

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.

VOLUME 10.

OAKLAND, CALIFORNIA, FIFTH-DAY, FEBRUARY 7, 1884.

NUMBER 6.

The Signs of the Times.

PUBLISHED FOR THE
S. D. A. MISSIONARY SOCIETY.
(For Terms, etc., See Last Page.)

Entered at the Post-Office in Oakland.

GOD IN ALL.

If each moment of pleasure and gladness
That unto us mortals is given,
Were not followed by sorrow and sadness,
Then this earth might seem dearer than Heaven.
If our joys were not followed by sorrow,
If our woes did not shadow our bliss,
We should not care for any to-morrow,
But rest well contented with this.

If our hearts were but sure of each pleasure,
If we saw not an end to each joy,
We should lay not in Heaven our treasure,
Where no rust can corrode or destroy.
But there is not a joy without sadness,
And there is not a bliss without pain,
And the pattering footfall of gladness
Lies close to the drip of the rain.

He knows what is best for us ever,
Or whether 'tis laughter or woe,
He leadeth our footsteps, that never
Can stray if He bids them to go.
The way may seem darksome and weary,
And clouded and shadowed may be,
But the heart, it can never be weary,
If only it lean upon Thee.

So close when the sunshine is fuming,
And closer when shadow shall fall,
We follow Thy way without turning,
And go where the Master may call.
We answer thee, Lord, without pleading;
Or whether by day or by night,
Contented to follow thy leading,
And knowing it endeth in light. —Selected.

General Articles.

The Christian Rule in Deal.

BY MRS. E. G. WHITE.

"LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. . . . He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

The psalmist here describes some of the characteristics of those whom God accepts, and who will be permitted to join in his worship in the heavenly courts.

The first is, "He that walketh uprightly, and worketh righteousness." The very first step in the path to life is to keep the mind stayed on God, to have his fear continually before the eyes. A single departure from moral integrity blunts the conscience, and opens the door to the next temptation. "He that walketh uprightly walketh surely; but he that perverteth his way shall be known." We are commanded to love God supremely, and our neighbor as ourselves; but the daily experience of life shows that this law is disregarded. Uprightness in deal and moral integrity will secure the favor of God, and make a man a blessing to himself and to society; but amid the varied temptations that assail one whichever

way he may turn, it is impossible to keep a clear conscience and the approval of Heaven without divine aid and a principle to love honesty for the sake of the right.

A character that is approved of God and man is to be preferred to wealth. The foundation should be laid broad and deep, resting on the rock Christ Jesus. There are too many who profess to work from the true foundation, whose loose dealing shows them to be building on sliding sand; but the great tempest will sweep away their foundation, and they will have no refuge.

Many plead that unless they are sharp, and watch to advantage themselves, they will meet with loss. Their unscrupulous neighbors, who take selfish advantages, are prospered; while they, although trying to deal strictly in accordance with Bible principles, are not so highly favored. Do these persons see the future? Or are their eyes too dim to see, through the miasma-laden fogs of worldliness, that honor and integrity are not rewarded in the coin of this world? Will God reward virtue with mere worldly success? He has their names graven on the palms of his hands, as heirs to enduring honors, riches that are imperishable. What did that dishonest man gain by his worldly policy? How high a price did he pay for his success? He has sacrificed his noble manhood, and has started on the road that leads to perdition. He may be converted; he may see the wickedness of his injustice to his fellow-men, and, as far as possible, make restitution; but the scars of a wounded conscience will ever remain.

What a lesson we have in the course pursued by Abraham! The tidings come that Lot and his family are prisoners. Abraham's affection for his nephew is awakened; and he determines that he shall be rescued. He gathers an army in haste, and soon overtakes the enemy. The Lord aids, and a victory is gained. The scene is one to inflame the worst passions of the heart. The field is strewn with dead bodies, and the groans of the dying mingle with the voice of triumph. The rich spoils of the enemy lie scattered in profusion, and, according to the usage of war, a large share falls to Abraham. The king of Sodom begs for his subjects, but freely yields the goods. How many would have taken advantage of this opportunity to secure a rich booty, regardless of the claims of justice or the rights of others! But what a noble, unselfish disposition does Abraham manifest on this occasion! What a rebuke to such mercenary spirits is his example!

Abraham regards the claims of justice and humanity. He obeys the rule, "As ye would that others should do unto you, do ye even so unto them." He says to the king of Sodom: "I have lifted up mine hand unto the Lord, the most high God, the possessor of Heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich." This is an example worthy of imitation; it illustrates the Christian maxim, "Thou shalt love thy neighbor as thyself."

He that "speaketh the truth in his heart." Some, when their feet once diverge from the right path, go on and on in moral degradation. The fact may be concealed from every one else, but the man himself knows that he is no longer walking uprightly. His advertisements are de-

ceptive; he is exacting in his deal with his workmen. He clutches his coin with a miserly grasp; for has he not sacrificed everything that was worth living for to obtain it? Others, in their eager desire for gain, practice secret fraud, act a lie; and they do not see that their course is sinful if they are not detected. But God reads men's hearts as an open book, and the record of their deeds will be made manifest before all men. "Whatsoever a man soweth, that shall he also reap." Some success may seem to attend this dishonest policy for a time; but will it pay? Will you part with rectitude and a clear conscience for a little worldly wealth?

"He that putteth not out his money to usury." Exacting usury is directly opposed to God's rule as given in Ex. 22:21-26: "Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in anywise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down." Deut. 23:19, 20: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it."

Thus God commanded his people not to take advantage of the necessities of the poor, to enrich themselves by impoverishing their poorer brethren. Of Gentiles they might take usury; but they were not permitted to be exorbitant or oppressive. God is the rightful king of the universe. And he inquires of Israel, "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" To-day he might make the same challenge. The laws he gave to his ancient people were wiser, better, and more humane than those of the most civilized nations of the earth. The laws of the nations bear marks of the infirmities and passions of the un-renewed heart; but God's laws bear the stamp of the divine, and if they are obeyed, they will lead to a tender regard for the rights and privileges of others. The Lord appeals to man's compassion for his fellow-man. His watchful care is over all the interests of his children, and he declares he will undertake the cause of the afflicted and the oppressed. If they cry unto him, he says, "I will hear, for I am gracious."

A man of means, if he possesses strict integrity, and loves and fears God, may be a benefactor to the poor. He can help them, and take no more interest than can be mercifully exacted. He thus meets with no loss himself, and his unfortunate neighbor is greatly benefited, for he is saved from the hands of the dishonest schemer. The principles of the Golden Rule are not to be lost sight of for a moment in any business transaction. Every man who lends money at ten or twelve per cent. interest is a robber in the sight of God. Although the laws of man may justify him, the law of God

condemns him. He is dealing unjustly; and God will reward him according to his deeds. God never designed that one man should prey upon another. He jealously guards the rights of his children, and in the books of Heaven great loss is set down on the side of the unjust dealer.

In the Holy Scriptures fearful denunciations are pronounced against the sin of covetousness. "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." The psalmist says, "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Paul ranks covetous men with idolaters, adulterers, thieves, drunkards, revilers, and extortioners, none of whom shall inherit the kingdom of God. These are the fruits of a corrupt tree, and God is dishonored by them. We are not to make the customs and maxims of the world our criterion. Reforms must take place; all injustice must be put away.

We are commanded to "search the Scriptures." The whole word of God is our rule of action. We are to carry out its principles in our daily lives; there is no surer mark of Christianity than this. We must carry out the great principles of justice and mercy in our intercourse with one another. We must be daily cultivating those qualities that will fit us for the society of Heaven. If we do these things, God becomes our surety, and promises to bless all that we undertake; and we "shall never be moved."

Inside View of Spiritualism.

THE SPIRITS CANNOT BE IDENTIFIED.

If this assertion can be established, if it can be shown that Spiritualists themselves, after long and carefully testing the matter, acknowledge that spirits cannot be identified—that they will personate and deceive so as to defy all efforts at detection—then their unreliability is fully shown. No better evidence than this is needed of the danger of the system, because deception cannot certainly be detected in any instance, therefore the deception may be permanent—never exposed till the deceived and bewildered soul is ruined.

In arguing this and other points, we produce as evidence the testimony of Spiritualists, and such as have been Spiritualists; here we wish to introduce their evidence, with a few interesting remarks from President Mahan:—

"Certain experiments have been made, in order to determine whether spirits are present. Individuals go in as inquirers, and get definite answers—in the first place, from departed spirits of persons yet living; in the second place, from departed spirits of persons who never existed here or anywhere else; in the third place, from departed spirits of brute beasts. Now, it will not be denied that answers are obtained from these, but it is said the communications come from spirits in a dishonest state of mind. But they will answer all the test questions that any other spirits can do. You cannot get a test applied in any question, cannot form or establish a test, that will not be as perfectly fulfilled in these cases as in any other. Now, if lying spirits can read our inmost thoughts, what evidence have you that any but lying spirits ever did communicate? How do you know but that when you were communicating, the father of lies was present, and shaped his lies for the very purpose of deception?"—*Discussion at Cleveland with Tiffany and Rhen, page 13.*

Had the President followed up the last idea presented above, instead of trying to account for all the phenomena on natural principles, he would doubtless have more nearly met the arguments of his opponents. Again, he says:—

"I venture to affirm that the testimony of no individual would be received in a court of justice which varied according to the persons with whom he conversed. Now I say that you cannot bring a solitary spirit that will not do this identical thing. A spirit will come into an orthodox circle, and affirm absolutely all the articles of the orthodox creed. You may in the same spot change the character of

the circle and he will deny all he has said before. You may change the third time, and he will deny all he has said before, and assert an entirely new theory. Now I will appeal to any judge of any court, if he would receive the testimony of such a person. Again, they contradict each other in things that spirits cannot be ignorant of. They have attempted to tell us the location of the spheres, the distance between the surface of the earth and the spheres; and I do not believe that you can bring two spirits from the vasty deep that will agree in such a simple fact as that—that will agree with regard to any essential condition with reference to the spirits there, who is there, and what is their condition.

"Judge Edmonds has drawn a picture of what he has seen, that made one of his hearers say, 'Why, Judge Edmonds, that is worse than a *Presbyterian Hell!*' He says that he has seen spirits which have been there 18,000 years, that look like monkeys; and that he has seen those who have horns, just as he has seen in pictures. I take the books, and then the testimony of all that have witnessed these circles, of whom I have inquired, and I have never yet met an individual who would honestly tell me that he believed that the testimony of the spirits was reliable. When in New York, I obtained the loan of a book, and wishing to know whether it was a spiritual production, I went down to the Spiritual Telegraph Office, and inquired of Mr. Brittan if that was a hoax. He said, 'We are not responsible for the sentiments here, only for its origin. We do not take the testimony of spirits as reliable.' I put the same question to Dr. Underhill, and he said, 'I would not rely upon the responses received through any medium. If the spirits tell me what accords with true philosophy, I believe it, but if they do not, I do not believe it.' Well, now, what a source of information is that? Why, if it accords with what we know before, believe it, but all beyond is doubt. Now I do not believe that any person dare go beyond that."—*Id.*, page 37.

In a discussion of this subject in the summer of 1856, one who claimed to have been the first Spiritualist in the State of Michigan, made the following remark:—

"The spirit sometimes *assumes* the name of an individual belonging to the same church, to induce them to hear. This is necessary with some who are so bigoted they would not believe unless a name was assumed which they respected."

This was an admission which we did not then suppose an intelligent Spiritualist would make. Any such assumption by a lying spirit would avail nothing if the person spoken to believed what the Bible says, that "the dead know not anything." Eccl. 9:5. That they do deceive those who seek to them is beyond all doubt; and to ward off the force of this fact, the flimsy covering of doing evil that good may come, is thrown over them. They are good, but it is *our* weakness and bigotry that causes them to profess to be what they are not! They are obliged to deceive us for our benefit, and to lie us into the truth.

We did not know till that time that Spiritualists had so little confidence in these communications; but investigation proves the fact. Yet it is an obvious fact that all Spiritualists have changed in their faith and lives under the influence of the spirits. This is a point worthy of careful consideration, that they are continually being molded and fashioned by an influence in which they dare not publicly avow the least confidence.

Said Joel Tiffany:—

"Persons have supposed that when they get *correct* answers they get *tests*. But when we come to understand that the spirit can come into rapport with the mind in the circle, we then discover that he can perceive his thoughts and get the *answer* as well as the *question* from his mind, and then being in communication with the medium can answer all his questions, and give him perfect answers, as to identity, at the same time that he is a far different spirit from what he purports to be."—*Discussion with Mahan, page 52.*

The following remarks from Dr. Hare, made in the N. Y. Investigating Class, show that he also believed there was danger of being deceived:—

"There was a difficulty, undoubtedly, in knowing precisely how it is, even upon the testimony of

spirits, because spirits there occupying different spheres and immensely differing in their degrees of development, accordingly give discrepant accounts of the matter. We must first identify the spirit and determine his trustworthiness before we could accredit his testimony. We must observe the same rules of evidence, apply the same tests, and have the same care in ascertaining their identity and veracity we do in like matters here."

What folly, to talk of applying the same tests of identity to spirits that we do to persons here! The Doctor knew better, as every one does. But he admits that we cannot trust them, unless we can identify them, and the most experienced Spiritualists say that it is impossible. He seemed to consider *himself* safe from deception, as will appear by the following remark:—

"He thought it impossible that he could have been deceived. It was not likely that any spirit would, in such a convocation, where Washington, Franklin, his father and mother, and others were present, assume a false character and name to deceive him any more than it was possible for any individual to assume to be and speak as some one else at a town meeting, without being detected."

But Dr. Hare *assumed* that "Washington, Franklin, his father and mother," were present, for he could have no evidence of it whatever. We have attended many town meetings in years gone by, but we never yet knew any man to speak in such meetings in the name of his neighbor; but such things often take place in "circles," according to the testimony of Spiritualists.

Judge Edmonds, in "Spiritual Tracts," No. 7, page 4, says:—

"One day while I was at West Roxbury, there came to me, through Laura as the medium, the spirit of one with whom I had been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character—one unlike that of any other man whom I ever knew, and so strongly marked that it was not easy to mistake his identity.

"I had not seen him in several years; he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar characteristics, but by referring to matters known only to him and me.

"I took it for granted he was dead, and was surprised afterward to learn that he was not. He is yet living.

"I cannot, on this occasion, go into all the particulars of an interview which lasted more than an hour. I was certain there was no delusion about it, and as certain that it was just as much of a spirit-manifestation as any I ever witnessed or heard of."

But the credulity of Spiritualists knows no bounds. With all the evidence before him, and the well-known admissions of Spiritualists that lying spirits personate our friends so well as to defy detection, the Judge yet thought it was the spirit of his living friend! EDITOR.

(To be continued.)

THE moral quality of that kind of coldness and listlessness, which turns away one's heart from fervor and one's hands from duty, cannot be concealed by any form of soft or extenuating words. We sometimes say of a young convert, who began well for a few years, but then lapsed from his zeal, "He has lost his early love, poor fellow!" But the Bible does not say "lost," it speaks out plainly; it says "left," in order to indicate willfulness in the dereliction, and fix responsibility for the shame: "I have somewhat against thee, because thou hast left thy first love." Rev. 2:4.—*Sel.*

MORALITY is not all there is of religion, but it is a good part of it. By this we mean not the negative morality which avoids outbreathing sins, but the positive morality of doing good to others. Christ says that, in the Judgment day, the lost will be condemned for not doing beneficent acts, like visiting the sick and suffering, and that the saved will be rewarded for doing just this active benevolence. Perhaps we err in not making enough of good works.

The Special Work of the Spirit Attends Every Special Work of God.

MANY have rejected the third angel's message, and many stand aloof and in doubt concerning it, not because its teachings in respect to the law and the gospel are false, but simply because the work is accompanied by a special manifestation of the Spirit of God. If there was nothing of this kind in the work, they think they could receive it as the truth, and as a genuine work of God. Take away the testimony of Jesus, which is the spirit of prophecy—rob the work of its special credentials as a special work of God—and they could receive it. Then they could number themselves with the remnant of the woman's seed, "which keep the commandments of God and have the testimony of Jesus Christ."

Now it is self-evident that the proclamation of the last message of probation is a special work. In its importance it is not exceeded by any work ever performed among men upon earth. At different times in the past, when the special promises of God became due, there have been special interpositions of God's providence in their fulfillment. The fulfillment of these special promises in the development of the great plan of salvation is what I call special works of God. And I affirm that God never performed such a work without the presence of direct and special inspiration of the Holy Spirit. Let us notice some examples.

God made a promise to Abraham that after his children should serve the Egyptians four hundred years, he would bring them out of their bondage to the land he had promised to give them. And when "the time of the promise" was come, he sent Moses, filled with the Spirit and endowed with miraculous powers, and with the promise, "I will be with thy mouth, and teach thee what thou shalt say;" and so redeemed the promise which he had made.

Another instance we find in the fulfillment of the promised restoration after the seventy years' captivity in Babylon. Few and feeble were the Israelites that returned to build again Jerusalem and the temple of God. Their enemies stood ready to oppose the work by every available means. There was much to discourage the people; but God had promised; and it was not by the power of the people, but by the Spirit of God, that the work was to be accomplished. Zech. 4: 6, 7. But for the prophesyings of Haggai and Zechariah, it is evident that the work would not have been accomplished. But "they prospered through the prophesyings of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel." Ezra 6: 14. Can the exceeding great and tremendous work of the closing messages of probation be accomplished without the gift of prophecy to unite and encourage the feeble laborers? No. With emphasis all must say, No! Without it the work could never have been brought to its present state of development; but with it, it will prosper to its completion.

We have another instance in John the Baptist. The Lord had promised to send a messenger before the Messiah to prepare the way. In order for Christ to be the Christ of promise, the promised messenger must precede him. There was no greater prophet than John; and yet it is expressly affirmed of him that he "did no miracle." The light of prophecy, without the aid of miracles, was sufficient proof of his mission. It was by the inspiration of the Holy Spirit that his work was accomplished.

No special message, no special work, was ever done without divine inspiration. Will the closing messages, than which there has been no greater, be an exception to this general rule? The idea would be preposterous, had not the Spirit described the remnant of the church as

having "the testimony of Jesus," which is the spirit of prophecy."

The work in which we are engaged is a work of promise; and it is second in importance to no other, from the beginning to the end of the world. It should have the special sanction and aid of the Spirit of God. This is promised in the Scriptures of truth. See the tract entitled, "The Perpetuity of Spiritual Gifts." And it is not only reasonable and Scriptural that it should be expected, but the promise is being fulfilled. The builders in this work know what is promised in prophecy—that such a work must and will be done; but they would lack the essential unity and courage to prosper in the work, and might in discouragement conclude, as the returned Israel of old, "that the time is not come" for the work to be performed. Hag. 1: 3. It is encouragement to put forth united effort that is needed. It is the assurance that the builders will be successful when they put all their energies into the work. Encouraging words like these: "This is the word of the Lord to Zerubbabel. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."

If God spoke through the gift of prophecy to aid and carry forward the work of rebuilding the temple, that his promise might be fulfilled in its restoration, will he not speak in that way to those who have the last message to proclaim to mankind—a message upon which the destiny of the last generation living is to be decided. Reasoning from analogy the conclusion is inevitable; and besides this we have the sure promise of God's word for it. The presence of the gift of prophecy, therefore, is no objection; on the contrary, its absence would be the greatest objection against the genuineness of the work.

R. F. COTTRELL.

Much Ado about Nothing.

THE following comment accompanies a rather amusing picture in the *Sword and Trowel*:—

This seems a very silly business, stopping the plow and wasting the time of a man and a boy and four horses to catch a mouse. The reader smiles at the picture, but we have often felt ready to cry when we have seen the thing done in real life.

A number of Christian gentlemen on a committee, with business to do for the Lord which concerns thousands of souls, will wrangle over a point of order, or a matter of detail of the most minute importance, delaying great movements upon a subject not worth so much as one poor mouse. A whole denomination of Christians will debate and dispute over merely personal differences which only in the smallest degree affect the grand enterprise in which Heaven and earth are concerned. A body of Christians will split into pieces over a petty quarrel, a personal feud, or an infinitesimal point of opinion, while all around them the masses are perishing for want of the gospel. Thus a miserable little mouse, which no cat would even hunt after, takes them off from their Lord's work. Good men will spend months of time and heaps of money in inventing and publishing mere speculations, while the great field of the world lies unploughed, and the hemlock of vice is running to seed all over it. In other matters, a little common sense is allowed to rule; but in the weightiest matters, foolishness is sadly conspicuous. Oh that love to God and a concern for the salvation of men would lead good men to use their brains, and leave little things alone while eternal matters ask their attention!

Reader, let us kill a mouse when it nibbles

our bread; but let us not spend our lives over it. Let us give our chief attention to the chief things—the glory of God, the winning of souls for Jesus, and our own growth in grace. There are fools enough in the world, and there can be no need that Christian men should swell the number.

Conceit and Skepticism.

A PROLIFIC source of doubt regarding the validity of the Scriptures lies in the intellectual pride and conceit of the doubter. God designed man to become a truth-seeker only by a conscientious and loving nourishment of his moral faculties. If, now, he sets out to use these faculties only as a means of self-display, and of tickling his vanity by winning brilliant applause, he may startle others by his destructive theories, and will finally forfeit his own capacity to discover eternal truth. It was, for example, Hume's boast on one occasion that he "threw out his skeptical speculations only for the entertainment and amusement of the learned and metaphysical world." What a shameless confession this, and how representative in its character! In exactly the same spirit some scientists of our day seem to engage in skeptical discussions—not for the sake of truth alone, but rather for showing off their own splendid abilities in devising original yet highly plausible systems antagonistic to old notions, and especially to Biblical doctrines. The fame of a heretic is absolutely courted, and the *odium theologicum* is their dainty delight. The semblance of a crown of martyrdom on their heads makes their books sell, and gathers enormous lecture fees for their pockets. But this intellectual vanity, this desire to stun the world with novel views, or a novel defense of old heresies, is moral suicide. Hume followed it until, by his own lamentable confession, he became absolutely incapacitated to discern the difference between truth and error; and he concluded at last that "no one opinion was any more probable than any other." Such a dismal end may indeed be reached through philosophic speculations or scientific negations; but the seeing eye will recognize that end as already prefigured in the intellectual pride of the poor victim at the beginning, just as the oak lies inwrapped in the germ of the acorn. And because a Haeckel forges the iron of science into a dagger with which to stab Christianity, let us not blame the iron, but rather the forger. Haeckel is an atheist plainly, but his science is not. Possessed of the same spirit, he would have converted Biblical criticism, had he occupied a theological chair, into a weapon against Jesus and his church. The love of speculation for its own sake never made a truth-seeker, and much less a truth-finder.—*Prof. T. S. Doolittle, in Christian Union.*

The Church Organ.

A WRITER in the *London Nonconformist*, relating an interview with Mr. Sankey, says:—

"Mr. Sankey and his singing have in several ways distinctly advanced our church music. To him more than to any living person must be attributed the ripening of opinion in favor of organs in Scotland. He did not argue the lawfulness of instrumental accompaniments in divine worship, but he superseded argument by making people feel that organs were consistent with devotion and helpful to it. Of course, like all blessings, organs may be so used as to become a curse. As we converse with Mr. Sankey on this point, he says: 'I use my reed-organ just to support my own voice or the voices of the choir. But, oh! the rushing and roaring of the organ that often greets me when I attend church. The din is sometimes so great that I cannot sing. If organists must make a noise, let them play a solo. When voices are singing they ought to be at the top.'"

The Judgment.

(Continued.)

THERE are two thoughts, of solemn importance, which present themselves on this subject:—

(1) This message must be given before the second coming of Christ. If it were not given, then the Scriptures would fail; the word of the Lord thus far would not be fulfilled. But sooner would heaven and earth pass away than one jot fail of the word of the Lord. Many prophecies point to the fulfillment of this message. See the following:—

"Blow ye the trumpet in Zion, sound an alarm in my holy mountain; let all the inhabitants of the land [or the earth] tremble, for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel 2:1, 2.

Other scriptures to the same intent might be quoted, confirming the truth that a warning will be given to the world before the day of the Lord, or the time of the Judgment, commences.

(2) As this warning is called "the everlasting gospel," being a part of the gospel which the Saviour was anointed to preach, *it must be heard*. It makes not a particle of difference when or by whom it is proclaimed; for whosoever proclaims it does it under Heaven's sanction and supervision. That it will be opposed, and even by the professed servants of Christ, is also a matter of prophecy. The "evil servant" will say, "My Lord delayeth his coming." But he cannot stay the message of warning, nor hinder the coming of that day. His opposition will only work ruin to his own soul, for Jesus said: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." It will avail him nothing that he has been called as a servant of the Lord, or that he has confessed or claimed that the Lord is his Lord. The prophecy is given by inspiration, and he who turns away from it or neglects it does so at his own peril.

But, in order to sound the alarm effectively, or to so proclaim "the hour of his Judgment is come" that it shall produce the desired result, they who preach it must be able to determine *when* it is timely; when the proclamation ought to be made. If they could not know, the trumpet would give an uncertain sound, if, indeed, it were sounded at all.

In the prophecy of Daniel are three chains of prophetic symbols, each giving information whereby we may know when the end is near. In chapter 2 is the image seen by Nebuchadnezzar in his dream, which gives a brief history of the great kingdoms of the world from the time of Babylon to the dividing or breaking up of the Roman Empire. In chapter 7 is a series of symbols consisting of wild beasts, which covers exactly the same ground as that of chapter 2, but supplementing that chapter with later events, reaching down to the very close of the eighteenth century. The same symbols are presented in Rev. 13, with still later events, reaching down to the last message, and the advent of the Lord. Compare Rev. 13:11-18 with chapter 14:9-14. By studying these prophecies, and the history of the nations which shows the progress of their fulfillment, we may learn definitely where we are in the chain of events which reaches down to the coming of the Lord. True, we cannot tell how long it will take to complete the fulfillment; we cannot learn from the prophecies the time of the Lord's coming; but we may learn from these, and also from other scriptures, when "he is near, even at the doors," as Jesus himself has given assurance in his own words. Matt. 24.

Another series of symbols is given in the 8th chapter of Daniel, and to this we must give more particular attention. It relates more particularly to our subject than do the others, and the interpretation is given in plain and unmistakable terms. The first symbol is a ram having two horns; this was explained by Gabriel to mean the kingdom of the Medes and Persians. Verse 20. The ram was succeeded by a he-goat, having a notable horn between his eyes. When that was broken four horns came up for it, and these in turn were succeeded by a little horn which "waxed exceeding great." It became stronger than all the kingdoms which preceded it. And of this Gabriel said: "And the rough goat is the king [kingdom] of Grecia, and the great horn that is between his eyes is the first king [Alexander]. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Grecia was divided into four kingdoms upon the death of Alexander. But a power came up, small in its beginning, which conquered the world and held all in its iron grasp. The Persian and Grecian Empires appear before us, great by sudden conquest. Not so with Rome. She gradually became exceeding great by successive conquests. It was this power that "magnified himself even to the prince of the host" of heaven; verses 10-12; or stood up against the Prince of princes. Verse 25.

Daniel said he heard one holy one ask another how long this vision should be, even "to give both the sanctuary and the host to be trodden under foot." The answer is made to Daniel in these words: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Now it has been seen, by Lev. 16, that the cleansing of the sanctuary, and making the atonement, mean precisely the same thing; for the atonement was made by the high priest sprinkling the blood upon the mercy-seat and altar, and cleansing them from the sins of the people. Hence, this expression of Dan. 8:14 is equivalent to saying, "Unto two thousand and three hundred days, then shall the atonement be made." And again, to understand this time is to understand the fulfillment of the message of Rev. 14:6, 7, "the hour of his judgment is come," for the Judgment sits when the Atonement is made. Thus we see *that the time was appointed and announced for making the Atonement*. This is in conformity to the type, where the tenth day of the seventh month was set apart to that work. While this text stands as a part of that "scripture" which is "profitable for instruction," it is both interesting and profitable to inquire where these two thousand and three hundred days terminate. But to understand this, we must trace the connection between chapters 8 and 9 of Daniel; for chapter 9 is in part explanatory of chapter 8, the explanation of the time (2300 days) being given in the latter, not in the former. Note the following points:—

1. Gabriel was commanded to make Daniel understand the vision.
2. He explained in chapter 8 the symbols of the kingdoms represented therein.
3. He did not explain the time of verse 14.
4. Daniel said he did not understand the vision, which, of course, refers to that part not explained—the time.
5. In chapter 9, Gabriel said he had come to give him understanding, and commanded him to "consider the vision."
6. No vision had been mentioned since chapter 8, which shows that Gabriel had reference to the same vision which he was commanded to make him understand in that chapter.
7. In chapter 9, he commenced instructing Daniel on *time*, the only thing in the "vision" not hitherto explained.
8. He said, Seventy weeks are determined (Heb. literally *cut off*) upon thy people.
9. The seventy weeks commence with the

commandment to restore and build Jerusalem, B. C. 457. See Ezra 7.

10. The seventy weeks are evidently "cut off" from the 2300 days, the only period given in the vision. Therefore the time of the going forth of the commandment to restore and build Jerusalem must be the commencement of the 2300 days. And if the seventy weeks are not cut off from the 2300 days, that is, if the seventy weeks do not mark the beginning of those days, then no explanation of the days was given, and Gabriel never did what he was commanded to do. But such a supposition will not be urged. Therefore, we must admit that in Dan. 9 we have a clue to the 2300 days of Dan. 8, and to understand the seventy weeks of Dan. 9, is also to understand the 2300 days of Dan. 8, the two periods commencing together.

In regard to the nature of these "days" no argument can be needed. The "seventy weeks" of Dan. 9, marking the manifestation of the Messiah, which took place at the time of his baptism, see Matt. 3:16, 17; John 1:32-34; Mark 1:14, 15, were not weeks of days, but weeks of years. To deny this were to unsettle one of the clearest evidences in favor of the Messiahship of Jesus of Nazareth. But as the seventy weeks are part of the 2300 days of the vision of Dan. 8, those "days" were not solar days of twenty-four hours, but year-days, "each day for a year," according to a well-known method of counting time. Eze. 4:6.

As the Messiah was to be cut off, and cause the sacrifice and oblation to cease in the midst of the last week of the seventy, which was in A. D. 31, and the time that the apostles turned to the Gentiles marks the close of that period, which was in A. D. 34, it is easy to see that the 2300 days would extend 1810 years beyond that time, or to A. D. 1844. And as the angel said the sanctuary should be cleansed at the end of that period, this must refer, not to the typical sanctuary which was destroyed by the Romans in A. D. 70, but to the antitypical "sanctuary and true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

Some are ready to object to this view, that the heavenly sanctuary where our High Priest officiates cannot need cleansing—that there is nothing impure in Heaven. The zeal of such to vindicate the honor of heavenly things is parallel with that of Peter, who rebuked the Lord for speaking of his ignominious death; he thought a victor's crown only was becoming his Master. But God has a plan appointed, and the death of his Son was in that plan; and the mistaken zeal of his servants must not be suffered to interfere with it. In that plan is also the Atonement which God's now exalted Son as priest makes in the sanctuary in Heaven; and it has been sufficiently shown that the Atonement is made by cleansing the sanctuary. That this expression of the angel refers to the heavenly, and not to the earthly, sanctuary, may be proved by several considerations. The following we think is conclusive on this point.

1. The sanctuary was not cleansed from any impurity of its own, nor from any defilement from use, as ordinary habitations are cleansed, but from sin. Therefore it was cleansed by blood. By referring further to Lev. 16, it will be seen, and will be noticed hereafter, that the design was to take away the sins from the presence of God, and remove them from the throne of judgment. But Paul declares in Heb. 10:4, that "it is not possible for the blood of bulls and of goats to take away sin;" but that was all the blood the priests had to offer in the worldly sanctuary; therefore, as that blood would not remove sin, it follows that *the earthly sanctuary was never cleansed at all*, except in figure, and never could have been had it remained and the priests still officiated therein till the end of the 2300 days. Nevertheless, the necessity existed; for the people were actual

sinner, and needed to have their sins remitted or blotted out.

2. The sanctuary, as before noticed, was defiled by the sins of the people, though the people never came in contact with it. The high priest stood as their representative; he bore their judgment. Ex. 28:30. And as he alone went into the most holy place, it follows that it was defiled by his bearing their sins. Now it is plainly stated that Christ bears our sins—they were laid upon him—he is our representative before his Father. And it seems evident that one of the following positions is true: That Christ has taken the sins of his people, or his people have their sins yet upon them. It will be admitted that the former is true; that as the representative and substitute of his saints, he takes their sins. But if he takes them, where does he take them? Certainly where he is. Now it is by virtue of his priesthood that he bears the judgment of the people; but his priesthood is in the heavenly sanctuary. Heb. 8:1-4. There, according to the type, is where our sins are taken. To show this is the object of the type.

3. That the heavenly sanctuary is cleansed, is proved by direct declarations of the New Testament. Paul, in writing to the Hebrews respecting the types and their fulfillment in the priesthood of the Son of God, says: "It was therefore necessary that the patterns of things in the Heavens should be purified with these [*i. e.*, with the blood of calves and goats]; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. Accordingly he says that Christ entered into the holy places, into Heaven itself, "by his own blood." Verse 12. This is the better sacrifice, or blood, by which the heavenly things are purified or cleansed.

This point being settled, another question arises: Are there two holy places in the heavenly sanctuary? and if so, did not Christ enter the most holy when he ascended on high? In answer to this, notice,

1. When Moses was about to make the tabernacle, he was admonished to make all things according to the pattern shown him in the mount. Heb. 8:5; Ex. 25:40.

2. This tabernacle and its officers served "unto the example and shadow of heavenly things." Heb. 8:5.

3. The two holy places in the earthly sanctuary are termed "figures of the true" [holy places], and pattern of things in the Heavens. And they could not be patterns of the heavenly, and be made in "all things according to the pattern" shown to Moses, unless the heavenly had also two holy places.

4. That there are two holy places in the heavenly temple is shown by the book of Revelation, in which prophecy has unfolded various events in this dispensation immediately concerning the position and work of our High Priest.

When the living creature (one of the cherubim) called John up "in the Spirit" into Heaven, he said he saw a throne set, and described its appearance, and him that sat thereon; and said there were seven lamps of fire burning before the throne. Rev. 4:2-5. The order given to Moses, in erecting the earthly sanctuary, was to set the candlestick with its seven lamps on the south side of the door of the tabernacle of the congregation, which was the holy place. Ex. 29:33-35; 40:24. As this was a shadow and example of heavenly things, we learn by this text in the book of Revelation, that John's vision of the throne of God was in the holy place of the heavenly temple, where were the seven lamps of fire or golden candlestick. Therein the Lord said he would manifest his presence; Ex. 29:42, 43; and there was our Saviour at the time of John's vision, officiating as priest. In this, a continual or daily offering was made, that judgment might be stayed, and the sinner spared, until the time of

the cleansing of the sanctuary, or making atonement, which was the blotting out and entire removal of sin from the sanctuary of God. According to the type, this work of propitiation or intercession the Saviour had first to fulfill, in order to give man an opportunity to be reconciled to God, or converted, that his sins might be blotted out in the appointed time.

But we look down the stream of time still further; when the dispensation is drawing to a close, and the seventh trumpet is sounded.* The third woe comes upon the earth, and great voices are heard saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ; the elders before the throne of God announce that "the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and them that fear thy name, small and great." Rev. 11:15-17. Here is a series of events, the connection and location of which cannot be mistaken, showing that this trumpet closes up this dispensation. By this we would not be understood to say that it covers no time beyond the close of this dispensation, but it certainly does cover the last days of this dispensation. Our Saviour says, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Paul says the saints shall have rest when the Lord Jesus is revealed, taking vengeance on the wicked. 2 The. 1:6-10. And Jesus told his disciples they should be recompensed at the resurrection of the just. Luke 14:14. Thus it is shown that the judgment of the dead, the coming of the Lord, and the resurrection of the just, are events transpiring under this trumpet. EDITOR.

(To be concluded.)

"Hearers Only."

If we receive God's word it will save us. It is able to do it; but it does not always do it, because it is not always received when heard.

It is well to be quick to hear; but that is not enough. It is of no use to hear except for the purpose of doing good. Mere listening never saved a soul, nor can save it. There must be doing also.

There are a great many mere hearers in the world. If one goes to church for the purpose of applying the word to other people, or because he likes to hear the minister's pleasant voice or charming rhetoric, but does not plan to do anything he is told to, he is a mere hearer, and will get no profit by it. Such a man's religion is vain.

The "hearers only" are terribly deluded. It does no good to bring one's ears to church unless one brings his heart also. Many think it does, and they hire good pews and look reverent enough in their seats. But God has no favor to show to those who do not respond to his word by obeying it.

Reading treatises or hearing lectures on agriculture does not make a man a farmer. He must get his land and go to work, and raise corn and potatoes, or he will starve when winter comes. Devoutly listening to the gospel will not save a man in the last day, except as he has also tried to live a good life.—*N. Y. Observer.*

BAD words are as influential as the plague and the pestilence. They have wrought more evil than battle, murder, and sudden death. They creep through the ear into the heart, call up all its bad passions, and tempt it to break God's commandments. A few bad words led the world to sin and death.

*Keith, on the prophecies, quoted largely from Gibbon, to show that the first four trumpets noted events connected with the downfall of Western Rome. Mr. J. Litch, following Keith, traced the history of the next two, showing their connection with Eastern Rome. In this he gave conclusive evidence that the sixth trumpet ceased to sound in 1840. A pamphlet on the subject of the trumpets can be obtained where this work is published.

A Delusion.

WHEN one thinks that he sees an opportunity of doing God service by disobeying the Lord's plainest commands, he need not hesitate a moment in deciding that that seeming opportunity is only a delusion of Satan. A year or two ago a young man, now a preacher of the gospel, fancied that he saw a chance to better his own circumstances, and to help on the Lord's cause, by undertaking a piece of work which his Christian consciousness condemned. He consulted several persons on the point of conscience which troubled him, and received advice, good and bad. At last that question was settled for him, by a plain query from one of those to whom he spoke, asking point blank whether his ruling motive in going into the proposed work was gain to himself, or gain to the Lord's cause. He frankly replied that his chief motive was personal gain, and he added that he would at once decline the proffered opportunity. This suggests a right and ready method for deciding in all such cases. Do you wish to do the questionable thing principally for your own sake, and incidentally for the Lord's? If so, don't do it. Is your principal motive for this doing, the gain it will bring to the Lord? If so, be sure that you cannot do better for the Lord than by obeying him at all hazards, and trusting him for the results.—*S. S. Times.*

A Cheerful Face.

THERE is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor. As well might fog, and cloud, and vapor hope to cling to the sun-illuminated landscape as "the blues" and moroseness to combat jovial speech and exhilarating laughter. Be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of determined cheerfulness. It may at times seem difficult for the happiest-tempered to keep the countenance of peace and content; but difficulty will vanish when we truly consider that sullen gloom and passionate despair do nothing but multiply thorns and thicken sorrows. Ill comes to us providentially as good—and is a good, if we rightly apply its lessons. Why not, then, cheerfully accept the ill, and thus blunt its apparent sting?—*Sel.*

The Shoemaker's Dream.

GEORGE RENTON was a poor man; and often said, "If I were rich, I would show people how to give." In a dream, he saw a pyramid of dollars—all new, bright, and beautiful. Just then, a voice said to him, "Now is your time! You are rich at last; you now have an opportunity to exercise your generosity!" So he arose from his seat and went to the pile to take some money for charitable purposes. But the pyramid was so perfect that he could not bear to break it; he walked all around it, but found no place where he could take a dollar without spoiling the heap. So he decided that the pyramid should not be broken! . . . then awoke, awoke to know himself, and to see that he would be generous only while comparatively poor.

THE essence of all religion, Christ tells us, is in loving God with all the heart, and ones' neighbor as himself. This is the best synopsis of religion that has ever been given. But that is all in the secret heart. The evidence of this love is what we often call religion, and what James calls religion. It is purity of life and beneficent helpfulness to those in need.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—FEB. 16.

ACTS, CHAPTERS 3-5.

The Cripple Healed.

A SHORT time after the descent of the Holy Spirit, and immediately after a season of fervent prayer, Peter and John, going up to the temple to worship, saw a distressed and poverty-stricken cripple, forty years of age, who had known no other life than one of pain and infirmity. This unfortunate man had long desired to go to Jesus and be healed; but he was almost helpless, and was removed far from the scene of the great Physician's labors. Finally his earnest pleadings induced some kind persons to bear him to the gate of the temple. But upon arriving there he discovered that the Healer, upon whom his hopes were centered, had been put to a cruel death.

His disappointment excited the pity of those who knew how long he had eagerly hoped and expected to be healed by Jesus, and they daily brought him to the temple, that the passers-by might be moved to give him a trifle to relieve his present wants. As Peter and John passed, he begged charity from them. The disciples regarded him with compassion. "And Peter, fastening his eyes upon him with John, said, Look on us." "Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk."

The poor man's countenance had fallen when Peter declared his own poverty, but grew bright with hope and faith as the disciple continued. "And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength."

The Jews were astonished that the disciples could perform miracles similar to those of Jesus. He, they supposed, was dead, and they had expected all such wonderful manifestations to cease with him. Yet here was this man who had been a helpless cripple for forty years, now rejoicing in the full use of his limbs, free from pain, and happy in believing upon Jesus.

The apostles saw the amazement of the people, and questioned them why they should be astonished at the miracle which they had witnessed, and regard them with awe as though it were through their own power that they had done this thing. Peter assured them it was done through the merits of Jesus of Nazareth, whom they had rejected and crucified, but whom God had raised from the dead the third day.

The manner of Jesus in working his miracles was very different from that of his apostles. His language was that of one who possessed power in himself. "Be thou clean." "Peace, be still." Neither did he hesitate to accept the honor offered him on these occasions, nor seek to divert the minds of the people from himself, as though his miracles were not wrought by his own power for his own glory. But the apostles wrought miracles only in the name of Jesus, and refused to receive the least honor to themselves. They claimed to be only instruments of that Jesus whom the Jews had crucified, but whom God had raised and elevated to his right hand. He was to receive all the honor and praise.

After the performance of this miracle, the people flocked together in the temple, and Peter addressed them in one part of the temple, while John spoke to them in another part. The apostles, having spoken plainly of the great crime of the Jews, in rejecting and putting to death the Prince of Life, were careful not to drive them to madness or despair. Peter was willing to lessen the atrocity of their guilt as much as possible, by presuming that they did the deed ignorantly. He declared to them that the Holy

Ghost was calling for them to repent of their sins and to be converted; that there was no hope for them except through the mercy of that Christ whom they had crucified; through faith in him only could their sins be canceled by his blood.

This preaching the resurrection of Christ, and that through his death and resurrection he would finally bring up all the dead from their graves, deeply stirred the Sadducees. They felt that their favorite doctrine was in danger, and their reputation at stake. Some of the officials of the temple, and the captain of the temple, were Sadducees. The captain, with the help of a number of Sadducees, arrested the two apostles, and put them in prison, as it was too late for their cases to be examined that night.

The following day Annas and Caiaphas, with the other dignitaries of the temple, met together for the trial of the prisoners, who were then brought before them. In that very room, and before those very men, Peter had shamefully denied his Lord. All this came distinctly before the mind of the disciple, as he now appeared for his own trial. He had now an opportunity of redeeming his former wicked cowardice.

The company present remembered the part Peter had acted at the trial of his Master, and they flattered themselves that he could be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of his greatest need, was the impulsive, self-confident disciple, differing widely from the Peter who was before the Sanhedrim for examination that day. He had been converted; he was distrustful of self, and no longer a proud boaster. He was filled with the Holy Spirit, and through its power he had become firm as a rock, courageous, yet modest, in magnifying Christ. He was ready to remove the stain of his apostasy by honoring the name he had once disowned.

Hitherto the priests had avoided having the crucifixion or resurrection of Jesus mentioned; but now, in fulfillment of their purpose, they were forced to inquire of the accused by what power they had accomplished the remarkable cure of the impotent man. Then Peter, filled with the Holy Ghost, addressed the priests and elders respectfully, and declared: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we may be saved."

The crowning miracle of raising Lazarus from the dead had sealed the determination of the priests to rid the world of Jesus and his wonderful works, which were fast destroying their own influence with the people. But here was a convincing proof that the death of Jesus had not put a stop to the working of miracles in his name, nor to the promulgation of the doctrine he had taught. Already the news of the miracle, and the preaching of the apostles, had filled all Jerusalem with excitement.

The people were amazed at the boldness of the disciples. They supposed, because they were ignorant fishermen, they would be overcome with embarrassment when confronted by the priests, scribes, and elders. But they took knowledge that they had been with Jesus. The apostles spoke as he had spoken, with a convincing power that silenced their adversaries.

In order to conceal their perplexity, the priests and rulers ordered the apostles to be taken away, that they might counsel among themselves. They all agreed that it would be useless to deny that the man had been healed

through power given the apostles in the name of the crucified Jesus. They would gladly have covered up the miracle by falsehoods; but the work was done in the full light of day, and before a crowd of people, and had already come to the knowledge of thousands. They felt that the work must be immediately stopped, or Jesus would gain many believers, their own disgrace would follow, and they would be held guilty of the murder of the Son of God.

But notwithstanding their disposition to destroy the disciples, they dared not do worse than threaten them with the severest punishment if they continued to teach or work in the name of Jesus. Thereupon Peter and John boldly declared that their work had been given them of God, and they could not but speak the things which they had seen and heard. The priests would gladly have punished these noble men for their unswerving fidelity to their sacred calling, but they feared the people, "for all men glorified God for that which was done." So, with repeated threats and injunctions, the apostles were set at liberty.—*Mrs. E. G. White, in The Great Controversy.*

Teachers' Meetings.

TEACHERS' meetings can be conducted successfully, and in many places are; but they will not bear a stereotyped or inflexible mode. Consider first the advantages of such meetings:—

1. They promote acquaintanceship among the teachers, and fellowship and sympathy for each other in their work.

2. They give the superintendent opportunity to make known his plans, interest the teachers therein, and counsel and direct them in their labors, and thus unite the whole school into one manageable, working body.

3. They give opportunity for the consideration of measures, and the transaction of necessary business.

4. They give opportunity for that thorough and uniform preparation of the lesson that teachers who bear the burden of souls always desire.

5. They give teachers opportunity for the culture of the heart and united prayer.

Consider, next, how teachers' meetings can best be made to secure these ends:—

1. They should be held weekly, and at such time and place that the greatest possible number can attend.

2. They should be regarded by the superintendent and teachers as part of the regular and necessary work of the school.

3. They should be attended by all the teachers, and those absent without cause should be regarded as neglecting their trust equally with those absenting themselves from the class on Sabbath.

4. They should be earnestly prepared for by the superintendent and teachers, and engaged in with zeal and spirit.

Can such meetings be held in the country? They can. Let the teachers meet before the church service in the morning of the Sabbath; or let them meet after the school is dismissed and the scholars are gone.—*Erwin House, A. M.*

THE Sabbath-school system has been inconceivably less efficient than it might have been, owing to the untrained character of its teachers. Every town, every society, ought to have a Normal school for training teachers. A man may be big with knowledge, but what is that to the child, if he has not the art of communicating it? Sabbath-school teachers, when they are beginning to work themselves into a system, or have nearly attained it, perhaps "marry a wife," and therefore "they cannot come;" or they lose faith and give up school, or they get lazy and excuse themselves by the complaint that they see no fruit, practically forgetting the injunction, "Be not weary in well-doing, for in due season ye shall reap if ye faint not."—*Sel.*

Christ First.

ABOVE all, let us take care that none of our teaching diverts the attention of our scholars from the Lord Jesus, and the way of salvation through him. There was a certain great painter who had spent a large amount of time in the preparation of a picture of the Last Supper. When the picture was completed he called some of the masters of the art together to ask their opinion of it. One and another expressed their views of the performance, till one came forward upon whose judgment he placed great reliance. After looking intently for some time, this friend said: That which strikes me as the most beautiful thing in the picture is that chalice—the lines are so elaborate and the coloring so beautiful." The painter, much disappointed, looked at the picture again, then went to his paint brushes, and, dipping one into the paint, he slowly but deliberately smeared out the chalice, saying, "I have made a great mistake if that is the most beautiful object in my picture. I wanted the countenance of my Master to be the most prominent thing. I must have nothing in my picture to divert attention from the face of my Master." However excellent and beautiful our lessons may be, let there be nothing to divert the attention of our scholars from the Lord Jesus, but let all our illustrations be so presented as to lead their minds to him as the prominent object in every picture, the chief among ten thousand, and altogether lovely.—*F. J. Hartley, England.*

SCRIPTURE ENIGMA.

WHOSE mournful death made widows to lament?
 What woman from her master's house was sent?
 Who saw bright visions by a river's side?
 What treacherous servant to his master lied?
 What warlike prince upon a rock was slain?
 Who water sought when God withheld the rain?
 Who came uninjured from the lion's den?
 Who once near Lehi slew a thousand men?
 Whose prayers and tears did a kind answer gain?
 In what famed valley was a giant slain?
 Who for his sin most bitterly did weep?
 Where did his flock the son of Amram keep?
 Who with a brother was at deadly strife?
 What woman by her faith did save her life?
 Who a fierce foe did in a monarch find,
 But in that monarch's son a friend most kind?

Take the initials, and as noon-day clear,
 A title of the Saviour will appear.

PERMIT us, with great affection, to suggest to you that your entrance upon the office of a Sabbath-school teacher should lead you to investigate your own motives and character with the greatest care. The eternal interests of children are now committed to your care.—*Teacher's Guide.*

Sabbath-School Helps.

WE recommend, and can supply, any of the following list of valuable helps in Bible study:—

Clarke's Commentary, 6 vols	\$24 00
Barnes' Notes, 14 vols	21 00
Smith's Comp. Dictionary, sheep	6 00
" " " cloth	5 00
History of Reformation	5 00
" " " (condensed)	1 50
" " " Romanism, cloth	4 00
Young's Concordance	3 00
Cruden's "	2 00
Whiston's Josephus, large	3 00
" " " small	1 75
Hand Book of Bible Geography	2 50
" " " Manners, etc.	2 50
Dictionary of Bible	1 75
Smith's New Testament History	1 75
Geikie's Life of Christ, large	1 75
" " " " small	75
Blunt's C incidences	1 50
Bunyan's Pilgrim's Progress	1 50
Sketches of Jewish Social Life	1 25
The Temple and its Services	1 25
From Exile to Overthrow	1 25
Life of Apostle Paul (C. and H.)	1 00
Sketches from the Life of Paul (Mrs. White)	80
Giant Cities of Bashan	1 00

Address, PACIFIC PRESS, Oakland, Cal.

Temperance.

THE WORK OF TEMPERANCE.

It's a work of prevention and cure;
 A work for the rich and the poor;
 A work that is slow and yet sure;
 A work whose effects will endure.

Then pray for it, hearer and preacher;
 Shout for it, master and man;
 Shout for it, scholar and teacher,
 Praise it wherever you can.

Temperance lessens the stealers,
 Robbing by day and by night;
 Temperance adds to the kneelers,
 Who in religion delight.

Temperance aids the repealers
 Of the infamous liquor laws;
 Temperance helps the revealers
 Of light on our nation's grand cause.

It's a work for the old and the young;
 It's a work for the pen and tongue;
 It's a work for the pulpit and pew;
 It's a work, brother and sister, for you.

—*Temperance Union.*

Whisky and Literature.

MARK TWAIN made the following good hit in a speech made at Montreal: "I came here," he said, "to place myself under the protection of the Canadian law and to secure a copyright. I have complied with the requirements of the law. I have followed the instructions of some of the best legal minds in the city, including my own, and so my errand is accomplished, at least as far as any exertions of mine can aid that accomplishment. This is a rather cumbersome way to fence and fortify one's property against the literary buccaneer, it is true; still, if it is effective, it is a great advance upon past conditions, and one to be correspondingly welcomed. It makes one hope and believe that a day will come when, in the eye of the law, literary property will be as sacred as whisky or any other of the necessities of life. In this age of ours, if you steal another man's label to advertise your own brand of whisky with, you will be heavily fined and otherwise punished for violating that trade-mark. If you steal the whisky without the trade-mark, you go to jail; but if you could prove that the whisky was literature, you could steal them both, and the law wouldn't say a word. It grieves me to think how far more profound and reverent a respect the law would have for literature if a body could only get drunk on it."

THE apparent cause of trouble in this world is not always the real cause. Many a man seems to be breaking down with overwork, when, as a matter of fact, he could do all the work he is now doing, and more also, without being harmed by it, if he were free from the occasion of worry, and the cause of friction, which he knows all about, but which other people do not suspect. So, again, many a young man who dies of acute pneumonia, or of typhoid fever, would have lived through that attack of disease if he had not wasted all his reserve forces by drinking, or by tobacco-using. It is this view of the use of tobacco that prompts our school superintendents, and our superintendents of naval and military academies, to forbid it to the youths who are under their charge. It is not the immediate and obvious bad effects of tobacco, but the ultimate and probable effects, that make its prohibition a wise and necessary measure. Tobacco-using certainly enhances the deterioration of the physical, mental, and moral welfare of those who indulge in it. As to its possible good, in exceptional cases, Dr. Sargent, who has given the subject much competent study, has said recently: "I can easily conceive of a man's physical condition being such that

he might use tobacco in a way that would do him good; but I never saw one who did." Yet Dr. Sargent has had a wide sphere of observation from which to judge. If he hasn't seen the man who was benefited by tobacco-using, do you suppose that you have?—*S. S. Times.*

Not Blood Money.

IN a number of instances, some good men, having an interest in the good name of our Government, have attempted to prove that in placing a tax on poison beverages, the Government has not licensed or permitted or encouraged the traffic in them; has not taken blood money to condone crime. They have gallantly defended our country and artistically and gracefully whitewashed its politics and politicians; have almost made our people proud to feel that our beloved guardian Uncle is so virtuous as to decline all bribes and blandishments, and say severely to the whisky man: "Sir, I emphatically disapprove of your traffic; I condemn it; I hate it; I despise it; my virtuous soul loathes it; my religious sentiment is in violent rebellion against it; so, sir, while I reward with an approving smile, all the honest industries of this great nation and say "well done" to them—my conscience compels me to punish you by a fine of 90 cents a gallon on the whisky you produce, and \$1 a barrel on the pigslush beer with which you poison and curse and debauch the men, women, and children that open two-edged whisky could not get at. And, sir, let me tell you, it is a mercy to you, which you should highly prize, to have me inflict this punishment on you, because your killing, starving, wife-beating, jail-filling, and grave-digging traffic is so vile, that but for this Government protection which I extend to you, my people would soon hang you on the lamp-posts."

It is very consoling to take this view of it; it shows us conclusively that the Government is entirely innocent, and the tax is levied with a pure, unalloyed hope of stamping out the traffic; which would have been taxed out of existence long ago, but for the perversity of the man-killers who are too stupid to see it in the true light.

If when a bank robber, a forger, a train wrecker, a pickpocket, or a murderer is arrested for committing his particular type of crime, he should produce a receipt from the U. S. revenue office, showing he had paid \$25 for the year 1884 as a tax on his retail burglar business, or \$100 on his wholesale forgery traffic, there would be some unreasonable people to say that the Government was encouraging and condoning crime, but they would of course be styled fanatics.—*Selected.*

POTTER County, Pennsylvania, affords a good illustration of what temperance will do in a community. No licenses to sell intoxicating liquors are granted in that county; and one of the many good results is that at the recent Quarter Sessions Court the district attorney announced that he had no bills to present to the grand jury; the sheriff stated that he had no criminals in charge, and the directors of the poor announced that they had no paupers to support. Suppress the liquor traffic in a community, and at least three-fourths of all the crime, poverty, and wretchedness among the people will also cease.

TOBACCO-USING always makes one selfish, not caring whether he annoys others or not. The smoker especially will puff the nauseating fumes right into your face with perfect impunity. He never dreams of the "personal liberty" of another.

A LIQUOR firm in Massachusetts, in a note at the foot of a private circular, says: "All packages sent from our store to ministers are labelled 'Canned peaches.'"

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, - - - - - ASSISTANT EDITOR.
URIAH SMITH, - - - - - CORRESPONDING EDITOR.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 7, 1884.

Pharaoh's Quandary.

It seems quite probable that Pharaoh might have listened to the message of Moses with some degree of interest, when he saw the miracles which were wrought, had not the magicians, with their enchantments, counterfeited the miracles, and thus strengthened the king in his opposition to the word of the Lord. The miracles were given on purpose to convince both Pharaoh and the children of Israel of the divine mission of Moses. But when "the magicians did so with their enchantments," there was power against power, miracle against miracle, and of course Pharaoh chose the side and accepted the miracles which left him free to gratify his own selfish feelings.

Paul makes use of this circumstance to point out the dangers of "the last days," in 2 Tim. 3. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." The magicians might have talked, have argued, and persuaded, but they would probably have had but little influence without the miracles. If they were convincing when wrought by Moses, were they not equally convincing when wrought by the magicians?

The magicians had almost everything on their side favorable to success. Pharaoh not only did not know the Lord, but it was as greatly against his interest as his inclination to let the people go. Israel was a source of wealth to Egypt. They were many, and their unpaid labor was not lightly to be given up. It is not difficult to see that Pharaoh would gladly hail any evidence which would fortify him against the message delivered by Moses.

And so it is in the last days—the days where Paul locates the work of those who imitate Jannes and Jambres in resisting the truth. Our Saviour himself speaks of the same facts, and locates them in the same times. Just preceding his second coming, false Christs and false prophets shall arise, and they shall show great signs and wonders, inasmuch that if it were possible, they shall deceive the very elect Matt. 24. Here, again, we see that it is not in their speeches, their arguments, but in their signs and wonders that the power of their deception lies. And again in Rev. 13 and 14, in a prophecy which includes the appearing of the Son of man to reap the harvest of the earth; a prophecy of a power which is represented by a beast having two horns like a lamb, it is said: "And deceiveth them that dwell on the earth by those miracles which he had power to do." In every case the strength of the deception is laid in the miracles. Compare 2 Thess. 2.

We have no doubt that the great bulk of the deceptive signs and wonders of these last days is found in Spiritualism. Nor have we any doubt that many pretended mediums have been exposed, who affected a power which they did not possess. But even this serves the purpose of the arch deceiver, because it throws thousands off their guard, and leads them to believe that it is all a pretentious, but really harmless, humbug, calculated to deceive only the ignorant and credulous. By this means a great many are induced to slight the evidence of its power and nature, and thus the deception is allowed to work and prosper with little opposition.

But they should consider that many have been convinced who were neither ignorant nor credulous. We may name such men as Doctors Hare and Crookes, who were convinced only after long and

thorough experimenting. And scores of others, able and patient in their investigations, might be classed with them. Gov. Tallmadge, Judge Edmonds, and many scores of that class, were never converted to the tenets of Spiritualism except by the evidence of an unseen and unknown power. Rev. A. D. Mayo, in a sermon, indorsed Spiritualism as the means of teaching great and needed truth. He said:—

"I look upon the alliance of this movement with mesmerism as accidental and temporary. The tipping tables and rattling wainscots will, in good time, be left with other prodigies, in the hands of curious men of scientific leisure for experiment; but this great cry of the popular heart after a rational faith in immortality will shiver numberless churches, and burst the bonds of many a man now enfolded in materialism or petrified into theological marble. We shall learn out of it what it means in the nineteenth century to believe in the immortality of the soul."

The editor of the *Spiritual Age* better understood the relation of table-tipping, etc., to this new theory—he knew that from such a diversity of views as is taught by the spirits, it would be impossible to reduce a system that any reasoning mind could embrace, and that all Spiritualists confidently and necessarily appeal to the evidence of physical power as the groundwork of their theory. The editor remarked:—

"In discussing the subject of Spiritualism, the able author takes very comprehensive views of its developments and ultimate uses, regarding it as a 'great cry of the popular heart after a rational faith in immortality.' He seems, however, to have overlooked the fact that this rapping, 'tipping of tables, and rattling of wainscots,' is fast reducing our faith in immortality, hitherto but conjectural, to a scientific verity, and thus constituting it that 'rational faith' which the popular heart of the nineteenth century demands."

By reference to the reports of the committees appointed to examine the Fox girls, and to inquire into the causes of the rappings, as well as to the experience of Gov. Tallmadge and others, it will be seen that Spiritualism arose and spread, not by the influence of the truths taught, but by the air of "mystery" which was thrown around it; solely by the evidence that the "raps" were not produced by the mediums. The editor is doubtless right. By these alone their faith is reduced to a verity. The same is clearly shown by a writer in the *Spiritual Clarion*, as follows:—

"Old skeptics who had stood the battery of a thousand pulpits, have surrendered at the tipping of a spirit hand on their unconscious tables. . . . The little pine wainscot that shook the air in a small room in Rochester has echoed to the ends of the earth, and shakes old creeds like the judgment thunders."

To show the effect which these manifestations of power have on the mind, we will instance a case which came under our observation. It relates to the subject of this article. A young lady, the daughter of a man who had many years labored as a Christian minister, was healed by a medium of a disease of long standing. Of course she was an ardent Spiritualist. We tried to reason with her that the *manifestation of power* was no evidence of the correct position of the one through whom the power was manifested. We referred to the cases of the magicians of Egypt, the sorcerers in the days of Christ and the apostles, and to the prophecies of the Saviour, of Paul, and of John. We made the statement that our earnest inquiry should be as to the *origin of the power* manifested. She deliberately replied that if we proved it was of the devil, it would only increase her respect for the devil! and that she owed greater gratitude to, as being more benefited by, the devil than God. All this shows that the people are captivated by signs and powers, and by a supposed benefit received, and are led thereby to entirely overlook the fact that to God we owe our "life, and breath, and all things."

In one respect Dr. Mayo was right. Table tipping

and rapping have measurably ceased; but not because the "popular heart" does not demand demonstration of the power of Spiritualism, but writing and materializing have largely taken their places. They who would not be convinced by the moving of material substances without mortal contact, yield at once to a sight of what they believe to be their lost friends.

But Spiritualism does not stand alone in the working of these deceptions. They are not all wrought in open opposition to the word of God. Mormonism grew up because of the strength of the same deception; because of its claims to the possession and exercise of "the gifts of the Spirit." They will ask, By what authority do we deny their claim? We answer, By the authority of his word who said, By their fruits ye shall know them. If the fruit is corrupt, the tree cannot be good. We follow Mormonism under Smith, Rigdon, and their associates, from Kirtland to Nauvoo, and examine their work in Missouri and Iowa, and follow their successors from Nauvoo to Salt Lake, and always and in every place the fruit is the same, corrupt, evil, and only evil. Tens of thousands joined themselves to Mormonism who were always displeased with the things which they saw, but which they supposed were accidental and unnecessary attendants upon the system, being attracted by the claim of "the power of healing," etc. They did not understand, or they overlooked the revealed truth that the gifts of the Spirit were given "for the perfecting of the saints," and where this effect was not produced the gifts were spurious, counterfeits, no matter what might be the claim or profession.

If any wish to understand what is the fruit of the gifts in the hands of the leaders of Mormonism, let them examine the management of the "Bank of Kirtland," and kindred transactions in Northeastern Ohio; the exercise of municipal authority in Nauvoo; the effect of polygamy upon society in Utah; the administration of Government in the city and Territory; let them read the history of the "Mountain Meadows Massacre," and like transactions. The claim of Mormonism to the gifts of the Spirit of God is as empty and hollow as that of Spiritualism put forth by Gov. Tallmadge and others.

The truth is that they who have the Spirit of God never go around boasting of their gifts and graces. As was once said by a Methodist minister of Ohio, "Humility is a good grace, but it does not look well on stilts!" We find people now-a-days, even among Protestants, who proclaim their own holiness and exalted sanctity with all the assurance and self-complacency of the ancient Pharisees. Even in our own city we have known them to scatter cards *advertising* their prayers for the sick! And some are so short-sighted as to cry out as did the followers of Simon the sorcerer, "These men are the true power of God." They regard the fervor of their prayers, but do not consider that the assurance that God hears us is found in the fact that "we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

James says: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him. *Confess your faults* one to another, and pray one for another that ye may be healed." Jas. 5:14-16. We have unbounded confidence in the promise of God where people walk according to the divine direction. But we have no confidence in those who advertise their power of prayer, nor do we feel under any obligation to believe that God hears prayer where the spirit of confession is lacking. With all the warnings in the word of God we must discriminate between the true and the false; between the genuine and the counterfeit.

God has abundantly shown by his prophets the position which his people must occupy in the last days. "The commandments of God, and the faith of Jesus," is their rallying cry. Rev. 14:9-12. When people come to us professing holiness, and speak slightly of the law of God, we class them with Spiritualists and unbelievers, and turn away from them as having the form of godliness but denying the power. With them the power is in the strength of their feeling. With us it is measured by the *obedience of faith*; not in making void the law through faith. Rom. 3:31. "This is the love of God, that we keep his commandments." "Let us not love in word, neither in tongue, but *in deed and in truth*."

A Misquoted Prophecy.

THE Bible cannot be improved by all the wisdom of the world. Sometimes by changing its terms it seems better to express the idea desired to be conveyed by the one using it; and it is often supposed that such is the true idea of the text. But it will be found in all such cases that the unity of design, so beautifully shown in the sacred book, has been violated by the change.

There is an expression in the prophecy of Habakkuk which is almost invariably misquoted. Indeed we cannot remember when we saw it quoted correctly. But recently we received an article from one of our own brethren in which it was misquoted, and we then decided to call special attention to it.

Habakkuk 2:1-4 is a *second advent message*. Of this any one must at once be convinced on comparing it with Paul's words in the letter to the Hebrews. Read chap. 9:28; 10:25, 35-39. The apostle introduces Christ's second appearing; exhorts those who see the day approaching; and then quotes from Habakkuk 2, applying the vision to the coming of Christ. The prophet was directed to "Write the vision, and make it plain upon tables, that he may run that readeth it."

But it is always quoted as being written so plainly that "he that runs may read." The idea thus conveyed is that it is to be made so plain that a person who is running may read it; he need not stop to look at it; he may read it as he runs.

But read in that manner the importance of the vision is entirely shut out of sight. "Make it plain upon tables, *that he may run* who readeth it." The vision contains something urgent and startling. Paul gives it thus: "For yet a little while, and he that shall come will come, and will not tarry." Again, Paul to the Thessalonians connects the coming of Christ with the coming of "the day of the Lord," and Joel says when the day of the Lord is near, *an alarm shall be sounded*, the inhabitants of the land are called upon to tremble. Joel 2:1, 2. The message of Christ's coming is an important one; it requires action (See Rev. 14:9-14); it admits of no delay. And the message of Habakkuk is to make it plain upon tables—easily seen and understood—"that he may run who readeth it;" that he may start at once.

Now consider how tame the expression is made by rendering it—"that he who runs may read." According to this version he is running on his own errand, and casually reads as he runs; according to the words of the prophet he is not running at all until he sees the message; then he starts, runs, as the urgency of the message requires.

Is it not a pity that any Adventist minister should misquote this passage, and thereby hide the intent of the prophecy? Brethren, read the texts you quote. If they differ from your former ideas, study them thoroughly before you use them.

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." 1 John 3:1.

The Ordinance of John 13.

IS THE washing of the saints' feet a church ordinance? This point must be settled by the testimony of John 13:1-17. The argument usually employed to prove that it is not to be observed as a church ordinance is, that it is only an act of hospitality, a household duty, a lesson of humility, and lastly, a duty well understood to be binding upon the disciples, and not a new ordinance, because Jesus uses the word "ought" in the expression, "Ye also ought to wash one another's feet."

We have not yet seen any argument in this direction which was not fully met by the words of our Lord in verse 15: "For I have given you an *example* that ye should do as I have done to you." This confines the whole significance of the act to the occasion and the circumstances under which our Lord performed it. Whatever it can be shown that the act was, as performed by him, that will be the measure of what it was designed to teach; nothing more, nothing less.

We then inquire, Was this act as performed by the Lord to his disciples, an act of hospitality? If it was, then its object doubtless was to teach hospitality; if it was not, it was not done for the purpose of conveying any such instruction. And the proposition we lay down here is, that neither the act as performed by the Lord, nor the circumstances under which it was performed, had any connection whatever with the requirements of hospitality.

1. Those who endeavor to prove it an act of hospitality, refer to such passages as Gen. 18:4; 19:2; 24:32; and Judges 19:21. But these are against them, as they show the custom of those times to have been simply a provision of water that the guests might wash their own feet. But, says the objector, then why did Abigail propose to wash the feet of David's servants? 1 Sam. 25:41. We answer that no one surely will claim that she proposed to do this as an act of hospitality, but only to show her subjection to David; she was willing to become a servant of his servants. But no instance can be found where the master of the house ever, as an act of hospitality, either washed, or proposed to wash, the feet of his guests. No aid nor comfort can opponents derive from these texts.

2. Our Lord ever took occasion to give his instruction when circumstances were such as to call it forth. Jesus had traveled with his disciples, and tarried at their homes; and if he had discovered any lack of hospitality on their part, he would have reproofed them, as the occasion required. He did at one time teach them a lesson of humility by setting a little child in the midst, and enjoining upon them to become such as he. Matt. 18:3, 4. And what was the occasion of this? They had been contending about the question who should be greatest; and Christ, in an appropriate manner, rebuked the wrong as soon as it presented itself. He also on a certain occasion rebuked a Pharisee for a lack of hospitality; but it was when there was something to call it out. As he sat at meat with the Pharisee, a woman came and began to wash his feet with her tears, and to wipe them with the hair of her head. When feelings rose up in Simon's heart at this act, the Lord said to him, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head." Luke 7:36-44. The Lord did not say to him, You did not bring water and wash my feet for me; no; why? Because that was not the custom of the times, and no such action was expected; but he did reprove the lack that there was, namely, his failure to set before him water; and he did it when the occasion called it forth. But there was no occasion for any such reproof or instruction at the time of the institution of the Lord's Supper, when he gave such explicit and plain directions in regard to their wash-

ing each other's feet. It was not, therefore, designed to teach a lesson of hospitality.

3. The disciples were of course familiar with the customs of the times, and if our Lord had designed to reprove them for a failure to comply therewith, they would at once have understood it. He never gave lessons concerning the practical duties of life in such a way that those for whose benefit they were designed could not understand his design. But the disciples were at first utterly at a loss to determine what the Lord intended by washing their feet; hence he told Peter, "What I do, thou knowest not now; but thou shalt know hereafter."

4. The custom of the times was to wash before eating. Jesus performed the act after the paschal supper was ready, and he had sat down. This still farther removed it from any connection with the customs of the times.

5. Peter, seeing no propriety in the Saviour's act, refused to be washed. Jesus then told him that if he washed him not he had no part with him; then Peter, with his usual impetuosity, exclaimed, "Not my feet only, but my hands and my head." Was this an act of hospitality? But the Lord proceeds to correct Peter's extreme here, and says, "He that is washed [or as some read, He that has been bathing] needeth not save to wash his feet, but is clean every whit;" that is, he that has been bathing is physically clean; it is not for this purpose that I now apply the water; hence there is no necessity for my washing your hands and your head; I only propose to wash your feet, the significance of which you will understand hereafter; and if you refuse this, you have no part with me. What! if you refuse to receive instruction concerning hospitality, you have no part with me? Is this our Lord's position? No; he never used such language in reference to such things. But his declaration brings up the practice of feet-washing to equal importance with partaking of the bread and wine, concerning which he makes a similar expression: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53.

In view of all this, it is utter folly for people to talk of this being a lesson of hospitality, or of household duties.

We then inquire further, Was it designed simply to teach a lesson of humility? If so, we submit that the very best way a person can show that he receives the instruction is to put into practice the directions given.

But what can be said of the use of the word "ought"? We have this to say, that a person must be hard pushed to offer such an argument as this. Our Lord bases the whole of the requirement on the act he had just performed. "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet." *Because* I have done this to you, ye ought to do it to one another. Not because the custom of the times or the claims of hospitality require it, but because *I* have done it. This is the reason he assigns.

"If I, then, your Lord and Master have washed your feet, ye also ought to [what? be humble, be hospitable? No; but] wash one another's feet." This is what the Lord says. This is the specific act he points out, and says we ought to do it. Now ought we to do it, or ought we not? Who knows our duty best—Christ, or these modern interpreters?

But strong as this is, the Lord does not leave it here. He continues, "For I have given you an *example* that ye should do as I have done to you." What had he done to them? Performed an act of hospitality as such? Nothing of the kind. He had washed their feet, and says we should do as he had done; or, as expressed just before, wash one another's feet. Nothing could possibly be plainer. Let any one who doubts this, tell us how it should read, if the Lord did really wish to enjoin upon us to wash one another's feet. Then, shall we do as he

did, and has told us to do? or shall we not? These people who get beyond the apostles and beyond the Lord, and set up a way of their own, will excuse us if we cannot put much faith in their teaching, nor esteem them very highly, at least, for their doctrine's sake.

Oh! if this scripture only enjoined something which they would love to do, some popular performance, or something that would be agreeable to their pride, ambition, or love of ease, how easy it would be to understand it just as it is. But there is a cross here, and they think to dodge it, and yet, more fortunate than Peter, have an abundant part with Christ in his exaltation and glory.

Do you ask what the ordinance does signify? We answer, It is a memorial of the humility of our "Lord and Master," the Prince of glory, just as the bread and wine is a memorial of his death, and baptism of his burial and resurrection.

And in view of the plain instruction given in John 13, it is not surprising that the ordinance was practiced in the earlier and purer ages of this dispensation, as we learn that it was, until Rome laid its polluting hands on the ordinances of the church, and either abolished or perverted them in establishing its miserable mongrel of Christianity and heathenism.

Kitto's Encyclopedia says: "Feet-washing (*pedilavium*) became, as might be expected, a part of the observances practiced in the early Christian Church. The real signification, however, was soon forgotten, or overloaded by superstitious feelings and mere outward practices. Traces of the practice abound in ecclesiastical history, and remnants of the abuse are still to be found, at least in the Romish Church."

But the time has come when this age is to close with as pure a gospel as that with which it begun; the perverted or neglected ordinances of the church must be restored, and this link must occupy its appropriate place in the golden chain. U. S.

A Sensible View.

THERE are many professed Christians who seem to regard H. W. Beecher as a veritable minister of the gospel of Christ, notwithstanding his denial of the facts upon which the gospel is based, and of his depreciation of the Scriptures which alone teach the gospel. A sensible view of his position is presented by the *New York World*, in the following words:—

"The announcement made by Mr. Beecher that he does not believe in the fall of Adam and in the inheritance of guilt, is less interesting in itself than as the prelude or introduction to the subsequent confession of disbelief which we may expect in logical sequence. The rejection of the doctrine of the fall and of inherited guilt naturally dispenses with any necessity for an atonement or for a divine Redeemer. If we reject the idea of vicarious sin we must also reject the idea of vicarious atonement, and the whole divine element in the mission of Christ disappears at once. Such a form of unbelief is easy to understand, but it is not easy to understand why one who thus unceremoniously rejects the divine mission of Christ should take the trouble of calling himself 'a Christian Evolutionist.' There would be as much meaning in the words if, under the same circumstances, he should call himself a Christian pagan. It would be more seemly if those who wholly repudiate the authority of Christ would also repudiate the name of Christian altogether."

POLITICAL preferment in the United States does not lie on the way to the kingdom of Heaven. Wealth rather than capability and integrity secure office in these days. It costs heavily to procure a seat in the Senate of late years. Mr. Fair, of Nevada, is put down as the wealthiest man in the United States Senate. His riches aggregate \$18,000,000; those of Mr. Miller, of California, \$4,000,000; Mr. Sawyer, of Wisconsin, \$7,000,000; Mr. Brown, of Georgia, \$5,000,000; Mr. Palmer, of Michigan, \$7,500,000; Mr. Sabin, of Minnesota, \$2,000,000, and so on. And the Scripture is fulfilled: the poor wise man is forgotten. Eccl. 9:14-16.

The Missionary.

Our Work in California.

OUR work in this Conference is certainly onward. Our good camp-meeting at San Jose gave it an impetus, as many returned to their homes, with courage renewed, to press the battle harder. Our ministers and colporters are not many in number, but God blesses our labors. Our reading matter that is being scattered abroad is doing its work, and laying the foundation for future results. Keep the truth before the people, should be our motto, and then support the position by living in harmony with it ourselves. The eyes of the world are upon us as a people, and we in California certainly have a responsible place in the message. My experience has shown me that God is willing to bless any labor that is put forth by us in a way that makes it possible for him to accept it.

During the past year there have been many converts to the faith in this Conference, and some new churches raised up. The labors of Brn. Briggs, Israel, and others, in Los Angeles County, have resulted in much fruit, as have also the work of Brn. Ballou and McClure in Humboldt County. The work in San Jose, with which I was connected, has also resulted in a goodly number of precious souls coming into the faith. At first we thought of building a house of worship there, but as so many were unsettled and liable to go away, it was thought best to wait.

The meeting at Healdsburg, Jan. 3-13, was in many respects a great blessing. The earnest, faithful testimony of Sister White helped us to see many of our imperfections, and some old roots of bitterness were, we hope, entirely eradicated. We are looking to a general meeting at Woodland to benefit the members of that church, as well as others.

I spent one week at Placerville since the meeting at Healdsburg, and the Lord helped us, and four persons signed the covenant to keep the commandments of God and the faith of Jesus. Last Sabbath I spent with the company at Nevada City, and the Lord's blessing rested upon us.

Brethren, let us take hold of the work as never before. God is with us. Let all who can, attend the general meetings, and if you cannot be with us, let us have your sympathy and your prayers. W. M. HEALEY.

Our Able Minister.

I DESIRE to speak of the above-mentioned minister in a personal manner, so that our people and his friends generally will encourage him in his field of labor more in the future than in the past. I write of him freely, and shall use some terms of praise in his favor, on account of being so well acquainted with his Christian graces that I know he will not become exalted, as he never gets lifted up because of commendation, or cast down through censure.

He has been laboring in our Conference for several years. His labors have been of a self-sacrificing nature. He has never found fault with the little encouragement he has received from us. He has never sent in a bill against the Conference to be settled by the auditing committee, notwithstanding his converts to the truth have quite often replenished our treasury with means, and have donated to purchase tents for other ministers to preach in. Those who embrace the truth under his labors seem innocent of that spirit which causes some to say, "I am of Paul, and I of Apollos, and I of Cephas." They are ready and anxious to listen to any accredited Seventh-day Adventist minister, and when they hear the truth they often exclaim, with an animation glowing in the countenances which does one good, "Why, that is just as I learned it."

I am now laboring in a new field. A Seventh-day Adventist minister has never preached in the county before. I have a large M. E. meeting-house in which to labor. Commenced meetings Thursday night, November 29. After the discourse, a gentleman and his wife invited me to their home. As I was engaged for the night, I stated to them that I would gladly visit them the next night, if agreeable. They were the first ones to meeting the next evening. I shared the hospitalities of their home, and as we bowed in prayer night and morning, I felt that I had found a home in my new field. Sabbath morning, as I sat down to read, the lady soon joined me, intently reading "Spirit of Prophecy," Vol. 2, which had been loaned to her by one of our missionary workers. As soon as opportunity presented itself, I introduced the subject of present truth, as I had done the night before. I soon learned that she was quite well informed in many points of our faith, and when questioned in regard to the Sabbath, she stated that she was convinced that the seventh day is the only Bible Sabbath, and that she had commenced to observe it. I asked her how she became enlightened and convinced in regard to the subject, and was surprised to learn that it was through the labor of "our able minister."

Do you wonder who that minister can be? Well, we call him THE SIGNS OF THE TIMES. His headquarters are at Oakland, Cal., from which place he is ready to visit your friends whom you may be anxious to have enlightened in regard to the truth, providing you will encourage him by giving to the librarian of your church tract society \$1.60, who will immediately order him to visit your friend's house weekly one year, and you may be assured that he will do so, rain or shine.

The writer visited a reading-room at Indianapolis, Ind., November 28, to become acquainted and do missionary work, and in so doing introduced the above-named minister. The proprietor, on looking at his finely marked face, said pleasantly, "We are receiving that paper, and I wish I knew who sent it; I would thank him." He continued, "As I went to do missionary labor this morning, I took several copies with me, and gave to parties who I thought would read." May the Lord bless the one who encouraged "our minister" to visit that reading-room; and I have fully resolved that his visits shall not cease.

Reader, will you encourage this true minister to visit some home or reading-room during the coming year?—S. H. Lane, in Review.

Testimony of a Methodist.

THE Seventh-day Adventists having adopted the Bible-reading system as a means of disseminating important truth, it may be of interest to hear the opinion of others regarding the plan. An Illinois Methodist worker gives his experience as follows, in the *S. S. Times*:—

"As a leader of three different young people's meetings, for the past three years, I have spent much time and tried various plans to make the work both 'profitable and instructive,' and concluded, for myself at least, that a Bible-reading is the best means of success. Through introducing Bible-readings in one place, our attendance increased from ten to fifty. At another place, using the readings from the start of the meetings, we had an average attendance of sixty, and the last trial of the plan has increased the attendance from fifteen to sixty. If the leader loves God's word, has great faith in its Author, and is not afraid to work, this plan will succeed anywhere."

A pious African went to a missionary to present a contribution to send the gospel to others. The missionary thought the negro offered a larger sum than he was able to give, but the man insisted on giving it, saying, "The work of the Lord must be done, and I shall soon be dead."

Giving While in Debt.

THE question often arises in the minds of conscientious people, "Am I at liberty to contribute to benevolent objects while I am in debt? While I am owing money, all my income beyond my support ought to go to my creditors, hence I can give nothing till after I pay what I owe. Will the candid and honest doubter allow us a few words that may help him to a conclusion?"

1. If it is established that no one can give money for benevolence while he is yet owing money for just debts, then not one in five thousand would ever give to any cause whatever, for not more than one in that number is accustomed to sleep free of debt. It is the usage of our times to pay at the end of a week, or of the month, or of the quarter. Debt in some form is so universal, that a rule of this kind would per force suspend all benevolence.

2. If this should be given out as the rule that no one should give in charity or benevolence while he is in debt, there are some stupid and avaricious souls who would involve themselves on purpose, and make the Christian duty of paying debts first, a reason for not obeying a divine command.

3. We may learn the will of the Lord in this matter by recalling his enactments for Israel. He required that all the gross income was to be taxed and tithed as it came to hand. It was not to be used in settling up for last year's mistakes or follies, but as sure as a farmer gathered nine figs, or nine bunches of grapes, or nine sheaves of wheat, or had an income of nine cattle, or nine sheep, the tenth always belonged to the Lord. It was taken in kind, and taken directly from the tree or from the field, and it paid no tribute to creditor, tax-gatherer, nor even to the owner's support. There were no circumstances that were allowed to annul or even suspend this law. The Lord had need, for his own purposes, of a tenth of all that he caused to grow, and of all the labor which he gave men strength to perform.

4. When a person is largely in debt, beyond means of immediate payment of all claims, it is usual, and it is deemed equitable, to pay each claimant a just proportion of cash on hand, or of funds that he may accumulate. If we are owing our neighbors, we are also greatly indebted to our heavenly Father, and it is just and right that we pay our proportion to both the heavenly and the earthly creditors.

5. There remains a difficult question, Must I still pay one-tenth, while I am owing my neighbors? Look at it! From God we receive life, and all its joys and comforts and hopes, and all our capabilities. If we rent a farm, we pay an annual rental of say one-third. What God gives us is of more value than the rented farm is to us. If I am a day laborer or a professional man, a mechanic or a minister, one-tenth of all that comes in will be the least that the shadowing of the old law would require.

6. But the Jewish law levied one-tenth for the temple. There was another tenth for the Levites and still other regular demands, making an aggregate of nearly, if not quite, four-tenths. When they paid the most, as in the time of David and Solomon, they prospered the most. At the rate of their annual payments, in the time of Solomon, our war debt, as it was in 1865, would have been all paid in seven or eight years. The same is true now as far as it has been tested. As a general rule the men who contribute the most for the Lord's work, are the most prospered men in the land. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

7. We are to take with caution the statement that the Lord, directly, and in kind, rewards all those who give money for his work. If this were literally true then there is no need of faith, nor is there any benevolence in it on our part,

more than when, having two horses, we trade one for a carriage. Benevolent giving implies giving, hoping for nothing again. We are so to give as to cultivate consecration, and to broaden and to beautify our character, without any definite covenant being made as to the time or mode of the divine repayment.—*Golden Censer.*

NOTHING IS LOST.

To talk with God—no *breath* is lost;
Talk on, talk on!
To walk with God—no *strength* is lost;
Walk on, walk on!
To wait on God—no *time* is lost;
Wait on, wait on!
To grind the ax—no *work* is lost;
Grind on, grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on!

Martha stood—but Mary sat;
Martha murmured much at that;
Martha *cared* but Mary *heard*,
Listening to the Master's word,
And the Lord her choice preferred,
Sit on—hear on!
Work without God is labor lost;
Work on, work on!
Full soon you'll learn it to your cost;
Toil on, toil on!

Little is much when God is in it;
Man's busiest day's not worth God's minute;
Much is little everywhere,
If God the labor do not share;
So work *with* God and *nothing's* lost—
Who works with him does *best* and *most*;
Work on, work on!

—*British Evangelist.*

The Wants of Our Times.

TRULY we are living in an age of remarkable and thrilling developments, but in all the various departments of mortal life and activity, great wants are felt. And foremost of all is the want of men who are not for sale; men who are honest, true to the heart's core; men who will condemn wrong and error in friend or foe, in themselves as well as others; men whose consciences are free from guilt, and as steady as a needle to the pole; men who stand in defense of truth and right, though the heavens totter and pass away, and the earth reels to and fro in its dissolution struggles; men who can and will tell the truth, and look the devil out of countenance, and look a frowning and scoffing world squarely in the eye; men that neither flag nor flinch; men that have godly courage, inspired from the courts of high Heaven, without carnal ambition; men in whom the glorious currents of everlasting life runs still, deep, and strong; men who do not make long prayers, long speeches, and put on a sad countenance, to be seen and heard of men; but who will not fail in the most trying circumstances, nor be discouraged, till judgment be set in the earth and the powers of darkness be vanished and the victory won—till the song of eternal triumph and everlasting peace is sung on the other shore.

Men are wanted who know their message and are not afraid to tell it, though demons rage, and principalities and powers threaten; men who know their places and fill them to the glory of God and the benefit of mankind; men who will not lie, who are not too lazy to work, but who eat their bread in the sweat of their faces; men willing to eat what they have earned, and wear what they have paid for. Such men are in demand, and are a sample of what the true principles of Bible Christianity will produce. If such are the fruits, then surely the tree cannot be bad. Dark, dismal, and terrible has been the long conflict between truth and error; the light of the life to come, and the powers of darkness; while the shadow of the second death covers its multitudes, and few seek the entrance to that good and "narrow way," to walk in the light of life beyond the mystical Jordan, where eternal beauties and

never ending felicities await us; where spontaneous productions and eternal sunshine shall prevail from pole to pole, and from zone to zone; and the dark waves of oblivion shall forever roll over all antagonistic forces of whatsoever nature, and grandeur unseen by mortal eye shall be once more and forever stamped upon creation's brow—a world lost in sin, redeemed by grace; and immortal saints in full possession. Amen!—*Eld. H. Ziegenfuss, in Bible Banner.*

REV. DR. G. I. BLISS gives the following account of the commencement of the wonderful awakening that still continues among the women of Eastern Turkey: During the cold, bleak month of March, 1882, a number of Armenian women were noticed going day after day up the valley into the mountains. One day the pastor of the church made it convenient to be at the roadside as they passed, and asked them where they were going. They replied, "We are forty women who have formed ourselves into a society to study the Bible, and we go up here to a secluded place to talk and pray over it." The work increased until the priests were obliged to favor it. They, therefore, invited the women to meet in a room connected with one of the churches. That soon became full to overflowing, and the church itself was opened to the women and a man appointed to read and explain to them the Scriptures. Hundreds of women assembled, the church was filled, and the windows thrown open to admit the light, a very unusual occurrence, as the Armenian churches are not light enough to read in. The good work has gone on from that time to this, missionaries and Bible-readers being often stopped in the streets by requests to read, then and there, the precious word of God.

GREAT results do not always follow from great opportunities, nor are great opportunities the only road to great results. On the contrary, a small field thoroughly worked over will almost always show a better harvest than a larger field which has only been cultivated in spots and at odd times, as whim or inclination led. "In the corners are the treasures," says the wisdom of the Arabs, and experience proves the truth of the adage. It is not in the great places of common haunt that one must look for undiscovered treasures, but in the dark and sordid caves of the earth, and among the rubbish heaps which men neglect and despise. Cultivate the small fields; be not above sweeping out the corners, if duty requires; in that narrow round of duty you will be more likely to win great results, than if you turned your back upon duty, and sought your work in fields which promise a richer harvest, but whose reaping requires a stronger arm and a steadier will than yours.

THE church in Inesbori, Japan, Mr. Ise pastor, begun about four years ago with seven members, now has two hundred. Mr. Ise is the only son of a man of high rank (killed fighting for his sovereign in Kioto fifteen years ago), and was one of the first class graduated from the training school. Though inheriting his father's rank, he went down to this little handful of Christians on Shikoku, who could give him but three or four dollars a month, took what they could give him, cooked his own rice, washed his own clothes, and now, after four and a half years, has a church of two hundred members.

DR. HOWARD CROSBY says: "Giving is worship. Every one should give, whether rich or poor. The cent of the straitened is as much needed for worship as the dollar of the richer. The poor man should no more omit giving because of his poverty than an illiterate man should omit praying because of grammar. No Christian has a right to except this from his worship."

The Home Circle.

THE BISHOP'S VISIT.

TELL you about it? Of course I will!
I thought it would be dreadful to have him come,
For mamma said I must be quiet and still,
And she put away my whistle and drum,

And made me unharness the parlor chairs,
And packed my cannon and all the rest
Of my noisiest playthings off up stairs,
On account of this very distinguished guest.

Then every room was turned upside down,
And all the carpets hung out to blow;
For when the bishop is coming to town
The house must be in order, you know.

So out in the kitchen I made my lair,
And started a game of hide-and-seek;
But Bridget refused to have me there,
For the bishop was coming—to stay a week—

And she must make cookies and cakes and pies,
And fill every closet and platter and pan,
Till I thought this bishop, so great and wise,
Must be a awfully hungry man.

Well, at last he came; and I do declare,
Dear grandpa, he looked just like you,
With his gentle voice, and his silvery hair,
And eyes with a smile a-shining through.

And whenever he read or talked or prayed,
I understood every single word;
And I wasn't the leastest bit afraid,
Though I never once spoke or stirred;

Till, all of a sudden, he laughed right out,
To see me sit quietly listening so;
And began to tell us stories about
Some queer little fellows in Mexico,

And all about Egypt and Spain—and then
He wasn't disturbed by a little noise,
But said that the greatest and best of men
Once were rollicking, healthy boys.

And he thinks it is no matter at all
If a little boy runs and jumps and climbs;
And mamma should be willing to let me crawl
Through the banister rails in the hall, sometimes.

And Bridget, sir, made a great mistake,
In stirring up such a bother, you see,
For the bishop—he didn't care for cake,
And really liked to play games with me.

But though he's so honored in word and act—
Stoop down, for this is a secret now—
He couldn't spell "Boston!" That's a fact!
But whispered to me to tell him how.

—Mrs. E. H. Naton, in *Wide-Awake*.

The Door in the Heart; or Woman's Influence.

HE was an old man. Not so very old either, for the wrinkles that marked his cadaverous visage were not the autograph that time's finger had laid there; and the hand that placed upon the low pine table the well-drained glass, did not tremble so with the weakening that age induces; yet very old and very wretched looked the sole occupant of that narrow room, with its red curtain, and floor stained with tobacco saliva, and an atmosphere abundantly seasoned by the bar-room into which it opened.

A hat—it must have been intended for one—half concealed the owner's uncombed locks; and unmistakable evidence of a familiar acquaintance with brickbats and the gutter did that same hat produce. Then there was a coat, out of whose sleeves peeped a pair of elbows in rejoicing consciousness that they "could afford to be out." Add to these, reader, a shabby pair of faded pants, and you have the *tout ensemble* of the wretched being who had just commenced his daily potations in the only "grog-shop" he was allowed to enter. And yet the wretched, friendless man that sat there, under the stupefying effect of his morning dram, had a heart; and far away up a great many pair of winding stairs in that heart, was a door easily passed by; and on that door, covered with cobwebs of time and neglect, was written "MAN." But nobody dreamed of this; and

when the temperance men had gone to him, and promised him employment and respectability, if he would "sign the pledge;" and others (well-meaning men) had rated him soundly for his evil ways; and he had turned a deaf ear to all these things, and gone back with pertinacity to his "cups," everybody said old Bill Strong's case was a hopeless one. Ah! none of these had patiently groped their way up the heart's winding stairs and read the inscription on the hidden door there.

But while he sat by the pine table that morning, the bar-keeper suddenly entered, followed by a lady with a pale, high brow, mild, hazel eyes, and a strangely winning expression on her mild face. The man looked up with a vacant stare of astonishment, as the bar-keeper tendered the lady a seat and pointed to him, saying, "That's Bill Strong ma'am;" and, with a glance that indicated very plainly his wonder at what she could want there, left her alone with the astounded and now thoroughly sobered man.

The soft eyes of the lady wandered with a sad, pitying expression over old Bill's features, and then in a low, sweet voice, she asked:—

"Am I rightly informed? Do I address Mr. William Strong?"

Ah! with those few words, the lady had got farther up the winding stairs, and nearer the hidden door, than all who had gone before her.

"Yes, that is my name, ma'am," said old Bill, and he glanced down at his shabby attire, and actually tried to hide the elbow that was peeping out. It was a long time since he had been addressed as *Mr. William Strong*, and somehow it sounded very pleasant to him.

"I am very glad to meet you, Mr. Strong," responded the lady; "I have heard my father speak of you so often, and of the days when you and he were boys together, that I almost feel as if we were old acquaintances. You surely cannot have forgotten Charles Morrison?"

"Oh! no; Charlie and I used to be great cronies," said old Bill, with sudden animation, and a light in his eye, such as had not shone there for a long time, except when rum gave it a fitful brilliancy.

Ah, the lady did not know, as perhaps the angels did, that she had mounted the stairs, and was softly feeling for that unseen door. So she went on:—

"I almost feel, Mr. Strong, as if I could see the old spot upon which your homestead stood; I have heard my father describe it so often—the hill, with its crown of old oaks at the back of your house, and the field of yellow harvest grain that waved in front. Then there was the green grass before the front door, with the huge apple-tree that threw its shadows across it; and the old 'portico,' with the grapevine that climbed over it, and the white roses that peeped in at the bed-room window; and the spring that went shining and bubbling through the bed of green mint at the side of the house."

Old Bill moved uneasily in his chair, and the muscles around his mouth twitched occasionally; but, unmindful of this, the lady kept on in the same low, melting voice:—

"Many and many were the hours, so father would say, 'that Willie and I used to pass under the shadow of that old apple-tree, playing at hide-and-seek or lolling on the grass and telling each other the great things we meant to do when we became big men, while Willie's blue eyes would sparkle with hope and happiness; and, when the sunset laid a crown of gold on the top of the oaks on the hill, Willie's mother might be seen standing in the portico, with her snowy cap and checked apron, and we would hear her cheerful voice calling, 'Come, boys, come to supper.'"

One after another the big, warm, blessed tears went rolling down old Bill's cheeks and falling on the pine table. Ah, the lady was at the door then!

"I was always at home at Willie's," father

would say, 'and used to have my bowl of fresh milk and bread, too; and, when these had disappeared, Willie would draw his little stool to his mother's feet, and she would tell him some pleasant story of Joseph, or David, or some good boy, who afterwards became a great man. And then she would part Willie's brown curls from off his forehead, and say, in a trembling voice I can never forget, 'Promise me, Willie, when you are a man, and the gray hairs of your mother are resting in the churchyard yonder, you will never disgrace her memory. And Willie would draw up his slight form, lift his blue eyes proudly to his mother, and say, 'Never fear, mother; I will make a good man and a great one, too. And then, after we had said our evening prayers, we would go, contented and happy as the bird that nestled in the old apple-tree, to rest. Then, just as we were sinking into some pleasant dream, we would hear a well-known footfall on the stairs, and a kind face bending over us would inquire if we were nicely tucked up. It is a long, long time,' father would say, 'since I heard from Willie; but I am very sure he has never fallen into any evil ways. The words of his mother would keep him from that.'"

Rap! rap! rap! went the words of the lady at the door in old Bill's heart. Creak! creak! creak! went the door on its rusted hinges. Angels of God, held ye not your breaths to listen?

The lady could only see the subdued man bury his face in his clasped hands, and, while his frame shook like an aspen leaf, she heard him murmur, amid childlike sobs, "My mother, O my mother!" And she felt as though the tears that were washing those wrinkled cheeks were washing out a long, dark record of old Bill's past life. So, with a silent prayer of thankfulness, she resumed:—

"But there was one thing my father loved to talk of better than all the rest. It was of the morning you were married, Mr. Strong. 'It was enough to do one's eyes good to look at them,' he would say, 'as they walked up the old church aisle,—he, with his proud, manly tread, and she, a delicate, fragile creature, fair as the orange blossoms that trembled in her hair. I remember how clear and confident William's voice sounded through the old church, as he promised to love, protect, and cherish the bright, confiding creature at his side; and I knew he thought, as he looked down upon her, that the winds of heaven would never visit her face too roughly.' And then my father would tell us of your pleasant home and of the bright-eyed boy and the fair-haired girl that came after a while to gladden it. And then, you know, he removed to the West, Mr. Strong, and lost sight of you."

Once again the lady paused, for the agony of the strong man before her was fearful to behold; and then, in a lower tone, she spoke:—

"I did not forget the promise I made my father, previous to his death, that, if ever I visited his native State, I would seek out his old friend. But when I inquired for you, they unfolded a terrible story to me, Mr. Strong. They told me of a desolate and broken household; of the blue-eyed boy, that a father's heart might so well delight in, who had left his home in disgust and despair for one on the homeless waters; of the gentle, suffering wife, who, faithful to the last, went down, with a prayer on her lips for her erring husband, broken-hearted to the grave; and of the fair-haired orphan girl, who followed her mother in a little while. Oh, it is a sad, sad story I have heard of my father's old friend!"

"It was I! it was I that did it! I killed them!" cried old Bill, lifting his bowed head, and gazing on the lady, every feature expressive of such wild agony and helpless remorse, that she shuddered at the despair her own words had aroused. (Wide, wide open stood the door then, and the lady passed in.)

A soft hand was laid soothingly upon old Bill's

arm, and a voice full of hope murmured, "Even for all this, there is mercy. There is redemption through the atoning merits of Jesus, and you well know your *first step* toward it. Sign the pledge. In the name of the last prayer of your dying wife, and of the child that sleeps by her side, I ask you, Will you do it?"

"I will," said old Bill, while he brought down his closed hand with such force on the rickety pine table, that it rocked beneath it; and a gleam of hope lighted up his features, as he seized the pen and paper the lady placed before him, which paper contained a pledge, binding all who signed it to abstain from the use of intoxicating beverages; and when he returned it to her, in bold, legible characters, there lay written beneath it the name of WILLIAM STRONG.

There was an expression almost ludicrous, from its intensesness of curiosity, on the bar-keeper's physiognomy, as the lady, after her long interview with old Bill, passed quietly through the shop, and the expression was not lessened when old Bill, a few moments after, walked through without taking another glass of grog; and he never passed over the threshold again.

Earnest-hearted reader, you whose soul may be glowing with sympathy for your erring brother man, who would gladly raise him from the depths of sin and degradation, and point him to the highway of peace and prosperity, remember there is a *door* in every human breast. See that you pass not by it!—*Rev. Wm. M. Blackburn.*

Death of English Sovereigns.

WILLIAM the Conqueror died of enormous fat, from drink, and from the violence of his passions.

William Rufus died the death of the poor stags which he hunted.

Henry I. died of gluttony.

Henry II. died of a broken heart, occasioned by the bad conduct of his children.

Richard Cœur De Lion, like the animal from which his heart was named, died by an arrow from an archer.

John died, nobody knows how; but it is said from chagrin, which, we suppose, is another term for a dose of hellebore.

Henry III. is said to have died a "natural death."

Edward I. is also said to have died of a "natural sickness"—a sickness which would puzzle all the college physicians to denominate.

Edward II. was barbarously and indecently murdered by ruffians employed by his own wife and her paramour.

Edward III. died of dotage, and Richard II. of starvation—the very reverse of George IV.

Henry IV. is said to have died of "fits caused by uneasiness," and uneasiness in palaces in those times was a very common complaint.

Henry V. is said to have died of a "painful affliction, prematurely." This is a courtly term for getting rid of a king.

Henry VI. died in prison, by means known then only to his jailer, and now only known in Heaven.

Edward V. was strangled in the tower by his uncle, Richard III.

Richard III. was killed in battle.

Henry VII. wasted away, as a miser ought to.

Henry VIII. died of carbuncles, fat and fury.

Edward VI. died of a decline.

Queen Mary is said to have died of a broken heart.

Old Queen Bess is said to have died of melancholy, from having sacrificed Essex to his enemies.

James I. died of drinking and the effects of vice.

Charles I. died on the scaffold.

Charles II. died suddenly—it is said of apoplexy.

William III. died of consumptive habits of body and from the stumbling of his horse.

Queen Anne died of dropsy.

George I. died of drunkenness, which his physicians politely called an apopleptic fit.

George II. died of a rupture of the heart, which the periodicals of that day termed a visitation of God.

George III. died as he had lived—a madman. Throughout life he was at least a consistent monarch.

George IV. died of gluttony and drunkenness.—*Sel.*

Overcome Evil with Good.

"MAMMA," said little Annie, "won't you please give me two apples to-day for my lunch? I want to give one to Jane Woods."

"Certainly, my dear. But why do you want to give one to Jane?"

"Because, mamma dear, she stole one out of my basket yesterday, and I want her not to be tempted to do this again. For our teacher says, that if we are sincere in praying, 'Lead us not into temptation,' we should not only keep out of the way of evil ourselves, but should try to keep others from being tempted; and so I think if I give Jane an apple, she will not want to steal any more."

The apple was given; and at recess time Jane came to Annie looking very sorrowful and said:—

"Annie, won't you please take this apple back again? I suppose its mine now, as you gave it to me; and I want to pay you back for the one I stole the other day."

Jane never stole again. Annie's kindness saved her; her thoughts were thoughts of peace and love. And we see how she was helping the blessed Saviour to bring "peace on earth" by the peaceful, loving thoughts that she cherished in her heart. The first way in which we may promote "peace on earth" is by having peaceful thoughts.—*Sel.*

Facts About Man.

If a well-made man be extended on the ground, his arms at right angles with the body, a circle, making the navel its center, will just take in the head, the finger-ends and feet.

The distance from top to toe is precisely the same as that between the tips of the fingers when the arms are extended.

The length of the body is just six times that of the foot, while the distance from the edge of the hair on the forehead to the end of the chin is one-tenth the length of the whole stature.

Of the sixty-two primary elements known in nature, only eighteen are found in the human body, and of these, seven are metallic. Iron is found in the blood, phosphorus in the brain, limestone in the bile, lime in the bones, dust and ashes in all! Not only these eighteen human elements, but the whole sixty-two, of which the universe is made, have their essential basis in the four substances, oxygen, hydrogen, nitrogen, and carbon, representing the more familiar names of fire, water, saltpetre, and charcoal; and such is man, the lord of earth! a spark of fire, a drop of water, a grain of gunpowder, an atom of charcoal!—*Hall's Journal of Health.*

THE Chicago Kitchen Garden Association has just opened under the most auspicious conditions at Chicago, Ill. The girls who attend are from eight to fourteen years of age; and even at this early period the schools have a long list of applicants who wish servants who have had training in the Kitchen Gardens. Miss Torrey, who was formerly connected with the Kitchen Garden Association of New York, is training a class of thirty young ladies to take charge of the Kitchen Gardens in Chicago. The mothers of the children are quite enthusiastic at the results of the training school.

Life at Home.

FOR all of us our life at home must constitute a great part of that life in which, by patient continuance in well doing, we seek for glory, honor, and immortality; for many of us it practically constitutes the whole. There are millions of women, millions of girls, to say nothing of little children, who have no life worth speaking of beyond the boundaries of the family. Whatever fidelity to God, whatever love for Christ, whatever justice, whatever kindness, generosity, and gentleness they are to illustrate in their spirit and conduct, must be illustrated there. And even men who have their business and their profession to follow during the greater part of the day find occasion in their home-life for forms of well-doing and ill-doing that are not possible elsewhere. I like a broad and rich life for myself, full of varied interest; and I should like to see the lives of most men, and of most women too, animated by the inspiration and refreshed by the free air of activities and interests outside their own home. But no shining achievements elsewhere can palliate the guilt of coldness, injustice, or ill-temper in the family; and the noblest public virtues have their roots in the gentleness, the industry, the self-sacrifice, and the truthfulness of which only those who are nearest to us have any knowledge.—*Sel.*

At this season of the year old people need to take especial care to avoid getting chilled. Cold is one of the most deadly enemies of old age. A large share of the elderly people who die succumb to the influence of cold, inducing pneumonia. An abundance of warm clothing, with warm but well-ventilated rooms, is essential to the old during the cold season of the year, and they should avoid the exposures which younger persons may endure without injury.—*Herald of Health.*

HEALDSBURG COLLEGE.

A Model Institution for General Culture. Instruction Given in the Branches of the Usual College Curriculum.

Special Attention to Common Branches and the Elements of Learning.

Physical Culture and Experience in the Most Common Affairs of Practical Life, and the Useful Trades are Combined in This College with the Study of the Regular School Branches.

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

1. The Bible is made the Text-book of Morals and Religion, and nearly every member of the school has Daily Recitations in Biblical History.
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.

DISCIPLINE.

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

NORTH COLLEGE HALL,

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.

To those who wish to obtain instruction in the Bible, Old and New Testament History, &c., special inducements are offered. A class will be opened at the beginning of the Spring Term, **for old and young.**

A PRIMARY DEPARTMENT

Is connected with the College to accommodate those children whose parents desire to place them under the instruction and moral influence of the school.

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

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

Publishers' Department.

THE Nebraska T. and M. Society, Miss S. E. Whiteis, Secretary, Fremont, Neb., is an authorized agent for the SIGNS OF THE TIMES.

Remittances.

In remitting money to this office for the SIGNS or books, P. O. money orders are preferable, and it is the safest way. If you cannot obtain money orders, postal notes are cheaper than to register a letter containing silver.

Sunshine at Home.

OUR supply of this beautiful book is exhausted. In about ten days we will be ready again to fill orders promptly. Sales the past month were quite large, and we hope our canvassers will continue to do as well in future.

Change of Address.

SUBSCRIBERS to this paper who desire their address changed will please be careful to give us the name of their former post-office. The following is the correct form: "Please change the address of my copy of the SIGNS from Kankakee, Ill., to 901 East Gorham St., Madison, Wis.

The following are samples of some we receive: "Please change the address of my paper from Sierra Co., to Chico, Butte Co., Cal." He fails to give his former post-office or State. Another says: "Send my paper to C—D—, at Cambria." No former post-office given, and he does not say what State Cambria is in. "Please forward the SIGNS OF THE TIMES to Vacaville, and oblige." Another: "Please forward my paper to Smartville, Johnson Co., Neb., as I have moved there." She does not say where she has moved from, and we have not the time to go through our long list of names,—covering every State in the Union,—to find the former address.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

CALIFORNIA CONFERENCE FUND.—San Francisco Church (tithe) \$256.45; Napa, per Anna Ingels, \$48.00; Healdsburg, per J Morrison, \$44.00; Petaluma, per Anna Ingels, \$15.00; St Helena, per W M Healey, \$4.00.

CASH RECEIVED ON ACCOUNT.—Miss Vita Morrow 50c, Maria Vickery 60c, Mrs E A Dyke \$2.50, Mrs C Ruoff \$15.75, Wm Harmon \$16.00, Nebraska T and M Society \$400.00, Battle Creek V M Society, per *Review and Herald*, \$870.64.

CALIFORNIA T. and M. SOCIETY.—District No. 1, per E A Chapman, \$24.25; District No. 2, per Mrs Lizzie M Adams, \$5.00; District No. 5, F M Angrove, \$3.00; District No. 7, per Anna L Ingels, \$61.60; District No. 8, per Andrew Brorsen, \$75.35; District No. 10, per Wm Harmon, \$25.50; Eld E A Briggs, 50c; J D Willard, \$12.50; Mrs H P Gray, \$10.20; Mrs F J Skelton, \$3.50; Lillie Richey, 20c.

SAN FRANCISCO MISSION.—M C Chapman \$20.

FOREIGN MISSION FUND.—A friend, \$25.

CHICAGO MISSION.—B R Nordyke \$10.00, Sarah C Nordyke \$10.00.

HEALDSBURG COLLEGE.—Grace Glenn \$3.75.

SIGNS DONATIONS.—Two Sisters of our faith who love the Lord, Gilroy, Cal., \$3.00.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—T A Dye, Nebraska T and M Society, Wm Harmon, Eld G D Ballou.

BOOKS SENT BY MAIL.—W T Ross, Geo Vickery, Mrs Adde Voris, Clara E Low, James A Dye, Mrs A J Hutchins, Mrs M B Ried, Mrs J B Neal, Cyrus Nolin, I L Baker, Mary A Townsend, Wm Harmon, R D Cushman, James Cauvins, C H Peach, Joseph Eggleston, Chas Hughes, John M Church, Frank Lamb, M F Gould, E J Church, Naomi Kirkham, S C Bice, John Richardson, Mrs I L Decker, Wm Thompson, Elmira Davis, F V Harmon, W R Lamb, Henry Cook, E T Palmer, Andrew Brorsen, Henry Scott, Phillip Osborn, Mrs S E Sanders, Frank Thorp, J B Curtis, A J Planer, Mrs Rush, Mrs Amanda Robinson, Wm Pickett, Jacob Springer, R N Brannon, J N Sanford, J A Danielson, A R Jeffrey, Mrs F A Austin, A M Trolson, E W Summers, J B Ferguson, Blanche Clifford, Horace Munn, J T Walker, J H Kent, J Garman, Mrs Lizzie M Adams, Mrs Jennie Griffith, Mrs W S Swayze, Isaac M Ogden, Frank D French, R P Pearman, J T Trees, Wm Townsend, James Kennedy.

News and Notes.

RELIGIOUS.

—The Russian authorities have refused permission to build a monument to Luther at Riga.

—Three young girls, sisters, were lately received into the communion of a Jewish Synagogue in New York. The girls are converts from Christianity. Their father is an Irish Catholic.

—Mr. Spurgeon, the great London preacher, is afraid to come to America during any of his short seasons of rest, lest the people "kill him with kindness." He is afraid of too much honor.

—The leader of a society known as Faith Believers, recently died at New Lots, N. Y., and they kept his body fourteen days in expectation that he would be resurrected and proceed with his leadership. Such "faith" would be more appropriately denominated presumption.

—The N. Y. *Tribune* says, "It certainly does little good to pass laws if they cannot be enforced." Nearly every one will accede this proposition, yet a majority of people seem to think that the Lord is trifling enough to enact a law that he does not expect to have enforced.

—Dr. Oncken, the celebrated German Baptist missionary, died Jan. 26. He was 84 years old, and had been nearly fifty years a missionary. When asked years ago, what was the greatest hindrance to the spread of New Testament Christianity in Europe, he replied, "Infant baptism."

—Among the successful Methodist Missionaries laboring in Norway is Mrs Neilsen, who was for twenty-five years a successful actress. Before any sentimental credit is given to the drama on this account, it should be remembered that when she was converted she abandoned the stage.

—The Bishop of Rochester, England, strongly commends Messrs. Moody and Sankey. He says: "More than once I have come across their track in their own country, and have heard nothing but good of them. My own desire is to see 10,000 more such men raised up." A good reputation at home is always a good recommendation abroad.

—Some of our so-called scientists are likely to lose their prestige as originators of the evolution theory. A Roman Catholic journal announces that the doctrine was advocated by St. Thomas Aquinas, and that the "infernal Protestant 'Reformation,' which retarded the advance of human intellect so long, was the grand obstacle which prevented its adoption long ago." "Honor to whom honor is due."

SECULAR.

—The public debt was reduced \$11,800,000 during January.

—There are now over 14,000 men employed on the Panama ship canal.

—Late Austrian advices state that socialism has become formidable in Vienna.

—The electric lights at Los Angeles can be seen at San Clemente Island, eighty miles distant.

—Six persons were killed, and one injured by a railroad accident at Broad Ripple, Ind., Jan. 31.

—At Hamilton, Ont., Jan. 31, four dwelling-houses fell on account of the weight of snow on their roofs.

—It is claimed that the petroleum belt in Wyoming Territory is twice as wide as that of Pennsylvania.

—The Boston Training School for Nurses has graduated fifteen students the past year, making 108 in all.

—The Merchants Telegraph and Cable Co. has been incorporated in New York, with a capital of \$13,000,000.

—It is announced that a priest of Concordia, State of Vera Cruz, Mexico, has discovered a key to the Aztec writings.

—An attempt to poison the Czar has been discovered and frustrated. Another official was assassinated on the 26th inst.

—Forty prospectors, some of whom were from California, have been found murdered on the way from Chihuahua, Mexico, to the Dolores Mining District.

—Both houses of Congress have passed the bill appropriating \$3,750,000 for the rebate of the tax on tobacco; and \$100,000 was appropriated for the maintenance of destitute Indians.

—Russia has made a formal demand that Turkey immediately pay the £250,000 still owing as indemnity exacted after the Turco-Russian war.

—The Territorial Auditor of Utah, a Mormon in high standing, has been called upon to explain charges of crookedness in his official duties.

—A portion of the travel from New York to the Pacific Coast is being turned southward, via Atlanta, Montgomery, New Orleans, and the Southern Pacific.

—Business failures and defalcations are still rife, but the largest yet reported is that of the London stock-brokers, H. W. Thomas, Sons & Co., for over \$4,000,000.

—A gasoline explosion at Alliance, Ohio, on the 1st inst., caused the destruction of three buildings, the loss of seven lives, and the wounding of several other persons.

—On the 27th ult., fifty-five Apache children left San Carlos Agency, A. T., for the Indian Training School at Carlisle, Pa. This is supposed to be a pledge of peace.

—Secretary of the Treasury Folger has decided that, if Mrs. Miller of New Orleans is otherwise qualified as a steamboat master, she must not be denied a license on account of sex.

—A national convention of the "Prohibition Home-Protection Party" is to be held at Pittsburg, Pa., May 21, to nominate candidates for President and Vice-President of the United States.

—The branch of the Southern Pacific Railroad, running south from San Francisco and terminating at Soledad, Monterey County, is to be extended to the main line at some point in Kern County.

—Last week, 124,080 letters were returned to China from San Francisco. They were accumulations of letters seized on steamers, and short of postage payment. The Department at Washington ordered their return.

—An illicit cigar factory has been discovered in the Arizona Territorial penitentiary. Seven thousand cigars were found by the U. S. Revenue officer hid away under the bed of the only female convict in the prison.

—The Gen. Fitz John Porter relief bill has passed the lower House of Congress. He was court-martialed and dismissed from the service during the rebellion for alleged disobedience of orders. This bill provides for the restoration of his rank and pay.

—A knowing Chinaman has informed the Virginia, Nev., *Enterprise* that one effect of the Restriction Act has been to raise the price of Chinese women in this country. A woman that wouldn't sell for \$250 dollars last year, now commands \$600.

—Congress has begun in earnest on unearned railroad land grants. The bill declaring the Texas Pacific grant forfeited passed the House by a vote of 259 to 1. A bill forfeiting grants in Mississippi and Alabama also passed, and the grant of the Oregon Central is expected to go next.

—A small cyclone passed near Hueneme, Ventura County, Cal., on the 31st ult. A dwelling-house was completely carried away, the cooking-stove going up about fifty feet. No person was seriously injured. Scientists have been telling us that the Pacific Coast was topographically proof against cyclones.

—At a recent wedding party in Elgin, Idaho, a little ten-year-old brother of the bride found a pistol somewhere in the house, and, running into the room where the guests were sitting, pointed it at his new brother-in-law, "just for fun." The weapon was discharged, and the bridegroom instantly fell dead, shot in the brain.

—The Federal District Court of San Francisco, since the Chinese Restriction Law came in force, has been almost exclusively occupied with *habeas corpus* cases of Chinese immigrants; and such business seems likely to claim the entire attention of the Court as long as the law exists. There is a call for a special commission to hear and decide such cases.

—A San Francisco daily objects to the move in Honolulu to prohibit the sale of flash newspapers and obscene pictures, on the ground that other improprieties are permitted in that city. This objection is certainly not logical. If that city is ever to be reformed it must make a beginning somewhere, and when the twin evils spoken of have been eradicated, a main prop of others will be taken away.

—What was known as the "iron-clad oath" has been abolished in the House of Representatives of Congress, by a vote of 185 to 11. Under this oath, one affirmed that he never had voluntarily borne arms against the United States Government, nor given aid or encouragement to those who had done so; that he had held no office under a Government hostile to the United States, and that he never would.

Selected Fragments.

"A FAULT confess'd is half redress'd;"
A simple saying, brief and wise;
The ready truth is ever best,
If truth without disguise.
If in a weak and angry hour,
We utter bitter words and strong,
Oh! let us strive with all our power
To rectify the wrong.

GODLINESS consists not in a heart to intend to do the will of God, but in a heart to do it.

If a Christian would help himself he must make an effort to help others. "Giving is getting;" but it takes time to learn the lesson.

INFIDELITY removes nothing that is bad. It only ridicules and denounces all that is good. It tears down, it never constructs; it destroys, it never imparts life; it attacks religion, but it offers no adequate substitute.

NONE will have their residence in Heaven hereafter who have not their conversation in Heaven here. None will be with the Lord forever, but those that find it their happiness for the Lord to be with them now.

BE firm in the right, but be very careful not to mistake selfish stubbornness for firmness. Be absolutely certain you are right before planting yourself. Compare your views with the word of God, at the same time praying for light.

WHEN one has made an agreement with so august a being as God, either in public as a member of a Christian church, or in private as one who surrenders his life for devout service, the least he can do is to observe his obligations with care.

If the Christian of to-day thinks he is having a hard time, let him look back to fifty or seventy-five years ago to what the pioneers had to endure; or to the apostles' times, and think what they endured; or better than all, look to Jesus.

THE wedding ring given by Martin Luther to Catharine Von Bora is still in existence, and has been placed on exhibition in Frankfort-on-the-Main. It bears a representation of Christ upon the cross, and in it is set a small ruby. The inscription is, "Dr. Martin Luther, Catharine Bora, June 13, 1525."

SOMETIMES covenant-breaking is brought about by bad associations and injurious companionships (1 Cor. 15:33). Oh, we have seen so many promising converts in our day, commencing their Christian career most hopefully. Just a mean word of taunting, or a wild laugh of ridicule, or a vile temptation into wrong; possibly a wicked book or a filthy story; and the soul has been turned away into coldness.

THE only record we have of Paul's singing was when he was in jail at Philippi, lying on the cold floor, his back bruised and bloody from the "many stripes" it had received. At midnight they "prayed and sang praises unto God." With what propriety he could afterwards exhort the Philippians to be "careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God;" and what weight his testimony must have had. He had set them an example of rejoicing in tribulation.

NONE but those who are conscious of guilt will seek to be forgiven. It is needful, therefore, to preach the law as well as the gospel to show the need of repentance in connection with the doctrine of pardon. "When we preach forgiveness of sin," said an old Reformer, "without repentance, it will come to pass that the people will believe that they have already obtained forgiveness of sins, and thereby become secure and careless. There is truth in this observation, since it is a very easy thing for men with slumbering consciences to fancy that Heaven forgives them as easily as they forgive themselves."

LITTLE by little Chinese conservatism is yielding, hastened no doubt, by the exigencies of her foreign relations. The Middle Kingdom will not be slow to appreciate her disadvantages in the contest with France, just now, because of her lack of railroads and telegraphs. It is a matter of interest to know that there is now one short railroad in China, and the rails for one from Tientsin to the sea are arriving; and, also, that permission to build a steam launch and run it between Tientsin and Tungeho has been granted, and telegraphs are being constructed—all by imperial authority. There can be no going back upon these things, as formerly. Chinese superstition will have to make room for telegraphs, railroads, and the main forces of our Western civilization. But let it be noted that Protestant Christianity has antedated it all.—*Christian Union.*

As a man sows, so shall he reap, is true of the moral world as well as of the world of Nature; sow loving thoughts and reap good words; sow kind words and reap love and sympathy. There is a sweet significance in the old custom of strewing flowers in the pathway of those to whom we wish joy. Do we mean that happiness is to rain in showers before them, and the rough ground be made smooth by depths of roses? There is a deeper meaning; the pathway of the good, is indeed, strewn with flowers, but they spring up behind the footsteps, not before them.

Obituary.

LEMON.—Died near Apple River, Ill., Dec. 22, 1883, Peter V. Lemon, aged 78 years, 3 months, and 8 days. Bro. Lemon was born in Canada, where he spent the early part of his life. In the year 1845 he was converted to Mormonism, under the labors of one of the apostles of that faith. He left his native Province, sacrificing friends and property, to join his brethren at Nauvoo, Ill. On the introduction of polygamy among them, he entered his earnest protest, and also spoke against other gross immoralities practiced by them. This brought fierce persecution, and the loss of earthly goods. Disgusted, and sadly disappointed with them, he left Nauvoo, and came to Apple River Township, where he lived until his death. About six years ago, he had an opportunity to hear the third angel's message of Rev. 14. He embraced the Sabbath, the doctrine of the soon-coming of Christ, and was an earnest advocate of the perpetuity of spiritual gifts. He did not unite with the church, and no doubt, at times erred from the truth, the infirmities of age being upon him; however, we sincerely believe he will find mercy in the day of the Lord Jesus. Remarks on the funeral occasion by the writer, from Rev. 1:18. E. O. HAMMOND.

International Tract and Missionary Society.

The International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books, at a cost of over \$6,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 371 Third Avenue, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, 200 East 27th Street, manager and city missionary.

It has also a free reading-room, 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

Free reading-room on L Street, near corner of Fifth, East Portland, Oregon. Boston, Mass., J. R. Israel, residence Rowley, Mass. New Bedford, Mass., Mrs. Anna H. Bradford, residence, Acushnet, Mass. The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 16 Rodney Street, Birkenhead, Chesire, Eng. Eld. A. A. John, 151 Willingham Street, Great Grimsby, Eng. At the above-mentioned places the public are cordially invited.

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

S. N. HASKELL, President

OUR COUNTRY'S FUTURE FORETOLD.

THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

This is a full exposition of a portion of prophecy which applies to our own Government, showing the position the United States holds in prophecy, and the part it has to act in the closing scenes of time.

THE SUNDAY MOVEMENT.

Which is now attracting such general attention, is thoroughly canvassed, and abundant testimony is given to prove that it is fast coming to be the ALL-IMPORTANT QUESTION in this country. Facts and statistics are largely presented, showing in the most conclusive manner that this Government is the one pointed out in the prophecy quoted. 200 pp. Bound, 40 cents. Paper covers, 20 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THE DEFINITE SEVENTH DAY;

OR, GOD'S MEASUREMENT OF TIME ON THE ROUND WORLD.

BY ELDER J. N. ANDREWS.

This tract is an answer to the question, "Can a definite day be observed by all the inhabitants of the earth?" It is a complete refutation of the common objection against the Sabbath, that the rotation of the earth on its axis makes it impossible for all men to keep the same day, showing not only that a definite day may be observed in all parts of the earth, but that no real difficulty has ever been experienced in the matter.

16 pp. Price, 2 cents; \$1.50 per hundred.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THE SPIRIT OF GOD: ITS OFFICES AND MANIFESTATIONS TO THE

END OF THE CHRISTIAN AGE.

BY ELDER J. H. WAGGONER.

This is a brief but comprehensive argument on the solemn and important subject of the Spirit of God. Its chapters embrace the following heads: The Holy Spirit of Promise; The Power from on High; Circumcision of the Heart; The Unity of the Faith; The Law and the Testimony; Try the Spirits; The Great Commission; Gifts in the Reformation; In the Present Century; Spirit of Prophecy Restored. These are subjects of vital importance to all, and especially to those who are looking for the return of their Lord.

144 pp. Price, 15 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

BY ELDER J. H. WAGGONER.

This is a thorough expose of the system of Spiritualism. The author has carefully studied the subject, and has given such copious extracts from a large library of Spiritualist publications, as to fully condemn them in their teachings and in their practices, by their own testimony.

It is also shown from the prophetic scriptures that Spiritualism is one of the most impressive signs of the times.

184 pp. Price, 20 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

SPIRITUAL GIFTS VOLUME ONE.

BY MRS. E. G. WHITE.

The readers of the SIGNS need no introduction to the writings of Mrs. White. The article on the first page of each paper, from her pen, is always eagerly read; and those who read it need no guarantee that her writings are elevating in their nature and marked by a high moral tone. This book has long been out of print, and is now republished, as much that it contains has never appeared in any other work. It is a brief but vivid sketch of the great controversy between Christ and Satan, from the rebellion in Heaven to the establishment of Christ's Kingdom. The book is well adapted for extensive circulation, as it contains a great amount of important matter in a small space. Much of the matter is of special interest to the church at the present time. In paper covers. 154 pp. Price, 25 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

MATTER AND SPIRIT;

OR,

THE PROBLEM OF HUMAN THOUGHT.

BY ELDER D. M. CANRIGHT.

A PHILOSOPHICAL argument on an important theme, indicated by its title. 66 pp. Price, 10 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 7, 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.

ARTICLES from Eld. Haskell, which came too late for this issue, will appear next week.

THE post-office address of Eld. D. T. Bordeau is Rue de Canal 135, Bienne, Suisse.

The Meetings at Woodland.

WE again bespeak a general attendance of the brethren, as far as possible, at the Woodland meetings, February 7 to 18. Our people cannot afford to let slip any opportunity for thorough preparation in this cause. The time past is sufficient for half-hearted and half-executed work. More thorough work, and more extensive effort is needed as the end draws nigh. Individuals who have done imperfect work in the past, may find excuse in that they did the best they could under the circumstances; but if they fail to improve as opportunity is presented, inefficiency on their part in the future will be without excuse. And persons contemplating entering upon the work in any department should bear in mind that every efficient laborer in the cause of "present truth" has become such by persistent and self-sacrificing preparation. As the end approaches, perfect work becomes more necessary. Soon there will be no time for correcting mistakes. If one has but six months in which to labor, it would be better to spend half the time in preparation than to go forth in ignorance of his mission. But the importance of such meetings does not lie solely in gaining a knowledge of how to labor in the cause; the matter of living out the truth will also receive much-needed attention, and no doubt a reviving impetus. As heretofore announced, a strong corps of experienced speakers, instructors, and successful laborers will add to the efficiency of the meetings, which will be the most important ever held in that vicinity.

Value of Catholic History.

THE year 1883 brought Luther and his work to the front in all the world, as an anniversary year, and naturally the Catholics must pay some attention to it. The following is a specimen of their notices of the great Protestant:—

"Having taken the devil for his leader, Luther immediately goes to work to pull down the Catholic faith and build up the Protestant religion. He declares that all Catholics must be murdered. What! Can a man who was mad with lust; who lived in adultery, and caused others to do the same; who wrote most horrid blasphemy, and corrupted the Bible; who was a notorious drunkard, and companion of devils; who was as proud as Satan himself, a preacher of sedition and murder—what! can this wretch be compared with Christ and Paul? If this man is a Protestant saint, pray what are their sinners?"

We cut this from the *Southern Cross*, of Melbourne, Australia. Joseph Cook noticed this article in one of his Boston lectures. But we cannot be surprised at this. Even in the United States, about a quarter of a century ago, the wish was expressed in a Catholic journal that some "politic prince" had been found who would have served Luther as Huss was served, and thereby saved so great departures from "the faith." We may pet Romish magnates and do homage to Romish cardinals all we will, but the spirit of the dragon is yet in the Romish church. Rome changes her action for policy's sake, but her policy she never changes.

Laborers in the Office.

THERE is apparent prosperity in all departments of the SIGNS Office. The foremen of various departments are faithful men, who are willing to do their utmost for the advancement of the work. Their hands and heads are heavily taxed, and every efficient workman has his hands full. In the folding room only will a less number of hands be employed than heretofore, and this is because so much work is done by our new folding machine.

Our friends who lately came from the East have fallen into line, and are working with as much interest as if they had been here for years.

Bro. B. R. Nordyke, formerly of Kankakee, Ill., who resigned a profitable position as traveling freight agent of the Cincinnati, Indianapolis, St. Louis, and Chicago Railroad, to labor in this Office, takes the management of the SIGNS lists and correspondence, and of the sale of our denominational books. By temperament and by business experience, Bro. Nordyke is well fitted for this important position. Bro. S. C. Stickney, who has had charge of this department, now takes a share of the responsibilities of the counting-room.

Bro. Orin Frisbie, for ten years employed as pressman at the *Review* Office, has the management of our folding and pasting machine and is assistant in the press room. His wife is employed in the type room.

Bro. Leon Smith and Josef Badescu render good service in the job and book type rooms.

Bro. and Sister Robert Sawyer, who have had many years of experience in the missionary work, and in connection with our institutions at Battle Creek, have taken charge of our office boarding-house. Their two years' experience at the Sanitarium especially qualifies them to conduct the house upon healthful principles. But our special reason for engaging them for this position, was to secure persons who would have a father's and a mother's care for our large family of young people.

Of the party who lately came from the East with us, nine have found homes in Healdsburg, eighteen in Oakland, six in St. Helena, and the others are in different parts of the State. W. C. WHITE.

Time Extended.

WE have extended the time on our premium offer from March 1 to April 1, in order to give our old subscribers in the Eastern States an opportunity to renew their subscriptions and send in *new* clubs of five or more names and thus secure one of the valuable books which we offer as a prize. If you need any more circulars, write to your State T. and M. Secretary for them, they have a full supply.

WE acknowledge receipt of the first number of the *Southern California Methodist Quarterly*, edited by Rev. R. W. C. Farnsworth, Presiding Elder of Los Angeles District. Mr. Farnsworth was the editor of an excellent work entitled "A Southern California Paradise," which has had a large sale. The book was printed at this office, and those connected with the institution formed pleasant acquaintance with Mr. F. and his family, who made their home at our boarding-house while the work was being done. His post-office address is San Gabriel, Cal.

LAST week we noticed the publication, in Sacramento, of the weekly *State Prohibitionist*. Since then the publishers have begun the issue of a daily edition, smaller in size. This, we believe, is the only daily temperance journal in the world.

CALIFORNIA is annulling her reputation for looseness in regard to murderers. Solomon Torres, at Salinas, has received a death sentence for the murder of a Chinaman. This is the seventh conviction in the State within as many months.

What They Say.

WASHINGTON MORSE, Minn., writes: "It is with joy we hail the new volume of the SIGNS, filled with rich instructions. Our fervent prayers go up for you all in your great work."

M. E. Robertson, W. T., says: "Many thanks for those specimen copies. It does me so much good to read them. Please find enclosed \$2.00 for the paper one year."

Mrs. A. C. Bainbridge, Hopland, Cal., says: "The paper gives excellent satisfaction everywhere."

D. H. Overly, Ind., writes: "I take a few monthly subscriptions of the SIGNS and distribute among my neighbors, some of whom greatly prize the paper."

R. F. Andrews, President of the Illinois State Conference, in a note renewing his subscription, says: I shall do all I can to extend the circulation of the SIGNS OF THE TIMES."

Mrs. Delaney, of Minn., writes: "I take this opportunity to thank you for your kindness in sending me the paper, which I like very much, and hope you may ever prosper. Enclosed you will find \$2.00 for which please continue the SIGNS to my address."

"NATIONAL HOME, Wis., January 1, 1884.

"IN behalf of my comrades, soldiers of the late war, congregated in this Home, I take pleasure in acknowledging the receipt of your valuable publication at the Soldiers' Reading Room, during the past year. It has been regularly received and placed on file, accessible to all, and contributed not a little toward enabling these 1,200 scarred and mutilated veterans to beguile many an otherwise weary hour. "GEORGE W. BARBER, Librarian."

To Our Old Subscribers.

TO EACH one of our old patrons who will renew his subscription before April 1, 1884, and will send us *five new subscribers*, we will mail a copy of either of the following choice books: "The Biblical Institute," "The History of the Waldenses," illustrated, "Geikie's Life of Christ," "Life and Epistles of St. Paul," or the New Testament, revised version—American edition.

We can furnish back numbers to Jan. 1, to all new subscribers, if desired.

To each *new* subscriber we will furnish the SIGNS OF THE TIMES one year with a copy of "Conybeare and Howson's Life and Epistles of St. Paul," for \$2.25. This magnificent book offered as a premium is widely known as a work of profound learning and extensive research. It is clearly written and intensely interesting.

Book Notices.

THE UNITED STATES A SUBJECT OF PROPHECY; or, an exposition of Rev. 13:11-17. By Eld. U. Smith. Dealing with our own land and applying to our own time. Of surpassing interest to every American reader. New edition; revised and enlarged. Cloth, 225 pp., 75cts. Paper covers, new edition, condensed, 186 pp., 25cts.

THE COMING CONFLICT; or the United States to become a persecuting power. By W. H. Littlejohn. Being the "Constitutional Amendment, or the Sunday, the Sabbath, the Change, and Restitution." Revised and enlarged. New edition, cloth, 384 pp., \$1.00. Old edition, paper covers, 336 pp., 40cts. Pamphlet, 80 pp., 10cts.

THE SIGNS OF THE TIMES, PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE Seventh-Day Adventist Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, \$2.00
In Clubs of five or more copies to one address, to be used in Missionary Work, 1.50
Address, SIGNS OF THE TIMES, Oakland, Cal.

Free Public Reading-Rooms

Of North Pacific Tract Society, East Portland, Oregon, on L, near corner of Fifth Street. Open from 10 A. M. till 9 P. M. All are welcome. This is five blocks east of Stark Street Ferry.