

The Signs of the Times.

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

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The Signs of the Times.

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THE EVERLASTING ARMS.

PILGRIM on the road to glory,
Pressing toward the heavenly prize,
Mid the ills that now disturb thee,
Mid the dangers that arise;
When the way is dark and dreary,
Rugged, filled with vain alarms,
When perplexed, exhausted, weary,
Trust "the Everlasting Arms."

When the waves of trouble threaten,
When the billows fiercely foam,
Human aid is unavailing,
Friends and helpers fail to come;
When of succor thou despair'st
And no voice the tempest calms
Think of this, that underneath thee,
Are "the Everlasting Arms."

When corroding cares oppress thee,
When the tempter's doubts assail,
When thy secret foes distress thee,
When they threaten to prevail;
When thou dread'st the thought of yielding
And would'st rather die than sin,
When thy hopes seem just expiring,
"Everlasting Arms" sustain.

And when all below is closing,
When thou dread'st the briny flood,
When thou feel'st the waters rising
Thou shalt find the promise good.
Timid Christian, venture on it;
Bid farewell to all alarms;
'Tis enough that underneath thee
Are "the Everlasting Arms."

—Selected.

General Articles.

Nehemiah Separates Israel from Idolaters.

BY MRS. E. G. WHITE.

RESULTS OF MARRYING WITH THE UNGODLY.

ANOTHER subject to which Nehemiah's attention was called on his return to Jerusalem, was the danger that threatened Israel from intermarriage and association with idolaters. "In those days," says Nehemiah, "saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." This assimilation to the language of the heathen was an indication of the inroads made by heathenism. In many families, children, trained by heathen mothers, were prattling around them in the tongue of the several idolatrous nations with whom the Israelites had intermarried. These children, as they grew up in the habits and customs of heathenism, became idolaters of the most dangerous class, because they were connected with the people of God.

These unlawful alliances caused great confusion; for some who entered into them were persons in high position, rulers of the people and men connected with the service of God, to

whom, in the absence of Nehemiah, the people had a right to look for counsel and correct example. God had carefully excluded the heathen from uniting with his faithful worshipers; but the divinely erected barriers had been broken down, and as a consequence of mingling and intermarrying with other nations, the Israel of God were fast losing their peculiar, holy character. Nehemiah knew that ruin was before the nation if this evil were not put away, and he reasoned with these men on the subject. He firmly and fearlessly declared, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." He presented the case of Solomon, and reminded them that among many nations there had arisen no king like this man, whom God had favored, and to whom he had given great wisdom. But the idolatrous women whom he connected with his house by marriage, led his heart astray from God, and his example had a corrupting influence on all Israel. The commands and threatenings of the Lord, and the fearful judgments visited upon Israel in past generations, aroused the consciences of the people. The strongest and most endearing ties that bound them to idolaters were broken. Not only were future marriages with the heathen forbidden, but marriages already formed were dissolved.

Some men in sacred office pleaded for their heathen wives, declaring that they could not bring themselves to separate from them. Nehemiah replied, with solemn sternness, "Shall we then hearken unto you, to do all this great evil, to transgress against our God in marrying strange wives?"

A grandson of the high priest, having married a daughter of the notorious Sanballat, was not only removed from office, but promptly banished from Israel. "Remember them, O my God," exclaimed Nehemiah, "because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." He adds: "Thus cleansed I them from all strangers; and appointed the wards of the priests and the Levites, every one in his business." No respect was shown for rank or position. No distinction was made. Whoever among the priests and rulers refused to sever his connection with idolaters, was immediately separated from the service of the Lord.

How much anguish of soul this needed severity cost the faithful workers for God, the Judgment alone will reveal. Every advance step was gained only by fasting, humiliation, and prayer. There was a constant struggle with opposing elements.

Many who had married idolaters chose to go with them into exile; and, with those who had been expelled from the congregation, they joined the Samaritans, a heathen people who had combined with their idolatrous worship many of the customs of the Jews. Hither some who had occupied high positions in the work of God now found their way, and after a time they cast in their lot fully with them. Desiring to strengthen this alliance, the Samaritans promised to adopt more fully the Jewish faith and customs; and the apostates, determined to outdo their former brethren, erected a temple on Mount Gerizim, in opposition to the house of God at Jerusalem. This spurious religion continued to be a mixture of Judaism and heathenism; and their claims to be the people

of God were the source of schism, emulation, and enmity between the two nations from generation to generation.

The servants of God to-day encounter difficulties very similar to those against which Nehemiah contended. Human nature is still the same. And Satan is as active, earnest, and persevering now as at any period in the past. Nay, rather, the word of God declares that his power and enmity increase as we near the close of time. The greatest danger of God's ancient people arose from their inclination to disregard his direct requirements and to follow, instead, their own desires. Such is the sin and danger of his people at the present time. The indolence, backsliding, and degeneracy in our churches may be traced, in a great degree, to the lax sentiments which have been coming in as a result of conformity to the world. The Sabbath is not as sacredly regarded as it should be. Improper marriages, with their train of evils, have dragged down some of the most useful men to apostasy and ruin.

Before contracting marriage, every wise person will consider the matter in all its bearings: "Will the relation I am about to form lead Heavenward, or toward perdition? Will it bring in sacred and devotional influences, or the corrupting influence of the world?"

In the existing state of religious declension, there is crying need of earnest, faithful Nehemiahs and Ezras,—men who will not shun to call sin by its right name, and who will not shrink from vindicating the honor of God. Those upon whom God has laid the burden of his work are not to hold their peace, and cover prevailing evils with a cloak of false charity. Men of courage and energy are needed to expose fashionable sins. Iniquity must not be palliated and excused. Those who lead the church of God to follow the customs and practices of the world, are not to be lauded and exalted. No regard for family or position will hinder the faithful servants of Christ from guarding the interests of his people. God is no respecter of persons. Great light and special privileges bring increased responsibility. When those who have been favored or honored of God, commit sin, their influence goes very far to encourage others in transgression. And if, by their example, the faith of another is weakened, and moral and religious principle is broken down, and the wrath of God will surely come upon those betrayers of their sacred trust.

Severity to a few will often prove mercy to many. Yet we must be careful to manifest the spirit of Christ, and not our own hasty, impetuous disposition. We must rebuke sin, because we love God, and love the souls for whom Christ died.

Ezra and Nehemiah repeatedly humbled themselves before God, confessing the sins of their people, and entreating pardon as if they themselves were the offenders. Patiently they toiled and prayed and suffered, because of the disaffection of those who should have joined with them, but whose sympathies were more frequently with their adversaries. That which rendered their work most difficult and trying was not the open hostility of the heathen without, but the secret opposition of traitors in the camp, and even among the priests and rulers. By lending their talents and influence to the service of evil-workers, these men of divided hearts increased tenfold the burden of God's

faithful servants. They furnished the Lord's enemies with material to use in their warfare upon his people. Evil passions and rebellious wills were ever at war with the plain and direct requirements of God.

The spirit of true reform will be met in our day as in ancient times. Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life. Untiring vigilance must be the watchword of all who guard the interests of Christ's church. During Nehemiah's absence from Jerusalem, evils were introduced which threatened to pervert the nation. The same dangers exist in our time. If those who have the oversight of the church leave their charge, unconsecrated ones, claiming to believe the truth but having no connection with God, will take advantage of their absence to do much harm. The restraint being removed from these self-seeking and turbulent spirits, their peculiar traits of character are made prominent, and by their hints, insinuations, and deceptive charges, they create doubt, unbelief, and dissension among the Lord's people. Such forget that spiritual things are spiritually discerned. They judge of the character and motives of God's servants according to their own ignorance of truth and the ways of righteousness. Their example, words, and influence weaken the force of God's requirements, and divide and scatter the church of Christ.

The word of God abounds in sharp and striking contrasts. Sin and holiness are placed side by side, that, beholding, we may hate and shun the one, and love and embrace the other. The pages that describe the hatred, falsehood, and treachery of a Sanballat or a Tobiah, describe also the nobility, devotion, and self-sacrifice of a Nehemiah or an Ezra. We are left free to copy either, as we choose. The fearful results of transgressing God's commandments are placed over against the blessings resulting from obedience thereto. We ourselves are to decide whether we will suffer the one or enjoy the other. The law of God remains unchanged. Like himself, it is pure, perfect, and eternal. It is not enough to profess to be keepers of that law. The question is, Are we carrying out its principles in our daily life? "Righteousness exalteth a nation; but sin is a reproach to any people." Saith the voice of Wisdom: "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

Inside View of Spiritualism.

DANGERS OF MEDIUMSHIP.

(Concluded.)

WHILE we do not admit that the spirits are the spirits of dead people, as claimed by these writers, we do admit that the mediums are made to believe they are such spirits, and are controlled by them for evil and licentious purposes. And it is astonishing that, with such facts before their eyes, any should wish to be developed as mediums. We knew a man of intelligence and of standing in community, who was well-disposed toward Spiritualism. He took considerable pains to attend their meetings; but after examining the subject of mediumship he declared he would rather see every member of his family laid in the grave than have one of them developed as a medium. And who would not? We have known the most abominable and shameful crimes to be excused by the perpetrators, by saying that spirits of such propensities took possession of them! And is anything else to be expected?

Several years ago there was a tragedy enacted in Battle Creek, Mich., under the direction of "the spirits." A mother poisoned her three children, in order that she might be free to travel and labor in the cause of Spiritualism.

She was instructed by the spirits that this was her duty, and with her belief it was no detriment to the little ones; it was only passing them over "the transition" to a happier sphere. It was "translating" them to a more desirable home. Our main object in noticing this crime, is to call attention to the false reasoning of Spiritualists concerning it. The *Religio-Philosophical Journal*, of Chicago, a paper devoted to the religion and philosophy of Spiritualism, said that crime was no more to be laid to the charge of Spiritualism than a similar crime by a professed Christian is to be laid to the charge of Christianity. And it referred to the case of a Methodist minister who had then recently been convicted of a crime. The editor of that paper had the reputation of being a man of ability, and he knew there was no parallel in these cases.

Suppose two communities: one pledged to maintain the marriage tie sacredly; the other pledged to do their utmost to destroy it. Now if a member of each community should be found guilty of adultery, would the two communities be equally chargeable with complicity in the crime? Surely not. The first would be violating the principles of his community, while the second would only be carrying out the avowed intention of all his comrades. The first community would stand free from the crime of one of its members, committed against their rules; while the second would be chargeable, as accessories, with a crime which they sanctioned, and had banded together to commit. The fact cannot be disguised that immorality is the natural outgrowth of the teachings of Spiritualism.

We will carry the comparison further. Or rather, the contrast, for a direct contrast is seen. In the case of the minister, we find the Methodist Church, in common with all Christians, denouncing immorality and licentiousness; withdrawing their fellowship from those who work iniquity; teaching that God condemns the evil-doer, and that no murderer hath eternal life abiding in him; that God will bring every work into judgment; they exhort to purity of heart and life, and subject to discipline those who violate the rules which they adopt or draw from the Bible. But what do Spiritualists teach on these points? And what is their action in reference to immorality? A. J. Davis says it is "a sort of atheism" to blame any one for his actions, and that no law of God can be violated. Dr. Hare said it would be a miracle if anything should exist contrary to the will of God. A book written by a medium, published by Governor Talmage, says: "God does not condemn." "Unto God there is no error; all is comparative good." Dr. Potter, long a Spiritualist, in a protest against the course and conduct of the fraternity, said:—

"Spiritual literature is full of the most insidious and seductive doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness."

Dr. Child, as quoted, says that desire, whether it be called good or bad, is the "God-given religion of the soul;" that all which is called sin is innocent. We heard Benjamin Tod, a well-known lecturer, say in a public lecture, that that which men regarded as crime should not be condemned or abhorred, as it might be the richest experience in the soul's progress. And Dr. Potter, himself a Spiritualist, remarked:—

"At the National Spiritual Convention in Chicago, called to consider the question of a National Organization, the only plan approved by the committee especially provided that no charge should ever be entertained against any member, and that any person, without regard to his or her character, might become a member."

And why not? Dr. Child says the true, pure religion depends upon no outside standard of rectitude, no purity of earthly life, and that sin is for man's spiritual good; and sin lays up treas-

ures in Heaven! The *Banner of Light* says that Dr. Child's book should find its way to every family, and that "it is born of Spiritualism"! We fully believe that that is true; such a book with such teachings could have had no other source. We ask the candid to decide this question: If, under the influence of such teachings, a man commit a crime, is not the body of Spiritualists at large responsible as instigators and abettors of the crime? A Spiritualist of a moral life is inconsistent with the avowed principles of that people.

"O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."—BIBLE. EDITOR.

The Dead—Their Present and Future.

"But man dieth and wasteth away; yea man giveth up the ghost, and where is he?" Job 14:10.

THE condition of the dead is a question about which there is much contention, but we think the Bible is very clear upon the subject. In verses 11 and 12 of the chapter above cited, Job further says: "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep." This is a plain reference to the "day of the Lord," mentioned in 2 Pet. 3:10, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat."

Job argues that, if he had died in infancy, he should "have lain still and been quiet." Chap. 3:11-13. And who would have been his companions? "Then had I been at rest with kings and counselors of the earth, . . . or with princes that had gold, . . . and there the weary be at rest. There the prisoners rest together. . . The small and great are there." Verses 13-19. This would have been the result had he died as soon as born. How would it be now? would he go to Heaven? "Now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be." Chap. 7:21. But we have still further testimony to the same effect: "All the days of my appointed time will I wait till my change come." And again, "If I wait, the grave is mine house, I have made my bed in the darkness." Chap. 17:13.

But what about the future? "If a man die, shall he live again?" This is Job's question, and let him answer it himself: "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Chap. 14:15. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in my flesh shall I see God." Chap. 19:25, 29. This testimony agrees with John 5:28, 29, which are the words of the Redeemer himself.

But many say that the dead are conscious, and know more than when they were alive; that they visit their friends, and are interested in things transpiring on earth. In this they make themselves wiser than Job or Solomon. Job's testimony has been given, and Solomon says, "The dead know not anything. . . Also their love, and their hatred; and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Verse 10. And David says that "in death there is no remembrance of thee." Ps. 6:5. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. And in Ps. 146 we are given the reason: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." When a man's thoughts are perished, he certainly cannot praise God. David is not praising God; he is asleep. 1 Kings 2:9, 10; Acts 13:36. He has "not ascended

into the Heavens." Acts 2:3, 4. He is in the grave. Verse 29. But he will awake, and then he will be satisfied, and go to Heaven. Ps. 17:15. See also Isa.: 26:19; 1 Thess. 4:16, 17.

Many of the saints are asleep in the dust of the earth, but they will live and come forth from the dust. Dan. 12:4. When Stephen was stoned he did not go to Heaven, but fell asleep. Acts 7:60. The babes that Herod slew in Bethlehem are not in Heaven; Heaven is not "the land of the enemy." Jer. 31:16, 17. Lazarus did not go to Heaven when he died; he was put into a tomb, whence the Saviour called him to life again. John 11:41-44. Jesus had plainly said, "Lazarus is dead," verse 14; and both his sisters were of the same opinion, verses 21, 32. The apostles are not in Heaven, for Jesus told them that where he was going they could not come. John 8:21; 13:33. This troubled their hearts, but he assured them that after he had prepared a place for them, he would come again and take them unto himself. Chap. 14:1-3. See also, 1 Thess. 4:16. Then they will receive their reward. Luke 14:14; Rev. 11:18; 22:12, 14.

Then they will live forevermore, and walk the golden streets of the New Jerusalem. No death can enter there, and tear again our loved ones from our side. There will be no more sorrow nor crying; but the righteous will walk beside the river of life, and pluck fruit from the tree of life. There they will sing beneath Eden's happy bowers. Man will stand in his primitive glory, and the earth shall bloom again in its pristine beauty.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

Richmond, Me.

R. S. WEBBER.

Psuche or Soul, Life.

PROBABLY but few would deny that the word soul means a corporeal being when used concretely, "The first man Adam was made a living soul," a being having the breath of lives. The concrete soul eats and drinks. "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke 12:19. But what is the soul, taken abstractly? A few texts where *psuche* (or soul) appears in the Greek will help the Bible student. "For they are dead who sought the young child's life" [soul]. Matt. 2:10. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life [soul] a ransom for many." Matt. 20:28. "He poured out his soul unto death." Isa. 53:12. "For whosoever will save his life [soul] shall lose it, but whosoever shall lose his life [soul] for my sake and the gospel's, the same shall save it." Mark 8:35. See also John 10:11; 13:37, 38; 15:13; Acts 27:22.

There are many other places where the Greek *psuche*, soul, is translated life. Two other Greek words, *bios* and *zoe*, are always translated life. *Zoe* is life in general. *Psuche* is individual life. It is used in several different senses.

EPSILON.

A CHILD was once sitting quietly in the window-nook with a book in her hand. Her father, looking up after a long silence, was surprised to find her weeping, apparently in much distress. "What are you reading?" he inquired. "In the Bible," she answered; "God had just forgiven those people, and then they sinned again; and now he is going to punish them dreadfully with some more deaths and diseases." Touched with her manifestations of such sympathetic pity, the parent soothingly suggested: "O! perhaps he will not be so severe upon them this time." And the conscientious child replied: "Indeed, it will be worse; he will *have* to do it, for he said he would—he said he would."

Any truth, faithfully faced, is strength in itself.

"Let Him Alone."

THE chastening of the Lord is for our salvation. If heeded it will prove a blessing, and work for our salvation. "As many as I love I rebuke and chasten." If it cause genuine and zealous repentance, the object will be gained, a soul saved. God is exceedingly gracious and merciful. He bears long with perverse human nature. But when his kindness and long-suffering are slighted until he shall say, "Let him alone," the condition of that soul is fearful. Judgment and fiery indignation will follow.

Yet God's threatenings, as well as promises, are conditional. If we can find it in our hearts to heartily repent and zealously and perseveringly reform, there is hope in our case. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, to pull down, and to destroy it; if that nation, against which I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. 18:7-10. Here are expressed the fixed principles in accordance with which the Lord acts. Of course the same principles apply to individuals, as well as nations. Genuine repentance will always obtain the favor of the Lord. Our salvation turns upon this point. If we fully yield the will to God, and walk in the light God has graciously given, eternal glory will be the result. But if we seek for reasons to sustain and justify self, if we follow our own perverted judgment, and cherish our self-will, we shall fail of that thorough conversion without which we cannot be truly fitted for the society of angels and just men made perfect.

While we neglect to walk in the light, we may flatter and deceive ourselves with the vain hope that God accepts of us. Thousands in the nominal churches are thus deceiving themselves. They flatter themselves that they are approved of God, and enjoy his Spirit, while they neglect his known requirements. But God will say to those who neglect his word, "Depart from me, I never knew you." They flatter themselves that he accepts of them, though they still remain in disobedience. They ought to know better; and how sad it will be when the mistake is discovered too late for amendment.

And so it will be with us who profess faith in the truth which God has revealed especially for these last days, these days of peril. No flattering unction which we may lay upon ourselves that we have the Spirit, and enjoy the favor of God, while we neglect our light, can help us in the soon-coming day of fearful retribution. The only way is to retrace our wrong steps, confess our sins, and by humble and zealous repentance seek the favor of God and reconciliation with his people. This is the gathering message. If we attempt to take an independent course, imagining we can walk with God ourselves, while we exert a scattering influence, we shall meet in the end with a fearful disappointment.

Brethren, has God given us the light of present truth? Is his hand in the work of proclaiming the last message as we now see it going to the nations of the earth? How important then that we aid the work and do not hinder it. Brethren all over the world, has God spoken to us? He has, if this work is of God. And are we, as individuals, giving our influence to the work of God, and gathering with his people? Awake! my brother, my sister, and view things in their true light. Let us as individuals cast the whole weight of our influence on the right side. In this way, and only in this way, we may save those we love from going down to death.

R. F. COTTRELL.

Evolution.

AN eminent writer thus speaks of the advocates of evolution who have been making such a stir during the last few years, after the following fashion:—

It is amusing, perhaps more so than folly ought to be, to see an ignoramus stand up and prate over evolution. It does not disturb him to be reminded that nature seems to have gone out of the business of evolution. That is nothing. He can trace anything backward, the horse to the time when he was five-toed, and the five-toed back to when he was web-footed, and the web-foot back to fins. But it is a sad thought that all upward progress has ceased. Evolution has ceased to evolve. Engravings of wheat and cattle and men found on the pyramids prove to us that none of these have changed. Four thousand years have gone by, and the first specimen of a better man does not appear. There is no sixth sense, or third eye, or winged shoulders, or telescopic eye—nothing to show that we are links in the progression upwards.

Nature has no longer a laboratory or pattern shop, in which she is evolving better forms of anything. There is no such thing as a plant or a grain or a tree leaving off some of its habits and taking on new ones, so as to become a different order of things. Strawberries are not approaching the size of watermelons. The fox, unmolested by traps and chains, is free to develop into something better, but he does not incline. The fact is, that which was built a ferry-boat remains a ferry-boat, and what was built Great Eastern will always be great Eastern; and it is just as true that elephants never lose their trunks, nor essay to carry more than one; the wild horse never affects a horn, nor do wild cattle abandon the fashion of two. The schools of mackerel never graduate whales. Catastrophies have occurred in which the lives of thousands of species have suddenly been arrested, and the bodies of many have been preserved in stone. The surprise never yet overtook a creature that was on its way up higher into a new and unknown species, nor do existing forms give any signs that they tend to invent new and untried organs. Neither is there any such thing conceivable that we can trace backward through the successive links of the progress of a species, without coming, at last, to the first link, which had no predecessor, and which could not have created itself. The whole system of evolution is without facts or even analogies to support it. Its wisest supporters are cautious not to make assertions. They say, May it not be so? It is reasonable to suppose, etc. All true science is based on facts; evolution is not so based, and it has no claims to be a science.—*Sel.*

ONE of the signs of backsliding is seeking after the pleasures of the world, which once would have been distasteful. Human beings naturally demand pleasure, and will have it. This the gospel recognizes, and proposes to supply it. The "joys of salvation" are offered in exchange for the "pleasures of sin." These joys are "unspeakable and full of glory" while we *live for them*; that is, while we are fully consecrated to God he fills us with his own fullness. But if we lose faith, or are "offended because of the word," or tire of the cross, we lose the blessing. Then it is that we begin to seek something else to satisfy the craving want; and then it is that the "pleasures of the world" begin to tempt us; and in a little while we find ourselves doing what we once denounced, and what we know is displeasing to God, discouraging to his children, and which must bring reproach upon his cause. Brethren and sisters, let us watch our steps and make straight paths for our feet, lest we wander out of the way of life into that which ends in destruction.—*Herald of Life.*

What the Atonement Is.

(Concluded.)

WE might quote much to show the prevalence of the error, that the Atonement was made on the cross, but that is not necessary. The "Manual of the Atonement," from which we have before quoted, says:—

"When he had completed his mediatorial work, he meekly yielded himself up into the hands of his heavenly Father, saying, 'Into thy hands I commit my spirit.'"

So far from his "mediatorial work" being completed when he was on the cross, it had not yet commenced. The mediatorial work is the work of the priest, which he had not entered upon when he died. Paul says he entered into Heaven "by his own blood," "now to appear in the presence of God for us." But if his mediatorial work was completed when he was on earth, even before his death, as the above quotation would have it, then he cannot be a mediator now! and all that the Scriptures say of his priesthood on the throne of his Father in Heaven, there making intercession for us, is incomprehensible or erroneous. By thus confounding the sacrifice or death of Christ with the Atonement, the latter is supposed to be a general work, made for all mankind. With this we cannot agree. That Christ died for all, is distinctly stated, but we have seen that that was only preparatory to the Atonement, and it is in the Atonement that application is made of the blood to the full removal of sin. This is shown also in the type. The goat of the sin offering was slain for the people, and, of course, was offered to meet the wants of all; but while the priest made the atonement, they were required to "afflict their souls," or come as humble penitents before the Lord, and whosoever did not should be cut off from among the people. Lev. 16:29; 23:27-29. This, then, was required of them individually, in that day, in order that their sins might be atoned for by the priest; for we cannot suppose that *they* would be cut off whose sins were actually blotted out, or removed from the presence of the judge, by the blood of the offering with which the sanctuary was cleansed from sin.

The same is also taught by Peter, who says that God exalted Jesus, who was slain, to be a prince and Saviour, to grant repentance and forgiveness of sins. Acts 5:30, 31. Now that "he died for all" there can be no question; and his death is absolute and without condition. But not so the Atonement; for Peter says again, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," &c. Acts 3:19. We have found that, when the priest made the atonement, he took the blood and cleansed the sanctuary of God from the sins wherewith it had been defiled; and this is the only act which will answer to the expression of blotting out the sins, for blood was the only thing that would remove them. Hence, while the blood of Christ was shed for all, the efficacy of that blood in atoning for, or blotting out, sin, is contingent, it availing only for those who will repent and be converted. He died for the world—he died for all; and he is able to save to the uttermost them that come unto God by him. Heb. 7:25. But he will save no others.

Another cause of confusion is this, that reconciliation and the Atonement are often supposed to be the same; and where the distinction is recognized their relation is not always observed, a disregard of which tends to about the same result as a denial of the distinction. Thus it has been said: "The Atonement may exist without reconciliation, but reconciliation cannot exist without the Atonement." This is exactly the reverse of the true order, and the error is the result of confounding the death of the offering with the Atonement. It is quite

true that reconciliation has the Atonement in view, but it must precede the Atonement. The death of Christ opens the way for reconciliation to all, but no one can have his sins actually atoned for or blotted out who rejects the offering of Christ, or who is not reconciled to God.

It is admitted that there is a close relation between the two; but nearness of relation does not argue identity. The death of Christ, the offering of his blood, opens the way for reconciliation. Reconciliation secures an interest in the Atonement; and this in turn is made with the blood previously shed. The offering of Christ is the corner-stone of the whole work, for "without the shedding of blood there is no remission." It is for this reason that we are so constantly directed to the cross of Christ. Without this, there could be neither reconciliation nor atonement. But that the relation and order of the work is as we here state, namely, that his death, and reconciliation through his blood, look forward to his priestly work of atonement, is proved by the words of Paul in Rom. 5:10. "For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Reconciliation first; salvation as the result.

Two views are held by different classes of theologians on the subject of reconciliation. One, that reconciliation is on the part of man only; the other, that reconciliation is mutual—that God is reconciled to man as well as man to God. It very frequently happens that controversy arises between men from a misapprehension of each other's meaning, and this is doubtless much the case on this subject. If it be shown that reconciliation must be on the part of an enemy or of the offending party only, then the first-named view is correct. But if by reconciliation is also meant that the justice of God must be appeased in behalf of the offender, the last view is the true one. We might say that both are correct, according to the two constructions put upon the word; and reasons can be given for both, as most words allow of different shades of meaning. On this subject Dr. Barnes makes a very strange statement. He says:—

"Reconciliation is in fact produced between God and man by the atonement. God becomes the friend of the pardoned sinner."—*Atonement*, p. 268.

Passing over his reversion of the actual order, we remark that this is equivalent to saying that God is not the friend, but the enemy, of the sinner before he is pardoned. But how, then, is pardon effected? The Saviour said that "God so loved the world that he gave his only begotten Son." Did he, as our enemy, love us? as our enemy give his Son to die for us? was he, as our enemy, in Christ, reconciling us to himself? and does he, as our enemy, pardon us? and does he only become our friend after he has pardoned us? Now as Dr. Barnes was what is termed a "representative man," it would be natural for any one, on reading such remarks from him, to judge that the doctrine itself was absurd.

While it is beyond denial that God loved the world and gave his Son to die for the world, it is equally true, and very evident, that *the death of Christ does not take anything from our actual guilt*. We are as deserving of punishment as if he had never died. And, if we are not reconciled to God; if we do not so accept the offering of Christ as to appropriate it as our own, and to cease our violations of the divine law, that offer avails nothing for us. The justice of God stands arrayed against us as really as if his Son had never died. His death is an offering to the divine law—a vindication of the integrity and justice of the divine Government, but not so as to make our pardon inconsistent with free grace. Andrew Fuller, the eminent Baptist author, says:—

"Free grace, according to Paul, requires a

propitiation, even the shedding of the Saviour's blood, as a medium through which it may be honorably communicated."

And again, speaking of sacrifices for sin, he says:—

"All agree in the idea of the displeasure of the Deity being *appeasable* by an innocent victim being sacrificed in the place of the guilty."

This must be the correct idea. The justice or displeasure of the Deity is rendered *appeasable* by the sacrifice, but is really *appeased* by the mediation of our High Priest. If reconciliation may be used in this sense, then our version of Eze. 16:63 may be allowable: "And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am *pacified* toward thee for all that thou hast done, saith the Lord God." Though we think it would admit of a translation somewhat different, we see no reason for objecting to this, considering that God's justice must be appeased (pacified); in other places represented as the turning away of his anger from the violator of his law.

We have no disposition to find fault with the "Authorized Version," that is, the commonly received translation, of the Scriptures. We have great reason to be thankful for it, and for the great blessing it has proved to the world. But all must admit that it has defects, and these are in some cases of such a nature as to obscure a truth which might be made plain by a more judicious rendering. On the subject before us we must commend the Revised Version of the New Testament as giving much the clearer view. Thus, in Rom. 5:11, the A. V. translates *katallagee*, atonement, which is incorrect. The Revision properly renders it, reconciliation. In Heb. 2:17, the A. V. renders *hilaskomai*, to make reconciliation, which is also incorrect. The Revision renders it, propitiation; it might properly be rendered, atonement. Whiting's Translation so renders it. Other translations agree with the Revision in both texts. In both Testaments the reader will find some difficulty in understanding this subject if guided by the translation only, as it is not always easy to express the various shades of meaning in a translation; and in this matter it appears evident that the translators of the A. V. did not closely mark distinctions which clearly exist. As evidence of this, we notice that the word "atonement" occurs but once in this version of the New Testament, Rom. 5:11, and there by a mistranslation, as has been noticed. Neither it nor its relative, expiation, properly occurs in the version. But the fact, the thing expressed by these terms is referred to directly by the writers of the New Testament. Nothing but a careful study of the Levitical law can give us a clear understanding of the doctrine. It is for this reason, as we believe, that the closing words of the Old Testament, in a prophecy referring to the very last times of the present dispensation, say, "Remember the law of Moses." The law of Moses gives us a faithful "pattern," or "shadow and example" of the work of our High Priest in Heaven, so important for us to understand who live in the time when his work is soon to close, and his coming is near, to save all "who look for him," and to take vengeance upon them who know not God and obey not the gospel. Heb. 9:28; 2 Thess. 1:7-10.

Whatever may be thought of the application of the word "reconciliation," all must admit that there is a vast difference in the position of the parties. Man is a rebel, an enemy to his Maker. God, though he loves man in his ruined condition, is a just Governor. His love can certainly go no farther, and grant no more, than justice can permit. Justice must be *appeased*; and while *the offering makes it possible to pardon* consistent with justice, it leaves us guilty, worthy of the condemnation under which

we rest. A complete vindication of the righteousness of the law is found in the sacrifice of the Son of God; but, as concerns the sinner, personally, he rests under condemnation still, until the mediation of Christ brings him into such harmonious relations with the divine Government that it will not endanger its principles, nor reflect dishonor upon the Governor, to freely forgive him and take him back into his favor.

When we consider that the sacrifice is the means whereby the Atonement is made, we can readily understand how *hilasmos* is used in 1 John 2:2, defined by Liddell & Scott, a means of appeasing, an expiatory sacrifice. Jesus Christ is the propitiation—the sacrifice to divine justice, for all. It is by means of his intercession, his pleading his blood, that probation is given and mercy offered to the whole world.

But it cannot too often be pressed upon the mind of the impenitent that probation, and the offer of mercy through the blood of Christ which was shed for all, does not secure the salvation of all. Says David, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32:1, 2. This blessing does not come upon all, but it is placed within the reach of all by the death of Christ. And whose sins will be covered? Evidently theirs who have confessed and forsaken their sins, or who have been reconciled to God. This is exactly the order of the work described by Peter in Acts 3:19. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." This blotting out is by the blood which the High Priest brings into the sanctuary to cleanse it from sin. We cannot, for a moment, suppose that the sin of any will be blotted out or covered, who still maintains his opposition and enmity to God; but he who confesses and forsakes shall find mercy; that is, he who is reconciled shall have his sins forgiven and blotted out. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13.

As the work of the high priest under the law in making atonement for all the people, was but the work of one day, a short time compared to the continual work of intercession, and that day clearly specified, so is the atonement by our High Priest, Jesus Christ, in the antitype. It is accomplished just before his second coming. If this be made to appear it will be another and a strong proof that reconciliation is distinct from it, and must precede it. But this will be examined when we come to speak of the Judgment. EDITOR.

The Penalty of the Sabbath.

It is asserted against the perpetuity of the seventh-day Sabbath, that there is no penalty for its violation; or, that those who observe it are inconsistent in not attaching the death penalty as commanded by Moses. A recent writer says that "no law can remain in force without its penalty, and as it is admitted that the penalty for the violation of the Mosaic Sabbath law has ceased, therefore that law has ceased also." Now we admit that a law without a penalty would be virtually inoperative; and if it can be shown that the penalty of the Sabbath law has been abolished, we must yield the point that the law itself is void.

But where is the proof that the penalty has been abolished? So far as we have seen or heard, no evidence has been adduced other than the mere fact that Sabbath-keepers do not punish violators with death. We do not claim the right, nor have we the disposition to be execu-

tors of the law. Our province is to obey. The commission to Moses to execute the death penalty upon offenders against the Sabbath ceased with the law of which it was a part. It was not a part of the moral law; it was not written on the tables of stone, nor spoken by Jehovah as was the decalogue.

This argument against the Sabbath law would hold equally as well against any other commandment. Most Christian denominations admit the binding force of the seventh commandment. Now Moses was as explicitly commanded to put adulterers to death as he was to execute Sabbath-breakers. Ex. 20:10, 11. Why then is not the penalty commanded to Moses carried out in the churches? The apostle Paul was particularly severe upon adulterers and fornicators (see 1 Cor. 5:1, 9:6:9, 10), but he does not assume to put them to death according to the law of Moses. And the Lord Jesus himself, although recognizing the full force of the law, even to a "jot or tittle" (Matt. 5:17, 18), did not execute the penalty against the woman taken in adultery. John 8:3-11.

So with the fifth commandment. Ex. 21:15, 17; Deut. 21:18-21; Matt. 15:4. Why do not our Christian brethren who hold to the operation of the parental statute, execute the death penalty against disobedient children? "O consistency, thou art a jewel."

We have shown above that Christ acknowledged and endorsed the whole decalogue, yet did not summarily execute its penalty, even under the Mosaic dispensation. And that Paul recognized its force, although not assuming the responsibility of inflicting the penalty. John also testifies to its obligation and effect: "Who soever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John 3:4. James taught that the law was in force, and identified it thus: "If thou kill thou art become a transgressor of the law." Jas. 2:11. And in verse 10 we are assured that to offend in one point is to be guilty of all.

So much for the active operation of the law. But how about the penalty? Can that be void while the law is in force? Certainly not. Paul assures us that "the wages of sin is death." Rom. 6:23. See also Jas. 1:15. Then why do we not execute the penalty in this dispensation? We have no commission as executioners. We are to preach reconciliation. 2 Cor. 5:18, 19. God has provided for the execution of the penalty in his own way, and in his own time. He has given authority to his Son to execute judgment. John 5:22, 26, 27; Acts 10:42. Then why did he not execute it summarily? His first advent was "not to judge the world, but to save the world." John 12:46-48. When his disciples would have called down fire from heaven upon a certain village, "even as Elias did," the Lord told them that "the Son of man is not come to destroy men's lives, but to save them." Luke 9:56.

The penalty, however, is none the less sure, because not executed immediately, as Moses was commanded. A time has been appointed for the purpose. In Acts 17:31 we learn that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." See also Rom. 2:12, 16; Eccl. 13:14.

No, the penalty of the Sabbath, or of any part of the law, has not ceased. But God is long-suffering "not willing that any should perish." Yet his Spirit will not always strive with man, and he "knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished." 2 Pet. 2:9. The trouble with a certain class of Sabbath opposers lies in this: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

W. N. GLENN.

An Example of Perseverance.

BISHOP SIMPSON, in one of his "Yale Lectures," related the following touching incident:—

"I shall never forget an exhibition I once attended. Shortly after schools for the imbecile were commenced in Europe, a young man, moved with benevolence, crossed the ocean to examine their mode of operation and success. Assured of their utility, he returned and commenced a similar institution. He advertised for the most idiotic and helpless child that could be found. Among those brought to him was a little boy four years of age. He had never spoken or walked, had never chewed any hard substance, or given a look of recognition to a friend. He lay on the floor, a mass of flesh, without even ability to turn himself over. Such was the student brought to this school. The teacher fruitlessly made effort after effort to get the slightest intentional act. Unwilling, however, to yield, at the hour of noon he had the little boy brought to his room, and he lay down beside him every day for half an hour, hoping that some favorable indication might occur. To improve the time of his rest, he read aloud from some author. One day, at the end of six months, he was unusually weary and did not read. He soon discovered that the child was uneasy, and was trying to move itself a little, as if to turn toward him. The thought flashed upon his mind, It misses the sound of my voice. He turned himself closely to it, brought his mouth near the child's head, and after repeated efforts the little fellow succeeded in placing his fingers on the teacher's lips, as if to say, make the sound again. The teacher said that moment he felt he had the control of that boy. He gained his attention, and by careful manipulation of his muscles, succeeded in teaching him to walk, and then to read; and when I saw him at the end of five years he stood on a platform, read correctly, recited the names of the Presidents of the United States, and answered correctly a number of questions on our national history. Application! what patience! what devotion!"

A Common Deception.

THE wavering Christian often thinks that the church regulations are too restrictive and severe; does not even the Bible say something about being righteous overmuch? This is the Devil's work, if only one could be made to see it. Satan often urges that religious people should be more lenient and less austere; he insists that prejudices are aroused against piety because a few church-officers push their authority beyond what is polite. There is an old Greek parable which comes in here with an honest lesson in it. On a time an embassy came from the wolves to the sheep, assuring them of their friendliness and positive respect for wethers and ewes and lambs, indeed everything inside of a decent shepherd's fold; but the spokesman begged leave to mention that the conduct of certain dogs connected with the fold had of late become exceedingly exasperating. These dogs had always in one way or another made bad blood between sheep and wolves; it was plain to all the world that sheep were most amiable and inoffensive creatures, and must be loved by every one of refinement; but these dogs kept up the disturbance, and if they could just be dispensed with, peace would be made at once. The silly flock listened, and the watchful guardians were dismissed. Then, after a day of false quiet, as might be expected, the sheep were devoured right and left, at the pleasure of even the poorest whelp in the pack.—Dr. C. S. Robinson.

EVEN a small pride of house-keeping has laid open a troubled Martha's heart to temptation, so that she has deemed it unreasonable for Mary to be so devotional at the feet of Jesus.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—FEB. 2.

REVIEW OF 2 CORINTHIANS 4-13.

The Apostle's Hope.

FOR what did Saul, a "young man" whose prospect in this life was apparently very flattering, forsake it all and become a humble life-long follower of the lowly Nazarene? Not a far-off, fair-weather, personal-convenience follower; but one who unflinchingly heeded duty's call, even though he knew that "bonds and afflictions" awaited him "in every city." Acts 20:23. He tells us in 2 Cor. 4:14 that he suffered all these things "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." The preceding verses give some idea of his constantly straitened and dangerous position.

PAUL labored hard to establish the doctrine of the resurrection; that was the grand hope of the gospel which he preached, and for it he suffered many rebuffs and persecutions. Acts 17:32; 26:6-8. It was a prominent theme in his letters to the churches. Rom. 6:5; 8:11; 1 Cor. 6:14; 15 throughout; Phil. 3:20,21; Col. 3:4; 1 Thess. 4:16, 17.

THEN what shall we say to those who claim to preach Christ in these last days—so near to the consummation of the hope of the gospel,—and utterly ignore or practically deny the resurrection? When they tell us that the soul is immortal, that it goes to Heaven at death, that the resurrection will not be literal, and all such vain philosophy and modern theology,—shall we believe it? If so, what shall we say of Paul's risking so much for a doctrine, which, if true, could only (in such light) be of minor importance? Surely he unnecessarily risked his life and suffered many hardships; and Festus was not far wrong when he said, "Paul, thou art beside thyself; much learning doth make thee mad." Acts 26:24.

BUT Paul knew whereof he spoke. His was not a second-hand or time-corrupted doctrine. Hear his assurance to the Galatians: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. 1:11, 12. And so strong was his faith in the doctrine he received in that manner, and so boldly preached, that he pronounced, and emphatically repeated, a curse upon "any man" or "an angel from Heaven" who should preach any other. Verses 8, 9. Surely they run a fearful risk who do so, as also those who follow them.

"Sharpness" in the Gospel.

It is not generally recognized that ministers have authority to use "sharpness" under certain circumstances; at least it is nearly always complained of when they do. True, it is an authority that may be, and no doubt sometimes is, used indiscreetly. It is authorized only for edification, and not to destruction. 2 Cor. 10:8; 13:10. Peter used sharpness when Bro. Ananias and Sr. Sapphira were struck dead for lying; and it was for the edification of the church. It cannot be said that it was for destruction because they were destroyed. They could not have been edified or saved by withholding the censure, and the church would have been greatly endangered by their retention.

PAUL's first letter to the Corinthians was quite severe upon offenders; and the second (chap. 1:23) shows that he would probably have been more so had he gone in person.

Chap. 13:2, 10 shows that for the same reason he again chose to write instead of visiting them. Chap. 7:8-11 demonstrates the good results of his severity. Yet there were no doubt some in the church who thought he was terribly overbearing and unchristian; these were "sorry" as well as the truly penitent, but not with a "godly sorrow." Theirs was "the sorrow of the world," which "worketh death." Verse 12 shows that the object of the sharpness in his letter was for the good of the main body, which should always have the principal consideration. For the same purpose the apostle enjoins Titus, regarding the Cretans, "Rebuke them sharply, that they may be sound in the faith." Titus 1:13.

Paul's Trials and Afflictions.

THE peculiarity (we might say privacy) of Paul's call to the apostleship was such as to cause it to be often called in question. This accounts for the frequency of his reference to it by way of defense, and completely exonerates him from any charge of boasting. So with reference to his recounting the many afflictions and persecutions he had undergone for the sake of the gospel, as recorded in 2 Cor. 11:24-33. He had to meet the bitter opposition of "false apostles," who were endeavoring to mislead the Corinthian church in furtherance of their own selfish ends, and a comparison of the false and true was absolutely necessary. We have reason to be thankful for this record, as it is an important item of history which is nowhere else given.

PAUL was in the service of the Master about thirty years. His initiation was by affliction, and the Lord said to Ananias at Damascus, "I will show him how great things he must suffer for my name's sake." Acts 9:16. In this letter to the Corinthians he gives us an idea of how the word of the Lord was being fulfilled; and in the Acts we have mention of further trials of the same character—particularly at Jerusalem, at Cesarea, and on the voyage to Rome—during the succeeding eight years of his life, which ended in martyrdom.

THE lesson of these experiences of the most active and prominent of all the apostles, is of great value to Christians in these last days. There is a class of professors, and by no means a small class, who make much ado about their trials—what they have had to suffer for the truth's sake; and some, while claiming to be very zealously inclined, will even express fears that they will have to give up the service in order to make a living. Such should make daily perusal of such scriptures as are here referred to, and remember that Paul called all these bitter experiences but "light afflictions which are but for a moment." Chap. 4:17. Although "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," he never once contemplated going back. Far from it. On the contrary, he says, "If I must needs glory, I will glory of these things which concern mine infirmities." Chap. 11:30.

WITH the examples of the Saviour, the apostles, and martyrs before us, it is the height of unreasonableness for us to expect that we can bear the same witness against a guilty world and escape the consequences; or that we may bear an unpopular truth in the face of a bigoted church without our portion of persecutions. But who would wish to labor without the legitimate results? Tribulation and suffering is one of the conditions of eternal life. If we suffer with Christ, we shall also reign with him. It was a prominent exhortation of Paul to the churches, that "we must through much tribulation enter into the kingdom of God." Acts 14:22.

BUT let no one suppose that all the suffering is in the ranks of the people of God. The severest famines, the heaviest earthquakes, the most terrible judgments, have been upon those who have rejected the counsel of God or turned themselves unto idols. And in our large cities, those out of employment, or in destitute circumstances, are nearly all people of the world. The servants of Satan are not all living in luxury by any means. "Fear not, little flock;" be faithful and your bread and water shall be sure; and "it is the father's good pleasure to give you the kingdom."

Self-Examination.

THERE is probably not a more fitting injunction in the New Testament for the present time than is found in 2 Cor. 13:5: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." It is not a very satisfactory undertaking, but it may prove a profitable one. What is the affections set upon? What do the thoughts run upon? What is the real inward ambition? If you were given a choice of something to ask, and be sure of getting immediately, what would it be? How do you feel toward the brethren—all of them? Is the "conversation in Heaven?" Does the eye lust after the gaudy things of earth, and the heart crave the satisfaction of the flesh? What is the influence of the daily actions? Is the law of the Lord a delight? What kind of company is most enjoyed? Are the motives selfish or charitable? Is the pursuit after temporal or eternal things?

"Do I love the Lord or no,
Am I his, or am I not?"

Or am I a "reprobate"? These are hard questions; but an immediate solution may save shame and confusion in the future.

The Apostle's Benediction.

"THE grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13:14. These are the three grand requisites of the Christian. With these at his command, what need he fear? The fact that an inspired apostle prayed for these for the church, is evidence that they may be had for the asking. Then, if we undertake to run the race in our own strength, when such help is available, whose fault is it if we go stumbling along to the end, and finally fail?

NOTE the fact, that there is no invocation to the Virgin Mary, or any of the departed spirits of prophets or disciples of Christ. Although Moses and Elias, and those whose graves were opened simultaneously with that of the Lord, were doubtless known to the apostle to be in Heaven, yet he makes no appeal to them. This was not a doctrine of the church in that day. When John fell at the feet of an angel to worship him, he was promptly checked: "See thou do it not, for I am thy fellow-servant, . . . worship God."

THE worship of saints, and communion with spirits of the dead, and all kindred doctrines, are the inventions of the "mystery of iniquity," of which the same apostle prophesied in his second letter to the Thessalonians; and which we see developed in these days. The only spirit ever commissioned from Heaven to lead the church, and teach them all things, is the Holy Spirit—the Comforter. John 14:26. All other teaching is antichrist. None but "itching ears" could desire to hear the truth of God in any other than his appointed way. Grant us the prayer of this benediction, and we are content.

W. N. GLENN.

A Metaphor.

THE first ten verses of 2 Cor. 5 is a metaphor; because the words tabernacle, building, house, clothed, unclotted, and swallowed up are not used in a literal sense. All such scriptures must be explained by other and plain scriptures. A careful comparison of this metaphor with the plain language of 1 Cor. 15:40-58 will make it plain; for it is obvious that the same thoughts were in Paul's mind at the two writings. In 1 Cor. 15:54, we have the words, "Death is swallowed up in victory." In 2 Cor. 5:4, we have the words, "That mortality might be swallowed up of life." The same idea is expressed in the two passages.

IN 1 Cor. 15 we have two images or likenesses, and three states: 1. The image and nature of the earthly Adam. 2. Death or sleep. 3. The image and nature of the heavenly Adam, Christ. In 2 Cor. 5, we have two houses and three states: 1. The earthly house [Adamic body]. 2. Unclothed [death or sleep]. 3. The house from heaven [glorified body]. The house from heaven is the glorified spiritual body like unto that of our coming Redeemer, who is now both a pattern and a pledge of the glorious bodies we shall have at the resurrection. "And as we have borne the image of the earthy [Adam], we shall also bear the image of the heavenly" [Adam, our glorified Saviour]. 1 Cor. 15:49; see also Phil. 3:20, 21.

To claim that mortality is swallowed up of life as soon as we die, would be to array Paul against Paul; for he teaches that "Death is swallowed up in victory." at the resurrection. Besides, where would the *unclothed* come in? Would Paul have used the word *unclothed* if he had meant to give such an idea? To admit the truth that mortality is swallowed up of life at the resurrection, is to deny that the soul is immortal; for mortality (not immortality) is swallowed up of life.

If Paul in the plain language of 1 Cor. 15 had used the word *unclothed* instead of *death* or *sleep*, then he would have connived at the idea of an apparitional man, with neither an Adamic nor a Christ-like body. But his use of *unclothed* in the metaphor only carries out the metaphor. Its literal sense would demand that clothed, tabernacle, and house, also be literal.

Now let us mark: The desire is "To be clothed upon with our house which is from heaven," and the *unclothed* is not to be desired. We will not be with the Lord while unclothed. Mortality is not swallowed up of life unless we are "clothed upon with our house which is from heaven." To be absent from the body is not to be present with the Lord, unless we are clothed upon with the spiritual body of which our resurrected Saviour is both a pattern and a pledge. "Wherefore we labor, that whether present [still living] or absent [asleep] we may be accepted of him" [at his coming]. "For we must all appear before the judgment seat of Christ." &c.

"THE ninth verse contains the same idea as that given in 1 Thess. 5:10, "That whether we wake [are living], or sleep, we should live together with him" [at his coming]. It is but natural that one, believing that death is a dreamless sleep, a blank in consciousness, would look beyond to the promise, "I will come again, and receive you unto myself; that where I am there ye may be also." EPSILON.

THE loving women who followed Christ must have found a daily heaven in his serene nature; his beneficence; his encompassing sympathy; his disinterestedness, that gave everything and asked nothing; his supernal wisdom; his powers over life, and his regency over nature.

Temperance.

ANSWER, NO!

"WHAT will you take,
For friendship's sake?"
I'll take the fruit that God has spread
In blushing beauty o'er my head;
I'll take the water from the brook;
I'll take, perhaps, a pleasant book.
I will *not* take the sparkling wine,
Howe'er its ruby waves may shine.
When tempted to embrace the foe,
God give me grace to answer, *No!*

What will I take
For friendship's sake?
I'll take the rye, I'll take the wheat,
And corn for bread that I may eat
And live; from off my daily dish
I will partake of flesh or fish.
I will *not* drink at yonder bar—
I'll put the poisonous draught afar.
When tempted thitherward to go,
God give me grace to answer, *No!*

What will I take,
For friendship's sake?
I'll take the sunshine bright and fair;
I'll take a draught of God's sweet air;
I'll take the steady hand and true—
I'll take the task that I must do!
I will *not* tarry at the wine,
To rashly quench the spark divine;
Though legions seek my overthrow,
God give me grace to thunder, *No!*
—Mrs. M. A. Kidder.

Gentlemen and Tobacco.

It is interesting, but not always pleasant, to sit at the window of my studio and notice the different phases of humanity as they pass upon the street. There goes a young man—a gentleman—smoking a cigar. Yes, he would pass for a gentleman. He looks clean, wears fine clothes, doffs his hat to young ladies, and walks with a firm, manly step. Now there comes another—a man smoking an old, weather-beaten pipe. The man looks weather-beaten, too. I knew him ten years ago, when he was as much a gentleman as the one who just passed. But now his clothes look rough and dirty, his nerves are shattered, his step has lost its firmness and elasticity. He gives the ladies a whiff of smoke instead of a bow; he is negligent and slovenly in his habits, and would pass for an ordinary man—very ordinary, and filthy too. Of all bad habits, none so conduce to uncleanness and to a disregard for the rights of others, none so surely destroy the *gentleman*, as the use of tobacco. Young men who are scrupulously neat in person and attire when they first commence, and who for a long time use it so cautiously that few of their friends detect them, are seen a few years later with the black streaks on their lips and black stains on their garments, and as they grow careless in person they become indifferent to those obligations toward others which are enjoined by common politeness. Cautious at first not to offend, they gradually abandon restraint, and finally lose altogether that nice sense of propriety which marks the true gentleman in all the relations of life. Nothing more forcibly demonstrates the demoralizing influence of tobacco than the carelessness it engenders in this respect. It is the bane of good manners. Ladies and gentlemen cannot walk the streets without being compelled to inhale its sickening fumes. The smoker cannot walk the street without causing discomfort to others. But he soon learns to think of himself alone, and ignores the possibility of offending. The baneful habit blunts all the finer feelings of his nature, and drives him through all restraints—expressed or implied. These tobacco-users may talk about their rights, but they have no right to impose upon the rights of others. Every individual owes to society a certain amount of attention to his personal appearance. He has no right to make himself repulsive to those with

whom he comes in contact. He has no right to be a nuisance or a fraud. He has no right to gratify evil passions, or indulge in error or vice. The world has a claim to the services of a true manhood, and to attempt to fill the bill with a wreck of tobacco or strong drink, is downright robbery! The smokers are a big crowd, but they smell bad, and that is improper; they spit, and that is nasty; they are nervous, and that is *unmanly*. We would shun smoking-girls, because we like them sweet and clean, and they would like us sweet and clean. But they try to be agreeable—even to smokers—and keep still about the horrid breath. But if smoking wasn't so common they would let us know that their noses are as good as ours. I know that fashion tolerates it, and even sanctions it. Nothing is too absurd to be approved by her tyrannic majesty. But fashion is a fool, and a very foolish fool at that. If the young were taught that what is wrong for girls is wrong for boys; if boys would never permit an act in themselves which they would be ashamed to have their sisters see or imitate; if young women would require in marriage that purity which they are ready to give in return; if husbands and fathers were as pure as wives and mothers are expected to be; if, in short, we had a single code of morals for both sexes, I think that tobacco would be less fashionable; fashion would be less vulgar; men would be more manly, and we should all feel better, happier, and more noble.—Edward P. Jones.

Killed by Kindness.

A PHYSICIAN informed your correspondent that in a very severe case of sickness of a child that he was attending, he found that the remedies given did not have their usual effect, and he instituted a searching inquiry and ascertained that the anxious mother, who was nursing the child, was in the habit of giving her everything that callers suggested. He remonstrated with her, and finally informed her husband that he could not consent to continue in charge of the case unless the mother would adhere strictly to his instructions. He was assured that the husband would endeavor to correct the fault of his wife, and continued in charge of the case. But the child died, and, when the neighbors called to condole with the afflicted mother, she assured them that it was a great comfort to her to know that she had done all that she could for the dear departed child. She gave it everything that was recommended or that she could think of, but nothing seemed to do any good, and she supposed her little daughter's time had come; "it was to be."—Sel.

IN Boston, over 200 more licenses were issued this year than last. From these came but \$26,000 increase in revenue, while \$35,000 were spent for extra expense of police, etc., to control these; and expenses at Deer Island were increased \$50,000. Of the 10,042 commitments to Deer Island, over 9,000 were for drunkenness or for crimes committed under the influence of liquor. On the authority of the Law and Order League, there are 1,000 places in the city selling illegally. If this existed under prohibition, what a hue and cry would be raised for its repeal! but the friends of license are not so moved by its non-execution.

PERSONAL liberty ceases when it reaches a point where another is injured. This point is reached by the liquor-seller the moment he locates and opens his dram-shop. The neighborhood becomes less desirable and property less valuable.

THE question of the prohibition of the liquor traffic is of vastly more importance than the tariff or free trade, civil service reform, or any other question which concerns the ascendancy of either party.—Ex.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
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OAKLAND, CAL., FIFTH-DAY, JANUARY 24, 1884.

The Day of the Sabbath.

TRUE STATE OF THE CONTROVERSY.

At the beginning of our examination of this question we stated that the Sabbath controversy is entirely over *the day*. All classes are willing to accept a *Sabbath*—a day of rest and worship, or a day of "rest and recreation,"—if they can have the privilege of choosing the day. God chose a day for *his rest*, and sanctified it as a season of worship and a memorial of his work of creation, and made plain in the Scriptures which is that day, and his will concerning it. But almost all classes unite in rejecting it and choosing another in its stead. They cannot at all agree in any reason for their action, because it has not the truth of revelation for its ground. When they argue the question they come in as direct conflict with one another as they do with us, and sometimes even more so; yet, strange as it may appear, they always agree in the result. This is owing to the fact that they have the same object in view; they are impelled by the same desire, namely, to exercise their own will and pleasure in the matter of one of God's commandments. This is not a harsh judgment, considering how plain the commandment is which specifies the seventh day as the Sabbath of the Lord, and imperatively requires its observance.

But the present state of the controversy is peculiar. As stated in our first article, it has greatly changed in the present generation. Half a century ago the Sunday-Sabbath believers were rigid believers in the inspiration and credibility of the Bible; at the present time there is no other class of people who are doing so much to destroy faith in the Bible, and to undermine its authority as a reliable book of information on points of duty. Notice the positions now assumed by them, as evidence of the correctness of our affirmation.

1. The Bible plainly says that God made the world in six days; that he rested on the seventh day—the seventh day from "the beginning," from which point the seven days of the week were reckoned—and blessed and sanctified it because on it he had rested from "all his work."

In contrast with this, men are now putting forth the idea that the original Sabbath was related only to the creation of man, and that the day chosen being the first complete day which Adam saw, it is now proper to call the first day the Sabbath, and not the seventh.

2. In the fourth commandment, Ex. 20, God himself said the seventh day was his own Sabbath or rest, because in it he rested from all his work of creating and forming the world; and that he blessed and sanctified it for that reason. And *he never gave any other reason*.

In contrast with these words of the Lord, men now say the seventh-day Sabbath *was instituted* because God brought the children of Israel out of Egypt, which idea is maintained only by denying the words of the Lord in Ex. 20, and perverting the words of Moses in Deut. 5 and other places.

Another contrast is presented by men saying that the Sabbath of the fourth commandment is not the seventh day in fact, but the sixth day; that the Sabbath given to Israel was not the day on which God rested when he made the world, but the day preceding. This view claims as a Bible fact that of which the Bible never speaks, namely, a change of the day; and

it denies that which God in his commandment plainly declared.

3. The New Testament states in plain terms that certain things took place on "the first day of the week."

In contrast with this declaration men now say it was not the first day of the week at all; that it was truly the seventh day, the day which God sanctified when he made the world.

This last position has one merit, and only that; which is, that it admits that the uniform teaching of the Protestant Church, in which it follows the lead of the Catholic Church, namely, that the Sabbath was changed from the seventh day to the first day of the week, by Christ, or the apostles, or by all together, is all wrong; that the first day of the week was not and is not the Sabbath. But this admission is not made to further the cause of truth, but to evade the truth of the fourth commandment, and is therefore productive of the same evil as the long-established theory which it so completely yields.

If we trace the history of the effort to exalt the "day of the sun" to the place of the Sabbath of the Lord God, we shall find that this is only one of many changes of methods and positions which have taken place. And these changes of front are made because the Sunday rest-day, as an institution, has no Bible evidence in its favor. If it rested on Bible facts and declarations there would be no need of such changes, because such facts and declarations would always remain to be produced against any theory which was contrary to them.

Now we appeal to the reader. 1. There are no facts in all the Bible more plainly stated than these in Genesis, that God blessed the seventh day from the beginning, because it was his rest-day from all his work of creation. 2. There are no facts in the Bible more plainly stated than these in the fourth commandment, that the seventh day therein commanded is the Sabbath of the Lord God, blessed and hallowed because that in it he rested from the work of creation. 3. There are no facts in all the Bible more plainly stated than these, that the day called the Sabbath in the New Testament was the day enjoined in the commandment, and that it was succeeded by the first day of the week. And this it must have been, as one week follows another. If such plain truths as these—truths which point out our duties as creatures to our Creator—can be set aside by the church and church teachers; if they may be made void, virtually declared untrue, and contrary declarations substituted for them, without detriment to the moral and Christian standing of those who use them so, then, we ask, how shall it be proved that the words of the Bible ought to be maintained, and that its declarations and precepts have authority to govern our actions? We verily believe that Robert Ingersoll and all who are associated with him in his efforts, are not doing as much to undermine the truths of the Bible, and to destroy the confidence of the people in it as a book to be implicitly believed and obeyed, as are those who teach as above noticed, namely, that its plainest declarations may be set aside, ignored, or contradicted, without displeasing God or endangering our standing in the Judgment.

Reader, in contending for "the day of the Sabbath," the sanctified rest-day of Jehovah, the Creator of all things, we are following no "whimsey," nor "cunningly devised fables," but rather exalting and honoring the word of the Most High God. His word is above everything. Indeed it is declared that he has magnified his word above all his name. Ps. 138:2. Once only, in the history of our fallen race, he spoke precepts with his own voice, in the hearing of all his people. Then the terrors of his majesty were displayed as never before or since were they displayed on earth. Then he said: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Then he de-

clared that the day of that commandment was blest and hallowed because that in it he had rested from all his creative work. Yet men dare to lift up their hands against the commandment, and trample upon, yes, despise the institution of Jehovah. And while doing this they claim to be his own peculiar people! Was ever blindness so great, and presumption so strong? How well is their action described by the prophet: "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." Isa. 58:2.

By the same prophet the Lord said, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2. Surely they who turn away from his commandment which he spoke with his own voice do not tremble at his word. They follow the multitude in the broad way, and walk after the counsel of their own hearts. To such the Lord speaks thus: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. And that this is strikingly fulfilled, witness the fallacies and contradictions of those who make void the fourth commandment to follow the traditions of men.

While men cast contempt upon the seventh-day Sabbath—the only day honored and sanctified of Jehovah,—and say that it is a matter of indifference whether it be kept or not, or that it is even more pious to keep another day in its stead (cf. Matt. 15:3-9), the Lord has, in many ways and at many times, shown that he highly esteems it, and that he has at once related it to our good and to his own glory. Thus he says:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

This promise, this security, is good to him who trembles at Jehovah's word. But of him who will not heed his commandment he has said: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. O that men would hear and heed his word while the warning is being given, before it shall be too late, when they will call and plead in vain. See Rev. 14:9-12; Matt. 7:21-23.

A Prophecy Fulfilled.

PAUL gives the following plain description of professedly Christian people in the last days: "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. We claim to have reached that time, and that the disposition which Paul describes is plainly exhibited on the part of most of the churches of the land. This is why it is so hard to gain the ears of the people for the proclamation of the truth. They are turned away from it to pleasing fables which suit them better. Hence it is at this time that the ministers of God are reined up by the charge of the apostle, in view of the impending advent of the Lord Jesus, to preach the word.

But when we apply this language to the popular

churches, we are accused of being captious and uncharitable. Well, will they receive it any better from one of their own number? If so, we have the testimony. The celebrated C. H. Spurgeon will not be accused of any sympathy with the Adventists or their views; yet he bears the following unwitting testimony to the fulfillment of Paul's language at the present time. We italicize a few words for the special consideration of the reader:—

"It is, I think, a matter for very deep regret that this is not an age in which Christian people want to be edified. It is an age in which they like to have their ears tickled, and delight to have a multiplicity of anecdotes and of exciting matter; but they little care to be well instructed in the sound and solid doctrines of the grace of God. In the old Puritanic times, sermons must have been tiresome to the thoughtless, but now-a-days I should think they are more tiresome to the thoughtful. The Christian of those days wanted to know a great deal of the things of God; and provided that the preacher could open up some point of Christian practice to make him holier and wiser, he was well satisfied, though the man was no orator, and might lead him in no fields of novel speculation. Christians did not want a new faith; but, having received the old faith, they wished to be well rooted and grounded in it, and, therefore, sought daily for an illumination, as well as for quickening; they desired, not only to have the emotions excited, but also to have the intellect richly stored with divine truth, and there must be much of this in every church, if it is built up. No neglect of an appeal to the passions, certainly; no forgetfulness as to what is popular and exciting; but with this, we must have the solid bread-corn of the kingdom, without which God's children will faint in the weary way of the wilderness." U. S.

The Signs for 1884.

THE SIGNS OF THE TIMES has now entered upon its tenth volume. It has gone forth on its mission to tens of thousands of homes, their only source of light upon the subject of present truth.

The work now before us is one of the greatest importance that has ever been committed to fallen man. The paper, we believe, was established in the order and providence of God; his Holy Spirit bearing witness to the position it should fill in the work of God. It has been taken by the missionary worker and sent to all parts of the world, wherever the English tongue is spoken. Through its agency alone, scores have embraced the truth and thousands have had their attention called to the solemn truths it contains.

The present year, in many respects, will be the most important that we have ever experienced in the history of the work. The demand for our publications is increasing yearly, and not a stone should be left unturned to place our reading matter before the thousands who may be interested to read. With the plans that have been previously laid, and the experience of our Tract Societies with this pioneer sheet, we expect a greater work will be performed by them than ever has been in any one year in the past. The present regular issue of the SIGNS is between fifteen and sixteen thousand, and about three-tenths of this entire number are taken by three Conferences. For a time last season, the circulation of the paper ran up to twenty thousand; but this was in the season of our camp-meetings, while many of our Conferences were using it to obtain short-term subscriptions to prepare the way for the meetings.

When the President of the General Conference stated in an article in the *Review*, a few weeks since, that the SIGNS should have a circulation of fifty thousand the coming year, he stated it none to high. But the questions arise, How can this be accomplished? Are the various societies able to do this? Is there room for it in the great harvest-field, while the *Review*, the *Sentinel*, and *Youth's Instructor* have a place to fill? We answer emphatically, Yes. There is no conflict in the mission of our various periodicals. Each paper has its specific sphere.

No two of our English periodicals are alike. They contain entirely different matter, much of which is well calculated for all classes of readers, yet each has its specific place in connection with the great work of sounding the last notes of warning to a dying world.

Each Tract and Missionary Society should immediately lay plans for the coming year. There should be twenty colporters in the field this year where there was one last. Every camp-meeting should be preceded by this paper, not only advertising the meeting, but calling the attention of the people to the important truths for this time. It will be the object of the conductors of this paper to make it just the paper to precede any general meeting; and to accomplish this each Tract Society should receive large numbers of the paper, which they can direct to the various openings as they may present themselves, and use before each of the general meetings which may be held throughout the country, as camp-meetings, etc. That section of the country in which the meetings are to be held should be canvassed, short-term subscriptions be solicited, and a special invitation be given to attend the meeting. Not an opportunity should be passed by without our doing our utmost to warn the people. Every avenue should be entered, and we should make openings where they do not exist. Short-term subscriptions should be taken and the interest followed up, in every part of the field, by Bible-readings and colporter work. The SIGNS should be placed on board of ships, in public reading-rooms, in boarding-houses, and all public places. We look for a large increase this year in its circulation.

The New England Conference receives weekly fifteen hundred copies, and also two thousand copies of the *Sabbath Sentinel*. The *Sentinel* reaches a class of readers who take the paper with other objects in view than simply to learn the truths of the Bible. It is made use of by the Tract Societies to secure a class of names to which the SIGNS may be sent, which otherwise we would not have, and it gives us the addresses of these individuals to whom sample copies of the SIGNS may be sent. Now is the time to move forward; and while this paper goes forward on its mission, the *Review* should have a place in every home of S. D. Adventists. This is our church paper, and there should be no family, who observe the Sabbath and believe in the solemn truths which relate to this time, to which this periodical should not find its way; and time should be spent to read our periodicals.

May the Lord bless the Tract Societies this present year, and before its close may we see a large increase in subscribers for both the *Review and Herald* and our pioneer sheet. S. N. HASKELL.

Manual Labor in Schools.

WE give a short article below from the *Springfield Republican* of Dec. 28, 1883, on this subject, which shows the drift of public opinion, and what thoughtful educators are doing and saying about it. This question is assuming a great importance of late. One special reason for it is that the present system is unsatisfactory. Many graduate with a good degree of book knowledge, but badly fail when it comes to the practical application of knowledge. They are only half educated. Nine-tenths of the human family must always have to do with physical labor. Their hands need educating in some useful business as well as their brains in book knowledge. The following article shows that the subject is attracting considerable attention:—

"Manual training has received a good deal of attention at Boston, and Superintendent Edwin P. Seaver of the public schools there, is out with a long argument for a public training-school to go side by side with the high schools, where boys shall be taught the use of tools. He recognizes the fact that most of the children that come out of the public

schools have their own living to earn, and declares that the boys are only fit for store or office clerks or college students. The boys of thirty or fifty years ago were in school less than those of to-day, and were more on the farm and in the work-shop, both of which developed their faculties for doing things, and enabled them to make their way in the world. The city boy of to-day has no such training. The old system of apprenticeships has broken down, and Mr. Seaver argues that it is the business of society to establish something in its place.

"The Winthrop School for girls has tried teaching girls to cut and make clothing with great success. The sewing hours did not interfere with the other work, and the girls who received this instruction were able to get good places as seamstresses, while the girls who had been through the full course of study and then graduated at the Normal School were not able to find work of any kind. Principal Swan is so enthusiastic over this experiment that he now wants to add a cooking school. There are no free schools for boys as yet where similar experiments have been tried; but the results in the school for mechanic arts at Boston and the manual training-school at St. Louis are such that the friends of the movement are sanguine of its success in free schools. Boston has been feeling its way toward that end with some experiments at the Dwight School, and is talking about repeating them on a larger scale."

It is well that we as a people are not only looking into this subject, but are trying in a humble way to carry it into effect in some of our schools already. If our people will act up to the resolutions passed at our last General Conference, and furnish the necessary means the coming season, we hope to see our College at Battle Creek make provision for connecting physical labor with the course of study. This is our leading institution of learning. Why should it not set the example? In this case, we shall not only be abreast of the times in matters of education, but ahead of the schools of any other denomination in the land. It is evident that thoughtful minds are coming to the conclusion that this is the true theory of education. It is no small satisfaction to us that the Lord has guided us to the best way in such important subjects as the proper methods of education. —G. I. Butler, in *Review and Herald*.

The Source of Reformation.

"It is no exaggeration to say that each great movement for good in the Christian Church has coincided with fresh study of the Bible. It was so with the great fathers of the first ages, with Origen, and the masters of Alexandria; it was so with Jerome and Augustine; it was so in the tenth, the fourteenth, and the sixteenth centuries. At each crisis deeper investigation of Scripture found new treasures which answered to the wants of a new society. And by God's help it will be so now. The power of the Bible is unchanged and inexhaustible. It speaks with authority to societies and to men; it speaks with sympathy; it speaks with authority because it speaks with sympathy; because it speaks with a human voice, through men and to men, in many fashions, and many parts. Let us emphasize this thought. We commonly describe the Bible as a "book." It is a book, one book; and it is more. The first title which was given to it in the West was "Bibliotheca Divina," and it is indeed a Divine Library, rich in every region of human interest, rich in every variety of human record."—Prof. Westcott.

A notable example of the truth of the foregoing is found in the experience of Josiah, king of Judah, an account of which is recorded in 2 Kings 22 and 23. It would appear from this record that the book of the law had been entirely lost, even by the high priest. The long wicked reign of Manasseh had just preceded Josiah's accession to the throne, with the exception of the two-years' reign of Amon, who had walked in the ways of his father. Manasseh had gone so far in idolatry as to "build altars for all the host of heaven in the two courts of the house of the Lord." Chap. 21:5.

However there must have been some good men left in the kingdom, who were desirous of serving the Lord; for when Josiah, at the age of eight years, began to reign, "he did that which was right in the sight of the Lord, and walked in all the way of

David his father." Chap. 22:2. This course must have been the result of the good influence of others, for he was too young to have inculcated the idea himself, especially under the pernicious influence of his father and grandfather. God never lets his fire die out entirely; in the darkest days there has always been a spark left, which could be fanned into a flame when the right man came to the front.

With the honest desire and manifest determination to do his will, there always comes the light of his truth. So when Josiah began to repair the house of the Lord—the breaches that had been made through its misappropriation—the book of the law, the plain word of God, was found. It came to him as "a light that shineth in a dark place." When it was read to him he learned the condemnation the people were under through disobedience. (By the law is the knowledge of sin. Rom. 3:20; 7:7.) This led to deep humility on the part of the king. "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes, with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." Chap. 23:3. And when the passover time came, the king commanded that it should be kept "as written in the book." Of this occasion it is said, "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." Verse 22.

So, in the days of the Saviour, when darkness covered the earth, and gross darkness the people (Isa. 60:2), he pointed them to the Scriptures—John 5:39, 45; Luke 16:29. Their faith had greatly degenerated and they erred because they were ignorant of the Scriptures. Mark 12:24. And the great work of his reformation did not fully open until after his resurrection, when he enlightened the minds of his disciples so that they understood and were able to reason out of the Scriptures. This "sword of the Spirit" was their reformatory weapon.

The reformation in Luther's time was brought about by a fresh and close search of the Bible, and a determination to make it the only standard of doctrine. The church had become corrupt to an unparalleled degree because the word of the Lord was taken away, and they had not the means of knowing right from wrong. A renewed search of the word, and the finding of the law by the people, which gave them the knowledge of sin, brought about the reformation. And the same cause and effect was experienced in Wesley's day.

While it is true that all substantial reform comes from "fresh study of the Bible," it is equally true that degeneration and apostasy are the fruits of its neglect or of a false interpretation. There is an acknowledged spiritual "falling away" in the churches of our time. This is not because the word of life has been literally taken away; but because the popularly recognized exponents have robbed it of its *legal force*, which is the pith of the whole. This taken away, it no longer points out sin; it loses its power, and is consequently neglected.

The reformation needed to-day, and which is now going on, is to cause another "fresh study of the Bible;" another "repairing of the breaches" made by idolatry, which will lead to a rediscovery of the law of God, and a humiliation before him on account of its transgression. There are hundreds of people in the world to-day who have come out of the popular churches and united with the cause of "present truth," and they invariably declare that under its light the Bible appears as a new book. "Every scribe [teacher] which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. 13:52. [New and old—a Jewish phrase for great plenty.—Clarke.] "Open thou mine eyes, that I may behold wondrous things out thy law." Ps. 119:18. W. N. GLENN.

The Missionary.

State Quarterly Meeting.

THE quarterly session of the California Tract and Missionary Society was held at Healdsburg, Jan. 4, at 3 P. M., the Vice-President presiding. Prayer was offered by Eld. Corliss. A summary of work for the quarter ending Oct. 1, was read. A Committee on Resolutions, consisting of E. J. Waggoner, W. C. White, and Wm. Ings, was appointed.

The report of ship missionary work was read by H. C. Palmer. Bro. Brorsen related items of interest in regard to that branch of the work. A file of the SIGNS is placed on each steamer of the different lines; these are renewed each trip. Out of sixteen steamers visited, only one refused to accept the papers. Publications are placed on ships going to every part of the world; through this means a wide-spread interest is aroused. As the result of the establishment of a reading-room, sixteen have decided to observe the Sabbath.

Wm. Ings referred to several interesting incidents that have come to his notice,—one of a captain who has strictly kept the Sabbath for two years.

Sr. E. G. White was present, and, in view of the shortness of time in which we will be permitted to work, urged all to activity, to the putting away of worldliness, and the cultivating a spirit of humility and meekness,—that the world may see we really believe what we teach.

A responsibility rests upon each church, however small. This work is to go forward till the whole world is warned. Although we may not always see the fruit of our labor, we should not become discouraged.

At 3 P. M., Jan. 10, the second meeting was held. Prayer by Eld. Waggoner. The minutes of the last meeting were read and accepted, after which the report of labor for the quarter just closed was read as follows:—

DISTRICTS	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED				
								Review	Signs	Good Health	Instructor	Other Periodicals
No. 1	166	53	23	6	153	448	310	6	41	6	1	..
No. 2	91	37	2	3	83	196	210	..	2	..	..	..
No. 3	80	44	2	..	43	101	158	..	1	..	..	..
No. 4	27	3	..	..	13	201	50	..	..	..	..	..
No. 5	98	39	..	7	6	83	135	25	79	..	74	..
No. 6	10	..	..	..	..	..	..	..	..	..	..	..
No. 7	124	38	2	4	395	207	480	..	173	..	..	..
No. 8	96	45	7	..	221	88	130	2	61	4	..	4
No. 9	20	..	..	1	..	..	35	..	..	..	..	..
No. 10	30	18	..	..	23	66	64	..	3	..	..	..
Ships	..	..	..	..	373	..	50	..	..	..	..	..
Total	745	282	36	23	1313	1390	1670	33	359	10	75	4

DISTRICTS	READING MATTER DISTRIBUTED		Membership and Donation	CASH RECEIVED		
	Pages tracts and pamphlets	Periodicals		Sales	Periodicals	Total
No. 1	68826	4080	\$ 81 50	\$16 85	91 85	\$ 189 70
No. 2	17052	2730	11 55	8 80	44 76	65 11
No. 3	5137	2028	51 80	1 75	53 22	106 77
No. 4	3481	650	..	..	..	..
No. 5	20547	1755	11 00	5 95	45 45	68 00
No. 6	..	..	..	..	..	..
No. 7	17042	6219	35 65	40	175 85	211 90
No. 8	44057	2340	102 05	5 00	68 00	175 05
No. 9	..	455	..	..	..	..
No. 10	2622	832	8 40	2 50	23 12	34 02
Ships	49813	4589	93 70	34 15	..	127 85
Total	228377	25628	\$ 396 25	\$ 74 90	\$ 502 25	\$ 973 40

This report showed the following increase over that of the previous quarter: Members added, 13; reports returned, 7; missionary visits, 342; letters written, 171; subscribers to *Review*, 13; *SIGNS*, 89; *Instructor*, 52; pages distributed, 59,491; periodicals, 4,621.

The committee submitted the following resolutions:—

WHEREAS, The International Society has recommended that "Sketches from the Life of Paul," "The United States in Prophecy," and "The Sanctuary," be placed in those libraries having the ten volumes; and that all these volumes in their best binding, be placed in the principal libraries of our large cities, which have not the ten books; and has offered to furnish these volumes to the State Societies for this purpose, at one-fourth the retail price; therefore,

Resolved (1), That we accept the above liberal offer, and that we consider it to be our duty to supply the libraries within the boundaries of our Society.

WHEREAS, The *SIGNS* and *Good Health*, placed in reading-rooms, find many interested readers, and in many cases are highly valued by the managers of the rooms; therefore,

Resolved (2), That these periodicals be placed in all the libraries and reading-rooms where they will be properly cared for.

Resolved (3), That the above-mentioned books and papers be furnished at the expense of the State Society.

WHEREAS, There are many new readers, whose subscription to our papers is now expiring, who, on account of negligence, or the expense of the papers, will not renew their subscription unless solicited to do so by some one interested in the work; therefore,

Resolved (4), That we call for volunteers, and that we appoint agents in every church and neighborhood where our papers are taken, to canvass for renewals, and for new subscriptions; also

Resolved (5), That we recommend that agents canvassing for renewals of subscriptions to our periodicals, take with them "Sunshine at Home" and some of our other juvenile books, and that they take orders for these at the same time.

Resolved (6), That we again call attention to the following excellent plan of labor recommended at the late General Conference:—

"WHEREAS, There are many persons who, in connection with other business, can secure short-term subscriptions for the *SIGNS*, but who are unable to revisit and carry forward the work; therefore,

Resolved, That we recommend such to do all they can, placing their lists in the hands of the State Secretary, or some vigilant missionary society, who will send the papers, and follow up the work by correspondence."

WHEREAS, In the case of Humboldt County, we have seen the good results of systematic and continued labor put forth in one locality, by the members of a single society,

Resolved (7), That we deem it a good plan for each local society to select some special territory, to which to mail *SIGNS*, and to give it a thorough canvass before leaving it for another field.

WHEREAS, There has been considerable emigration from the United States to Mexico; and,

WHEREAS, By position that country is more closely related to California than to any other State; therefore,

Resolved (8), That we urge our local societies to immediately occupy this new field, and to make thorough work of sending the truth to all the English-speaking people of Mexico.

WHEREAS, The islands of the Pacific Ocean present a vast, unoccupied field, which must very soon receive the light of the Third Angel's Message,

Resolved (9), That we urge our T. and M. workers to anticipate and prepare the way for the living messenger, by a thorough and judicious canvass of these islands with the *SIGNS OF THE TIMES*.

Resolved (10), That we also urge upon our missionary laborers the importance of working up an interest in the Territories of Idaho, Utah, Arizona, and New Mexico, which are rapidly being settled by a class of persons who are usually susceptible to the influence of the truth.

Resolved (11), That in view of the great amount of work opening up before us, as indicated in the three preceding resolutions, we earnestly request all our societies to prepare for more vigorous work, by immediately renewing their clubs of *SIGNS*, and increasing them whenever it is possible to do so.

These resolutions were acted upon separately, and unanimously adopted. The first was commented upon by W. C. White, Vice-President of the International Society, and others. Books placed in public libraries are read with interest, and are the means of accomplishing much good.

The second resolution called forth remarks, showing the favor with which the *Good Health* is received. Bro. Ings and Bro. Brorsen spoke of the advantage of having these placed in binders.

The fourth resolution was spoken to at some length. The subscribers who obtained the premium last year have not been solicited to renew. This work ought to have been attended to during the month of December, and it requires prompt and energetic efforts now. In answer to the call for volunteers to act as agents, twenty-three responded, and the work in different parts of the State was apportioned to them.

In reference to the seventh resolution, Eld. Israel spoke of the importance of system and thoroughness in the work. The State officers should furnish each society with a sufficient number of names, and these in different territories, thus avoiding the possibility of sending to the same address twice.

Under the eighth resolution, it was suggested that the ship missionary workers get all the information they can in regard to Mexico, and obtain addresses, in order that the truth may be sent there.

The reading of the ninth resolution called forth the remarks that we are indebted to the islands of the Pacific, and that we are providentially favored with facilities to provide for their spiritual interests. ("I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." Rom. 1:14.) Those who are acquainted with these islands speak favorably of them as missionary fields. Success is attending the efforts of one sister who is sending the SIGNS to New Zealand.

God has shown that a paper should be published in Australia, and just as soon as missionaries can be spared, this enterprise should be entered upon.

On considering the tenth resolution, it was decided that on account of the constant immigration, only a small part of the people in these territories can be reached by means of the directories. For this reason it was recommended that colporters enter the fields and obtain addresses.

The eleventh resolution brought to view the vastness of the work. If we are willing to walk out in the opening providence of God, the message will go forward with ten-fold more power.

Very interesting and appropriate remarks were made by Elds. Waggoner, Corliss, Boyd, and others.

W. C. White then offered the following resolution, which was adopted:—

WHEREAS, The *Sabbath Sentinel* is published to advance the Sabbath cause and expose the fallacies of those who are forwarding the Constitutional Amendment; therefore,

Resolved (12), That we put forth our best efforts to secure subscribers for the *Sentinel* in all parts of the State.

On motion the meeting adjourned.

M. C. ISRAEL, *Vice Pres.*,

ANNA L. INGELS, *Ass't. Sec.*

REV. PHILLIPS BROOKS says: "Some of you are saying in your hearts, 'There are heathen enough at home. Let us convert them before we go to China.' That plea we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad. It is as shameless as it is shameful. It pleads for exemption and indulgence, on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity upon his orphanhood. Even those who make such a plea feel, I think, how unheroic it is."

THE indulgence of any sin will surely lead to covenant-breaking.

A BIRD'S MINISTRY.

FROM his home in an Eastern bungalow,
In sight of the everlasting snow
Of the grand Himalayas, row on row,

Thus wrote my friend:—

"I had traveled far
From the Afghan towers of Candahar,
Through the sand-white plains of Sindh-Sagar;

"And once, when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me, as never it failed before.

"In swarming city, at wayside fane,
By the Indus bank, on the scorching plain,
I had taught,—and my teaching all seemed vain.

"No glimmer of light (I sighed) appears;
The Moslem's fate and the Buddhist's fears
Have gloomed their worship this thousand years.

"For Christ and his truth I stand alone
In the midst of millions; a sand-grain blown
Against yon temple of ancient stone

"As soon may level it! Faith forsook
My soul, as I turned on the pile to look:
Then rising, my saddened way I took

"To its lofty roof, for the cooler air;
I gazed and marveled,—how crumbled were
The walls I had deemed so firm and fair!

"For, wedged in a rift of the massive stone,
Most plainly rent by its roots alone,
A beautiful peepul-tree had grown;

"Whose gradual stress would still expand
The crevice, and topple upon the sand
The temple, while o'er its wreck should stand

"The tree in its living verdure!—Who
Could compass the thought?—The bird that flew
Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall
Than earthquake,—war,—simoon,—or all
The centuries, in their lapse and fall!

"Then I knelt by the riven granite there,
And my soul shook off its weight of care,
As my voice rose clear on the tropic air:—

"The living seeds I have dropped remain
In the cleft; Lord, quicken with dew and rain,
Then temple and mosque shall be rent in twain!"

—Margaret J. Preston, in *S. S. Times.*

Dr. Judson's Account of His Conversion to the Baptist Faith.

THE following is from Dr. Judson's own account of his conversion to the faith of the Baptists. It is copied from Wayland's *Life of Judson*. It shows a love of the truth of God's word, and an unbending integrity, a determination to walk in the path of duty without regard to worldly consequences, which are, alas, too seldom seen in these days. The Baptists commend this spirit in Judson; would that they would follow his example when other reforms and duties are presented from the word of God.

"It was on board the vessel, in prospect of my future life among the heathen, that I was led to investigate this important subject. I was going forth to proclaim the glad news of salvation through Jesus Christ. I hoped that my ministrations would be blessed to the conversion of souls. In that case, I felt that I should have no hesitation concerning my duty to the converts, it being plainly commanded in Scripture that such are to be baptized, and received into church fellowship. But how, thought I, am I to treat the unconverted children and domestics of the converts? Are they to be considered members of the church of Christ by virtue of the conversion of the head of the family, or not? If they are, ought I not to treat them as such? After they are baptized, can I consistently set them aside, as aliens from the commonwealth of Israel, until they are readmitted? If they are not to be considered members of the church, can I consistently administer to them the initiating ordinance of the church?

"If I adopt the Abrahamic covenant, and consider the Christian Church a continuation of the Abrahamic or Jewish system, I must adopt the former part of the alternative. I must consider the children and domestics of professors as members of the church, and treat them accordingly. Abraham, according to the terms of the covenant which God made with him, circumcised not only his own sons, but all the males that were born in his house, or bought with money. His male descendants, in the line of Isaac and Jacob, were entitled to the same ordinance, by virtue of natural descent, and, together with their domestics, composed the ancient church, and were entitled to all its privileges. This is put beyond a doubt by the single fact that, in the Abrahamic community, or the society of Israel, there was no separate party calling themselves, by way of distinction, *the church*, and saying to others, who were equally circumcised with themselves, Stand by; touch not the passover; we are holier than you. No. All the members of the community or nation were of course members of the church. They were entitled to church membership by birth or purchase. Their church membership was recognized, or they were initiated into the church by circumcision; and in subsequent life they partook of the passover, which was the standing sacrament of the church, analogous to the Lord's Supper, and enjoyed all the rights and privileges of the church, unless they were excommunicated, or, in Scriptural language, 'cut off from the people.'

"Now, let me be consistent. Since I am exhorted to walk in the steps of father Abraham, let me follow him with the same faithfulness which procured him eminent praise. Let me not adopt some parts of his covenant, and reject others, as suits my own convenience, or accords with the notions in which I have been educated. Nor let me complain for want of example and prescription. Behold the established church of England. She proves herself, in many respects, a worthy daughter of the Abrahamic or Jewish Church. She receives into her charitable bosom all the descendants of professors, and all those who, though not of her seed, belong to the families of professors; and these collectively come, in process of time, to comprise the whole nation. This is truly Abrahamic. This is the very system which the ancestors of the Jewish race, and their succeeding rulers and priests, uniformly maintained. And if I claim an interest in the Abrahamic covenant, and consider the Christian Church a continuation of the Jewish, why should I hesitate to prove myself a true child of Abraham, and a consistent Christian, by adopting this system in all its parts, and introducing it among the heathen?

"But I considered again: How does this system accord with the account of the church of Christ given in the New Testament? It appeared to me, from the manner in which this church commenced and was continued, from the character of its members, and, in fine, from its whole economy, so far as detailed in the New Testament, that it was a company consisting of select individuals, men and women, who gave credible evidence of being disciples of Christ; and that it had no regard to natural descent, or accidental connection with the families of professors."

THE Syrian young men of the Greek Orthodox Church in Beirut, of whom many have been educated in the mission schools, have organized schools for boys and girls containing in the aggregate 1,500 scholars, and in all these schools the New Testament is a text-book. Recently, says the foreign missionary, they opened a Sunday-school on the American plan, and now they publish a Sunday-school monthly, printed in Arabic, called the *Hediyet*, or *Gift*.

The Home Circle.

GROWING OLD.

GRACEFULLY, tenderly, down by the stream
Hangs the pale aster at morning and even,
Lazily nodding as in a sweet dream,
Breathing sweet words of the glory of heaven;
Faded its beauty, and crisp are its leaves,
Tarnished its vesture of crimson and gold,
Mournful the cadence the whispering wind breathes,
"Summer has vanished, we're all growing old."

Over the meadowland, deftly and still,
Blasting the beauty of spring's early green,
Crisping the forest and browning the hill,
Wanders a spirit no mortal hath seen;
Through the low valley, the low-voiced wind,
Touching the strings that are crispy and cold,
Listening, the same plaintive measure I find:—
"Summer is over, we're all growing old."

Laughing o'er meadows, regaling in bowers,
Singing a song that is artless and wild,
Bathing his locks in the dew of the flowers,
Sported in sunshine an innocent child;
Over the path of the swift-footed years,
Hangeth a shadow, with night on its fold,
Bending in sadness, and blinded with tears,
White lips are breathing, "We're all growing old."

As I gazed on the aster that stood by the stream,
So withered and pale with the weight of the year,
A voice all divine touched its mystical dream,
And the tokens of winter and age disappear;
And fresher and fairer than ever before,
Unfolding their tints in the light of the sun,
Adorning in beauty, the evergreen shore,
Sweet blossoms are bursting a thousand to one.

And lo, the brown meadow is springing with life,
The mountains, the hillsides, and valley between,
Are wearing a verdure, amid the glad strife,
Far brighter than ever a mortal hath seen;
For a spirit as still as the light of a star,
And soft as the zephyr that whispers at even,
On the wings of the morning, hath come from afar,
And covered the earth with the sunshine of heaven.

The pilgrim that stood in the shadow and gloom,
And wept o'er the vision of youth that was gone,
I can see through the mists that envelop the tomb,
On his brow is the glory of life's fairest morn;
For a breath hath revealed to my wandering view,
What the sages and prophets so often have told;
From the death of the old, comes the life of the new,
And the true and the beautiful never grow old.

But then, while the years keep their measureless tread
Thro' the shadows of earth, we may count by the way,
The forms of our beautiful, faded and dead,
That gladdened the heart at the dawn of its day.
But faith, thro' the shadows that cover us here,
Looks out, far beyond the ethereal sky,
And the eye gathers light, while the soul swells with
cheer,
For the true and the pure they shall live though they
die.

A thought, breathing love, is a native of heaven,
And born in the soul as it wanders o'er earth,
From the dawn of its day to the shade of its even,
With devotion it clings to the land of its birth;
And the schemes that it plans, and the structure it rears,
Shall live when the granite is crumbled and old;
Who sows in the heart, tho' he scatter in tears,
Shall reap a ripe harvest of crimson and gold.

—J. W. Barker.

Hurrying Girls into Marriage.

WE were sitting on the grass below the school-house—a dozen girls of us—with our books about us, when old Mr. Duzenberry drove past in his square, gray buggy. His maiden daughter, Becky Jane, sat beside him with a basket of eggs in her lap and a jar of apple-butter nicely steadied and kept in place between her feet. In those years we liked only people with pretty faces; a homely face, with irregular features, was very distasteful and repulsive. Young girls generally give free expression to their likes and dislikes, and no sooner had the Duzenberry buggy fairly passed us, than we all began making comments. Bessie Glindon said, "Oh, I'd rather die than be an old maid like Becky Jane! I'd marry Lanky Fisher first."

At this we shouted with laughter. Lanky was an old widower with six children, two of them daft and hair-lipped; and he had no trade, but went round splitting clapboards, cleaning

wells, husking corn, and doing odd jobs, for farmers. Then we all made remarks, and said funny things which we are glad to have forgotten.

Beck Jane was very homely. Even her pastor said of her, "She is humbly—too humbly by all odds!"

Bessie's mother said to her: "I'd be so sorry to see you an old maid, looking like Becky Jane Duzenberry. I want you to get married the first chance, dear, for fear of having you on my hands like an unmarketable piece of goods."

This was spoken compassionately, and impressed itself upon the mind of the young girl. Is it any wonder that a girl with this repulsive picture held up before her daily, should accept and welcome any escape from such a fate? But this was years and years ago.

Pretty Bessie Glindon! with the words, "This will be your portrait if you do not marry," constantly sounding in her ears, the result is easily foretold.

One morning at school, Nabby Parsons leaned over, and whispered: "Did you know Bess had a beau last night? One of Ryder's boys took her home from the bee, and there was a light in their front room for more than an hour after."

"One of Rider's boys." How indefinite!

How he was esteemed could be determined by that way of expressing it. Bessie's family was one of the best in the neighborhood, and we girls felt as if there wasn't a boy in our town good enough to be Bessie's gallant. The Ryder's could raise better crops than any other farmers, they always got better prices—had better horses, more young cattle, and could get more premiums at the county fairs than all the other farmers put together. When that was said, the whole story was told.

So, for more than two years, "one of Ryder's boys" escorted Bessie to all the spelling-schools, exhibitions, picnics, fairs, paring-bees, sleigh-rides, singing-schools and night-meetings. And then one golden Sabbath morning as we sat about the church doors under the falling and quaking October leaves, waiting for the folks to gather in from the far-off country homes, reached by grassy, country lanes and by-roads, through laid-down bars and creaking farm-gates—the Glindon carriage, which had once been a capacious stage-coach, drove up, containing old man and mother Glindon, and the two sleek boys in roundabouts and wide, white collars. Where was Bessie? Our little school-mate Bessie, with her fluttering blue ribbons that somehow crept coquettishly out and floated over her shoulders? Bessie, with her white skirts and trim ankles, whom all the boys hurried to lift out, all aglow and a-flutter, as she sailed down and alighted on the green sward under the beautiful church-yard trees? Cousin Meltha Howard slipped up to Mrs. Glindon, and extending her gloved hand, said: "Where under the sun is Bessie! Nothin' serious I hope, Sister Glindon?"

"Well, no—I can't say as ther' is, and I can't say as ther' isn't," was the vague reply; and then her lower lip wavered about queerly, and she perked up her head and stretched her neck this way and that, and finally fell to dusting her bombazine gown with wonderful zeal.

Just then old Mrs. Whittaker, she that was Anthony Summer's first wife's half sister, came round the corner, smelling and chewing at a handful of rank, bristling spearmint, and she stopped suddenly with, "The lawful sakes! Where's darter Betsy, I wonder!"

"She'll come bimeby," said her mother, reaching over and helping herself to a sprig of the mint.

"Why I'd think the old creturs, Jack and Fan, 'd hardly traveled without the full load! They're so used to you and the squire on one seat, and Betsey and the boys on t'other—have been all these years o' church-goin'—that it must 'pear strange even to the very hosses," mumbled the good old woman.

Deacon Lathrop always hemmed when it was time for people to come indoors. We all heard him "Ahem!" but just then who should come jilting over the bridge across Dunder Creek, but Bessie Glindon, the bride, and "one of Ryder's boys"—Elnathan, the rosy, round, robust one—the bridegroom. We were all startled out of our wits. He wore white gloves and a new cravat with a ribbon bow set on in front. He looked as though he felt the responsibility of the married state. He clutched the lines as he drove the old mare that his mother rode a half-dozen years before he was born, when she took her webs of linsey and half-sleyed to the weavers—rode, sitting on a bag of filling while another bagful of warp lay across her lap. He hung to the lines as a drowning man would hang to a floating plank. Oh, this was years and years ago!

Bessie was dressed in white, with pink ribbon loosely tied around her waist. Her bonnet was a little straw, trimmed with pink and white flowers. We can see her as she looked that autumn morning when the sunshine came down, softly filtered through a hazy air—dear little Bess! We heard the clear "Ahem" of the deacon, and it had a hint of reprimand in it. And the mother, who had held up before her child-daughter the dreary picture of an old maid like Becky Jane Duzenberry—she walked up the aisle before the shyly, wedded pair, looking six feet high in stature that day—a bold, big, triumphant, stamping gait, it seems to us now after all these many years, with an air which seemed to say, "My daughter is married and safe from the stigma that some of you will have if you don't bestir yourselves."

We have no words to tell how this hasty and ill-advised marriage surprised us. We loved the dear, sprightly girl so well; a mere child, she was undisciplined, inexperienced, unwomanly. Well, well.

To-day Bessie is the wife of a prosperous farmer. This is what the world says. He has gone on raising great crops, improving his stock, enriching his broad and beautiful fields, making "splendid" bargains, grinding the poor, cheating his neighbors, lying awake nights planning how to overreach and undermine, and use unjustifiable means to secure his ends and bring about results that he desires.

Linked to a groveling nature like this, there was no soul-growth in store for our little school-mate. The riches that bring joy and contentment to lesser souls was not hers. "The spring-time of her childish years lost its sweet perfume."

It was not long after her marriage that Bessie learned there was incompatibility of tastes, habits—that there were different ways of thinking and acting, and child as she was, she hurried off to the sheltering beech-tree above the spring-house and cried as if her heart would break. It was so strange to be scolded by him—the very look out of his angry eyes frightened her, as he flung out his muscular arm with a round brown fist on the end of it! Of course, she reasoned, it was only a gesture, a way of emphasizing his words—his father, old Nathan Ryder, always did that way in religious meetings when he "took up his cross" and told how he loved his "Master," and how he was "climbing up Zion's hill," and how he wanted to "walk in the golden streets of the city above, where never no more pain and sorrow would come any more."

Bessie couldn't get used to being scolded. When "one of Ryer's boys"—her husband—opened the humble little cage in the early morning and let her pet robin-red-breast fly away, she felt as if she never could forgive the injury. When he took down his rifle and shot the mother squirrel whose young family nested in the hollow place in the forks of the old spice-apple, at the back door, she thought he was a brute, and we are sorry to say that she told him so without any hesitancy. When he pulled up the five-fingered ivy-vine, the luxuriant, massy,

fluttering beauty that she had trained over the porch and summer-kitchen, and around the hired man's bed-room window, she could hardly contain the wrath that flashed in her eyes, burned in her cheeks, and trembled in her tearful voice. When he took the crying baby of a few months' old out of her arms at night and dashed a dipperful of cold water into its face and bosom to "let it see who was the master," her grief was voiceless, and spent itself in bitter tears. When he took the fleecy, little pink-and-white hood, with its puffs of dainty rosettes and pretty bows of bright ribbon—the one really beautiful article of baby-wear that she had brought home from the city, elated over her purchase—when he returned it and selected one of solid navy blue with green fringe all around it, and woolen cord and tassel for ornament, she could have thrown the ugly thing into the canal, in her disappointment and humiliation. Little things like these came up between the man and his wife, and they showed plainly the gulf betwixt them. Oh, it was pitiful—and will be pitiful, as long as the world stands, and as long as young women rush into marriage so thoughtlessly, so injudiciously!

Bessie stands not alone. Wives, hundreds of them, could take her by the hand, and looking into each other's eyes they could read meanings without one word of uttered speech. They could meet as sisters bound by one common tie. Sympathy would unite them; compassion would draw them closer together, and their very bondage would make them friends.

There can hardly be many true marriages when elderly women compassionately say to young girls, "You'd better be looking out for a husband! Handsome girls have so many chances that they won't have after awhile. Only a few more years, and then if you aren't married you will be an old maid for sure."

Nor can there be when kindly-disposed people throw out wily suggestions such as: "Oh, you and John would make such a good match!" "What a nice convenient house and home the girl gets who marries John!" "If I were a girl, I'd set my cap for that nice, steady, pious, good fellow." "You could get him if you used a little bit of good management." "He thinks the world of you, but he is so modest and humble—the love of the moth for the star you know."

Or so long as people who should know better will continue to fling sarcastic remarks toward unmarried women, such as, "Oh, well, she is an old maid, that must be taken into account!" when any little peculiarity of disposition is mentioned.

These things all have a tendency to drive young and thoughtless girls into marriage. Just as little jibes, and hints, and advice, and the fear of being called by the name of old maid, hurries many of them into ill-assorted marriages. Why, so common is this state of affairs, that if you were to tell an ordinary girl of sixteen that she would not be married at the age of twenty-two, she would mope and cry over the hopelessness of her case! It is a common belief among girls that there is nothing worth living for after twenty but marriage, and that every woman who reaches twenty-five unmarried is booked as that dreadful thing, an "old maid," and that nothing short of miraculous intervention can rescue her from that dreadful condition.

Poor little frivolous things! it is the conduct springing from such motives that so often causes remarks which flush the faces of women of beautiful character and disposition.—*Arthur's Home Magazine.*

INDIA contains 50,000,000 more people than the whole of Europe. It has sixty-two cities of more than 50,000 people, twenty-two with more than 100,000, while Calcutta has a population of about 866,000. There are hundreds of cities of 20,000 and upwards.

"Baby Cried and Jack Cried."

It has been going on for a year past. Jack is a carrier for one of the dailies, and his circuit takes in a house on Scott Street. One day last spring a baby crowded to him from an open door on that street, and Jack tossed an apple into the hall. The next day the baby was watching for him, and after three or four days the boy made bold to slip up the steps and pat the little chap on the head, and leave the stick of candy he had purchased two miles away. As time went on Jack came to know that the baby was fatherless, and that its mother was pale-faced and hardly able to drag about. It was weeks before she spoke to him, but the baby took to Jack right away, and was always ready for his coming. After the first week it was always clean-faced, but it was a good while before Jack roused up courage to give him a kiss, and to ask for one in return. After that it was plain sailing, and the neighbors became interested. It was queer enough that a boy like Jack, having his own way to make and roughing it until he had become suspicious and hard-hearted, should catch on to a little whitehead, and be more than a big brother to him, but that was what happened.

And something more. One day he brought up a quarter of a pound of tea and left it where the mother would find it, and this was followed by other parcels and articles. One day he missed the baby, and crept into the hall to find that he had cried himself to sleep, and that the mother was ill and helpless. Jack roused up the neighbors, and whatever was eaten in that house for the next two weeks was purchased with Jack's money. The mother could only thank him and weep. She could not speak ten words of English.

A fortnight ago Jack missed the baby again, and again he found the mother ill. Friends were with her this time, and she did not suffer for care. A week ago there was crape on the door as the carrier went his round, and the baby had been carried off by a neighbor. When Jack came round next day, the mother had been buried, and people were watching to tell him that the house was to be vacated and baby was to go to a distant city. He had been brought back to bid the carrier good-by, and the poor and lowly people drew off with tears in their eyes, and Jack sat on the door-steps and took baby in his lap and kissed his red cheeks. Baby clung around his neck and seemed to realize that he was to lose a friend, and, as one who stood by expressed it:—

"The baby cried and Jack cried, and the women put their aprons up and sobbed like children. When they finally took the child away Jack's heart was big enough to break, and throwing his arms around the little chap for the last time, he turned and ran away, and never looked back!"—*Detroit Free Press.*

Never Swear.

1. It is *mean*. A boy of high moral standing would almost as soon steal a sheep as swear.
2. It is *vulgar*—altogether too low for a decent boy.
3. It is *cowardly*—implying a fear of not being believed or obeyed.
4. It is *ungentlemanly*. A gentleman, according to Webster, is a *gentle man*—well-bred, refined. Such a one will no more swear than to go into the street to throw mud with a chimney-sweep.
5. It is *indecent*—offensive to delicacy, and extremely unfit for human ears.
6. It is *foolish*. "Want of decency is want of sense."
7. It is *abusive*—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is *venomous*—showing a boy's heart to

be a nest of vipers, and every time he swears one of them sticks out from his head.

9. It is *contemptible*—forfeiting the respect of all the wise and good.

10. It is *wicked*—violating the divine law, and provoking the displeasure of him who will not hold him guiltless who takes his name in vain.—*Sel.*

The Gorilla.

THE gorillas are the terror of Africa. In the gorilla country no lion will live. They are man-haters, and kill them for the love of it, leaving the body—never eating it. When they spy a negro, they come down from a tree, hit him on the head with a club, which they wield with their hind claw, or carry him up a tree, there to murder him. Their strength is so great that they will bend the barrel of a rifle. Only one live one was ever brought to England, and that soon died. Several have been shot, but they are tough customers, and the natives dread them more than any animal of the African forests. The gorilla makes a bed like a hammock, and swings in the trees. He is the sworn enemy of the elephant, because each derives subsistence from the same source. When he sees an elephant pulling down and wrenching off the branches of a favorite tree, he steals among the boughs, strikes the sensitive proboscis of the elephant a terrible blow with his club, which drives off the clumsy and startled giant, shrilly trumpeting his pain and rage through the jungles of the forest.

"That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank."—*Gibbons.*

ESTABLISHED 1882.

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This College Is Very Successful in the Education of Youth, Because It Is Founded on Correct Principles.

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2. The union of manual and mental labor among the students will secure to them habits of industry, as well as a knowledge of the most common methods of obtaining a livelihood, and will thus make of them **practical** men and women.
3. The strong Moral and Religious influence finds its equal in no other Institution of the kind.
4. The expenses of Students for Board, Tuition, etc., come within the ability of all.
5. The Discipline is rigid, and the Instruction is thorough and Practical throughout.

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One of the most prominent features of Healdsburg College is the effort to impress upon its students the claims and benefits of morals and religion. Any one of known evil habits, who is exerting a pernicious influence upon his fellow-students, is not tolerated in the school.

During the year 1883 there was completed a large building called

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Upon a tract of five acres of ground, the whole designed for a **Students' Home**, where will be afforded the best home influence, and an opportunity for combining manual labor with study. No other institution offers so favorable facilities on so reasonable terms.

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The Spring Term began January 2, 1884, and closes May 29, 1884. Any information, and calender sent on application.

Address, S. BROWNSBERGER, A. M., President, Healdsburg, Cal.

"Sinless Perfection."

SOME well-meaning people have been decoyed into this snare—which I regard as very fatal to the highest interests of the soul. For one to affirm that he has not committed a sin, or failed to do all that is required of him, for so many days, months, or years, seems to me to savor of presumption, if indeed it be not the very essence of it. For one to make such a statement, he would have to know—1. That he had, during the whole time, kept the decalogue. And he must know—2. That he has perfectly kept these two laws: (a) "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind"—in other words, he must know that he has loved God with every energy of his being, and that, in this service, these powers have been strained to their utmost all the time—something which I see not how any one can certainly know; and, (b) "Thou shalt love thy neighbor as thyself." Under this law, the law requiring us to love our enemies is included.

Now, it may not be a difficult thing for one to know that he does love God, but how is he to know—during the pressure of many worldly cares especially—that he has kept this law in all its length and breadth? How, too, is he certainly to know that he has loved his neighbor as himself? When we look at the positive side of duty, the commandment appears "exceeding broad." It extends not to the outward act merely, but to the motives, desires, and tastes. Now, to know that these are all in exact harmony with the divine requirements, and that every other power of soul and body is at the same time filling its mission perfectly, is more, it seems to me, than any one, save Omniscience himself, can know without a direct revelation, well and definitely attested.

When in connection with all this it is taken into account that "The heart is deceitful above all things," one should shrink back from making any such declaration as that he has committed no sin, or that he has been chargeable with no sin, for any definite period of time! The wisest and most advanced Christian on earth has no authority for making any such declaration. His conscience may have reported nothing against him for a given period; but many things may transpire within one, and consciousness take no note of it. Sins of ignorance were provided for under the Mosaic economy; and this is, to say the least, suggestive of the possibility, if not the probability, of such sins existing under the present dispensation. It is well to tell the truth, if possible, in every utterance; but one cannot know that he does tell the truth when he asserts that he has reached the position of "sinless perfection."

"But do not the Scriptures declare that the blood of Jesus Christ cleanseth the dutiful believer from all sin?" To be sure it does; but this does not signify that the believer gets to the point where he has no need of cleansing. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." The texts show a gracious provision for the pardon and cleansing of the penitent believer; but I do not understand any one of them to teach that the believer lives without sinning, or that he ever, in this life, reaches a point at which he may say, "I have no further need for the cleansing blood;" "I have no sin to confess;" "I know that I am doing my whole duty every moment!" Such declarations as these should never be made in this life, by "the most advanced Christian." Such assertions seem to me to imply very great ignorance and presumption on the part of the one who makes them.

Some lay great stress on "testimony." This, doubtless, is valuable, provided it be true, and prudently stated; but a bold declaration of "sin-

lessness" is a poor substitute for a life characterized by "the fruit of the spirit," and by patient, well-directed labor for the good of souls.

The proper place for Christians of every stage of advancement is "under the blood." Living here, they confess their need of Christ continually; and then they have the assurance that all their sins—recognized and unrecognized—are pardoned. Thus it is possible to live in such a way as to have the consciousness of cleansing, or of being cleansed, continually; and such a life would not leave sin on the soul for any considerable time. This is a position of humility—the only place suited to a sinner saved by grace alone. Here the most devout heart may pray daily: "Our Father who art in Heaven! hallowed be thy name; thy kingdom come; thy will be done on earth as it is done in heaven. Give us this day our daily bread; and forgive us our sins," &c. It would be impossible for such a soul to pray after the manner of the Pharisee: "Lord I thank thee that I am not as other men"—"I thank thee that I have no farther need of the pardoning, cleansing blood of Christ!" What a prayer! Rather let the prayer ascend, "God be merciful to me a sinner!"—A. S. Worrell, in *Baptist Flag*.

The Silent Clerk.

A GENTLEMAN of high position and great wealth, in the city of Pittsburg, was converted some years ago. He was a man of much earnestness of character and admirable social qualities. From the moment of his conversion, he took a decided stand for Christ and his cause. He wrote letters to all his impenitent friends, informing them of the change he had experienced, and inviting them, as Moses did Hobab, to join him in journeying to the "good land."

It was my pleasure to ride with this gentleman in his buggy, soon after his conversion, to Washington, Pa., a distance of twenty-six miles. During that journey, he gave me a full and most interesting account of his religious experience. At the close of it I said to him: "Mr. M—, what, in your judgment, has contributed most to the happy change you have just related to me?" He promptly replied: "The example of one of my clerks." His answer interested me deeply, and I begged him to explain himself more fully. To this request he responded as follows:—

"When I commenced business some eighteen years ago, I employed a gentleman as book-keeper who was a member of the Associate Reformed Church. He was a quiet, but holy man. His religion was his life, rather than on his tongue. He soon won my profound respect, and his example became a power over me.

"I was profane at that time, and uttered oaths at the slightest provocation. My clerk never reproved me for this, but I saw that every profane expression of mine gave him pain. Out of regard to his feelings, I gradually laid aside the habit of profane swearing, until I ceased to utter oaths on any occasion.

"I was also at that time very irascible; and if one of the men employed by me—of whom I had a large number, in any way provoked me, I had no hesitation in letting him instantly feel my foot or my fist. I could not but observe that this also was extremely painful to my book-keeper, though he uttered no word to that effect.

"My respect for him, and my unwillingness to wound his feelings, led me, by degrees, to break myself of this habit, as well as the other. In a word, this man, though he never spoke to me on the subject of religion, exercised an influence over me for good wielded by no other human being. He did not preach by words, but his life was a perpetual sermon; and to him, under God, more than to any other, am I indebted for the hope, in which I now rejoice, of eternal life through our Lord Jesus Christ."—Selected.

False Prophets.

THE false prophets of Islam have been many, and not a few of them have endeavored to follow the example of Mahomet, and found an empire by force of arms. Not one of them, however, has been permanently successful, and if the Mahdi escapes capture or assassination he will be more fortunate than most of his forerunners have been. Moseilama, who raised the standard of religious revolt during the life-time of Mahomet, was defeated and slain during the reign of Abu Beer, by Khaled Ebn al Walid, and Al Aswad, who set up in the year of Mahomet's death, was almost immediately betrayed and decapitated. It was upon that occasion that Mahomet declared that ere the day of Judgment Islam would be troubled by thirty other imposters. Soon afterward Toleiha Ebn Khowailed arose, but seeing the error of his ways recanted, and Sejjal Bintal Moudar, an early exponent of woman's rights, led many after her. In the reign, too, of the Khalif al Mohdi, Hakem Ebn Hashem, called Al Mokanna, and well known as the Veiled Prophet of Khorassan, gained some successes, and might have gained more had he not despaired and committed suicide; and in the reign of Al Motasem the still more formidable pretender Babac was executed, but not until he had slain a quarter of a million of his enemies.

Then came the Karmations and the Ishmaelians, or Assassins, and the followers of Al Montanabbi, and of Baba the Turkoman, and of many more; so that, if Mahomet's thirty imposters have not already appeared and disappeared again, the Mahdi must surely be nearly the last of the series. If, on the other hand, all the false prophets have come and gone, who is the Mahdi? It is but too probable that Islam, or at least a great part of it, will answer the question by proclaiming that Mahomet Ahmed is the Messiah.—Sel.

We Shall Know Each Other.

THE minister of a fashionable church once preached a beautiful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in the sunlit groves, by the music of water-falls, and gaze out upon Amaranthine fields. And then, too, "we shall know each other there," said the minister, and then added, "there'll be no strangers in the New Jerusalem; we'll all be friends."

"Beautiful!" said Deacon Sham, as he trotted down the aisle.

"A lovely sermon!" said Miss Simpkins, as she put her bony hand into the minister's. She was stopped by a poor mechanic, who came up and addressed the preacher.

"Mr. —, I am glad we shall recognize each other there."

"Yes," said the minister, "it is one of the greatest consolations of our religion."

"Well, I'm right glad we shall know each other. It will be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognized me yet. But—we shall know each other there."—Sel.

IN Providence, Rhode Island, less than six thousand young men attend a Protestant church, even once a Sunday. There are 27,000 young men in the city. About a third of the whole number are regular attendants at Roman Catholic churches; even then over 12,000 young men are left, in this one New England city, who never heed the invitations that the church bells, week by week, sound in their ears. But six hundred saloons, and two hundred other places of evil resort, gambling-dens, etc., flourish within the city limits. No wonder that in the current report of the Providence Young Men's Christian Association, the great need of enlarging its work is urged.—*Messiah's Herald*.

News and Notes.

RELIGIOUS.

—It is proposed to raise \$10,000,000 as a Methodist jubilee offering during the present year.

—The Garfield Memorial Church, one of the finest buildings in Washington City, was dedicated on the 20th inst.

—Capt. Burby, his wife, son, and two daughters, make trips throughout the northern lakes in a vessel called the *Glad Tidings*, and hold religious services.

—A sensation has been created in Doyleston, Pa., over the attempt of a Catholic priest to secure a part of the public school money for his parish school. He is not likely to get it.

—Only one of the 365 papal churches of Rome is dedicated to Christ, and that is a Jesuit edifice. Honor to the Virgin predominates, and at all of them are sellers of so-called sacred objects.

—Mrs. General Sherman is persistent as well as prolific in ways and means to forward Romanism. Her last effort is a woman's club, at St. Louis, "for the study of philosophy from a Roman Catholic stand-point."

—Speaking of the inevitable Sabbath question, the *Sabbath Recorder* (Seventh-day Baptist) says: "Let us purge and arm ourselves for the contest. This Sabbath is, evidently, what God raised us up and preserved us for. If this is not our special mission, then we have none as a denomination."

—After the missionary has, through great self-denial and untold dangers and difficulties, made it possible for civilized people to enter a heathen land at all, then follows the rum merchant, with his death-dealing traffic, making money and scattering vice. Poor Madagascar is suffering terribly from the alcoholic ravages of the great civilized nations of Europe.

—A correspondent of an Eastern religious paper says: "In no part of the country have the Baptists so little comparative influence as in California." We do not vouch for the truth of the assertion, but there is cause for such a state of things, in the fact that in no part of the country have their representative men taken square issue with the law of God as they have in California.

—The Steubenville, Ohio, Presbytery wants the Presbyterian General Assembly to put a stop to the discussion, especially in the papers, of cases of discipline until the church courts have rendered their decision. These discussions, they say, are "often imperiling to the harmony and unity of the church." The N. Y. *Independent* retorts that other causes are responsible for a want of harmony; and cites "the practice of bringing charges for insignificant doctrinal variations from standards which have no divine authority."

SECULAR.

—Sixty buildings were wrecked at Compton, Quebec, last week by a storm.

—Thirty persons were injured by the wrecking of a train near Wexford, Texas, on the 15th inst.

—An aged polygamist at Salt Lake, on reading the Governor's late message, went out in the woodshed and hanged himself.

—It is now asserted that twenty-five lives were lost by the burning of Belleville (Ill.) Convent, on the night of the 5th inst.

—A colony of 500 Germans is on the way to Los Angeles County, this State. They are said to all be strong temperance people.

—Delegates claiming to represent 150,000 workmen have made a demand upon the French Chamber of Deputies for employment.

—Of forty-five homicides in New York last year, thirty were caused through intoxication, and seven were committed by policemen.

—Carl Schurz has been sued for \$300,000 damages by a Washington lawyer whom he disbarred while Secretary of the Interior.

—It is said the reason that so many iron mills are shutting down is because iron is not being used by the railroads for rails. Steel is cheaper on account of its durability.

—President Gonzales was pelted with nickel coin in the City of Mexico, on the 16th inst. It was the last day for paying taxes, and only twenty cents on each amount would be received in nickels, and a great uproar was raised.

—North Carolina has 40,000 square miles of forest, which is deemed of more value than all other species of property in the State combined. There are nineteen varieties of oak.

—The several railroad companies centered at Portland, Oregon, have given notice to labor contractors that after Feb. 1, wages of Chinese laborers will be reduced to 80 cents per day.

—The Chicago *Tribune* sums up the human lives lost in 1883, by earthquakes, tornadoes, shipwrecks, fires, mine disasters, and other accidents, and estimates the number at 125,000.

—A night school has been established among the prisoners at Sing Sing penitentiary. The teacher was once an accomplished pedagogue in Massachusetts, and was imprisoned for bigamy.

—It is said of a certain military man, that "in case of another war he would greatly distinguish himself." It is too bad to have genius lying dormant just for want of a war to develop it.

—A great Cotton Centennial Exhibition is to be held in New Orleans, commencing in December, 1884, the centennial anniversary of the first shipment of cotton to England from America.

—President Angell, of the University of Michigan, expresses great satisfaction at the results of thirteen years' experience in the admittance of women to all the privileges of instruction.

—On the 15th inst., in the Pennsylvania oil region, a passenger train on the Bradford Railroad was fired by the burning of waste oil on the track, and fifteen persons were burned to death or injured.

—Immense tidal waves are reported on the southeast coast of South America, especially high at Montevideo. They were supposed to be caused by volcanic action. Each was preceded by a black cloud.

—A commercial traveler, writing to the *Pacific*, says: "California gets very little El Paso [Texas] trade, while it should have a great deal. Nearly all goods of Pacific Coast production are bought in St. Louis or Chicago."

—A lady in New Orleans applied for license as master of a steamboat. The District Inspector found her competent, but refused her license on account of her sex. The case is referred to the Solicitor of the Treasury.

—Jay Gould considers the Northern Pacific Railroad a good property, and says the cause of the collapse was ignorance on the part of those who carried on the project. They had had no experience in large undertakings, and did not understand the business, and therefore it cost too much.

—A new commercial treaty between the United States and Spain will go into effect March 1. A reduction of 10 per cent. *ad valorem* duty will be made on all goods imported from Cuba or Porto Rico under the Spanish flag into the United States, with equivalent considerations in return.

—Mr. Robert Harris, long connected with the Chicago, Burlington and Quincy road, has been chosen President of the Northern Pacific, *vice* Henry Villard, resigned. It is said the real terminus of the road will be at Tacoma, W. T., whence a new line of steamers will connect with Japan.

—A company with \$2,500,000 capital is preparing to drain 1,000,000 acres of land in Cameron, Calcasieu, and Vermillion, in the southeast corner of Louisiana, and to make a Gulf front of one hundred miles of agricultural lands between Lake Charles and Sabine Pass. Steam plows for the work have arrived from England, capable of plowing fifty acres a day.

—The leading politicians are looking anxiously for a new issue in the next Presidential campaign. It was fondly anticipated by some that the tariff question would furnish the desired bone of contention; but it is transpiring that the representative men of the two prominent parties are about equally interested in the great enterprises that are demanding "protection."

—The State Controller has refused to draw his warrant for any further interest money, guaranteed for twenty-five years by the State of California on \$1,500,000 of Central Pacific Railroad bonds. Five years of the time has yet to be fulfilled, but the Controller claims the conditions of the guarantee have been for a long time violated by the company. The interest amounts to \$105,000 yearly.

—Fires: A large hotel at Suwannee Springs, Fla., was burned on the 17th inst; loss, \$100,000. The Grand Montezuma Hotel, at Las Vegas, N. M., was burned on the same day; loss, \$300,000. This hotel was owned by the Atenison, Topeka and Santa Fe Railroad Co. Also, a \$150,000 fire occurred in the Court Exchange, New York; and another at Syracuse damaged property valued at \$70,000.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 24, 1884.

NOTICE.—We send no papers from this Office without pay in advance, unless by special arrangement. When persons receive copies without ordering them they are sent by other parties, and we can give no information in regard to them. Persons thus receiving them are not indebted to the Office.

Money orders, drafts, etc., should be made to "Pacific Press," never to individuals, as they may be absent, and business thereby be delayed.

THE post-office address of Eld. J. O. Corliss is Healdsburg, Cal., box 221.

THE post-office address of Bro. Geo. R. Drew is 16 Rodney St., Birkenhead, Cheshire, Eng.

THE Editor of the SIGNS has been invited to assist in dedicating the Seventh-day Adventist house of worship in Ferndale, Humboldt Co., Cal. We can attend if it is deferred to Feb. 3. On account of our absence to attend the meeting at Healdsburg we cannot leave the office sooner. We expect the dedication will be Feb. 3, at 2 P. M.

THE many friends of Dr. W. P. Burke, in California, will be pleased to hear that he is well, and pursuing his studies in the Michigan State University at Ann Arbor. It is a first-class school, and we congratulate him on his situation.

AN extended report of the late meeting in Healdsburg is at hand, which we would be much pleased to have in this number of the SIGNS, but it was received after the pages were stereotyped. This and some other matter we have been compelled to lay over a week.

WE have received the first of a proposed series of articles, and the writer says that if it is not understood future numbers will make it clear. We cannot publish anything with the expectation that it will be made clear to the reader at some future time.

DR. DIO LEWIS is undoubtedly a man of much ability, but we cannot commend his discretion in consenting to discuss with John B. Finch, the advocate of prohibition. Finch is a young man, but he has the strong side, and he understands it.

The Healdsburg Meeting.

THE usual pressure of our work at the office prevented our attending the whole of this meeting. We went Thursday morning, Jan. 10, and remained until the 14th. Not much preaching was done, except on Sabbath and first-day. The exercises consisted mostly of Bible-readings and instructions in the missionary work. The Bible-readings were both interesting and profitable, not only to those in the faith, but to all who attended.

This meeting was of great benefit to the church in Healdsburg. The original church there never fully realized their privileges and responsibilities in view of the College being located in their midst. They did not stand where they could lift and work together effectively. Now they evidently occupy a position better than ever before, and we trust they may be a source of encouragement and strength to those whom Providence has placed there as helps and educators.

There was a fair representation from other churches, and these went to their homes with renewed courage and faith in the work. Except some of the camp-meetings where the benefit was general to all the churches, we hesitate not to say that it was the best and most profitable meeting ever held in this State.

It was gratifying to all that Sister White was there. Much of the good result was owing to her faithful labors. Elder Corliss assisted much in the Bible-readings.

The confidence of the brethren in the College and its work was greatly strengthened. The propriety and wisdom of building the "North College Hall" is now placed entirely beyond question. A man who

is not of our faith, who had heard strong recommendations of the school and boarding-house, went there to place a scholar, and on his return home said the half was not told of the advantages of the position. And this is the feeling of all who visit there.

We are happy to be able to announce that a similar meeting will be held in Woodland, beginning Feb. 7, and closing Feb. 18. The neighboring churches will be visited to stir them up to attend, and we shall look for a good and profitable meeting there. We earnestly urge them to go. These meetings are so different from any they have attended that they cannot realize their value unless they improve the opportunity of enjoying them.

If it is desired, and the brethren and sisters will make an effort to attend, such a meeting will be held in San Joaquin Valley, say at Fresno City, some time in March. We hope to hear from the brethren in that section. And another will be held in Oakland in April, ending with the Annual Meeting of the Publishing Association, April 28. Of this we will speak hereafter.

Healdsburg Sabbath-School Reunion.

THIS was held on New Year's night at the College chapel. The decorations and flowers were attractive. Within the entrance of the College was an arch with the word, "Welcome." Over the chapel door were the words, "God loveth a cheerful giver." A large arch, resting upon pillars, was over the front of the rostrum, bearing the inscription, "More blessed to give than to receive."

The following facts are gathered from the statistics presented of the school, comparing the last quarter of the years 1882 and 1883:—

	1882.	1883.
Membership,	167	214
Average membership,	99	200
" per cent. of attendance,		87
No. of officers and teachers,	28	39
" " classes,	25	30
" in Advanced Division,	48	78
" Intermediate Division,	39	80
" Primary Division,	80	58
" of <i>Instructors</i> taken,	92	100
Amount contributed,	\$14 85	\$54 00

On the Sabbath indicated in the SIGNS, \$10 were contributed toward the Home for Feeble-minded Children.

A tree was standing on the rostrum, from which were taken parcels containing the sum of \$200. This was afterwards increased to \$350. About \$50 of this were devoted to replenishing the Poor Fund; the rest will be used for the purchase of a bell for the College.

Dr. E. J. Waggoner spoke of the mercies of the past year, to which many members of the school responded by Scripture quotations touching on the same subject. The informality and simplicity of this exercise, made it a pleasing feature of the evening.

We were favored with the presence of Sister White and Eld. Corliss, who had just arrived from the East. Sister White gave a short and impressive address, dwelling upon causes for gratitude to God, and our duties to the poor, which was timely and well received.

The singing was spirited, both that by a quartette and by the children, or whole school, and the selections were appropriate.

At the close the large gathering passed out under an arch bearing the motto, "Good Night," and all felt that it was an hour well spent. C. C. R.

What Will Our Agents Do?

THOSE who wish to increase the circulation of our periodicals will find the present a very favorable time to work. The long winter evenings furnish more time to read than any other season. And how important that this precious time be occupied in reading Bible truths for the present time.

In thousands of families the subscriptions for secular and religious papers taken during 1883 have now expired, and the decision must soon be made as to what papers shall be taken for 1884. Will not every one of our friends and subscribers say a good word for the SIGNS at this important time?

A judicious correspondence will induce hundreds to give a year's subscription for our paper, who would not do so at any other season of the year. We hope our Vigilant Societies will devote their best energies to this branch of the work for the next few weeks. We have a very good circular containing prospectus, testimonials, and our premium offer, which will be furnished free on application to the Secretary of your State Tract Society.

There should be agents appointed in all our churches, not only to solicit new subscriptions, but to solicit renewals also. We fear that very many will cease to read the paper who would renew their subscription if solicited to do so by the one who secured their first yearly or trial subscription. There are many cases where more good will be accomplished by securing the reading of the paper a second year than by obtaining two new subscribers. Will our people take hold of this work?

At the State quarterly meeting in Healdsburg, the importance of this work was appreciated by the brethren present, and when we called for volunteers to make a thorough canvass for renewals of subscription to the SIGNS, *Review*, *Good Health*, and *Instructor*, about twenty came forward, and we found good agents for every place represented at the meeting.

So much interest was manifested in this work that a class of seventy members was organized to learn how to canvass for our papers. In this class the lessons were presented the same as by Bro. Boynton at the General Conference. All members of the class were greatly encouraged as they saw how easy it would be to do better work than before. Some members of the class took quite a list of new subscribers on their way home from the meeting.

Wherever our agents are working, we hear of good success. A brother who was employed by the Oakland V. M. Society took seventy-seven subscriptions in six weeks, besides doing much other missionary work. Thirty-eight of these were for a year. A sister working in Northern California and Southern Oregon has lately sent us over one hundred names for the SIGNS, besides sixteen for the *Instructor*. Of her 109 subscribers for the SIGNS, 22 are for a year, 3 for six months, 32 for three months, and 52 for one month. Her first letter ordered 35 for one month and 4 for a longer time. Her last letter ordered 2 for one month, 20 for three months, and 9 for a longer period. We are much pleased with this improvement in the length of the subscriptions. We believe that with experience many of our agents will take trial subscriptions for three months instead of for one month, as formerly. This will be much better, as one month is too short a time to become thoroughly acquainted with the paper. This is an excellent time to work. Golden opportunities are passing. What will our agents do?

W. C. WHITE.

Information Wanted.

INFORMATION is desired concerning Henry F. Erickson, who has been reported as killed somewhere in the neighborhood of San Francisco. He was a member of the S. D. A. Church at Nebraska City, Neb. He came to California two years ago, and was last heard of in San Francisco in August, 1883. Any information regarding him will be gladly received by his brother,

G. A. ERICKSON, *Blair, Neb.*

WM. T. HENSON came to California in 1847. His sister desires his present address. If any reader of this paper knows him, he will confer a favor by writing to Nancy P. Carter, Manteno, Kankakee Co., Illinois. (Her name was formerly Mrs. Marion Helms.)

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