00	\$45 75	\$.	
" 2.....	3590	1119	3	4	50	8	24	60	...	30 70	...	
" 3.....	3211	613	3	4	50	8	5	50	...	20 60	...	
Agents.....	800	106	3	1	00	26	48	75	...	76 36	...	
Totals.....	11248	2430	10	\$12 75	\$36 31	\$107 35	\$17 00	\$173 41	\$.	\$.	\$.	

How to be Honest.

A CORRESPONDENT of the *Christian Union* vigorously denounces the idea that a man must free himself from all pecuniary indebtedness before performing any benevolent acts requiring the expenditure of money. We can heartily indorse all he says, and much more. The following is an extract:—

The most important question to be answered is—"Are we free from liability when we say we owe no man anything?"

Have your correspondent and these he represents paid *all* their debts when they have obeyed the above quoted injunction? Probably not. The error of all such as your correspondent seems to be the leaving out of their calculations the fact of their "indebtedness" to God for everything they have, even to the breath they draw. In return for all that they receive, they now and then indulge in some act of benevolence and call it giving, when really they are but paying in a very small way what they owe and are indebted to God for, just as much as they are for rent, groceries, or bread; and so long as such a view of the matter is taken no blessing need be expected to come from their acts. Such people may think they are prospering, but the time is coming when their eyes will be opened to their mistake. God's denunciation of his people through Malachi was not because they did not pay their debts to one another, but because they were sorcerers, adulterers, false swearers, and because they oppressed the hireling in his wages, the widow and fatherless, and turned away the stranger from his right, and withheld the tithes due to God himself. These qualities of character so hateful to God may be characteristic of some, if not very many, of those who at the present day so boastfully proclaim that they pay all their debts and owe no man anything. It seems from Malachi's statement that because a man pays his debts to his fellow-men, it is no proof that he is an honest man, and yet your correspondent implies this. Job's protestation as to his integrity and the confession of Zaccheus are much stronger proof, in my opinion. I look in my dictionary and find the following: "Honest, just;

frank; chaste." "Honesty, integrity; candor." "Candor, dazzling whiteness." It would seem from these definitions that freedom from liability to our fellow-men does not of itself necessarily imply honesty.

There are hosts of men free from debt whose characters are the farthest possible from dazzling whiteness. The view taken in the article referred to is narrow and cowardly—too often a subterfuge for refusing to aid good and needy objects. No reasonable person doubts the propriety and rightfulness of paying what is due to our fellow men, but the *first* thing to be done is to honor God; to pay *him*; and he will never allow such as sanctify his name to want for means to pay their debts. It is a great mistake to say that worldly debts are to be *first* paid. The injunction is, "Honor the Lord with thy substance and with the *first-fruits* of *all* thine increase. So shall thy barns be filled with plenty, and thy presses burst out with new wine."

There is nothing here to show that we are to honor God *after* we have paid our debts, but it is emphatically stated that he is to be honored with the *first-fruits*.

Temperance.

Visit to College City.

A FEW weeks since, I visited College City, to speak, by invitation, upon the subject of temperance.* The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.

The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.

It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.

Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your

children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.

Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.

MRS. E. G. WHITE.

Willie Wisp's Temperance Lecture.

MOTHER went to a funeral one day last spring and left me home alone.

I went out to the hen-house for the eggs, and there I saw Speckle sitting all humped up, and looking very dumpish. I thought she was going to die. I picked her up and carried her into the house. I hardly knew what to do, but I remembered what mother does for young lambs when they are chilled, so I warmed a little milk, and put in a few drops of the whisky she keeps on purpose for the lambs. I tried to feed Speckle some of the stuff with a teaspoon, but she wouldn't eat it. She shook her bill, and spat it all over my velveteen suit. I tried it over and over again, till I was about as speckled as she was; then I gave it up, and carried her back to the hen-house; and she went to eating corn, as much as to say, "I won't make believe sick any longer, if I've got to take that stuff!"

I went back to the house, and tried to make my kitty eat the rest of the milk and whisky. She tasted of it, and then went behind the stove and washed herself all over. I wonder if she thought that one taste made her so dirty.

I thought I'd call Bose, and have him eat it. Dogs know something! But Bose only smelled it, and then wouldn't taste it at all.

"Well," I thought, "If hens and cats and dogs know enough not to drink whisky, it's a pity a boy shouldn't know as much." I made up my mind then and there that I'd never drink, and give folks a chance to say that I was not as wise as a hen, a cat, or a dog.—*M. C. W. B., in Youth's Companion.*

Preventing Tobacco Smoke.

WITH sentiments of liveliest satisfaction many persons will read that a horse-car passenger has lately punched another in the ribs with an umbrella, for the offense of blowing tobacco-smoke into his face. A smoking car was the scene of the difficulty, but the man with the umbrella claimed that the location did not make the annoyance any the less, and the court seems to have agreed with him. Perhaps the judge was a smoker himself, and knew by experience how annoying, enraging, insulting, and sickening it is to have a mouthful of smoke puffed into one's nostrils and eyes. There is a common impression that the tobacco habit justifies almost everything that its victim may do, but this is a mistake. Even if all cigars were good, smokers themselves would prefer to inhale the smoke in their own way and their own time, instead of having it forced into their noses and down their throats; but as most cigars are not only not good, but very, very bad, the objection of having smoke forced upon any one is particularly strong among smokers themselves. This is a free country, and any man in it may make a beast of himself if he pleases; but if in the ecstasy of indecency he puts his feet on the table, chair, or in the lap of another man, and puffs into the face of his victim the sickening effluvia of a roll of rotten weeds, or the cumulative poison of an unclean pipe, he should think himself fortunate to get off with an admonitory dig from an umbrella, for his real deserving is clubbing or kicking to an extent that the law disapproves.—*N. Y. Herald.*

It is not the drunken husband, father, son or brother that feels all the keen torments of the drunkard's home. No! It is the wife, the mother, the sister and daughter. The intemperate man drinks the cup, but the dregs at the bottom are left for the woman.—*Rev. Hosea Ballou.*

AFFLICTIONS, like God's angels, will move away when they have done their errand.

*A summary of the address will be found on another page.

The Home Circle.

MOODS.

THIS morning the clouds were cold and gray;
They shadowed the hills by the sun unkind;
The mountain was hid in a veil of mist,
And the earth awoke with a sigh to-day.
The river rippled with murmur fine,
Fretting at pebbles that cumber its course;
Far away, on a hillside pine,
A crow was calling in accents hoarse.

Down the road, in the grimy dust,
Toiled the form of a way-worn man.
Little showed he of a God-like plan—
Shunned or spurned as he asked for a crust;
Brutal nature, with passions dyed,
Handed down by a race that's blind,
"The laws of our being are hard," I cried,
And Life is cruel, and Death is kind."

* * * * *
The sun set fair in the shining west,
With glory of crimson, and rose, and gold;
The tale of a weary day was told,
And a breeze in the maple breathed of rest.
The far-off mountain, robed in haze,
Transfigured stood, and towered alone
Beyond low hills in greenwood maze,
A great, deep-tinted jasper stone.

Down by the meadow, from bower of green,
Rising in silvery, sweetest note,
I heard the song of the wood-thrush float—
A hermit singer that trills unseen.
Softly he caroled in numbers low,
Slowly I felt what the sweet notes meant:—
"The world is fair, and the glad winds blow;
God cares, and remembers; so rest content."
—Mabel S. Emery.

Sue's New Motive.

SUE GRAHAM stood in the south kitchen door, pinning on her great calico apron, with a very disconsolate look on her usually sunny face. Grace Dennis, so pretty and dainty in her fresh cambric, drove by in her basket phaeton, with little crippled Bessie McAllister. The frown deepened on Sue's face, and she gave her apron-strings an impatient twitch. Then she turned hastily from the doorway to the hot kitchen. It seemed hotter than ever, as she remembered how cool and fresh it looked out of doors. And there were the breakfast dishes to be washed, rooms to be swept and put to rights, cake and pudding to be made, and dinner to be prepared. She turned back to the door again, her brown eyes overflowing.

"What is it, Susie dear?" asked her mother, stopping on her way to the pantry at the sight of Sue's woe-begone face; "what is it, dear?"

"Nothing much," responded Sue, trying to smile back, but succeeding in calling up only a very tearful one; "I'm so tired of all this, and discouraged," she said.

"Do you ever think of it as something your heavenly Father has given you to do for him, Sue?"

"Why, mother!" and Sue turned abruptly round. "You don't mean he cares or knows anything about all this work, do you?"

"Why not, dear? Doesn't he know when even a sparrow falls to the ground? 'Are ye not much better than they?' You are just where he put you, and if you do the duties he has given you to do, cheerfully and faithfully, even though they are small, I believe he sees and knows, and cares too, for the faithfulness of the service."

A minute after Sue heard her mother in the pantry preparing for baking. There was a grave, thoughtful look on Sue's face now, in place of the frown.

"Perhaps," she thought to herself, "perhaps I can serve Jesus just as truly as Grace Dennis. It isn't as pretty work, though," she thought, with a sigh. "It would be so nice to dress daintily and prettily as Grace always does, and have leisure to do graceful deeds of kindness as she does; but if this is what he gives me, I'll try and do it the best I know how. And cheerfully, too," she added, bravely. And then, without further delay, she went about the homely duties of the day. But how different they seemed to her, viewed in the new light. If she was doing them for him, they must be done with extra care. Every little nook and corner was thoroughly swept and dusted; there was a strong temptation to slight the out-of-the-way places sometimes. Every dish was washed and wiped with utmost care, and never was cake lighter or nicer than Sue's that day.

"Oh, mother, you don't know how much you helped me this morning!" said Sue that night.

"I think I do," answered her mother, "for I know what a difference it made in my life when I first believed that He knew and cared not only about the great things of life, but about the little, homely, every-day duties too. It is hard sometimes to accept his choice of work for us; but he knows best. If he wishes us to glorify him in home life and every-day service, let us do it as faithfully and as cheerfully as though he asked some greater thing of us. 'Content to fill a little space if thou be glorified.' Can you say that, Sue?"

"I'll try to," she said softly, as she stooped for a good-night kiss.—Sel.

Silent Influence.

A FOREIGNER feels superfluous and out of place among those whose speech he does not understand. So does an undevout person in devout company. To feel at home anywhere, one must first learn the language of his surroundings.

A gentleman relates his experience in a modest religious family with whom he boarded some years ago, and the effect of humble home piety upon his character and life.

At that time—while teaching in a village academy—he was not a religious man, but the custom in the household where he lived provoked his curiosity, and in a little while awakened his serious interest.

Each morning, after breakfast, the mother withdrew to the kitchen with her children—two daughters aged nineteen and thirteen, and a little boy of ten—and there a chapter in the Bible was read in turn together. The young man sometimes overheard the reading. The rest of the service was in a lower tone.

The good woman was quiet and retiring, and was naturally timid of a gentleman who was "college-learned." For this reason she shrank from conducting her family devotions in the presence of her guest.

Finally his desire to witness the exercise in which it seemed he was not expected to share, induced him one day to ask leave to remain. Consent was given, of course, though with some little embarrassment.

He read the Bible with the rest, after which all knelt, and the mother prayed as usual for her family, and added a short and simple petition for her guest; then the elder daughter, though evidently confused by the presence of her teacher, followed with a trembling prayer; the younger daughter uttered a few words of childish worship, and the little boy repeated "Our Father."

There was a pause then. All remained on their knees. They were waiting for the teacher to pray. But the young man did not know how to pray. In no very comfortable frame of mind he silently rose and left the room. He felt that he had thrust himself in where he had no business to be.

Weeks passed, and daily in addition to the first awkwardness of being left out at prayer-time, he carried a sense of blame in keeping himself a stranger among friends.

There was no cure for this uneasiness but to learn the duty which their example had set before him. He examined the grounds of the faithful woman's belief. He was conscientious in it. The result was that he was led to pray, and when next he sought permission to bow with the rest at the family altar, he could join sincerely in their devotions as a servant of the same Divine Master whom they served.—*Youth's Companion*.

The Magic Sickle.

ONCE upon a time there was a king, good and just, and beloved by his subjects. But he had not been long seated on the throne before his health began to fail. He cared not to go forth from his palace, and all its beautiful adornments gave him no pleasure. The feast spread before him he scarcely tasted, for all his appetite was gone. The king grew thin, his form wasted, he had no spirit either for work or amusement. At last, the courtiers whispered among themselves! "Alas! alas! our king is gradually wasting away: He will not long remain in this world!"

Many doctors were sent for. Various were the opinions which they gave as to the cause of the king's illness, the nature of his disease. Some persons even hinted at poison. Much medicine was given to the king, but still he grew no better. He seemed at last unable to do anything but recline on cushions, taking hardly any nourishment,

and finding solace in nothing but smoking his hookah. It was commonly reported in the city, "Our good king is going to die!"

At last, a very famous physician from a neighboring country was sent by its friendly king. The fame of this physician had been spread far and wide, so numerous had been the cures which he had wrought.

The physician was admitted to the presence of the king, whom he found pale and almost lifeless, with closed eyes, extended on his soft couch. The physician felt the king's pulse, inquired into his symptoms, and then asked for twenty-four hours before deciding on his case.

The next day, the physician returned with something wrapped up in an embroidered cloth, and with a countenance so cheerful that the hearts of all gathered hope.

"Have you, O physician! found out any cure for my grievous sickness?" asked the king.

"I have found something, O ruler of the world! which, by the favor of the All-merciful, may work a cure, if used with courage and perseverance," said the physician.

"I will shrink from no remedy, however painful," cried the king, "if only my lost health can be restored."

The physician slowly opened the folds of the cloth, and behold! a bright sickle, with handle of carved ivory, appeared in view. The attendants looked on in wonder, for they knew not by what magic power a sickle could work a cure.

Then said the physician, "Every day, O mighty monarch! take the sickle in your royal hand, and descend into yon field in which I behold corn ripening in the sunshine. Ply the sickle with force and vigor, until the ivory handle almost cleaves to the hand that grasps it, and the toil-drops stand on your majesty's brow. Then, returning to the palace, deign to partake of the food which will then be set before your majesty. Persevere in thus using my sickle until yon field be reaped; and if my lord's health be not improved, let his servant's head be the forfeit."

The sick monarch agreed to try the virtue of the wonderful sickle, which, when not actually used, was by his command to be kept locked up in a sandal-wood chest. No one was to touch one ear of corn in the little field except the king, who hoped to gather health from its reaping.

He went forth alone on the following morning with the wonderful sickle, nor returned till his hand almost clave to the ivory, and the toil-drops stood on his brow.

"Bring me food, and quickly!" cried the king. "I am half dead with fatigue!" And he threw himself back on his cushions.

Food was served in silver vessels. The courtiers looked on wondering as the king proceeded to eat it.

"Yesterday," whispered one, "the dishes went away almost as full as when they were brought. To-day the king has almost finished the pilau, and now he is busy with the curry and rice!"

After a plentiful meal, the king, who was usually sleepless, fell into a long, deep slumber. When he awoke, he observed with a smile: "I have not had such a sleep for many months. There must be magic virtue in the sickle."

Day by day, the monarch went out to reap his corn and bind up his sheaves, which were always given to the poor. Day by day, he returned weary and very hungry. His step grew firmer, his eye brighter, he was far more cheerful and hopeful. Soon the king gave audience to ambassadors, then felt able again to judge the cause of the poor in person. All the dwellers in the city rejoiced to see his returning health, all praised the gifted physician, and sick grandees offered the latter thousands of rupees for magic sickles like that used by the king. When all the corn in the little field had been reaped by the royal hand, the monarch sent for the physician. He loaded the doctor with praises and costly gifts, and permitted him to return to his own land. The wonderful sickle was preserved among the choicest treasures of the king.

On a recent Sunday, when the pastor of one of the leading churches of St. Louis was absent from his pulpit, several persons expressed dissatisfaction at seeing a stranger in the pulpit, and one lady said she would not have come if she had known that Dr. — was not going to preach. An elder standing near, very promptly replied: "Madam, the worship of Dr. — will be resumed next Sunday."

Religious Notes.

—There are now more than 700,000 members of the Baptist churches in the United States who are of African descent.

—Revivals have been very numerous throughout the country. The *Methodist* states that it has recorded in its issues for 1882 nearly 1,300 conversions in Methodist churches.

—That was a shrewd answer that was made by a colored waiter to a politician who asked him, "Do you think I am elected to be saved?" "Scarcely know, Massa," was the reply, "but I never heard of any one been elected that wasn't a candidate."

—The Pope has addressed a very grave letter to the Italian Bishops, commanding them, in view of the dangers surrounding the church, to increase their activity, to encourage Catholic societies among the laity, to develop the Catholic press, and to advocate boldly the temporal independence of the Pope.

—In a late work on Sunday, this passage occurs: "That the 'Lord's day' is the day on which Jesus arose, is distinctly stated in the writings of the early Christian Fathers." This, of course is conclusive except to those few who find it "distinctly stated" that the day on which God rested is the "Lord's day." See Ex. 20:8-11; Isa. 58:13; Mark 2:28. Whom shall we believe?

—Henry Ward Beecher is now finding fault with the Psalms, and accuses them of containing as bad mental philosophy as there is in the world. He says: "David never could have written some of his psalms if he had lived in our day, and if he had believed what I believe." Nobody will doubt this assertion, but very many will be devoutly thankful that David did not believe as Mr. Beecher does.

—The Rev. Father Scully, of Cambridge, Mass., condemns church fairs in the following strong language, which is significant as showing the state of things that exists: "They demoralize our girls, more than do our lowest theaters, for girls, armed with their church fair book, go forth under religious and parental sanction where they please and when they please, entering even bar rooms to solicit chances and votes. The children think of nothing but the fair. Home, church, and school are banished. When lager beer is sold in our churches where fairs are held, how can we train our youth to look with horror on the evils of rum?"

—The *Examiner*, in commenting upon Rev. Mr. Miln's infidel utterances in Chicago, very justly says that his position is but the natural result of the "tendency to 'pare away' from that which has been revealed." It says: "It is the peculiar glory of Baptists that they have always protested, with equal fervor, against both of these tendencies; that they have never failed to lift up their voice in protest against those who would take away from, and those who would add to, the words of the Book. They will neither suffer that the doctrines of men shall be taught as the commandments of God, nor that the doctrines of God shall be degraded into commandments of men." This is sound doctrine, but the *Examiner* has evidently forgotten all about the fourth commandment.

—The *Christian at Work* thinks that the falling off in church attendance that is so much talked about, is due to the deterioration of family government. It says: "We are not of those who believe that the former times were better than these; but it is undoubtedly true that in this country family government is not what it was. There is not the discipline in the home, the respect for the parents and for age, the deference to authority that there used to be. And we do assuredly know that in too many families the sons and daughters are allowed to go to church or not as they choose, to study their Sunday-school lesson or not, to attend the Sunday-school or not—all as it may please the sweet will of the children to do." And this we say, is the very reason why "the former times were better than these."

—The Boston *Christian Register* gives an amusing description of "A Telephone Church," such as may be looked for in the near future: "There is a central office connected with each stockholder's house. The choir and minister are at the central office, and the service is of the usual form, but all goes through the telephone. The plan requires no church officers except to go round the circle of the wires, which is about twenty-five miles, and test the wires and instruments. Every stockholder is his own sexton, as he can keep his own house in order to suit himself." There are some "difficulties to be overcome if possible. Those who have been accustomed to be late at church would probably forget to put the receiver to their ears until the sermon is over, and no way has yet been devised for having the responsive service as used in the Episcopal Churches." But the advantages of the telephone church are too apparent to allow of its being given up on these accounts. Great expense is avoided, and also the mixing with uncongenial people of a lower social grade. Worshipers can recline while they listen, "dressing" is unnecessary, and best of all, the contribution box is abolished.—*S. F. Post.*

News and Notes.

—The whole number of newspapers and periodicals published throughout the world is reckoned at 37,274.

—Rev. Samuel Johnson, a co-laborer with Garrison and Phillips in their anti-slavery work, died on the 21st inst.

—The boiler of a portable saw-mill at New Carlisle, O., exploded Feb. 22, killing five men, and wounding four.

—It is reported that both Germany and Austria have given orders for the strengthening of their Eastern fortresses.

—The Russian steamer *Vielaben* sunk, February 25, in a collision on the Black Sea. It is said all on board perished.

—An offer to give lands to the Jewish refugees who have arrived in Philadelphia has come from the State, of North Carolina.

—The schooners *Edith*, *Paul Loomis*, and *Paul Revere*, of Gloucester, Mass., are believed to be lost with their crews of fifty men.

—A portion of the Kings County (N. Y.) Insane Asylum was burned, the 21st inst. Loss, \$15,000. One patient was burned to death.

—The House Committee on Naval Affairs has agreed to recommend the immediate appropriation of \$10,000,000 to begin the construction of a new navy.

—The President has nominated Ex-Senator Conkling to be Associate Justice of the Supreme Court of the United States, and Ex-Senator A. A. Sargent, of California, as Minister to Germany.

—February 25, during the course of a trial in San Francisco, in which much personal abuse was being indulged in, the prosecuting attorney while addressing the jury, was shot by the policeman who had made the complaint.

—A road locomotive for war purposes was lately tried before Count Moltke. It weighed 28¾ tons, and drew easily forty tons' weight of guns mounted on their carriages, fully equipped. Its maximum traction power is 150 tons, and its cost of maintenance is about 50 cents an hour.

—After the opening of Parliament, Bradlaugh appeared in the House and took the oath which he refused to take last year. He took his seat, contrary to the order of the chair, and by a vote of 291 to 93 was expelled for contempt. A new election was ordered for Northcote, and Bradlaugh is announced as a candidate.

—In one of the Oakland schools the pupils were allowed to send valentines to one another, for the purpose, as the principal said, of exercising them in composition. They were not, however, examined by the teachers, and a chance examination of one led to the development of facts anything but creditable to the reputation of the school for morality.

—Delegate Cannon confessed before the Judiciary Committee that there are no laws in Utah for the suppression of immorality. He attempted to evade the force of this admission by saying that in Utah all acts are subject to the absolute veto of the Governor, but admitted that the Utah Legislature had never passed any law whatever against the gross forms of immorality.

—All the classes of Princeton College have voluntarily signed a pledge that during their college course they will abstain from hazing, and will discourage it in every way. That college has been particularly disgraced by the lawlessness of students, and the recent heavy fines imposed upon some of the students, by the criminal courts, may have influenced them in making their voluntary pledge.

—The Captain of the British ship *Milton*, together with his wife and two children, and two sailors, was picked up Feb. 8, by a schooner, off the coast of Lower California. They had been in an open boat, with very little food, for forty-six days, and were at the point of death by starvation. One sailor and one child had died. Another boat load of the crew was picked up after floating for twenty-three days, but the third boat has not yet been heard from.

—Chinese capitalists have recently bought several thousand acres of timber land in San Mateo County, Cal., and are about to enter into competition with American manufacturers. The *Alta* predicts that since with their cheap labor they can undersell other manufacturers, they will soon monopolize the business. It advises the retail dealers to strenuously refuse to have anything to do with any lumber introduced by the Chinese, and to shun any yard offering it for sale.

—The distress caused by the Mississippi floods is beyond calculation. The river was eight inches higher than in the flood of 1876. Arkansas City was completely submerged. Many merchants were driven from their stores in Cincinnati, on account of the rise of the Ohio. The worst of the flood is probably over, but on account of the wholesale destruction of property, the suffering will be great for some time. Congress has appropriated \$100,000 to be used by the Secretary of War for the relief of the destitute. The number of laborers left destitute is thought to be from 50,000 to 75,000.

—A method of making fire-proof printing and writing paper has been invented in Germany. It is described as follows: Asbestos fibre of the best quality is washed in a solution of permanganate of potash, and then bleached with sulphurous acid. Five parts of ground or finely divided wood fibre, such as is used for paper-making is mixed with ninety-five of the asbestos. The two are then mixed with glue water and borax, and worked over into a paper pulp, which yields a fine paper with smooth surface, and can be calendered for writing. It is claimed that this paper will resist a white heat.

—The Mormons have gotten up a memorial to Congress, begging that body not to interfere with their

beastly practices. This memorial sets forth that the young people of Utah are fully in accord with the doctrine of polygamy, and that they consider the practice of the same by their parents has been uniformly pure and ennobling. All the schools were canvassed, and every boy and girl old enough to write was required to sign it. The teachers or bishops signed for those who were unable to write. Every house in the Territory has been visited. In spite of the pressure brought to bear, many Mormon women refused to sign the petition. Several prominent Mormons have gone to Washington. It is significant of the power of the present anti-polygamy movement, that, whereas a few years ago the Mormons dictated terms, they are now begging to be let alone.

Obituary.

GAREY.—Died at Portland, Oregon, Feb. 12, 1882, Augustus Garey, aged 37 years and 13 days. His death was caused by an accident which happened to him Jan. 10, while at work on the North Pacific R. R., in northern Idaho. A limb from a falling tree struck him on the back of the head with such force as to paralyze his entire right side and the lower part of the left.

It was his request that he be removed to his father's home in Woodland. The journey was undertaken and upon arriving in Portland, he was seemingly better. Here, while waiting for the steamer, in company with his brother, in spite of every attention employed by physicians and nurses, the sufferer passed away. His body was brought to Woodland, and the funeral took place from the family residence, Sunday the 19th, at 2 P. M. A large number of friends and neighbors extended their sympathy to the mourners by attending the funeral. Bro. Garey embraced the views of Seventh-day Adventists in 1873. He was faithful to the cause he loved. We have reason to believe that he rests in hope. Remarks were made at the funeral by the writer, from John 11:25, 26. I. D. VAN HORN.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 2, 1882.

THE address of the secretary of the Ohio T. and M. Society is, Mrs. E. H. Gates, Clyde, Ohio.

WE have been absent from the Office much of the past week, attending funerals. There is very much sickness in California this winter, from which we are not altogether exempt here.

ALL the friends of the cause on the Pacific Slope have regretted that Eld. Haskell has been in feeble health much of the time since he left California. Few men have labored in this cause more untiringly than he, and many prayers will be offered that his strength shall not fail.

WE learn that Professor Brownsberger, who was some time detained in Battle Creek, is on his way to California, and will arrive here in a few days. We hope soon to be able to say more on the subject of a school than we can at present.

IN the report of the last meeting of the "Home Protection Society" the following paragraph occurs:—

"Mr. — said there was a higher law than the law of man—the law of God. He did not believe in violating the law of God by enforcing the law of the Legislature."

Correct. We could not have stated our position any more clearly. We hope the gentleman will continue to impress this fact upon the members of the Society.

WE ask our brethren generally to be cautious in their statements in regard to the actions, and more especially to the motives, of those who are endeavoring to enforce the Sunday Law. This movement is only a prelude to that which will yet be made throughout the Union. We do not hold the friends of that law directly responsible for the arrest of the Superintendent of the Pacific Press. We believe they are sincere in expressing regret that the arrest was made. We have every reason to believe that most of the prominent men in this movement respect us and our motives, as we do theirs. They think we are laboring under a mistake; we certainly think the same of them. Time will soon decide which party is correct in this. We deal with principles instead of men.

Questions Answered.

1. WHAT is the nature of the "strong drink" referred to in Deut. 14:26. It apparently recommends that which other Scriptures prohibit.

2. Are we to understand from Num. 11:31 that the quails fell to the depth of three feet and over so great an area of country as here indicated? C. E. W.

1. It is not in Paul's writings alone that there are "things hard to be understood." And it is not alone the "unlearned" that have stumbled over the subject of "strong drink" as found in the Bible. In this case, as in all, it is safe to start out with the assurance that the Bible does not contradict itself. The Hebrew word *shekar*, which is translated "strong drink," means that which *satiates*, as well as that which *intoxicates*. Kitto says: "It had in all probability a much wider signification than is now conveyed by the phrase 'strong drink.'" He classes the various senses of the word under three heads. 1. Luscious, saccharine drink, or sweet syrup, especially sugar or honey of dates. From it are derived words meaning "dainty," "dessert," "sweetmeat." 2. Date or palm wine in its fresh or unfermented state. 3. Fermented, or intoxicating palm wine. It is doubtless the first of these that is referred to in Deut. 14:26. The "strong drink" of the first class, was not injurious in itself, but was forbidden whenever the circumstances required abstemiousness, as in Judges 13:4. It is a well-known fact that much sugar or sweetmeats produce a state of fulness, lassitude, and dullness. It was on this account, doubtless, that these things were forbidden to those who "separated themselves unto the Lord." Num. 6:2-4 The use of the last class, that which intoxicates, is not countenanced in the Bible.

2. It is not a necessary conclusion, even from our English version, that the quails lay on the ground to a depth of two cubits, and the original does not warrant it. The sense is conveyed by the Vulgate, a literal translation of which is: "They flew in the air two cubits high above the earth."

E. J. W.

Sunday Law Tract.

LAST week an edition of 5,000 of this tract was issued, and another edition is already called for. The Oakland church has taken and distributed 1,500, the San Francisco church 1,000, and other churches, that ordered only a few hundred, are calling for more. The demand for it convinces us that it was the right thing at the right time. Our object in circulating the tract was not to stir up strife, but to take advantage of an interest that had been awakened by the friends of the Sunday, to place the truth of the Bible on this question before the people. The truth on the Sabbath question has probably been brought before more people in California during the past two weeks than ever before.

That the prejudices of some should be aroused by it, is no more than could be expected. The truth has ever met with opposers, and we know of no way to avoid opposition except by keeping silent in regard to the truth, and this we cannot do. On the whole, however, the tract has been well received, and has received favorable notice from the press of this city. Some persons accused us of playing into the hands of the "League of Freedom," of desiring to enforce the observance of the Sabbath, and other things equally absurd. But none who have candidly read it, find any difficulty in understanding exactly our position.

We have nowhere charged the "Home Protection Society" with the arrest of the manager of the Pacific Press. They disclaim any connection with it, and we give them the benefit of the supposition that when they started the movement they did not foresee the result. Some evidently thought that a law which is general in its application could be enforced upon simply a few. They doubtless have learned better by this time. The Oakland *Times* justly says: "The obstacles in the way of a Sunday Law are much greater than had been anticipated when the agitation was first started." One of two things must now be done: The law must either be strictly enforced or else repealed. Whatever happens we are content, so long as the agitation serves to make the truth of God more clear to the people. E. J. W.

Mixed.

CONSISTENCY is a rare jewel, and nowhere do we find less of it than among the advocates of Sunday observance. A curious example was lately given in a meeting of the "Home Protection Society," an organization to enforce the Sunday Law. In one of their resolutions it was stated that the weekly rest and worship of the "Christian Sabbath," is a right guaranteed both by the laws of God and of the State. Later in the meeting, the individual who offered the above-mentioned resolution, stated that he thought that Seventh-day Adventists, in carrying on their printing business on Sunday, "do not violate the letter and spirit of the law of man, but they do violate the law of God." Now here's the rub: The advocates of the Sunday have claimed that the law which they were seeking to enforce was simply a "police regulation," that there was no thought of enforcing the law as a religious enactment. These same individuals, too, at the society meeting referred to, regretted that Brother White, when arrested as manager of the "Pacific Press," for working on Sunday, did not plead guilty. But an eminent member of the same society thinks that he has violated the law of God, but not any law of man, either in letter or in spirit. Of what, then, would they have desired him to plead guilty? Evidently of nothing, unless they hold that a Police Court is empowered to enforce the law of God. It has puzzled us to know just on what grounds the Sunday advocates stand, but we are not likely to have our curiosity gratified in this respect, at least not until they find out for themselves.

One thing, however, we would request as a special favor. We claim to keep the law of God. In fact, the requirements of our denomination are simply to "keep the commandments of God, and the faith of Jesus." But our friends say we are violating the law of God. We ask, Wherein? We think that, as a Christian duty, they ought to apprise us of our error. It will not be enough to say that we work on Sunday. We know that; but what we want is a plain statement of the law of God that we violate by so doing. Something if it exists, that shows that Sunday has any more claims as a day of rest than Thursday or Friday. We shall not be exacting; a single passage will suffice. All the commandments of God with which we are familiar are very plain—"thou shalt," and "thou shalt not." Give

us, then, a statement of it that is plain enough to convict a man in any court—before a jury of unprejudiced intelligent men, and we will plead guilty, and at once and forevermore keep "the venerable day of the sun." We are willing to be enlightened, but while we find no law of God in favor of the Sunday, we shall believe with Paul, that "where no law is, there is no transgression."

E. J. W.

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